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

BY

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LONDON:

W. H. ALLEN & CO., LIMITED,

PUBLISHERS TO THE INDIA OFFICE,

13, WATERLOO PLACE, S.W.

1894.
HERTFORD
PRINTED BY STEPHEN AUSTIN AND SONS
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

* "The History of India, by its own Historians," Trubner and Co., 1877.
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 Khâlikân 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'azz* Uddin (اباز الدين), Prince, second son of Shah Alam Bahadur Shah. He was born on the 17th Zil-Qa'da 1074, and appears to have died early.

A'azz - Uddin (اباز الدين), son of Mū'izz - uddin Jahāndār Shah, emperor of Delhi. He was blinded and imprisoned by Farrukh-siyārī in the end of A.H. 1124.

Abā Bakr (ابا بكر), Mirzā or Sultān, the son of Shāhrukh Mirzā, the son of Aḥmīr Timūr. He was murdered by order of his brother Mirzā Gūlgh Beg, A.D. 1448 (A.H. 852).

Abā Qān or Abāq Khan or Aba-Q Khan (ابا قان), a king of Persia, of the tribe of Mughula or Tattars, and descendant of Shāhrukh Khan, succeeded his father Hāfiz Khan in February, A.D. 1265 (Rūbi'-i-Ṣāni, A.H. 663), and was crowned on Friday the 13th June following (3rd Rummān). 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 foe to the Christians who settled at Jerusalem. The intrigues 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 Shams-uddin Muhammad, which occasioned his death on Wednesday the 6th 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 Paleologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Murāghah in Tabrīz, the seat of his government, after the death of that prince. Abī Khan was succeeded by his brother, Nekūd Khan (g.v.), who embraced Muhammadanism, and took the title of Ahmad.

A♭'ab (عباس), the son of 'Abd-ul-Mutalib, 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 Musulmān. He served the cause of Muhammad at the battle of Hunain by recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near perishing under the scimitars of the Šukaṭes. He died on the 21st of February, A.D. 656 (17th Rajab, A.H. 32); and 100 lunar years after Abū-'Abbās, survived As Saḥīh, one of his descendants, laid the foundation of the 'Abbāsī or Abbāsī family of the Caliphs in Baghdaḍ, which continued for 524 lunar years. The tomb of 'Abbās is in Musulmān.

A♭'abasa (عباسة), a sister of Ḥārūn-ur-Rašīd, the Khaliṭa of Baghdaḍ, who bestowed her hand on Jaʿfar Barmákī, 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 'Abbāsā was reduced to poverty. This circumstance took place in A.D. 803 (A.H. 187). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. [See Jaʿfar-ul-Barmākī.]

A♭'abs All (عباس علی), a physician, and one of the Persian magi, who followed the doctrines of Zoroaster. He wrote, A.D. 980, a book called Royal Work, at the request of the son of the reigning Khalīṭ of Baghdaḍ, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in A.D. 1127.

A♭'abs 'All (عباس علی), Mirzā, whose poetical name was Bēzāb, the son of Nāwāb Sāyād 'Ali Khan, son of Ghiyāḥ Muḥammad Khan, the son of Pūs-ullāh Khan, Nāwāb of Rāmpūr in the 16th century.

A♭'abs Bin-'Ali Shirwānī (عباس بن علي شرواني), author of a history, containing the narrative of Sher Shāh the Afghān, who drove Humāyūn from Hindū-stān, A.D. 1539, and mounted the throne of Delhī. This work was dedicated to the emperor Akbār, and is called Taʾrikh-i-Abbās shāhī. The first part of this work was translated into Urdu by Māshār 'Ali Khan in the time of Lord Cornwallis, and is entitled *Taʾrikh-i-Sher Shāhī.*

[A♭'abs Mirza (عباس مرزا), a Persian prince, son of Fath 'Ali Shāh, was born in 1783. He died in 1833. His death was
Abdal Chak (ابتدال حکم), uncle of Yusuf Khan Chak (last King of Kashmir, who succumbed to the emperor Akbar). [Vide Ain Translation, p. 478.]

Abdali (ابدلی), vide Ahmad Shah Abdali.

Abdals, the Forty, hence called Chahal-tau, 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 Qahta.

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

Abdi (عبد), his proper name is not known. He is the author of the work called 'Targum-i Tashkunt, a translation of 'Tūfī's Legends of Qodruya 'ama'o into Persian verse, completed in A.D. 1641, A.H. 1061, under Shah Jahan.

Abdi of Tun (عبدی), a poet who had a predilection for Manuwal, and is the author of the Gahara-Shah-i-war, which is in the style of Nizam's Makhzan-ul-Aarif. He came to celebrity in Khurasan in A.D. 1645, A.H. 990.* [Vide Khwaja Zain-ul-Abidine Ali 'Abdi, who appears to be the same person.]

Abdi (عبدی), and Nawedi (نواهی), vide Khwaja Zain-ul-Abidine Ali 'Abdi.

Abdi (عبدی), author of an epic poem called Awcar Shahma in praise of Navab Awar-ud-din Khan of the Karnatic, in which the exploits of Major Lawrence and the first contests between the English and French in India are recorded with tolerable accuracy. [Vide Abjad.

Abdul-'Ali (Maulana) (عبد العلی), entitled Bahuru-ulam (i.e., The Sea of Knowledge), the son of Mullā Nizām-uddin Shihā. He is the author of the Arkān A'ūb, Fugah, and several other works. He died A.D. 1811, A.H. 1226.

Abdul-'Aziz bin 'Umar (عیسی عمر), son of 'Umar (Omar), the second Khalifa after Muhammad. He did not succeed his father in the Khalifat. The Muhammedans consider him a great lawyer.
'Abdul-'Aziz (عبد العزيز), author of the Ṭūrkī-i-Husainī, containing the Life of the famous Ṣadr-ud-dīn Muhammad Husaini Ghul-Darqūs, whose tomb is held in the highest veneration at Kulbars in the Deccan. This work was dedicated to Ahmad Suhā Bahmanī in A.D. 1445.

'Abdul-'Aziz bin Ahmad Dairīt (Ṣāliḥ) (ṣāliḥī), an Arabian author who died A.D. 1294.

'Abdul-'Aziz Khan, vide 'Aziz.

'Abdul-'Aziz (Maulāna Shāh), son of Shāh Wāliullāh, a learned Muslīm of Dehī. He is the author of a Persian commentary on the Qurān, entitled Tafsīr Fath-al-Tafsīr, and several other works. His death took place in June A. D. 1821 (7th Shawwal, A. H. 1230).

'Abdul-'Aziz, emperor of Turkey, son of Sultan Mahāmād, succeeded his brother Sultan 'Abdul-Majīd on the 25th June, 1861, A. D. 1877, deposited in 1875.

'Abdul-'Aziz (Ṣāliḥī), (عبد العزيز شعيش), of Dehī, a learned man who died in the time of the emperor Akbar, A.D. 1567, A. H. 975. 'Abdul-Qādir-i-Dalīmī found the chronogram of his death in the following words—"Quth-i-Tūqī-nūmā."

'Abdul-'Aziz (Ṣāliḥī), (عبد العزيز شعيش).

His poetical name was 'Laft. He held a manuscript of 700 in the reign of Aurangzēb, and died in the year A.D. 1680, A. H. 1091. He is the author of a poem called Sīrūnshānī.

[Vide detailed biography vide the Mājūs-ns-Nāruṣ.]

'Abdul-Baqī (ṣāliḥī), author of the Mājūs-i-Zahīnī, or Memoirs of 'Abdul-Baqī Khan, Khān-ka Khan, and of all the illustrious nobles, authors, and poets, who resided at the court of Akbar. He completed his work in A. D. 1616, A. H. 1023, and died about the year A. D. 1642, A. H. 1062, in the reign of Shāh Jāhān.

[For further notes vide Dowson, Elliot's History of India, vi. 237.]

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

'Abdul Basit (Maulana) (عبد الباسط), the son of Rustam 'Ah. He wrote a commentary on the Qurān which he left incomplete. He also wrote a work called 'Ajīb-i-Bayān fi 'ulūm-ul-Qurān. He died in A.D. 1806, A. H. 1233.

'Abdul-Fatḥāh (عبد الفتاح), author of the Persian work called Avdād-i-Ghānīyat on Sufism, and of one entitled Jeddāh-ul-Kayānī.


'Abdul-Ghaftar, of Lahore (الهوری), was an author and a pupil of 'Abdul-Rahmān Jāmī. He died in the year A.D. 1506, A. H. 912.

'Abdul-Ghaftar (Shāh) (ابن الغفور شاه), commonly called Bābā Kaṣīr, a saint whose tomb is at Gwāllūr. He was a native of Kālpi, and a disciple of Shāh Madār. He died in the year A. D. 1571, A. H. 979.

[Vide Am Translation, i. p. 639.]

'Abdul-Ghaftar (Ṣāliḥī), of Azāmpūr in Sūmbhūl, a pupil of 'Abdul Quddūs. He died in A. H. 993.

'Abdul-Ghanī (Mirza) ( عبد الغني میرزا), a native of Kashmir, wrote under the name of Qabāl. He died in the year A. D. 1726, A. H. 1139.

[1'ud Qabāl]

'Abdul-Haq (Ṣāliḥī), (عبد العزیز شعيش), of Dehī, surnamed "Mahaddās," son of Saif-ud-dīn, son of Sa'd-ullah Turk. He was a descendant of one of Amir Timūr's followers, who had remained at Dehī, after the return of the conqueror to his native land. He is the author of the Ṭūrkī-i-Haqqī, which is more frequently styled Ṭūrkī-i-'Abdul-Haq, compiled in the 42nd year of the emperor Akbar's reign, A. D. 1596, A. H. 1005. He went on a pilgrimage to Mecca and Madīna, 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 Sākīna, Matla-'ul-Āthīr, Muḥarr-rūnul-i-Nabīm, Ḥabūl-ul-Qubīs, Abī-ní-Abīnāy, a book on the sainthood. He was born in the month of January, A. D. 1511, Muharram, A. H. 958. 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 Ḥāns Shāmsī in Dehī, and
now holds a high rank among the saints of Hindustan. His son Saiyid Nūr-ull-Hasq is the author of the Zaburdal-ul-Zawāri'ī. [For further notes vide Dowson, Elliot's History of India, vi. pp. 176, 483.]

Abdul-Hakim of Sivalkot (عَبْدُ الْحَكِيمُ) of Kanāl-uddin of Kashmir. He wrote the Hāvāyiq, or marginal commentary, on the Tafṣīr Bāzīs and a Tashās on the marginal notes of Abdul-Ghaffār. He died in the year A.D. 1666, A.H. 1066.


Abdul-Hamid, rids Ahmad IV, emperor of Turkey.

Abdul-Hamid of Lahore was the author of the Fīḍahāh-nām-zi-Shāhīyāhīn. [Regarding this history, vide Dowson, Elliot's History of India, vii. p. 3.]

Abdul-Hasan (Kazi), an author of an Arabic work on Jurisprudence called Ahkām-ul-Saltānī.

Abdul-Hay (Mir) Sadr (عبد الحساب صدر), a learned man who wrote a chronogram on the death of the emperor Humāyūn, and one on the accession of Akbar in A.D. 1566, A.H. 963. [Vide A'in Translation p. 480.]

Abdul-Jalil (Mir or Sayyid) (عبد الجزيل بن خليل), of Bilgām in Anah. He was a great scholar and an elegant poet, and his poetical name was Wāsi'ī. In A.D. 1609, A.H. 1111, he visited the camp of Aurangzib at Hijāhpūr; and being presented to that monarch by Mirzā 'Ali Deh, the royal intelligence, obtained a mandab and jagār, with the joint office of Bāgshāh (Paymaster) and New-writer of Gujarāt; from which place he was removed to Bhākar in Sindh, with similar appointments. Through some intrigues at court, he was recalled from Bhākar in the reign of Firdawsi-Sary in A.D. 1714, A.H. 1126, but upon circumstances being explained, he was restored in the most honourable manner, and was at length permitted to officiate by deputy, while he himself remained at Dehli until A.D. 1721, A.H. 1133, when he resigned in favour of his son, Mir Sayyid Muhammād. He was the son of Sayyid Ahmad of Bilgām, who died on the 2nd June, A.D. 1661; 15th Shawwal 1071, and died on Monday the 28th December, A.D. 1724; 23rd Bābī I. 1137; aged 66 lunar years, and is buried at Bilgām close to his father's tomb. He is the author of several works, one of which containing letters written in Persian is called Abūd-ul-Murādi.

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


Abdul-Qadir Badaqā (Shaikh) (عَبْدُ الْقَدِيرُ بَدَاقَ) was the son of Mulūk Shāh of Badām and pupil of Shaikh Moharrām ibn-Nāgor. He is the author of a work called Montāshab-ul-Tanārī, a very learned man, and was frequently employed by the emperor Akbar to make translations into Persian from the Arabs and Sanskrit, as in the case of Murjaam-ul-Baidūm, Jāmān-ul-Bāshīd, and the Ḥūmūyān. He also composed a moral and religious work, entitled Jāmān-ul-Bāshīd, and translated two out of the eighteen Sections of the Maḥākāh, and made an abridgement 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. 1596, A.H. 1004, in which year he compiled the Montāshab-ul-Tanārī. His poetical name was Qadiri. [He died at Badām, in 1599. Fort a detailed biography, vide Jour. As. Soc., Bengal, 1869, pt. I. p. 118; and Dowson, v. p. 477.]

Abdul-Qadir Suhrawardi (عَبْدُ الْقَدِيرُ سَخْرَوْرَاءْدِی), author of the work called Abūd-ul-Murād.

Abdul-Qadir Bedil (Mirza) (عَبْدُ الْقَدِيرُ بَدِیل), a celebrated poet, better known by his poetical name of Bedil or Mirzā Bedil. He was a Tarīk of the tribe of Biltās; in his youth he was employed by prince Aṣṣam Shāh, son of Aurangzib, 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 Muhit A'sam; Chir 'Ungar; and a Divan, or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Shâh, on the 24th November, A.S. 1720; 4th Safar, A.H. 1133. He is also the author of a work called Nukât-i-Bidâl, containing the memoirs of Shaikh Jumâl, third in descent from the celebrated Shaikh Sa'di, and grandfather of Shâh Isma'il Shâh, king of Persia.

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

'Abdull-Qâdir Gilani or Jilani or Jîlî (Shaikh), also called Pir-i-Dastgir and Ghawûr-al-'A'ram Mâhiy-ud-dîn, 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, I.H. 471, and was greatly revered for his learning, his poetry, and the sanctity of his manners. He died on the 22nd February, A.D. 1166, 17th Rabi' II 561, aged 91 years, and is buried at Baghâdâd, where he held the place of guardian of Abû-Hanîfa's tomb. The order of Dervishes, called after him the Qadîris, acknowledge him as founder of their order. His tomb is held in high veneration amongst the Muhammadans. He is said to have written many books on Mystical Theology, amongst which are the Futûh-al-Ghâib, Malânî-z-i-Qadi in Arabic, and a translation of the same in Persian, named Mafûz-zâl-i-Bijâni. Another work of his in Arabic on Jurisprudence is called Ghawarat-ul-Tâbâh, and another work on Sûfism is entitled Bahá-bá-ul-Ârâ', and a book of Odes called Isâbâ-Áha-Ghawûr-al-'A'ram.

[I'w Muhammad Qâsim (Sayyid) and Abâlah.] Some say that he was born at Jîlî, a village near Baghâdâd; hence he should be called Jîlî.

'Abdul-Qâdir (Maulána) (عبد القادر مولانا), of Delhi, the son of Maulâwî Walî-ullah. He is the author of an Urdu commentary on the Qurân, entitled Tafir Mā'âl-ul-Qur'ân. He made an Urdu translation of the Qurân, which was finished 1803.

[Fide Abdullah Sayyid.]
'Abdul - Qudus Gangohi (Shaikh)

(عبد الخدّوس گنگوی شیخ), a native of Gangoh, near Delhi, was a descendant of Abu-Hanifa Kuta, 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'ajall.” His grandson Shaikh 'Abdun-Nabi held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

'Abdullah,

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 word 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 Abû-Talib to provide for him for the future. 'Abdullah died about the year a.d. 571.

'Abdullah bin-'Ali al-Halabi was one of the first writers on Shia 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 (أبو بكر بن رواج), son of Rawiya, was an Arabian poet, who signified 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 زبّیر) was a Musalman born at Madina amongst those who were called “Muhajirin,” that is to say, fugitives from Mecca. After the battle of Karbalah in a.d. 680, in which Husain 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 inscription against Yazid, the second khalifa of the house of Umayya, and proclaimed 'Abdullah khalifa in the city of Mecca. The Musalmanes 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. 991, a.h. 72, by Hajiyy, 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. 75. His head was cut off and sent to the khalifa 'Abdul-Malik.

'Abdullah (عبد الله بن مصออود), son of Mas'ud, companion of Muhammad. He died in a.d. 652, a.h. 32.

'Abdullah (عبد الله بن معاذ), son of Abba, the uncle of Muhammad, was distinguished as a teacher of the scorched 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 Ta'if, a town lying 60 miles eastward of Mecca, in a.d. 687, a.h. 66, aged 70 years. His mother Umm-ul Fugl was the sister of Maimuna, one of the wives of Muhammad.

'Abdullah (أبو بكر بن عمر سعد), son of 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. 75. He is famous for his liberality.

'Abdullah (أبو بكر بن يزيد), son of Yazid, was celebrated as a lawyer in the 7th century. He was the disciple of Abu-Ilharirs and Abu-'Abbas, companions of Muhammad, and lived till the hundredth year of the Hijra, of a.d. 718, a.h. 100.

'Abdullah (أبو بكر بن علي), the son of 'Ali, son of 'Abdullah, the uncle of Muhammad, was the uncle of the first two khalifas of the Abbasidics, viz., 'Abul-'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 Ommades. 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 Ḥasan al-Mustāfī. Another work, called Ḥasan al-Mustāfī, is ascribed to him.

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

Abdullah (عبد الله ابن الباقين شامعي), the son of ‘Al-Yāṣī Shāhī, author of the Arabic work called Ṭuṣqati-Ṭayyibn, containing a detailed account of the lives of Muhammad, the twelve Imāms, and of all the saints of Arabia, Persia, and Hindustan.

Abdullah Abu-Muslim (عبد الله أبو مسلم), author of the Commentary on the Qur’ān called Sabīḥ Muslim. He was born in A.D. 817, A.H. 202, and died in the year A.D. 875, A.H. 261. He is called by some writers Abū-Ḥusayn Muslim bin-‘Al-Hājjāj bin Muslim al-Qushshārī, and by others Muslim bin-Ḥājjāj Nishāpūri, which see.

Abdullah Ahrar (عبد الله احرار), author of the Mafṣū-ṣāt-i Khuwaja ‘Abdullah, containing the doctrines of the Nāṣibīs, and of the Anis-ṣūhākīs.

Abdullah Ansari (Khuwaja) (انساري), surnamed Shāhkh Abū Ismā‘īl, the son of Abū-Munṣur, the son of Abū-Ayyūb. He was born at Hīrāt in May, A.D. 1005, Shūb-bān, A.H. 396, and is the founder of the sect called Ṣan‘ārīs in Hīrāt and Khurāsān. He died on the 2nd July, A.D. 1085, 9th Rabi’ I. A.H. 481, aged 84 lunar years, and is buried at Hīrāt, in a place called Gaurgūrah. ‘Abdullāh was struck with stones by the boys whom he was doing penance, and expired.

Abdullah bin-‘Ali bin-Abū-Shu‘ba al-Halabi (عبد الله بن علي بن أبو شعبه العلبي). One of the earliest writers both on the Ḥadīṣ and Law of the Imāmiya sect. His grandfather, Abū-Shu‘ba, is related to have collected traditions in the time of the Imāms Ḥasan and Husayn. ‘Abdullāh wrote down these traditions, and presented his work, when completed, to the Imām Ja‘far Ṣādiq, by whom it is said to have been verified and corrected.

Abdullah bin-‘Ali, author of the work called Shi‘rak-ul-Hind, which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.
Abdullah bin-Fazi-ullah, of Shiraz, author of the Turīkhi-i-Waqif.

[The first four volumes of this work, which may be looked upon as a continuation of the Jahānsnās, go as far as Shah-bān, 690 (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 A.D. (1328); vide Elliott's History of India, iii. p. 20. Anv-Nullah is also the name of the author of the Turīkhi-i-Dawlat, an Afghan History, written during the reign of Jahāngīr; vide Dowson, iv. p. 494.]

Abdullah Hatif, vide Hutfī.

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

[For further notes, vide Ains Translation, i. p. 390.]

Abdullah Khan (ابن الله خان أزيك), chief of the Uzbek, was the son of Sikandar Khan, the son of Jānt Beg Khan, a descendant of Jūji 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 Samarqand and Bukhārā in A.D. 1582, A.H. 990, invaded Khurāsān, and took Hirāt after a siege of nine months in A.D. 1585, A.H. 993. Its governor, 'Ali Qult 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 "qiymat qāyim shud." He was succeeded by his son 'Abdul-Mumin Khan.

Abdullah Khan Firuz-Jang (ابن الله خان فروز جنج), a descendant of Khwāja 'Abdul Ahrār. 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 Jahāngīr, and died in the time of Shah Jahān, A.D. 1644, 17th Shawaal 1054, aged nearly 70 years.

Abdullah Khan (Sayyid) (ابن الله خان), styled Qutbul-Mulk, was governor of Allahabad from the time of Bahādur Shah, emperor of Dehli, and his younger brother Sayyid Husain 'Ali Khan, that of Bārha. These brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bārha, and in consequence of this origin, they are best known in India by the name of Sadat, or Sayyid, of Bārha. Farrukh-niyar, who by the aid of these two brothers had ascended the throne of Dehli, on his accession in January, A.D. 1715, A.H. 1126, made the former his prime minister, with the title of Qutb-ul-Mulk, and appointed the latter Amir-ul-Umarā. Husain 'Ali Khan was assassinated by Mir 'Abdul Khan, at the instigation of the emperor Muhammad Shāh, on the 18th September, o.s. 1720, 27th Zil-qa'dā 1132, and his brother, Abdullah Khan, who made some resistance, was defeated and taken prisoner on the 20th November following, 14th Muharram 1133, and died in confinement, after three years, on the 19th September, o.s. 1723, 30th Zil-biija 1135. The remains of Husain 'Ali Khan were transferred to Ajmir for burial. His brother 'Abdul was buried at Dehli.

[Regarding the Sayyids of Bārha, vide Ains Translation, i. p. 390; and for 'Abdul Qutbul-Mulk, vide Dowson, vii. 447ff.]

Abdulatif Qutb-Shah (ابن الله قطب شاه), the sixth Sultan of the Qutb-Shahī dynasty of Golkonda in Haidarābād, 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. 1069 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 Muhammad Amin, to repair with their effects to court. Qutb-Shah disobeyed the mandate, and confining Muhammad Amin, then at Haidarabād, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Deccan, enraged at this conduct, marched to Haidarabād, which he took and plundered. 'Abdul was obliged to purchase pardon by a contribution of a crore of Rupees, and the gift of his daughter in marriage to the son of his enemy, the prince Sultan Muhammad. From this time 'Abdul, during the remainder of his life, was, in fact, a vassal of the empire. Abdul Qutb-Shah died in June, A.D. 1674, Bahi 1, A.H. 1086, and was succeeded by his son-in-law, Abul-Iman.

Abdullāh Mansūr (ابن الله منصور), author of the Turkama-i Tabasut-i-Subujay, containing the lives of the most celebrated Shīa and Shāhī.

Abdullāh Mirzā (ابن الله مرزا) was the son of Ibrāhīm Mirzā, the son of Shāh Shabgha. Mirzā, and great-grandson of Amir 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 Mirzā Abū-Saíd, and was obliged to fly to his uncle Mirzā Ulugh Beg, who then


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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 Mirzâ 'Abdul-Latif, and afterwards put to death by him in October, A.D. 1440, Ramázân, 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 Abu-Sa'id, his cousin-german, declared war against him, and defeated him in a pitched battle, in which he perished. This event took place in the year A.D. 1461, A.H. 855.

'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, a turk version of the Korân, with commentary, 1822.

'Abdullah Shattâr (Shâlikh) (عبد الله شتامر), a descendant of Shâlikh Shâhid. He came from the Persian to India, and died in Malâ, A.D. 1406, A.H. 899, and is buried there.

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

'Abdullah Tamimî (عبد الله تاميمي), author of the Arabic work called Ra'zât-ul-Àbrîr, which contains the history of Muhammad, and Memoirs of many of his companions.

'Abdullah Tirmîzî (Mîr) (عبد الله ترمذي) was an elegant poet and wrote an excellent Nastâlîq hand, for which he revealed from the emperor Jahângîr the poetical name of Wâfigh, or praiseworthy, and the title of Mûshkin-qalam, that is to say, out 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 Agrâ, called Nagâla Jawâhir.

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

'Abdul-Latif (عبد اللطيف), a celebrated physician born at Baghâd, A.D. 1261, A.H. 660. To the acquirement of medical knowledge, he applied himself with diligence; and it was chiefly with this view that, in his 28th year, he left Baghâd in order to visit other countries. Having spent a year in Mâsûl, he removed to Damascu 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 Histoire d'Egypte Compendium, has survived the ravages of time. He died suddenly at Baghâd in his 65th year.

'Abdul-Latif (عبد اللطيف), a great-grandson of Amir Tinur. In October A.D. 1449, he defeated his father Mirzâ Ulugh Beg in an action near Samarquand, took him prisoner and put him to death. He did not long enjoy his success, for he had scarcely reigned six months, when he was murdered by his own soldiers on the 9th May, 1450, 26th Rabi I. A.H. 854. His head was separated from his body and sent to Hîràt, where it was placed on the gate of the college built by his father.

'Abdul-Latif (عبد اللطيف), a native of Qazwîn, and author of the work entitled Lubûq ut-Tawarîkh, 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 Aursânî. In the last years of his life he became blind, received from the emperor Shah Jâhan a few villages free of rent for his support, and died in the year A.D. 1632, A.H. 1042.


'Abdul-Latif, author of the work called Latîfî-î-Mâsûrî, a commentary on the difficult passages of the Masûmi or Mâsûmania, written in A.D. 1640. He also is the author of a Dictionary called Latîfî-î-Lughâtî.

[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 Masâhît ul-Arâz, or the survey of the earth.

'Abdul-Majid Khan (عبد المجيد), the Turkish emperor of Constantinople, was born on the 23rd April, 1833, and succeeded his father Mahmud II. on the 2nd July, A.D. 1839, A.H. 1277. He died on the 25th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-'Azîz.

'Abdul-Majid Khan (عبد المجيد خان), entitled Majîd-ud dawla, a nobleman who was promoted by Ahmad Shah of Dehli to the post of 3rd Bakshisgarî or paymastership, in A.D. 1748, A.H. 1161. He died in the year 1752, A.H. 1165.
Abdul-Majid (Shaikh), a learned man who flourished in the time of Shah Jahan, and wrote a history of that emperor entitled Shah Jahan's Edicts. [This seems to be a mistake for 'Abdul Hamid.]

Abdul-Malik (Brown), the son of Marwan I and the 6th Khalifa of the house of Omayyad (Ommiads). He succeeded his father at Damascus, on the 18th April, A.D. 688, and remained in power as long as the world he was so generous as not to take a church from the Christians, which they had returned to him when he requested it. He was called Abdul-Zubab or 'father of fish,' because he was so addicted to fish that he required a very large fish, which settled on his lips. He remained in power until 21 lunar years and died in October, A.D. 715. He was succeeded by Walid I, the eldest of his six sons who greatly extended the Moslem dominions.

Abdul-Malik (Abdul Malik, the son of Sulayman), the son of 'Abdul Salam; 'Abbas, was rushed in blood to the prophet Muhammad, was invicted by Harun ur-Rashid the Khalifa of Baghdad with the government of Egypt, in which he continued till about the year A.D. 704 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 government of Syria, A.D. 708 A.H. 193.

Abdul-Malik (Abdul Malik, the son of Zuhr), an eminent Arabian physician, commonly called by Europeans Avenur, a corruption of Ibn-Zuhar. His full name is Abu-Mawwar 'Abdul-Malik ibn-Zuhar. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Sevilla, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. It is said that he lived to the age of 135, that he, began, to practice at 40 or, as others say, at 20, and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, also known by the name of Ibn-Zuhar, who followed his father's profession, was in great favour with Al-Manfur, emperor of Morocco, and wrote several treatises on physic. Avenur wrote a book, entitled Teyyur al-Imadud al-walad, 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 Jami, or Collection. He also wrote a treatise Fut-adwayat wa al-qiyasat, i.e., of medicines and food, wherein he treated of their qualities. Ibn Zuhar was contemporary with Ibn Rashid (Averroes), who, more than once, gave 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 time.
'Abd-Manan (Mir), son of Mr. Numa Khan, son of Khwaja 'Abdur-Rahim Khan of Andijan. He served under the celebrated Nizam-ul-Mulk Asal-Jah in the Deccan for several years, was an excellent poet, and is known under the poetical name of 'Ifrat.

'Abdul-Mumin (Abdul Momin), 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 Tlemcen. 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-Mumin Khan (Abdul Momin Khan), the son of 'Abdullah Khan, chief of the Uzbeks, was raised to the throne after the death of his father at Samarkand in the year A.D. 1357, A.H. 1005. He took Mashad and put the inhabitants to the sword.

He was soon after assassinated by his own officers in A.D. 1358, A.H. 1006, the chronogram of his death being contained in the words "Badakhsh-i-sar-barid." After his death, Din Muhammad Khan, the son of 'Abdul-Mumin Khan's sister, was placed on the throne; but he fell shortly after, in a battle fought at Hiraat, against Shah 'Abbas, king of Persia.

'Abdul-Mutalib (Abdul Mutalib), the grandchild of Muhammad, the son of Hashim of the tribe of Quraysh. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God showed Hagar the mother of Ishmael, in the wilderness, is said to have been miraculously discovered to 'Abdul-Mutalib, who, after five hundred years, it had been filled up by 'Amr, prince of the Jorhatites. The well is called Zamby in 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-Mutalib had ten sons, whose names are as follows: Abu-Talib, the father of 'Ali; 'Abbas, the ancestor of the Abbaseids who reigned at Bagdad; Hamza; Hārīs; 'Abd-Jahah, 'Abdullah, the father of Muhammad; Al-Maqawwam; Zulnair; Zār; Qusam. His younger son, 'Abdullah, the father of Muhammad, dying eight days after the birth of his son, 'Abdul-Mutalib was obliged to take care of his grandfather Muhammad, which he not only did during his life, but at his death endowed his eldest son Abu-Talib to provide for him for the future. 'Abdul-Mutalib died about the year A.D. 679, at which time Muhammad was about eight years old.

'Abdul-Nabi (Shah), son of Shaikh Ahmad, and grandson of Shaikh 'Abdul-Quddas of Gangan. He was the tutor of the Emperor Akbar, and was honoured with the post of Sadru-Salāt (Chief Justice). No Sa'īd 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 Shaikh's slippers when he took his leave. At last, through the enmity of Manlāni 'Abdul-Mahdum-ul-Mulk (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).

[See 'Abdul-Fazl's Biography, and 'Abdul-Fazl's Translation, i. pp. 358, 546, and p. xxxii, pet. A.D. 1577, January, 1770.]

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

[See Proc. A.D. 1573, p. 12.]


[See Jour. A.D. 1568, for 1868, p. 9.]

'Abdul-Rahim Khan (Abdul Rahim Khan), Khān Khānān, commonly called Khān Mirzā, was the son of Barām Khan, 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 Gaurāt, and on the conclusion of the campaign, was made head of the army. On Todor Mai's death (1589) he was made prime-minister. His daughter Jan Begam was married to prince Dūnyal in the year A.D. 1597 (A.H. 907). He translated the Wajip-ul-Bibārī (Memoirs of the emperor Bābar) from Turkī into Persian. After Akbar's death he served under Jahāngīr for 21 years, and died a few months before that emperor, shortly after the suppression of Mahābāt Khān's rebellion, in the year A.D. 1627 (A.H. 1030), aged 72 lunar years, and lies buried at Dehli near the Darqah of Shaikh Nīzām-ud-dīn Auliya, where his tomb is to be seen to this day. His poetical name was Raḥīm.

[For a detailed biography, vide 'Abdul-Fazl's Translation, i. p. 334.]}
"Abdul-Rahim (عبد الرحمٰم), one of the principal nobles who joined Prince Khasru in his rebellion against his father Jahangir in A.D. 1606. He was taken prisoner with the prince and brought to the emperor at Lahore; by whose order he was sewn up in the raw hide of a cow, kept constantly moist with water, in which miserable condition he remained twenty-four hours. He was afterwards paraded.

[Vide Amin Translation, i. p. 455.]

"Abdul-Rahim Khan (Khwaja) (عبد الرحمٰم خواجه), the son of Abul-Qasim. He was a native of Andijan in Farghana, came to India in the reign of the emperor Shâh Jahân, and served under Aurangzib for several years. He died in A.D. 1692 (A.H. 1108.)

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

[No Shi'a would now-a-days call his son 'Abd-ul Rahman, just as no orthodox Muhammadan would call his son Yazid.]

"Abdul-Rahman (عبد الرحمن ابن ابو بكر), the son of Abû-Bakr, first Khalifa after Muhammad, and brother to 'Ali, 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), the son of Muhammad Hanif son of 'Ali. He raised a formidable power against Hâjî Jâ'î, 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 Peshâwar. 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 Hazâr-Khâna, the poet's native village.

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

"Abdul-Rahman Mustafa (عبد الرحمن مصطفى), who in Watkin's Biographical Dictionary is called Bubacenschou, was mustas of the city of Caffa, in Tartus. 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 Abderramees, a descendant of the Khalifs of the house of Umâyya. He was invited to come to Spain, in A.D. 755.

[No Shi'a would now-a-days call his son 'Abd-ul Rahman, just as no orthodox Muhammadan would call his son Yazid.]

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

"Abdul-Rahman Khan (عبد الرحمن خان), Nawâb of Jhâjar, 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 Koyâl on the 23rd December of the same year. He was a descendant of Najâhat, 'Ali Khan, to whom in 1806, when Sir G. B. Low was Governor-General of India, were granted the large territorial possessions held by the late Nawâb, yielding a yearly revenue of 124 lacs, and consisting of Jhâjar, Badlî, Kârân, with its fort, Nàrâmaul, etc. In addition to those, expressly for the purpose of keeping up 400 horsemen, the territory of Badwân and Dâbût 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 (الرخمة), Sadr-ur-Ruddur of Kānhpūr (Cawnpore), a rebel and a staunch supporter of Nūnā Shāhī, when Shāh rebelled his career. He was hanged at Kānhpūr, in June, 1868, A.H. 1274.

"Abdul-Rahman Sulaim (Shaikh), author of the Tabaqat Shīfā, a work on Sufism. He died in A.D. 1621, A.H. 412. He is also called Abū-Abdur-rahmān.

"Abdul-Rahman, son of 'Abdul-'Azīz Naqshbandi, the father-in-law of Salāmān Shikoh, who married his daughter in A.H. 1062, the 26th year of Shāh Jāhān.

"Abdul-Rahman Qāshī (عبد الرحمن قاشی), author of the Mirāt-i-

Musā'ud, which contains the legendary history of Sālah Muṣṭafā Qāshā, buried at Bābur in Audh. Abū-rahmān died during the reign of Auranqīz in A.H. 1094.

[For extract translations see Dowson, Ellott's History of India, v. p. 513. An Urdu translation of the Mirāt-i-Muṣṭafā was lithographed at Kānhpūr A.H. 1287, under the title of Gohā-nama-i-Muṣṭafā.]

"Abdul-Rashīd (عابد الرحمن میر), was the son of Sulṭān Muṣṭafā, of Ghaznī. 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 Tughrīl, one of his nobles, assassinated him and mounted the throne of Ghaznī. Tughrīl reigned only forty days, and was murdered on the Persian New Year's day in March A.D. 1053, A.H. 444, when Forōkhrūd, a brother of 'Abdur-Rashīd, succeeded him.

"Abdul-Rashīd (Mir) (عبد الرحمن میر), son of Abū-Ṣafīr-ul-Masānī. He lived in the time of the emperor Shāh Jāhān, and wrote chronograms on his accession to the throne of Dehlī in A.D. 1628, A.H. 1037. He is the author of the Persian Dictionary called Fa'īh-vaq-vaq-Rashtī, also of the Masūna-ul-Lughāt, a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Shāh Jāhān. Another work of his is called Rashtī-ul-Mawvārābīt. The Parka'ht-vaq-Rashtī, which was written in 1658 (A.D. 1658), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal.

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

"Abdul-Rashīd Khan (عبد الرحمن شیخکن), son of Sulṭān Abū-Saʿīd Khān, king of Kāshgār. He was the contemporary of Ilmāyūn, the emperor of Dehlī. Mirzā Haider, author of the Tūrīk-i-Rashtī, dedicated his work to him.

[Vide Dowson, Elliot's History of India, v. p. 127; and An Translation, i. p. 400.]

"Abdul-Razzāq (عبد الرضااق), a chief of the Sarbādās of Sāzbār. He was at first employed by Sulṭān Abū-Saʿīd Khān as a Yassāwī, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurāsān in A.D. 1336, A.H. 737, and was slain, after one year and two months, by his brother, Mahīl-ul-dīn Muḥādī, in September, 1337, Shārīar A.H. 738. Muḥādī reigned seven years, and was deposed by his brother Shams-ul-dīn, who after a reign of four years and nine months was slain at Sāzbār by Haidar Qasābī. After him Ḥāfīz Yahyā Qarī made himself master of Khurāsān, and gave the command of his troops to Haidar Qasābī. In the month of December A.D. 1336, A.H. 736, Yahyā slew Tughrīl Timūr, a descendant of the Mughul khans, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwāja Lutf-ullāh, the son of Khwāja Muḥādī to the maimd. He was slain after a short time by Ḥusain Dāngāhī, who reigned four years and four months, when Khwāja 'Ali Mā'īyād slew him, and reigned eighteen years in Khurāsān, after which he made over his country to Amīr Timūr, who passed Khurāsān in A.D. 1380, A.H. 792. 'Ali Mā'īyād was killed in a battle in the year 1386, A.H. 788, and with him terminated the power of the Sarbādās.


[Vide below in loco. Kamāl, and Dowson iv. p. 80.]

"Abdul-Razzāq, the son of Mirzā Ulugh Beg, the emperor Bābur's uncle. He was killed by the command of that emperor, after his invasion of India, for raising disturbances at Kābul, about A.D. 1509, A.H. 915.

"Abdul-Razzāq (Mulla) (عبد الرضااق ملا), of Lāḥijān, author of the Ga'ūhār-vaq-Muwaqq, a dissertation on the creation of the world, and the pre-eminenence then given by God to man, dedicated to Shāh Abbas II, of Persia. He lived about the year A.D. 1660, A.H. 1072.

* His poetical name is Fāyāsā.

"Abdul-Salām (عبد السلام) (عبد السلام بـ محمد), son of Muḥammad, a celebrated learned man, and author of the Taj-fi Kabīr, a commentary on the Qurān. He died in the year A.D. 1099, A.H. 488.
'ABDU'

Abdul-Salam (Qazi) (عبد السلام), of Badāon, son of 'Abbās the chief. He was made governor of Multān by the emperor Muhammad Shāh, with the title of Sayyid-uddīn, and his son, Zakariya Khan, Šāhādār of Lāhor. He died in A.D. 1739, during the invasion of Naţīr-Shāh.

[The histories call him "Diler-jang," not "Ali-jang"; vide also Dowson, viii. pp. 456, 491, 511.]

Abdul-Salam Khan (عبد السلام خان), 
Fauţdar of Sarhind, distinguished himself in the Maratha Wars, and was at last beheaded by Bhāo in A.D. 1760.

[Vide Dowson, viii. p. 278.]

Abdul-Shukur (Maulana) (عبد الشکور مولانا), 
His poetical name was Bāsmī [g.v.], and he was killed, or mortally wounded, in a skirmish near Kurnāl, 16th February, A.D. 1694.

Abdul Wahhab (Qazi) (عبد الوهاب قاضي), 
(Father of the (Maulana), author of the Taṣkira-i-Baṇaṣir, which he wrote about the year A.D. 1708, A.H. 1172.

Abdul-Wahhab, author of the Manāqib-i Maulaui Rūmī, containing the memoirs of the celebrated Jalāl-ud-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 Muhammad bin-Abdul-Wahhab, founder of the sect of the Wahhābis, was born at Farasānīlah, in the province of Najād, in Arabia, about the year A.D. 1750.

Abdul-Wahid (عبد الواحد), author of the Sahīr Sanā'īh, essays on the duties of Instrvuctor and Student, written in the year A.D. 1561, A.H. 969.

Abdul-Wahid (میر) (Abdul الواحد میر), author of the Uwais, 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-Jallī the father of Sayyid Uwais, whose son's name was Sayyid Barkat-ullah.
'Abdu-‘A’

'Abdu-Wahid (Mir), of Bilgram. He wrote under two assumed names, viz.: Wahid and Zanje, and was an excellent poet in Persian and in Hindi, and is the author of a work in prose and verse called 
\[
\text{Makar-i-}
\text{-Khowar},\text{ wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 18th October, A.D. 1721, Friday, 2nd 
Muharram, in an affray with the 
Zamindars of Bhalani, in the Punjab, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.}
\]

'Abdu-Wahidi, a Turkish poet, author of a Diwan, comprising 30 Qu’dsas, 200 Ghazals, 29 Tarkhi, and 54 Ruba’is.

'Abdu-Wasi of Hanai (عبد الواسع [هانسوي]), author of a Persian grammar, called after his name, 
\[\text{Abdul-Wasi}.\] He flourished in the last century, and is also an author of a Timurid 
dictionary, entitled 
\[\text{Ghurani-i-Lughat}.\]

[For further notes, vide \textit{Proc. As. Soc.} Bengal, for 1885 p. 121.]

'Abdul-Wasi Jabali (عبد الواسع [جالي]), a celebrated poet of Persia, 
who flourished about the year A.D. 1152, A.H. 447, in the time of Sultan Murshid Shah, son of Sultan Mustaf, of Ghuzni, and Sultan SanjurJafl, in whose praise he wrote several beautiful 
pasquars. He died in the 
year A.D. 1160, A.H. 553. "Jabali" means a mountain, and as he was a native of 
Gurjistan, a mountainous country, he chose "Jabali" for his poetical title; vide Jabali.

[Vide Sprenger, Catalogue of Oudh MSS. p. 443.]

Abengnejel (a corruption of an Arabian name, spelt so in Leupièrbe’s Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the 
translation of which, entitled \textit{De reviviscere medecorum et ridorum}, was printed at Venice in 1581; folio.

'Abhai Singh, Rajá of Jodhpur, who had acquired his power by the murder of his father, Rajá Arif Singh Ráharuni in the beginning of the reign of 
Muhammad Shah, emperor of Dehli, about the year A.D. 1726, A.H. 1130. He served under the emperor, and having in a battle 
defeated Sarbland Khan, the usurper of 
Gujarat, was appointed governor of that province in A.D. 1727, A.H. 1140; but his 
younger brother Baksh Singh succeeded his 
father to the Raj of Jodhpur. Abhai Singh was 
punished in A.D. 1752, and after his death his son Bijaji Singh succeeded him.

'Abi Bakr, author of the 
\textit{Jauahir-ul-
Gani}, and of another work on 
Sufism, called 
\textit{Marjul-ul-
Itibb}. 

'Abi Bakr Muhammad (ابي بكر محمد), author of an Arabic work in prose entitled 
\textit{Abdul-ul-Khitb}, written in A.D. 984, A.H. 874. 

'Abid Khan (عبد خان), a nobleman 
on whom Aurangzib conferred the Súbadán- 
ship of Multán.

Abjadi (ابدی), the poetical name of 
Mir Muhammad Iqbal Khan, tutor of the 
Nawáb ‘Umdat-ul-Umará of the Karnatik, 
who made him a present of 6700 Rupees at the 
completion of the history, called 
\textit{Anwearsnáma}, a maaswáwi, or epic, containing an 
count of the exploits of 
Nawáb Anwar Khan, the father of the patron of the author. 
It was completed in A.D. 1760 (A.H. 1174), and in 1774 the title of 
\textit{Makul-ul-Sohír} was, or post lauraeus, was conferred on the author. 

[Vide Abd.] 

'Abqa Khan (ابقا خان), rida Abá Qáán.

Abrak Khan (ابراق خان), the son of 
Girilásh Khan Afsár, governor of the fort of 
Ahmednagar, who died there in the 32nd year 
of Sháh Jahan, was a nobleman of high rank 
in the time of Alamgir. A few years before 
his death, he was appointed governor of 
Burár, where he died on the 24th of July, 
A.D. 1683, 3rd Ramgán, A.H. 1096.

Abrun (آبرون), vide Háfiz Abrú.

Abrun (آبرون), poetical name of Sháh 
Najmuddín, of Dehlí, 
\textit{ahs Sháh Mubárák}, who flourished in the reign of the emperor 
Muhammad Sháh. He died in A.D. 1161. 

[Vide Sprenger, Oudh MSS., p. 196.]

Abtin (آبتین), the father of Farídún, 
seventh king of Persia of the first, or 
Peshá-dían, dynasty. Abtin pretended that he 
derived his origin from Jamshid, king of 
Persia of the same dynasty.

Abu-Abbas (ابو عباس), the first kha-
lifa of Boghúdád, of the race of ‘Abbás. 

[Vide Abdul-Abbas.]

Abu-Abdu'llah (ابو عبد الله). There 
are three Muhammadan saints of this re, 
whose lives are written by Abú-Jafar. 
The first is surnamed Quráishí, because he was of 
the family of the Qurásíhites, and a native of 
Mecca. The Second bore the name of 
Isaiah, and the third that of Jøabhí. 

Abu-'Abdul-lah (ابو عبد الله). There
Abu-'Abdullah Bukhari, vide Muhammad Isma'il Bukhari.

Abu-'Abdullah, Muhammad Fāzīl, son of Sayyid Ahmad, the son of Sayyid Hasan of Agrā, author of the poem called Maḫṣūṣ-al-Waqā'il, written in praise of Muhammad and his descendants, with the dates of their respective deaths in verses. The title of the book is a chronogram for A.H. 1106, in which year it was completed, corresponding with A.D. 1660. He flourished in the time of 'Ala'addin, and died in the year A.D. 1694. He is also called Maṣhar-ul-Iṣāq, which see.

Abu-'Abdullah (ابو عبدالله ابی مالک), commonly called Ibn-Malik, author of the Sharḥ Sīḥah Bukhari. He died at Damascenus in A.D. 1273 (A.M. 672).

Abu-'Abdullah, the surname of Shafi'i, which see.

Abu-'Abdullah (ابو عبدالله بن احمد), the son of Ahmad Anṣārī, an author, of Cordova, who died A.D. 1278 (A.H. 671).

'Abu-'Abdullah (ابو عبدالله حمید), Hamidī, son of Abū-Naṣr, author of the work called Ḥawāniṣ-also-Hiṣāb, and the history of Andalus, called Ta'rikh Umda. The former comprehends the collections of al-Bukhari and Muslim, and has a great reputation. He died in A.D. 1096 (A.H. 488).

Abu-'Abdullah Maghraibi (ابو عبدالله مغربی), named Muhammad bin-Isma‘īl, tutor of Ibrahim Khasaw, Ibrahim Shâhīn of Kirmāshāh, and of Abū-Bakr of Bikan, and pupil of Abū-Husain Zarrin of Ḥirāt. Abu-'Abdullah died in the year A.D. 911 (A.H. 299), and was buried on Mount Siani.

Abu-'Abdullah Muhammad (ابو عبدالله محمد), son of Sufyān, a native of Qairūwān in Africa. He is the author of the work called Ḥādi. He died in A.D. 1024 (A.H. 415).

Abu-'Abdullah Muhammad bin-'Ali ar-Rahibi (ابو عبدالله معمر), author of a short treatise, entitled the Maḥbūlat-ul-Bīḥṣ consisting of memorial verses, which give an epitome of the law of inheritance according to the doctrine of Zaid bin-Sābit.

Abu-'Abdullah Muhammad Hākim Kabīr (ابو عبدالله محمد حكيم كبير), author of the work called Muzāhir. He died in A.D. 1014 (A.H. 405).

Abu-'Abdullah Muhammad bin-Muhammad al-Nū'manī, surnamed Shâhī Khādīr and Ibn-Mu'tallim, was a renowned Shi'a lawyer. Abū-Jalār ut-Tust describes him in the Fihrist as the greatest orator and lawyer of his time, the most ancient Mu'tahidi, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Ka'īr-ush-Shāmī relates that, when he died, Ibn-Naqīb, 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 Shâhī Khâdîr, he should himself be declared the world 'without regret. Shâhī Khâdîr is stated to have written many works, amongst which one, called the Īrshād, 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-Waqīdī (ابو عبدالله معاذ بن عمر الوقيدي), an author who wrote in Arabic the work called Taḥāqīf Waqīdī, containing the history of the conquest of Syria by the generals of 'Umar during the years A.D. 689-90. 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'sim Billah, whose reign began in 826, he must have died after the year 826 and not at A.D. 821, A.H. 219. [T'ālāw Waqīdī]

Abu-'Abdullah Muhammad bin-Husain al-Shaitānī (ابو عبدالله معاذ بن حسين الشيتاني), commonly called Imām Muhammad, was born at Wāsīt in 'Irāq-'Arab in A.D. 749, A.H. 132, and died at Kāšī, the capital of Kūshān in A.D. 892, A.H. 187. He was a pupil of Abū-Yūsuf, under Abū-Ḥanīfa, 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 Zīyārat-ul-Waqīdī; they are Jāmi'-ul-Kabīr, Jāmi'-us-Saḥīḥ, the Musannat fi furū'ī-ṣ-Ḥanāfiyya the Zaynīyat fi furū'ī-ṣ-Ḥanāfiyya, the Shuqar-ul-Kabīr waṣ-ṣaḥīḥ; and the Nāẓim, the sixth and last of the known compositions of Imām Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

Abu-'Abdullah Sa'ilī, vide Abū-'Ali, Wāsīt of Maṣfīr I.
Abu-‘Abdul-Rahman Ahmad bin-
Ali bin-Shu‘aib al-Nasai (أبو عثمان أحمد نسائي), author of the
works called Sunna Khuda and Sunnarah Sughra.'

The first is a large work on the traditions,
but as Nasai himself acknowledged, of that many of the
traditions which he had inserted, were
of doubtful authenticity, he revised them
and abridged "his great work containing all
those of questionable authenticity," and this
abridgment which he entitled Al-Mustafa
is also called Sunnah Sughra. The
rank as one of the six books of the Sunnah
Al-Nasai was born at Näsä, a city in
Khurasan, in A.D. 830, A.H. 303, and died at
Makkah in A.D. 916.

Abu-‘Abdul-Rahman Sulami

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

Abu-‘Abdul-Wahid

Abu-‘Ahmad (ابن احمد), the son of Qasun, was born in the city of
Khamma in Nisba, A.D. 1183, A.H. 888. He publicly
explained the book written by his father
Ahmad ibn Abdullah al-Kuni on the funda-
mental points of Muhammadan

Abu-‘Ali (ابن علي), surnamed
Muhandes, "the Geometrion," who excelled in
that science. He flourished in A.D. 1136,
A.H. 630, in the time of Abu Bakr al-
Khaliifah of Egypt and Al-Rashid Bullah
the son of Al-Mustanshid of Baghdad.

Abu-‘Ali (ابن علي), the wazir of
Man-

Abdul ibn Nuh, prince of the Samanu-
dynasty of Khurasan in A.D. 984, A.H. 352.
he translated the Iskand Tabori 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-
‘Abdulah Sabih ibn-Muhammad was
permitted by Nurellah Khan, prince of Turan,
to put it into modern Persian.

[Traditions of Abu-Jafar al-Tabari, and Tabari]

Abu-‘Ali Ahmad bin-Muhammad,
the son of Ya’qub bin Mankawan Khalum of
Bai, author of the Arabic work entitled

Khitab at-Tabarat, which was translated
in Persian by Nasir-uddin Tusi, and named
Akbah at-Nasari. He flourished about the
12th century.

Abu-‘Ali Ishaq (ابن علي اسماعيل), an
Arabian author who died in A.D. 967, A.H.
956.

Abu-‘Ali Qalandar (Shaikh)

Abu-‘Ali Qalandar (Shaikh) Shaikh of Dunia Pampi, a
celebrated and highly respected Muhammadan
saint, who is said to have performed numerous
miracles during his life. He was born at
Traq in Persia, but came to India and settled
his residence at Pampi, where he died, aged
about 100 years, on the 30th of August, A.D.
1124, 9th Ramlgan A.H. 724. His tomb is
held sacred and is visited by the Musalmans
this day.

[Traditions of Abu-Bina.

Abu-'Ali 'Umar (ابن علي عمر), son of Muhammad was the author of the
commentary, called Sharh Kaben and Sharh Sughri.
He died in the year A.D. 1247, A.H.
619.

Abu-Ayyub (ابن عياوب), a companion
of the prophet Muhammad, who had been
with him in the battles of Badr and Uhud,
and lost his life in the expedition of
Constantinople (A.D. 665, A.H. 43) in
the region of Mawiyah the first Khalifah of
the house of Umayya. His tomb is held in such
reverence by the Muhammadans, that the
Sultans of the Umayyam, or Ottoman, dynasty
gard their swords on it on their accession
to the throne.

Abu-Bakr (ابن بكر), son of
Abu-Shaib an Arabian author who died in
the year A.D. 949, A.H. 239.

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

Abu-Bakr Ahmad bin-'Umar al-Khas-
saf (ابن عمر خالص), author of several treatises, known by
the name of 6hab-ul-Qasr. Hajj Khaifah speaks
very highly of this work. It contains 150
chapters, and has been commented upon by
many learned jurists. The most esteemed
commentary is that of 'Umar bin-'Abdul-
Arif bin Majd, commonly called Hisam-ud-
Shahid, who was killed in A.D. 1141. Al-
Khazfas died in A.D. 874, A.H. 261.
Abu-Is-haq (إِبْوِ عِسْقِي بْنُ مُحَمَّد), the son of Muhammad, an inhabitant of Syria, who died an excellent commentary to Mushaqqib. He died in A.D. 1049, A.H. 441.

Abu-Is-haq Ahmad (إِبْوِ عِسْقِي اَمْحَمَد), also known as Abul-Is-haq Ibrahim bin-Ismail, author of the *Qisas-ul-Anbiyaa*, which contains an account of the creation of the world, and a history of all the prophets preceding Muhammad; also the history of Muhammad till the battle of Uhud, A.D. 623. He died in A.D. 1036, A.H. 427.

Abu-Is-haq Al-Kaziruni (إِبْوِ عِسْقِي الاَلْخَازِرُوْنِي), a Muhammadan saint who, they say, lighted a lamp in the mosque of the college called "Takht Shiraj," which continued burning for four hundred years till the time of Bin-Qasim.

Abu-Is-haq Hallaj (إِبْوِ عِسْقِي الْحَلَاجُ), Vide Is-haqq.

Abu-Is-haq Isfaraini (إِبْوِ عِسْقِي اِسْفَرَايْنِي), son of Muhammad, author of the *Jami‘-ul-Jila*, which refutes the doctrines of various sects. He died in A.D. 1027, A.H. 418.

Abu-Is-haq (Shah Shaikh) (إِبْوِ عِسْقِي شَاهُ شَيْخُ), His father Amir Muhammad Shiah, a descendant of Khwaja ‘Abdullâh Ansârî, was governor of Shiraz in the reign of Sultan Abu-Sa’ïd Khân, and was murdered during the reign of Arpî Khân, in A.D. 1335, A.H. 736. His son, Amir Masûd, who succeeded him, was also slain shortly after, when his brother, Abu-Is-haq, took possession of Shiraz in 1336. He reigned 18 years, but when Amir Muhammad Munafar besieged Shiraz, in A.D. 1353, A.H. 764, Abu-Is-haq fled to Isfahân, where he was slain four years after, on Friday the 12th May, A.D. 1357, 21st Jumâda I. A.H. 758.

Abu-Is-haq Shami (شَامِي), of Syria, a famous saint, who died on the 14th Rabî‘ II. 329, and lies buried at ‘Akka.

Abu-Is-haq Shirazi (شَيْخُ شِرَازِي), author of the *Tahâqît ul-Faquhâ*, a collection of the lives of celebrated lawyers. He died A.D. 1083, A.H. 476.

Abu-Ismail (إِبْوِ اَسْمِئِل), author of the history called *Târikh Fathul-Shâh*, the conquest of Syria by the generals of ‘Umar in forty-two battles, during the years 638 and 639 of the Christian era, translated and abridged from the *Tâhâqît Wâqi‘i
t.

Abu-Ja’far (الْعَجَّافُ), Vide Al-Mansûr.

Abu-Ja’far Ahmad bin-Muhammad Tahawi (ابْوِ جَعْفَر اَحْمَد بْنُ مُحَمَّد تَهْوَى), an inhabitant of Taht, a village in Egypt. He was a follower of the Hanafi sect, and is the author of the commentary on the Qurân, called *Ahkâm-ul-Qurân*, and other works, called *Ityâ'id-ul-Nilâmin*, *Musâni‘-ul-A‘zîr*, *Nasbâ‘î* and *Manâzî*, all in Arabic. He died in the years A.D. 933, A.H. 321. He also wrote an abridgment of the Hanafi doctrines, called the *Mukhtasîr ul-Tahâwi
t.

Abu-Ja’far al-Haddad (حَدَّاد), two great teachers of the spiritual life; one was a silversmith, and the other a brazier. The latter is called "Al-Hallâf," i.e., a silversmith, in Jâmî’s *Najât-ul-Umîn*.

Abu-Ja’far al-Tabarî (تَابَارِي), son of Jâfîr, author of the *Târikh Tahâbi*, a very authentic history in Arabic, which he wrote in the year A.D. 912.

This work was translated and continued by Abû-Muhammad of Tabriz in Persia. Tabarî was the founder of the seventh Sunî sect, which did not long survive the death of its author. He was born at Amul in Tabaristan in A.D. 838, A.H. 224, and died at Baghdad in A.D. 922, A.H. 310. He was also the author of a commentary to the *Qurân*. His son, Muhammad Tabâri, was also an author, and died about twenty years later.

Abu-Ja’far Muhammad bin ‘Ali bin-Babwahal al-Kumi (ابْوِ جَعْفَر مُحَمَّد بْنُ اَلْبَالِ الْكُمَيْ) (مُعَنِّي السَّلْدَر), surnamed Abû-Safîq, one of the earliest of the many writers on the *Qurân* among the Shi‘as. He lived in the fourth century of the Hijra, and was a contemporary of Fakhr-ud-Din al-Dulami. He was one of the greatest of the collectors of Shi‘a traditions, and the most celebrated of all the Imâmiya lawyers of Qum in Persia. This writer composed a large and a small Tabârî. There is considerable uncertainty as to the exact time when he lived. Shahîq Tusi says in the *Fihrist* that Abu-Ja’far died at Râî in A.D. 931, A.H. 340, but this appears to be erroneous. Shahîq, Najâshî, who died in A.D. 1014, states that Abu-Ja’far visited Baghdad whilst yet in the prime of life, in A.H. 355, A.D. 965, which might well have been the case, since Abu-Hassan ‘Ali bin-Bâbawahl, the father of Abu Ja’far, did not
die until A.H. 329, A.D. 940. In addition to this, Nur-ullah relates, on the authority of the Sunnah-ud-Dawatiy (Dorast, a village near Kair, which is now called Durast), that Abu-Jafar lived in the time of Bahr ud-Din Daulami, and had repeated interviews with that prince, who, as is well-known, reigned from A.H. 338 to A.H. 356, A.D. 949-976. He is also the author of the Mu{'ib-yehzurruh al-Faqih, which is the fourth of the four authentic books on Shi'ah tradition, called "Kutab Arba". He is said to have written in all 172 works, and to have been specially skilled in Jihadih (Jurisprudence, q.v.).

Abu-Jafar Muhammad bin Hasan al-Tusi Shaiikh, who was one of the chief Mujtahids of the Imamiya or Shi'a sect, is the author of the work entitled Fihristu-Khitabish-Shia wa Asma-ul-Mubnawin. It is a bibliographical dictionary of Shi'a works, together with the names of the authors. The greater part of this author's works were publicly burnt in Baghdad in the tumult that arose between the Sunnis and Shi'is in A.D. 1056, A.H. 448—450, Abu-Jafar died in A.D. 1067. He is also the author of a very extensive commentary on the Qur'an, in twenty volumes, which is generally called the Tafsiru-t-Tusi, though it was entitled by its author the Muy'ma-ul-Hujarii li-Nilum-Lil-Qurani. Among the Four Books of Shi'a Hadis, called Kirdab Arba, the two first in order were composed by him entitled Tahsil-ul-Akham, and Istabair. His chief works are the Malati and Khajof, which are held in great estimation, as are also the Nihayat and the Maktub by the same author. The Kirda-i-Jafarinya is likewise a legal treatise by at-Tusi, which is frequently quoted.

Abu-Jahl (ابو جهل), the uncle of 'Umar ibn-ul-Khattab ("Father of ignorance," July means theological ignorance, or unbegotten). He was one of the most invertebrate enemies of Muhammad and his religion. Though his son 'Ikrama became a convert to the cause of Muhammad, yet the father was for ever shut out from paradise; and so violent is the resentment of the Musalmans against this first enemy of their prophet, that they call the colocynth, in contempt, the melon of Abu-Jahl. Abu-Jahl was slain in the battle of Badr, which he fought against Muhammad, together with Al-Az, his brother, in the 70th year of his age, in the month of March, A.D. 624, Ramadan A.H. 2.

Abu-Lahab (ابو لعب), the uncle of Muhammad, also called 'Abdul-'Uzza, was the son of 'Abdul-Muttalib and one of the bitterest enemies of Muhammad and his doctrines. He died of grief within a week after the defeat of Abi-'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 'Uba was engaged, or according to some, married to Muhammad's third daughter Khayza, but when Muhammad appeared as a prophet, the contract was dissolved, and Khayza married her lover 'Uqma. Abu-Lahab was also allied to the rival line of Quraish, having married 'Umm-Jamil, sister of Abu-Sufyan.


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

Abul-'Abbas Ahmad bin-Muhammad, commonly called Ibn-Uqda, 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-Darquti, the Sunni traditionalist, is reported to have said that Ibn-'Uqda knew 300,000 traditions of the Ahl-i-Bait and the Banu-'Hashim. He died in A.D. 944, A.H. 333.

Abul-'Abbas bin-Muhammad (ابوبعاس بن محمد), author of the Arabic work Mut'irsat-ul-Shihab, and other books. He died in A.D. 1041, A.H. 432.

Abul-'Abbas Fazl, bin-Ahmad, of Isfa'ari, was minister to Mahmid of Ghazni.

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

Abul-'Ala (ابوبالعا), entitled Malik-Shu'ara, or royal poet, of Garmi flourished in the time of Manuchehr, ruler of Shirwan. The poets Falaki and Khaqani were his pupils, and to the latter he gave his daughter in marriage.

Abul-'Ala Ahmad bin-'Abdullah al-Maarri (ابوبالعا عبدالله بن عبدالله المعرى), a celebrated Arabic philosopher, free-thinker and poet, born at
Ma'arra in Syria on Friday the 26th December, A.D. 973, 1st Rabī' I. A.H. 363. Though he lost his sight in the third year of his age by the small-pox, his poetry is animated and his descriptions are beautiful and striking. He died on Friday the 9th of May, A.D. 1057, 1st Rabī' I. A.H. 449. He was the panegyrist of Al-qiym Billah, the Khalifah of Baghdad, and has left a Diwan in Arabic.

[Vide Zeitschrift, D.M.G. xxix. p. 304.]

Abul-'Ala Mir (ابول الفرج (الآباري)),
(Mir), son of Mir Abul-Wafa Hasani, of Agra, was born in the year A.D. 1582, A.H. 990. His grandfather Mir 'Abd-us-Salām came to India from Samarqand, and went on a pilgrimage to Mecca, and died after some years. His father Mir Abul-Wafa died at Fatḥpur Sikri, from which place his remains were conveyed to Delhi and buried close to the college situated near the Lāl Darwāza. When Rāja Mān Singh was appointed governor of Bengal, Mir Abul-'Ala accompanied him, and was honored with the rank of 3000, but he soon left him and proceeded to Aṣmān, and thence to Agra, where he passed the remainder of his life, and is said to have performed many miracles. He died on Friday the 21st January, A.D. 1651, 9th Safar, A.H. 1061, aged 71 years, and lies buried at Agra, at a place near the kābabā, where every year on the anniversary of his death a great number of people assemble together and worship his tomb.

He was a Naqshbandi and a descendant of Khwāja Ahrār.

Abul-Barakat 'Abdulla bin-Ahmad (ابو الفرج عبد الله بن أحمد), vide Nasafi.

Abul-Barakat Nishapuri (ابو الفرج نيسابوري), author of the work called Dastūr-ul-Kitiāb.

Abul-Barakat, Shāikh, brother of Abul-Fazl, born A.D. 1562.

[Vide Blockmann's Ain Translation, p. xxiii.]

Abul Farah, of Wāsīt, the ancestor of the sayyid families of Bārha, Bilgrān, Khairābād, Fatḥpur, Hanasa, and other places.

[Vide Ain Translation, i. p. 390.]

Abul-Faraj (ابول الفرج), who in some of our Biographical Dictionaries is called Abulfargis (George), was the son of Aaron, a Christian physician, born at Malatia in Armenia, near the source of the Euphrates in A.D. 1226. He followed his father's profession, but afterwards studied the Eastern languages and divinity, and was ordained bishop of Cuba in his 20th year, from whence he was translated to Lācaba and Aleppo. He wrote a work on history, called Muhākkat-ul-ud-Dawāt, divided into dynasties, which is a epitome of universal history from the creation to his own time. The most excellent part of the work is that which relates to the Saracen, Muhammad, and the conquests of Chingiz Khan. Dr. Trench, Professor of Hebrew and Arabic at Oxford, published this work in 1653, in the original Arabic, with a Latin version to it. Abul-Faraj died in A.D. 1266, A.H. 686.

Abul-Faraj 'Ali (ابول الفرج علي بن حسن), the son of Husain bin-Muhammad Quraishi Iṣfahānī, was born in the year A.D. 897; A.H. 304, and was brought up at Baghdad. He is the author of a famous work called Kitāb-ul-Aṣfād, 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 Afarān songs, which he presented to Saif-ul-ud-daula, prince of the race of Ham- dān, who ordered him a thousand dinārs. 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 collector of this celebrated work died in A.D. 1367, A.H. 356, having lost his reason previous to his death.

Abul-Faraj al-Khalidi (ابول الفرج الخليدي), twogreat poets, who lived at the court of the Sultan Saif-ul-ud-daula of the house of Hamdān, who was a protector of men of letters, on whom he bestowed large pensions.

Abul-Faraj ibn-Jauzi (ابول الفرج ابن جوزي), surnamed Shams-uddin, was the most learned man, the oldest traditionist, and the first preacher of his time. He compiled works on a variety of subjects, and was the tutor of the celebrated Shāh Shad of Shirāz. He died on the 10th June, 1521, 12th Ramaṣjan, A.H. 976, and is buried at Baghdad. His father's name was 'Aī, and that of his grandfather Jauzi. One of his works is called Tabīb Ibī, The Temptation of Satan.

Abul-Faraj Runi (ابول الفرج روني), of Rūm, said to be near Lahore. He is the author of a Diwan, and was the panegyrist of Sultan Ibrahim the grandson of Sultan Mahmūd of (Ishāni) who reigned from A.D.
Abul-Fath Muhammad al-Shahristani (أبو الفتح محمد السهرستاني), author of the Arabic work called Kitāb al-Mītaf wa-n-Nihāl, 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. Haarbrücker, in A.D. 1850, and into English by the Rev. Dr. Cureton. Shahristani died in A.D. 1153, A.H. 548.

Abul-Fath Nasir bin-Abul-Makarim Mutarrizi (أبو الفتح ناصر بن-ابول مكارم مطزري), author of the Arabic Dictionary called Maqārib. He died in A.D. 1213, A.H. 610 in Khwārazm. He was a Murtaḍilite and invited people to that faith. He is also the author of the Sharḥ Maqārim, and of another work called Kitāb Azkār. The inhabitants of Khwārazm used to call him the master of Zamaqsharī, and on his death the poets wrote more than seven hundred elegies in his praise.

Abul-Fath Nasir bin-Muhammad (أبو الفتح ناصر الب)، author of the Jami’-ul-Ma’ārif.

Abul-Fath Rukan-uddin bin-Husam Nagori (أبو الفتح ركن الدين الوجري), author of a work on jurisprudence, entitled the Fatwārī Haumāndiyā, which he composed and dedicated to his tutor, Ijumnād-uddin Ahmad, chief-qāṭi of Naharwāla (Patan) in Gujrat. This work was lithographed in the original Arabic at Calcutta in A.D. 1825.

Abul-Fath 'Usman (أبو الفتح عثمان), surnamed Malik ul-'Arīz 'Imād-uddin, second king of Egypt of the Ayyūbite dynasty. He acted as viceregal of Egypt during the absence of his father, Sulṭān Sulaymān bin Ilyās, in Syria. On the demise of his father at Damascus in A.D. 1193, he took possession of the supreme power with the unanimous consent of the great military officers of the empire. He was born at Cairo on the 7th of January, A.D. 1172, 5th Jumādā I, A.H. 567, reigned about five years, and died at Cairo on the 23rd November, A.D. 1198, 21st Muharram A.H. 595.


Abul-Fath Bilgrami Qazi (أبو الفتح بيكلامري). commonly called Shaikh Kumāl. It is mentioned in the work called Sharīfī-Uzmani, that he was born in the year A.D. 1511, A.H. 977, and in the reign of the emperor Akbar he held the situation of Qāṭi of Bilgram, and died in the year A.D. 1592, A.H. 1001. Mullā Firāz Uznānī found the chronogram of the year of his death in the letters of his name, viz.: Shaikh Kumāl.

Abul-Fath Busti Shaikh (أبو الفتح بوستي), a learned Musalmān of Bust, who lived in the time of Sulṭān Mahmūd of Ghuznal, wrote excellent poetry on divinity, and died in July, A.D. 1039, Shawawil, A.H. 430. He is the author of a Diwān in Arabic.

Abul-Fath Gīlaṭ (أبو الفتح جليلي), surnamed Masīḥ-uddin, the son of 'Abdur-Razzaq, a nobleman of Gīlaṭ, 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 Dhamār, on the 20th June of the same year, 10th Shu‘bān, A.H. 997, and was buried at Bahā Ḥasan Abūl. He had come to India with his two brothers Ḥakim Humām and Ḥakim Nūr-uddin Qarārī about the year A.D. 1567, A.H. 974.

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

Abul-Fath Lodi, chief of Multān. Sulṭān Mahmūd of Ghuznal took Multān in A.D. 1010, and carried away Abul-Fath as prisoner to Ghuznal.
Abul Fazl Balhaki, author of several works on history. Vide Balhaki.

Abul Fazl Jafar, son of the Khalifa Al-Mutafaki, was a great astronomer. Vide Al-Mutawakkil.

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

Abul Fazl (Shaikh) (ابو الفضل شیخ), Akbar's favorite Secretary and Wazir. His poetical name was Allami. He was the second son of Shaikh Mubarak of Nagoor, and brother of Shaikh Faigi. He was born in the year A.D. 1551, A.H. 1558, 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-nama and the Ain-Akbari, and for his letters, called Muktahati-us-Allami, 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 Sultan Murad in A.D. 1557, A.H. 1590, 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 ambuscade laid for him by Barsingh Deo Bundela, rajah of Bundelkhand, at the instigation of Prince Salim (afterwards Jahangir), on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul Fazl defended himself with great gallantry, he was cut off with most of his attendants, and his head was sent to the prince, who was then at Allahabad. This event took place on Friday the 13th of August, A.D. 1602, 4th Rabii'-I, A.H. 1011. Akbar was deeply afflicted by the intelligence of this event; he shed abundance of tears, and passed two days and two nights without food or sleep. Abul Fazl is also the author of the 'Asar-i-Dawlah, which is a translation of Pilpay's 'Fables in Persian.

[For a detailed biography, vide Ain Translation, i. pp. 1 to 36.]

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

Abul Fida Ismail Hamawi (ابو الفیدا), whose full name is Malik Mu'ayyad Isa'Il Abul Fida, son of Malik-ul-Afghal, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamah, 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 Orus called Tawqian-ul-Buldan, which was first edited by Gravuins, with a Latin translation, London, 1650, and by Hudson, Oxford, 1712. Abul Fida died in 1345, aged 72, at Hamah. The principal of Abul Fida's other works is his abridgment of Universal History down to his time, called Tarih Mubtadi. He is very exact, and his style is elegant, on which account his works are very much esteemed.

Abul Feiz (ابو الفیض), Vide Feizi.

Abul Fazl Muhammad bin Husain bin Ahmad, surnamed Al Katiib, or the Writer, is better known by the name of bin Ahmad. He was a wazir at Sultan Rukan-ul-Daula, of the Banyides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in A.D. 906, A.H. 900.

Abul Futuh Razii Makkii (ابو الفتح رزی مکی), author of the Arabic work called 'Risala, or Kitiib Husniga, which has a great reputation amongst the Shi'as, particularly in Persia. It consists of an imaginary dialogue between a Shi'a slave-girl and a learned Sunni lawyer, on the merits of their respective doctrines, in which, as a matter of course, the girl utterest dis succès her opponent. The argument is very ingeniously managed, and the treatise, when understood, furnishes a good and concise exposition of the tenet of the Shi'as, and the texts on which their belief is founded. This work was translated from Arabic into Persian by Ibrahim Astarabadi, in A.D. 1551.

Abul Ghazi Bahadur (ابولا غزی بابادر) and his son, were descendants from the great Chingiz Khán. He came to the sovereignty of Chevazm 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 Muhammad, and retired to devote himself to literature. He wrote a valuable genealogical history of the Tartars, the only Tartar history known in Europe, but did not live to finish it. He died A.D. 1663, A.H. 1074, 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 Jahāngīr, had three daughters, viz. Saimuddin Bānī, also called Muntāz-Mahāl, married to the emperor Shāh Jahan; Sultan Žamānīa, the second daughter, was married to Sultan Pārvāz; and the third, Hadr-uẓ-uzāmānā, to Shāh 'Abdūl-Lāfī, the spiritual guide of the emperor 'Alamgīr. *Yīd Uṣūf Khān.*

Abul-Hasan 'Abdūllah (Imām) (أبو العيسى عبد الله بن معق، son of Muqāma'). He translated Pīlīyāy's Fables from the Pahālī language into Arabic by order of Abū-Jaʿfar Mūṣār, the second khalīfa of the house of 'Abbās, who reigned at Hāshidīd from A.D. 754 to 776. The book is called *Kāfīla Imāma.*

Abul-Hasan 'Ali (أبو الحسن علي), author of the works called *Sūnān* and *Iʿtīd.* He died A.D. 990, A.H. 380.

Abul-Hasan 'Abdūl-Husayn al-Kumi (أبو الحسن بن جعفر الفقيه (بابويه), commonly called Bāwbāwī, 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 *Kitāb-uṭ-Sharīa.* This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abū-Jaʿfar Muḥammad Bīn-Ḥābbābī (p. 14). When these two writers are quoted together, they are called the two Sūdās. He is also the author of the *Kitāb-uṭ-Mawārīq,* a treatise on the law of inheritance.

Abul-Hasan 'Ali (أبو الحسن علي بن سلطان مسعود), the son of Sultān Maʿṣūd I, ascended the throne at Ghāznī, on Friday 29th December, A.D. 1049, 1st Shaban, A.H. 441, reigned little more than two years, and was deposed by his brother, 'Abdūr-Rashīd, in A.D. 1052, A.H. 443.

Abul-Hasan Ash'ārī (أشعراي ابن إسعيف), son of Ismāʿīlī. He was a Muʿtazili, but afterwards became a Sunnī. He is the author of nearly 400 works. He died in the year A.D. 936, A.H. 924.

Abul-Hasan Jūrjānī (أبو الحسن جورجاني), a celebrated lawyer, a native of Jūrjān or Georgia. *Yīd Jurjānī.*
Abul-Qasim Nishapurī (ابو القاسم نشصرف), author of a Persian work on Ethics, called Ganj-i-Ganj, and of another work, entitled Ḥujjat al-Mulūqīn.

Abul-Qasim 'Abdullāh (ابو القاسم عبد الله), son of Muhammad Baghawī, author of the book called Muṣfīm, and several other works. He died in the year A.H. 928, A.H. 317.

Abul-Qasim Isma'īl bin - 'Abbad (ابو القاسم اسمعیل), waźīr of the Boyde prince Fakhr-ud-Daulā. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. Ibn-Asir relates that four hundred camels were required to remove the books.

Abul-Qasim Mirza, son of Kāmrān Mirzā, brother of the emperor Humāyūn. In the year A.D. 1587, A.H. 964, he was confined in the fort of Gwālīār by the emperor Akbar, who, when going to punish Khān Zaman, ordered him to be murdered.

Abul-Qasim Kāhi (ابو القاسم کهی), of Isfahān, though it is usually said that he was of Kābul. He died at Agra. Vide Qāsim-i-Kāhi.

Abul-Qasim of Hilla (ابو القاسم الحلالی), commonly called Shāikh Muṣafyād, author of the Shaikh-ul-Iṣlah, a treatise on lawful and forbidden things. This book is of great authority amongst the Muhammadans professing Shi'a doctrines. He is also called Shāikh Najm-ud-Dīn Abul-Qasim Ja'far bin Muṣafyād. He died A.D. 1277, A.H. 676.

Abul-Qasim 'Ubaldullāh bin-Abdullāh bin-Khurābdībīh, died A.H. 928. He is best known as Ibn-Khurābdībīh. He wrote the Kitāb-ul-Manātik wa'l-Munā układ - Manāâkid, the Book of Roads and Kingdoms.

Abul-Khair Maulānā of Khwarazm (ابو الخیر مولانا), a physician and poet, whose poetical name was ʿAshīq. From his native country he went to Hīrāt in the latter part of the reign of Sultan Husain Mirzā, and was there till Muhammad Shāh Shīhānī, commonly called Shahī Bega Khān Uzbek, conquered that province, and took him to Māvāran-nār, or Transoxiana, where he died in A.D. 1560, A.H. 957. The chronogram of the year of his death is “Paut-i-ʿAshīq,” the death of ʿAshīq.
Abul-Ma‘allî, 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 Persia 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 unquestionable right to the place assigned him.

The names of his works, such as the Seal of Perfection, and the Key of Mysteries, indicate the peculiarity of his taste and genius; but amidst all the confusion of style and theme, some profound thought of great beauty and even simplicity are found in his works. He is lost, however, in the fame of his successor ‘Aslih.

Abul-Ma‘allî (Abu al-Ma‘allî),
the son of ‘Abdul-Majid, the most eloquent of the Persians, who flourished in the time of Sultan Bahram Shah Qazamani, by whose order, in the year A.D. 1118, A.H. 512, he wrote the poem “Kalilah-uddin (or Pulpay’s Fables)” from a work which Râdaki, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultan Husain Mirzâ, fourth in descent from ‘Umar Shaukh, the second son of Amir Timur, when he was prince minister Amir Shaukh Ahmad Shuhendi got Husain Wâiz to modernize it, in A.D. 1555, A.H. 910, under the name of Amir Shauhendi, or the Keys of Conquest. Abul-Fagl, the able prime minister of Akbar, compressed this work, and gave it the name of ‘Ayir-Dinshah, or the Peacock of Knowledge. He is called by Daulat Shah, Hamid-uddin Naṣrūlah, “Sayyid Naṣr-ul-ullah, the son of ‘Abdul Hamid.”

Abul-Ma‘allî (Abu al-Ma‘allî),
a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kâbul, where Mirzâ Muhammad Ḥâkim, the brother of Akbar, gave him his sister, named Mihr-un-Nisa Begum, in marriage, and raised him to the first office in that kingdom. The ungrateful refugee, however, had not been many months in office, before he aspired to the kingdom of Kâbul, and in March A.D. 1564, Shuban, A.H. 971, basely assassinated Mirzâ Muhammad Ḥâkim’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 consolidate the Umâras. In the meantime Mirzâ Sulaimân, prince of Badakhshan, attacked him, and slew him in a battle on the 18th May, A.D. 1564, 1st Shawwal, A.H. 971, and took possession of that country, which he held for two years. Abul-Ma‘allî was an elegant poet, and his poetical name was Shahbadi.

Abul-Ma‘allî (Shaikh) (Abu al-Ma‘allî),
Abul-Ma‘allî (Shaikh) (Abu al-Ma‘allî), of Allahabad, author of the work called Tuhfat-ul-Qâdiriya, or the life of Shaukh ‘Abdul-Qâdir Gilânî. He resided in Lahore, and died there on the 8th April, A.D. 1615, 16th Rabi’ 1., A.H. 1024.

Abul-Mafakhir Razi (Razi), a poet who flourished in the reign of Sultan Muhammad Saljuq.

Abul-Mahasin (Abu al-Mahasin),
author of the work called Mu‘allâs-i-Shifâ.

Abul-Makarim bin-Abdulla. There are three comments on the Niqâya of ‘Ubihudda bin-Mas’ûd, which are much esteemed; they were written respectively by Abul-Makarim in A.D. 1601, A.H. 907; Abû-Alli bin Muhammad al-Birjindi in A.D. 1628, A.H. 935; and Shams-udder Muhammad al-Khurshâsî in A.D. 1634, A.H. 941.

Abul-Ma‘shar (Abu al-Ma‘shar),
who is called by some other authors Albu’massur and Almunnazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the Khalifâ Al-Mamun of Baghdad, and wrote a treatise on the revolutions of the years. His full name is Jafar bin Muhammad bin ‘Abdul Ma‘shar. He is called the prince of the Arabian astronomers. He was born in Balḵ. In his famous work, called Ulâf or Kitâb-ul-Ulâf, 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 these 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 (Abu al-Najib al-Bukhari),
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 Kham, king of Aquae of Turkestan, who made him president of the academy of poets which he had established. His poem of the loves of Yûsuf and Zalûh, 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 Sanjur, who requested
him to write an elegy on the death of his
dughter Malik Khusain, which he did, al-
though 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.
Abul-Saadat Mubarak Ibn-Asir
(al-Jazari, author of an Arabic Dictionary
called Al-Nihayah fi gharib-ul-Hadisa. He
Abul-Wafa (Khwaja), one of the
great saints of Khwarizm, and author of
several works on Sufism. He died A.D. 1432,
A.H. 835.
Abu-Maaz Muslim
(ابو معاذ مسلم),
an Arabian grammarian, who died in A.D.
803, A.H. 187.
Abu-Mansur, surnamed al-Hakim bi-
num-Ilah, succeeded his father Al-Aziz
to the throne of Egypt in A.D. 990, A.H. 384,
when only 11 years of age. In the latter
part of his reign he immersed himself a god,
and found no fewer than 16,000 persons who
owned him as such. These were mostly the
Durjians, a new sect sprung up about this
time, who were so called from their chief,
Muhammad Ibn-Isma'il, surnamed Durari.
He is supposed to have inspired the mad
Khulfa with this impious notion; and as
Durari set up for a second Moses, he did
not scruple to assert that Abu-Mansur was
the great creator of the universe. He was
assassinated in the year A.D. 1020. His son
Tahir succeeded him.
Abu-Mansur
(ابو مصطفى),
author of the
Kitab-ut-Tauhid, and several other
works.
Abu-Mansur 'Abdul-Kahir al-Bagh-
dadi, author of a treatise on the law
of inheritance according to Shafi'i. He died
A.D. 1037, A.H. 429.
Abu-Mas'ud, surnamed Shaikh-ul-
Islam, a native of Constantinople, and author
of the valuable commentary on the Qur'an,
titled Irshad-ul-'Ugd, flourished in the reign
of Sultan Salim Khan, emperor of Constanti-
nople, and died in A.D. 1516, A.H. 922.
Abu-Muhammad
(ابو محمد مكي), of
Mecca; son of Abu-Talib, author of a
commentary on the Qur'an, and several other
works. He died in A.D. 1045, A.H. 437.
Abu-Muhammad, son of 'Abbas, the
son of a sister of Abu-Ja'far bin-Muhammad
bin-Ja'far al-Talhari. It is said that he had
by heart 100,000 verses of different authors.
He died in A.D. 998, A.H. 383, and was a
contemporary of the author of the 'Iyyar.
Abu-Muhammad Husain bin-Mas'ud
Farra al-Baghawi
(ابو محمد حسين
فراء البغوية), author of
a collection of traditions called the Maqabib,
in Arabic; also of the Maqam-u-Tawassul, and
Sharah-ul-Sunnat. He died in A.D. 1124,
A.H. 516. He was a vendor of funs, conse-
sequently he was called Farra. Baghawi also
wrote a Tami' baina-l-Sahabain.
Abu-Muhammad Hisham bin-al-
Hakim al-Kindi al-Shabani,
who lived in the time of the Khilifa Harun-
ur-Rashid, and died in A.D. 795, A.H. 179, is
famed as one of the first compilers of Shi'a
traditions.
Abu-Muhammad Nasiri
(ابو محمد نسائي),
was a man of eminent
learning in the time of Sultan Mas'ud J., of
Ghazni. He wrote a book entitled Masali'di,
in support of the doctrine of Abu-Ja'far,
which he presented to the king. He
flourished about the year A.D. 1056.
Abu-Muhammad Rozbahan Bakali
Shirazi
(ابو محمد رضبان بن قلقلي
شيرازي), author of the Saheut-ul-
Masheerib. He died in July, A.D. 1209, Mu-
barram, A.H. 606. Vide Rozbihan (Shaikh).
Abu-Muhammad Shatibi
(ابو محمد شاطبي),
a very learned Musulman
and author of the Qudsia Shatibiya.
He died in A.D. 1194, A.H. 590. His proper
name was Qasim; he was born at Shatibiya,
in Andalusia, from which he derived his title
of Shatibi. He is also the author of several
other works.
Abu-Muhammad Tabrizi, author of
the Persian history called Tarih-i-Tabari.
The original of this book was written in
Arabic by Abu-Ja'far bin-Ja'far Tabari, in
A.D. 912, A.H. 300, and was afterwards
translated into Persian and continued by Abu-
Muhammad, and dedicated to Sh-Salih bin-
Nuh, about the year A.D. 1118, A.H. 512.
Abu-Musa Ja'far al-Sufi, whose
poetical name is Jabar, was the founder of
the Arabian school of chemistry, flourished
towards the end of the eighth, or the com-
mencement of the ninth century. According
to the majority of authorities, he was born
at Tus, in Khurasan. He wrote an immense
number of treatises on alchemy, also a work
on astronomy. An edition of his works in
Latin was published at Danzig, in 1662, and
another in English by Russel, in 1678.
Abu-Musa al-Ash'ari (ابو موسى (الاشعري)), one of the arbitrators between 'Ali and Mu'awiyah I, by whose decision 'Ali was deposed in the year A.D. 688, A.H. 37. Eight months after the battle of Siffin between 'Ali and Mu'awiyah, the two arbitrators, Abu-Musa and 'Amir, the son of 'As, met at a place between Mecca and Kufa, where a tribunal was erected. Abu-Musa first and secondly, announced these words with a loud voice: "I deposed 'Ali and Mu'awiyah from the Khalifah (or government) to which they pretend, after the same manner as I take this ring from my finger," and immediately came down. 'Amir then went up and said: "You have heard how Abu-Musa has on his part deposed 'Ali; as for my part I depose him too, and I give the Khalifah to Mu'awiyah." Then the two tribes agreed upon the same measure as I put this ring upon my finger; and this I do with so much the more justice, because he is 'Uthman's heir and avenger, and the worthless of all men to succeed him.

Abu-Muslim, a great general, to whom the Abbáside empire owed their elevation to the Khalifah, for which he is commonly called Sāhib-ul-Harwat, or author of the portion of the Abbáside. For his good conduct and bravery, he occupied the first post in the service of the Amirmah. He was governor of Khurásán, A.D. 746, when he proclaimed the Abbáside the lawful heirs of the Khalifah, and in A.D. 749 transferred the dignity of Khalifah from the family of 'Umayya to that of the Abbáside. This revolution occasioned the death of above 600,000 men; and when Abu-Jafar Al-Músulím, the second Khalifah of the race of 'Abbasí, was on his accession by his uncle 'Abdullah, son of 'Ali, 'Abdul-Musulím 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 Bâba. Notwithstanding all his services, however, Abu-Muslim was soon after, on Thursday the 13th February, A.D. 755, 24th Shaban, A.H. 137, cruelly and barbarously murdered by Al-Mansur, and his body was thrown into the Tigris. Abu-Musulím took his origin (as Ishtáhání, a Persian historian relates) from Hamza, who pretended to descend from Gushhad, one of the ancient kings of Persia.

Abu-Na'im (ابو نعم بن عبد الله), son of 'Abdullah, author of the works "Ifyâ and Dalâ'il-i-Nubuwat." He died in this year A.D. 1012, A.H. 403.

Abu-Nasr Farabi (ابو نصر فارابی), Rove Farabi.

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

Abu-Nasr Farahi (ابو نصر فراهی), flourished about the year A.D. 1220, in the time of Balâram Sháh, son of Taj-uddin, ruler of Siyâh (also called Nurmuz), who began to reign in the year A.D. 1216. He is the author of a vocabulary in verse, called Nişâb-ud-Siyyâh. His real name is Muhammed Budr-uddin, and he belongs to Farâh, a town in Siyâh.

[Note: A Translation, i. note 41.]

Abu-Nasr Ismail bin-Hammad al-Jahari (ابو نصر اسماعيل بن حماد), the author of the Dictionary called Sihâb-ul-Lughât. He was born at Fârâb, and died about the year A.D. 1003, A.H. 394.

Abu-Nasr Khan (Nawab) (ابو نصر نواب), an amir of the reign of the emperor 'Alamgir. The mosque of Jâma, in Orissa, was built by him in the year A.D. 1687, A.H. 1098.

Abu-Nasr Maskati (ابو نصر مسكتي), a native of Maskat, and author of the book called Maqâmât.

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

Abu-Nawâs (ابن نواس), al-Hasan bin-Hâni, a celebrated Arabian poet, born in the city of Basra. His merit was acknowledged at the court of Jârûr-un-Rashid. 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 Abû-‘Ali. He died A.D. 810, A.H. 195.

Abu-Raîhan al-Biruni (ابو راهین البورني), or Abu-Raîhan Muhammad bin-Ahmad al-Birûni, was born about the year A.D. 971, in the town of Birûn, said to be situated in the province of Khuwarizm. 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 Sulîn 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 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. Abī-Raḍāḥīn 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 traveled 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 Almansor of Ipolitius. His works are said to have exceeded a camel load. The most valuable of all his works is the Ṭirīqah-al-Ḥanīf. Another of his works is the Qāma Maʿwādi, dedicated to Sultan Macʿūd of Ghazni, for which he received an elephant-load of silver coins. He lived in the time of Sultāns Mahmūd and Maʿwādī Ghūnzuwālī, and died in the year A.D. 1093, A.H. 430.

[For further notes vide Downson, Elliot's History of India, ii. p. 1.]

Abū-Saʿīd Ibn Ṣamʿah, the son of Abū-Ṣalih, an Arabian poet who flourished in the court of Sulayh-ud-din, (Saladin), and was his prime minister. He died in the year A.D. 1201, A.H. 697.

Abū-Saʿīd Ibn Ṣamʿah, the son of Kulaib Shāshi, author of the book called Maṣnad Kāhir. He died in A.D. 946, A.H. 335.

Abū-Saʿīd ʿAbdul-Malik bin-Qurāb (Abū Said Abīl-un kālīk bīn Qāראb), commonly called Asmaʿ, celebrated for his grammatical knowledge and eloquence. He was born in the year A.D. 740, A.H. 122, and flourished in the time of Al-Manṣūr, khalīfa of Baghdad (who reigned from A.D. 754 to 775), and died at Baghara during the reign of Hārūn-ar-Rashid, or, as some authors say, in A.D. 821 (A.D. 832).


Abū-Saʿīd Baizawi (Abū-Saʿīd bin-Ṣaʿīd), or Qāš Abū-Saʿīd, Abūdullah Baizawi, author of the work called Nasīm-ul-Tawārīkh, an epitome of Oriental History from Adam to the overthrow of the Khilafat by the Tartars under Ulugh Khan, A.D. 1338, A.H. 974, written about the year 1275. Vide Baizawi.

Abū-Saʿīd Fazl-ullah (Abū-Saʿīd bin-Ṣaʿīd), son of Abū-Khair, a great Sūfī, of Mahna. His spiritual guide was Abū-Fayl Luqmān of Sakhās. He devoted himself to ascetic exercises, and spent fourteen years in the wilderness. He is the author of the Quatrains, called Rubāʿīyāt-i-Abū-Saʿīd Abū-Khair. He died at the age 44 in the year A.D. 1098, A.H. 440.

Abū-Saʿīd Khan Bahadur (Abū-Saʿīd Khan Bahadur), a Sultan of the family of Hulak Khan, was the son of Olijādi, commonly called Mohammed Khudā-khan, whom he succeeded to the throne of Persia in December, A.D. 1316, Shawkāvi, A.H. 716, when he was only twelve years of age. In his time Rashād-ud-din, the author of the Jāmiʿ-ul-Tawārīkh, 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-Saʿīd were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abū-Saʿīd reigned 19 lunar years, and died of fever on the 30th November, A.D. 1335, 12th Rabīʿ II., A.R. 736. The following is a list of the princes of the family of Ghurkā Khan, who were raised to nominal power after the death of Abū-Saʿīd Khan:

Arpa Khan (Muʿtīz-uddin) was crowned in 1335, reigned five months, and was killed in battle in A.D. 1336.

Mūsā Khan was elected in 1336, reigned two years, and was murdered in A.D. 1338.

Ṣākī, sister of Abū-Saʿīd Khan, was elected 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 Suhainān Khan was declared king; he left the kingdom and went to Diyar-bakr in 1844.

Nausherwān was elected in 1334.

Abū-Saʿīd Mirza (Sultan) (Abū-Saʿīd Mirzā), the son of Sultan Muhammad Mirzá, son of Mirānshāh, son of Amir Timur (Tamerlane). He was born in A.D. 1427. After the death of his father in 1441, he continued to live with Mīrzā Ulugh Beg, son of Mīrzā Shāhrukh, at Samarqand, and served in his army when he was at war with his son Mīrzā ʿAbdul-Laṭif; but when
that prince was murdered by his unnatural son, in October, A.D. 1449, Ragmān, A.H. 853, and in his turns was slain after six or seven months by his own scions, and Sammār-Gand was taken possession of by Mirzā 'Abdullāh, son of Mutar-Isbrāhīm, and grandson of Mirzā Shāhrukh, Abū-Sa'īd, with the assistance of Abū-Khānīr Uzbak, having defeated and taken 'Abdullāh prisoner in a battle, put him to death and ascended the throne of Sammār-Gand in A.D. 1451, A.H. 855. He also took possession of Khurāsh after the death of Bābar Sullān, son of Bayasanghūr Mirzā, in A.D. 1457, A.H. 861, and greatly extended his dominions, but was 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 Bātrā, surnamed Abū-Ghāzī, a descendant of Anfīr Timūr, made himself master of the empire. Abū-Sa'īd at his death left eleven sons, viz.: Mirzā Sullān 'Abdūl-Mannār; Mirzā Sullān 'Abdūl-Lahm; Mirzā Shāhrukh, Mirzā Ulūgh Beg, Mirzā 'Umar Shāhī, Mirzā Abū-Bakr; Mirzā Sullān Murād, Mirzā Sullān Khalīl, Mirzā Sullān Wahīd, and Mirzā Sullān 'Abdūl-Mannār; of whom four arrived to the dignity of kings, viz.: Mirzā Ulūgh Beg to the throne of Khurāsh; Mirzā Sullān Ahmad to the kingdom of Sammār-Gand; Mirzā 'Umar Shāhī to the united throne of Andijān and Farghāna; and Mirzā Sullān Mahādī to those of Kunduz and Badakhshān. Abū-Sa'īd's Mirzā, says Bābar Shāh, though brought up in the city, was illiterate and unrefined.

[†see Genealogical Table attached to An Translation.]

Abu-Sina Muhammad, author of the Arabic work called Daqiqīl-ul-Heqāqīn, containing a collection of traditions.

Abu-Sina (أبو سينا or المعتضد المعتضد), or Abu-'Ali Sinā, whom we call Avicenna, was a famous Muslim physician and botanist, who early applied himself to literature, botany, and mathematics. At the age of eighteen he began to practise, and with such success that he became physician to the court at Baghdad. He was born in the city of Būkchā, in A.D. 983, A.H. 373, and died at Hamadan in July, A.D. 1037, A.H. 427, aged 54 lunar years, with the character of a learned man, yet much too addicted to wine and effeminating pleasures. His books on Medicine, etc., were in number 100, now nearly all lost. He is also called Ibn-Sinā. The following are the titles of his works: Of the Utility and Advantages of Sciences, 20 books of Testimonies 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 Fruit, and the Resurrection of Bodies; of the end we should propose to ourselves in Harangus and Philosophical Arguments; Demonstrations of the collateral lines in the sphere; abridgment of Sacrid; on Sin and Infamy; on Physics and Metaphysics; on Animals and Vegetables, etc.; Encyclopædia, 20 volumes. Avicenna is also credited with an Arabic translation of some of the works of Aristotle, and with some Persian quatrains in the style afterwards popularized by Umar Khāyām (g.r.).

Abu-Sufyān (أبو سفيان بن حرب), the son of Harb, the grandson of Umayya, and great-grandson of 'Abdullāh-Shams. He was an able and ambitious man, of great wealth and influence, and one of the most powerful men of Muhammad. He was the father of Muʾāwiya, the first Khalif of the house of Umayya, and one of the heads of the tribe of Qurāsh, to which Muhammad also belonged. When Muhammad took up arms for the propagation of his faith, Abū-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 (أبو سليمان داود), bin-Abul-Faqqi bin-Muhammad Fakhrū-Allāh, so called from having been born at Bīnakīt, or Fīnakīt, a town in Transoxiana, afterwards called Shahr-Khānī. He is the author of the Tārīkh-i-Bīnakītī. Its correct name in full length is Kanantu ali-l-albīf fi Tārīkh-i-al-Kubār wa-l-Ādāb, i.e. the garden of the learned in the histories of great men and genealogies. It is chiefly an abridgment of the Jamāl-ut-Tawārid, and was compiled by the author only seven years after that work, in A.D. 1317, A.H. 707, and is dedicated to Sullān Abū-Sa'īd, the ninth Mogul king of Persia. The author was a poet as well as an historian, and was appointed by Sullān Ghāzī Khan, poet laureate of his court. He died in or about the year A.D. 1350, A.H. 781. [†see Dowson, Elbow's History of India, iii. p. 56.]

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

Abu-Tahir Khatuni (أبو طاهر خاتوني), a poet who flourished in the twelfth or thirteenth centuries of our era. He is the author of the History of the Saljūq kings, entitled Tārīkh-ul-Saljūqī, and of another work, called Manṣūb-ul-Sha'arī.
Abu-Talib (أبو طالب) was the father of 'Ali, and the uncle of Muhammad the prophet. He died three days before Khidijah, the first wife of Muhammad, in August, A.D. 619, aged 80 years.

Abu-Talib Husaini, author of the *Tasuk-i Timiri*. This work contains an account of the first forty-seven years of the life of Tamerlane, written by himself in Chaghtai Turkic, 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, iii. p. 389.]

Abu-Talib Kalim (أبو طالب كليم همذاني), whose poetical name was Kalim, was a great poet of Hamadan in Persia, and came to India, the first time in the reign of Emperor Jahangir, and returned home in A.D. 1619, a.h. 1028. After some years he again visited India in time of Shah Jahan, who employed him, and conferred on him the title of "Malik-ush-Shu'ara," or Poet Laureate. He was twice weighed against gold and silver, and the amount was given to him as a reward for his poetical talents. He died at Lahore on the 13th November, A.D. 1651, 16th Zil-bijja, a.h. 1061. He is the author of a poem called *Jafar-name i-Shah Jahan*, or the conquests of Shah Jahan, and of a Diwan in Persian.

Abu-Talib Khan (Mirza) (أبو طالب ميرزا), the son of Häji Muhammad Beg Khan, by descent a Turk, was born at Lucknow in the year A.D. 1592, a.h. 1165. He was appointed by Mughal-ud-daula, the prime minister of Nawab Asaf-ud-daula of Lucknow, in A.D. 1776, Amaladar of Irawa and several other districts situated between the rivers Jamuna and Ganges. In this situation he continued for two years; but, after the death of his patron, and the appointment of Haidar Beg Khan to his office, he was superseded, and repaired to Lucknow, and was allowed by the Nawab 60,000 roupes per annum for his support. After the expiration of one year, Colonel Hannay, having been appointed Collector of Gorakhpur, requested the Nawab's leave to take him as an assistant, in which situation he continued for three years. He was afterwards employed by Mr. Middleton, the Resident of Lucknow, in reducing the rebel Raja Balbhaddar Singh, whom, during two years, he frequently defeated and pursued. At length, the Raja, being surprised in his camp, was killed in endeavouring to make his escape. Abu-Talib, after this falling into distress for some years, embarked for Europe with Captain David Richardson, a British officer, and left Calcutta in February, 1799, Runamun A.D. 1213. He visited England and other parts of Europe, and was well known in London under the title of the Persian Prince. During his travels he wrote a Journal in which he daily inserted every event, and committed to writing such reflections as occurred to him at the moment. On his return to Calcutta in 1803, A.H. 1218, having revised and abridged his notes, he published them under the title of *Maqâir-ul-Talibi fi Bikhât-i Irânji*. This work was translated by Charles Stewart, and published in London in the year 1814. Abu-Talib died about the year A.D. 1809, a.H. 1221. He is also the author of the *Khalijat-ul-Afkar*. [Fide Dowson, viii. p. 298.]

Abu-Talib Mirza. [Fide Shuista Khan.]

Abu-Talib (Shaikh) (أبو طالب شيخ), the father of Shaikh Muhammad 'Ali Hâzin. He died at Isfahan, in a.d. 1715, a.H. 1127, and was interred in the cemetery, called *Mazâr Jâbâb Raku-uddin*, close to the tomb of the learned Maulâna Hasan, Shaikh-ul-Islâm of Gilân.

Abu-Tammam Habib ibn-Anas al-Tâl (أبو تمام حبيب ابن أوس الطائي), an Arabian poet. Having arrived in the city of Hamânâ, he was received with great distinction by Abu-Wâfa bîn-Salama. When about to depart, a heavy fall of snow made the roads for a long time impassable. Abu-Wâfa conducted the poet to his library, and placed it entirely at his disposal. Surrounded with these literary treasures, Abu-Tammâm forgot his journey, read the precious volumes with avidity, and devoted his time to the composition of several works. The poetical collection entitled *Khânuma* was the principal fruit of these researches, and attests the indefatigable attention with which the learned writer has manœuvred this rich library. Amongst the other works that he wrote, one is called *Fâhul-ush-Shu'ara*. He was born in A.D. 804, A.H. 188, at Jâsim, near Damascus, and died in A.D. 846, A.H. 231.

Abu-Tayyib al-Mutanabbî (أبو طيب المتنبي). [Fide Mutanabbi.]

Abu-Turab (Mir) (أبو تراب مير), a Salâmî Sayyid of Shirâz, who served, with his son Mir Gâdî, in Gujrat, and then under Akbar. He died in A.H. 1005, and lies buried in Ahmadâbâd. [Fide Abu Translation, i. p. 606.]

Abu-'Ubâida (أبو عبيد الله), a friend and associate of Muhammad, who had the command of the Mamluk army in the time of Abu-Duk, the first Khalîfa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khâlid. 'Umar,
on his accession to the khilafāt, replaced 'Abī-ʿUbayda in the command of the army in Syria, being greatly displeased with the cruel and blood-thirsty disposition of Khalid. 'Abī-ʿUbayda 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 20,000 men, among whom were Abī-ʿUbayda himself, Yazid ibn Abū-Sufyān, and many other men of distinction.

Abu-ʿUbayda ibn-Masʿūd (أبو عمرو مصعب)، a general in the time of the khilafāt ʿUmar. He was defeated and killed in battle by Farghabzid, who commanded the army of Tarān-Dukht, queen of Persia, about the year A.D. 633.

Abu-ʿUbayda Kam bin-Salam, author of a work on the qurrāt.


Abu-Yahya bin-Sanjār (أبو سنجار), author of a Diwān in Arabic. He died in A.D. 1234, A.H. 632.

Abu-Yahya Ahmad bin-Daud al-Farazi al-Jurjani (أبو أحمد بن ذاود، البكاء في اثناء الحرب في الجرخاني), who was originally a Sunnī, but became a convert to the Imāmīya or Shiʿa faith, is the author of a biographical work, entitled Kātb fi maʿrīṣat-ar-Rijāl, containing the lives of eminent Shiʿas.

Abu-Yaʿqub al-Warraq (أبو يعقوب الوراق), ʿIṣal Muhammad bin-Is-hāq an-Nādirī.

Abu-Yaʿqūb al-Warraq (أبو يعقوب الوراق), secretary of state in Egypt, who rebelled against Qā'im, the second khilafāt of the race of the Fāṭimītes. He was not punished for his rebellion till Ismāʿīl al-Manṣūr defeated him, and confined him in an iron cage, where he ended his days.

Abu-Yusuf (Imam) (أبو يوسف الإمام), bin-Ḥābib al-Kāfī, a celebrated Qāṭi of Baghdad, and one of the first pupils of Abū-Ḥanīfa, dignified with the title of Qāṭi-al-Qazāʾ, or supreme judge, in the reigns of Ḥāfiz and Ḥārān-ur-Rashid, khālīfūs of Baghdad. He supported the tenets of Abū-Ḥanīfa, 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 joseously 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 khalīfūt 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 Aṣāb-ul-Qazā. The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khāṣṣāf.


Abu-Ẓarr (أبو طارق عيسى), the father of the Karamatīs 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. 953, A.H. 342. ʿIṣal Qarnāt.

Abu-Ẓarr Yaḥya Māsīli (أبو طارق يحيى مسلمي), a celebrated calligrapher.

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

Achaemenes, old Persia. Hakhāmānīs (أحصاء), founder of the dynasty of kings called after him, viz.:

B.C.

 Cyrus I.?
 Cambyses I.?
 Cyrus II. d. 629
 Cambyses II. d. 522
 Darius I. d. 485.
 Xerxes (?), d. 465 (v. Isfandiyār).
 Artaxerxes, d. 425.
 Darius II. d. 405 (v. Dārā).
 Darius III. d. 330.
Achana Begam, one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamuna, at Āgra, called Āchana Bāgh. Some traces of it are yet to be seen.

Āchshe (अच्छे), the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Shāh of Dehī. He was familiarly called Achehī Shāhī, and therefore chose Achehī for his "takhallús." He is the author of a beautiful poem, called Rāhid-o-Akhtar, i.e. Venus and the Star, containing 355 verses, which he completed in the year A.D. 1526, A.H. 1139.

Adam, the first man. The Muhammadians place Adam's Paradise in heaven; hence after the fall Adam and Hawwā' (Eve) were buried down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called haff-hazārī.

Adam Khan Gakkhar (آدم خان گکھر), chief of the Gakkhrs, who defied the power of the emperor Akbar. In 1570, at the instigation of Kamāl Khān Gakkhar, Adam was attacked, defeated and captured at Hilān, south of Chilliānwālā, near Dānguli, Adam's stronghold.

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

Adham (أدم), the poetical name of Mirzā Ibrahīm, a Suyūd of the Safawī race. He came to India in the time of the emperor Shāh Jahn. He died, or was put to death in prison, in the year A.D. 1630, A.H. 1060. He is the author of a Diwān, and also of a Masnavī, called Rāflq-ī-bā-Sālīkin, and a Sāqī-nāmā.

Adham Artemani (ادھم ارطمانی), author of a Diwān in Persian.

Adham (أدم). Vide Ibrāhīm-i-Adham.

Adham Khan (أدم خان), the son of Māhum Anaga. He appears to have been an illegitimate son of the emperor Hāmāynān. His mother Mahum 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 Buirān's fall. Adham Khan (i.e. the Black Khān) was a commander of 5,000, and distinguished himself in keeping the rebellious Bhōdāuriya clan, near Hākkanth, south-east of Āgra, in order. In A.H. 968, he defeated Bāz Bābādūr of Mālūw, whose female-favourite was the poetess Rūpmati (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. Māhum Anaga died forty days after from grief, and was buried with his son in Dehī, 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 Gūra-Katanga (Central Provinces).

Vide Keene's History of Hindustān.

Adhan (Shaikh) (آدهن شاکی), a Chishti saint, who died at Jaunpūr in A.H. 970.

Adib (ادیب), the poetical name of Ābū-Hasan 'Alī bin-Naṣr, an excellent philosopher, who was a judge in Egypt, under the khilāfāt of Aminār the Fatimite.

Adib (ادیب), surnamed Sābir, a poet who was contemporary with Azīr-ud-dīn Futūhī and Anwārī. Vide Shīhāb-ud-dīn Adīb Sābir.

'Adil Khan (آدل خان, فارویتی), Fārūqī I., ruler of Khānṣhā, who is also called Mirān Khān, which see.

'Adil Khān II, Fārūqī (آدل خان, فارویتی دومی), entitled Azām Humāyūn, son of Hasan, and grandson of Naṣīr Khān Fārūqī by the daughter of Māhūm Shāh of Gujrat. He succeeded to the throne of Khānṣhā after the death of Dād Khān Fārāqī, in August, A.D. 1510, Jamādī 1., A.H. 916, and removed from Tānil to Bādhānpūr, 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. 926, and was succeeded by Mirān Muhīammad, his eldest son by the sister of Bādār Shāh of Gujrat.

'Adil Khān (آدل خان), the eldest brother of Sultān Islām Shāh, king of Dehī. 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 (آدینہ بیگ خان), son of Chamān, an Ārān by caste, was born at Sarakpūr, near Lahore. He was brought up in a Mughl family, became a soldier, but devoted himself to agriculture. He was Governor of Sulānpūr when Nādir Shāh, invaded India. Subsequently, he became Governor of the Panjāb. In 1758 he defeated the Afghāns near Lahore. Soon after this he died, without heirs, at Khānpūr, near Hoshānpūr, where a fine tomb was erected over his remains.
`ADLI

Adli (علی), the nickname of Muhammad 'Adil Shāh, king of Delhi. His name was Muḥāṣrī Khān, son of Nīām Khān. He succeeded Iṣām Shāh in the very end of a.v. 960, defeated with the help of his general Ḥimṣī in 962, Muhammad Shāh of Bengal at Chhagarcīhī, east of Kālīpī, and was at last, in 964, one year after Akbar's succession, defeated and killed in the battle of Sārajarāf, near Muṇger, by Bahādur Shāh, Sultān of Bengal. His nickname 'Adli was often further corrupted to "Aulādi," the blind woman.

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

Aff (اف), poetical name of Ahmad Yār Khān, author of a small poem in Persian called Muṣarroṭ-i-Gulār-i-Khagūl, containing the story of Shāhīzāda and Guldār, written in 1848.

'Aff. Vide Shams Sirūj 'Aff.

Afrawṣyāb (أفراسیب), an ancient, if not mythic, king of Turān. He son of Pashang. He overran Namzār, king of Persia of the Peshāvādī dynasty, and having killed him, ruled over Persia for twelve years. He was subsequently defeated in a battle against Kāl-khāṣān, king of Persia, of the second or Kātādī dynasty.

Afrawṣyāb Khān, adopted son of Mirzā Najīf Khān (♂.), became Amir-ul-Umra on the death of his master A.D. 1782. Intriguing with the Mūḍzījī Sīndhi, he was over-reached, and was assassinated near Agra, October, 1783.

Afrin (آفرین), poetical name of Shāh Qalāndār Bakhd, of Salāṣūnārūr, who is the author of a work called Tuhfet-ul-Ṣānadl.

Afrin (آفرین), the poetical name of Shāh Faqīr-ullah, of Lahore. He was a Gūjār, embraced Muhammadanism, and is the author of a Diwan, and of an epic, called Ḥir-sūr-i-Rāmā. Some say that he died in A.D. 1730, and others in 1741, a.h. 1143, or 1154.

Afšā (افصی), Shāh Faqīth, a pupil of Mirzā Bedil, died at Lucknow in a.h. 1192, and left a Diwan.

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

Afsīn (افسین), the surname of Ḥādīr ibn-Kaṇūn, a general of the khilīfa al-Mu'taṣim Billāh, of Baγgalād. He was a Turk by origin, and had been brought up as a slave at the khilīfa's court, and having been employed in disciplining the Turkish militiam, had acquired the reputation of a great captain. He was, however, executed about the year A.D. 840, by the khilīfa, being accused of holding correspondence with the khilīfa's enemies.

Afsos (افسوس), the poetical name of Mir 'Ali, son of S. Muzaffar Ali Khān, claiming descent from ʿInām ʿJāfīr (♂.), born at Delhi, where his grandfather had been in the imperial service; author of the Ardīsh, a sort of Urdu Gazetter, admired for its style. He was first in the service of Nawāb Ik-būq Khān, the uncle of ʿAṣf-ul-ud-daula, of Jākhow, and subsequently of Mirzā Ḥubbālī, and his son-Bakht, and was finally recommended to Lord Wellesley, and appointed a Munsīl of the College of Fort William. He is the author of the Ardīsh-i-Mahbīl, in Urdu, and of the Gulistān, translated by him into the same language. He died in Calcutta in a.D. 1806, a.h. 1221.

Aftāb (آفتہ), the Takhallus, or poetical name of Shāh ʿAlām, king of Delhi, who died in the year A.D. 1606. 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; meanwhile I live my life.

(Shāh ʿAlām.)

Afzal, the poetical name of Shāh Ghulām ʿAzīm, which see.

Afzal 'Ali Khan (Nawāb). Vide Afzal Khān (p. 38), whose original name was Shukr-ullah.

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

Afzalī (افضلی), the poetical name of Shāh Muhammad Nāṣir, son of Shāh Khuṇ-ullah, of Allāhābād. He died in A.D. 1750, a.h. 1183.

Afzal Khān (افضل خان), or Muḥammad Afzal. He flourished in the reign of the emperor Muhammad Shāh, of Delhi, and died in the year A.D. 1755 or 1738, a.h. 1148 or 1151. His poetical name was Sāḥīb, which see.
Afzal Khan (أفنل خان), Shaikh 'Abd-urrahmân, son of the celebrated Shaikh Abul-Faqi, minister and secretary to the emperor Akbar, was Jahângîr's governor of Bihâr in A.D. 1610, and died at Agra in 1613.

[Vide Ain Translation, p. xxxv. (Abul-Faqi's Biography), and Dowson, v. p. 205.]

Afzal Khan (أفنل خان), whose original name was Mullâ Shukr-ullah, the son of 'Abdul-Haqq, came from Shiraz to the Deccan, and was introduced by 'Abdur-Rahim Khan, Shah Jâkâhânàn, to the emperor Jahângîr, whom he served in the rank of an Amir. In the second year of Jahângîr, A.D. 1628, A.H. 1638, the office of Wizarat-kull having become vacant by the dismissal of Irâdât Khan, the brother of Asaf Khan Ja'far Beg, he was honoured with that appointment. In the eleventh year of the emperor, the mansab of 7,000 and 4,000 sawârs was conferred upon him, but he died the next year at Lahore, on the 7th January, 12th Ramâzan, A.H. 1648, o.s. 1639, aged 70 years. His poetical name was Allâmî. His tomb, called Châl Raqa, is in Agra, on the left bank of the Jumna.

Afzal-ud-daula (Nawab), Niżâm of Haidarâbâd, succeeded his father, Nawâb Nasîr-ud-daulâ, in May, A.D. 1837, 15th Zil-qâda, and departed this life on the 26th February, 1840, aged 44 years, leaving an infant son, who, according to the succession guarantee granted by Lord Canning, is now his successor.

Afzal-ud-dîn (Mir), Nawâb of Sûrat. He died on the 7th August, 1849, at the age of 50 years, after enjoying his nominal nawâbdâpî about 21 years. His son-in-law, Mir Ja'far 'Ali, succeeded him.

Aghâ (آغا), the poetical name of Maulawi Muhammad Bâqîr. His parents were of Bîyâpur, but he was born at Eîhorn in A.D. 1748, A.H. 1158, and died on the 3rd March, A.D. 1806, 14th Zil-lijja, A.H. 1220. He is the author of a Diwân.

[He was a Nâzî (pl. Navaît, said to be a corruption of the Persian nauzâ, a 'new arrival'), a name given to certain seafaring Arabs, settled in Western India.]

Aghâ Khan, a cunnach of the emperor Shah Jâhân, who died on the 9th Rabi' I., A.H. 1607. His tomb is near the Musâtâs-Mahâli, in Tajjân.

Aghâ Ahmad 'Ali, poetically styled Ahmad, son of of Aghâ Shâjahât 'Ali, of Dhâkâ, a Persian grammarian of note, who successfully defended, in his Muâyyid-i-

Burhân, and the Shinâsher-i-Tester, the author of the Burhân Qiîfî, a Persian Dictionary, against the famous Dehli poet Qâhill. He also published the Riâla-i-Iâhîqây, the Riâla-i-Turâna, Holy Amân, A History of the Persian Mammâlî, 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 Khwânsâri (آغا حسين خوانساري). Vide Husain Khwânsâri.

Aghâ Mir (آغا میر), entitled Mu'tamad-ud-daula, minister of Ghâzî-ud-dîn Haidâr, king of Aûh. He was dismissed in A.D. 1826, A.H. 1242, and retired to Khânpur, where he died on Monday 7th May, A.D. 1832, 5th Zil-bijja, A.H. 1247.


Aghâ Mulla (آغا ملا), surnamed "Dawâtdâr," the inkâshâd-holder, the ancestor of the true 'Asâf Khâns who served under Akbar and Jahângîr. His genealogical table is given in Ain Translation, i. p. 369.

Aghar Khan (اکرخان), Mr. Muhammad, who served during the reigns of Aurangzeb against Prince Shuja, in Asîm, and in Kâbul. He died in A.H. 1102. His son, Aghar Khan II., was still alive during the reign of Muhammad Shâh. The family traced their descent from Aghar, a descendant of Yâhsh Jâphâch, son of Nûh. Their villa, Agharâbâd, near Dehli, is often mentioned in the histories.

Ahi (آهي), a poet who was a chief of one of the Chughtâi horde, and had assumed originally the poetical name of "Nargisî," but changed it into "Ahi," because he found that another poet of his time had adopted it. He is the author of a Diwân, which he dedicated to prince Ghûrîr Mirzâ, the son of Sulhîn Husain Mirzâ Bâqîr. He died in the year A.D. 1629, A.H. 927.

Ahi-l-Bait (أهل البيت), "the people of the house," a general name for the descendants of Muhammad, the Sayyids.

Ahi-l-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 (اسی) خراساني), a poet who died at Tabriz in the year A.D. 1527, a.d. 934. He must not be confounded with Ahli-i-Tirzä, a Chaghatai nobleman of prodigious character, who lived at the court of Sultan Husain Mirza, and died in A.D. 1497, A.H. 902.

Ahli Shirazi ( Maulana ) اشیرازی), of Shiráz, an elegant poet in the service of Shah Ismail I. He is the author of several poems, amongst which are the Suh-i-Halil, Sams'at Parowin, Rise-ta-Ingaz, Sahiha, and Furud-uz-Furud. He died in the year A.D. 1535, A.H. 942, and is buried at Shiráz, close to the tomb of Hâfiz.

Ahlia Bai, the wife of Madhu Râo पेशवा, built a ghat at Jârg, in the time of Shah 'Alâm, called Hossan ghat, or a bathing-place for all men, on the banks of the river Jamnâ. It extended from the trench of the fort to the house of Darâ Shìkh, and was in good preservation in the year A.D. 1730. On one of the corners a large gun of iron was then lying, under the Howell of Darâ Shìkh, called Dihâl Dâhâm.

Ahlia Bai (اہلیہ بائی), the wife of Khaârâ Râo, the son of Madhu Râo Holkar دز, of Indore, after whose death, in A.D. 1766, she had a jâgr allotted to her, yielding an annual revenue of 1,500,000 rupees. Her husband, Khaârâ Râo, was killed in a battle at Dig against Sirajmull Jât, in 1751. Her son Madhu Râo, who had succeeded his grandfather Madhu Râo 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 Tukâji to the raj.

Ahmad al-Makkari (احمد مککاری), author of the History of the Mughal Empires in Spain. This work was translated by M. Vascon de Gayangos, an erudite Spaniard, London, 1810, in 4to. Vol. I. He was born in the 16th century, and died in Damascus in the year A.D. 1641, A.H. 941. After having composed a very detailed biography of the celebrated and learned Warren of Grenade, Muhammad Ibn-al-Khatib, he added to it, in the form of an introduction, a general history of the Arabs in Spain from the conquest to their final expulsion.

Ahmad I. (احمد بن محمد), emperor of Turkey, son and successor of Muhammad III., whom he succeeded in January, a.d. 1604, Shurbân, 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. (ابن احمد بن صلاح), son of Iyaâlim, succeeded on the death of his brother Sulaimân 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. (ابن احمد بن محمد), 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 Mahmûd I. from a prison to the sovereign power in A.D. 1736, A.H. 1142. He died of apoplexy in 1736, aged 74 years, A.H. 1148.

Ahmad IV. (ابن احمد), also called 'Abdul-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, Raghib A.H. 1203, and was succeeded by Salim III.

Ahmad (احمد), an Arabian author who is known as the writer of a book on the interpretation of dreams, a translation of which, in Greek and Latin, was published with that of Artemidorus on the same subject, at Paris, by Rigault, A.D. 1693. He lived in the 4th century of the Hijra.


Ahmad 'Ali Hashimi (Shaikh), (احمد علي هاشمي شيخ), author of the Biographical Dictionary, called Makkani-ul-Ghurab, dedicated to Nawâb Saïdâr-Jang, of Faizâbâd, who died in A.D. 1754, A.H. 1167. His poetical name was Khâdira.
Ahmad 'Ali Khan, Nawab of Rampur.

Vide Faiz-ullah Khan.

Ahmad 'Ali Khan, Nawab of Karnal. 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 Karnal consisted of a number of villages, yielding a revenue of 40,000 rupees per annum. It was conferred by Lord Lake in jaigir on three Mandaal chiefs, named Muhammad Khan, Ghurarat 'Ali Khan, and Y-haq Khan, for their lives, and after their death to descend to their heirs, subject to the payment of 15,000 rupees per annum in perpetuity. Nawab Ahmad 'Ali Khan is the immediate descendant of Muhammad Khan, and holds 24 entire villages, besides a third share in four others. These lands are assessed at 24,000 rupees, on which the Nawab 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 سيد), Nawab-Nazim of Bengal, succeeded his brother Ali-Jah. He died on the 30th October, A.D. 1824.

Ahmad 'Ali Khan, and Walidad Khan, the rebel Nawabs of Malangh.

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

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

Ahmad Barani (عباس بن حسن میمندی), author of a Persian work called Sifr-us-Siyar.

Ahmad Beg Khan, a son of Muhammad Sharif, Nâr Jâhan's brother. He served under Jahângir in Bengal, assisted Prince Shâhjâhan during his rebellion, and was subsequently made, by Shâhjahân, Governor of Tatta, Siwistan, and of Multan. He received as jagir Jafr and Amoghli, in Audh, where he died.

Ahmad bin - 'Abdullah al - Kirmi (امحمد بن عبد الله), author of a work on the fundamental points of Muhammadanism.

Vide Abu-Ahmad, the son of Qasim.

Ahmad bin Abu-Bakr, (ابوبکر), an Arabian author who wrote the Maotra-al-Menqiq, 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 (ابوبکر بن نصر مصطفی کژوین), author of the Tarikh-i-Guzida, which contains the history of the four ancient Persian dynasties, viz. Pesh-dinarins, Kânâns, Ashkâns, and Sââns, 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 called Hamd-ullah Mustauffi.

Ahmad bin 'Ali Razi (Shalkh) (علي رازی شلف), surnamed Jassâs, 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 66 lunar years.

Ahmad bin 'Ali al-Khatib Kastalani (امحمد بن علي الخطيب), Vide Qastalani.

Ahmad bin - Hasan Maimandi (Khwaja) (امحمد بن حسن میندی خواجه), foster brother and fellow student of his sovereign Sultân Mahmud, of Ghazni. On the removal of Abul-Abbas Fâqi, two years after the succession of Mahmud, Khwaja Ahmad was appointed prime minister, which office he held uninterruptedly for a period of eighteen years, when Alâûstâş, 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 Sultân Mav'ud, son and successor of Mahmud, 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. 1265, A.H. 684.

Ahmad bin-Iesral (أحمد بن إسرائيل), a great astrologer who lived under the rule of Wāsyū Billah, of Bagdad.

Ahmad bin-Kasir (أحمد بن كسير), also called Muhammad bin-Kasir and Kasir al-Farghani, is the same person whom we call Alfaraganius, a great astronomer, who lived during the reign of the Khalifs al-Ma'mun. Vide Farghani.

Ahmad bin-Khizrawi (أحمد بن خزاعوي), a celebrated Muhammadan saint, was the disciple of Khwaja Hātim Asām. He died in the year A.D. 854, A.H. 240, and is buried at Balkh.

Ahmad bin-Muhammad al-Ghaffari al-Kūzwi (أحمد بن محمد الغافری الكوزوی), a qāḍī, and a descendant of ‘Abdul-Ghaffar, the author of the Hātti. He is the author of the work called Naskh-i-Tahir-ārd, which he composed in the year A.D. 1563, A.H. 971, of which number the title forms the chronogram. It is also called Ta’rikh-i-Makhtuqir, an abridged history of Asia, from Adam down to Shīh Tāhmiṣ of Persia, A.D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A.D. 755 to 1336. It was dedicated to Shīh Tāhmiṣ. We are also indebted to him for the better known work entitled Nagārisan. We learn from the Ta’rikh Badnai that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that, landing in Dihl in Sind, for the purpose of paying a visit to HinduStan, he died at that port in A.D. 1567, A.H. 973. [Vide Dowsen, 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), author of a work on jurisprudence, called Qudūrī, and several other works. He died in A.D. 1546, A.H. 948.

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

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

Ahmad bin-Yahya bin-Jabir al-Biladuri (الأبيذر البلدري) was named also Abu Ja’far and Abu-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A.D. 892, A.H. 273. His Kitāb-ul-Buldān is one of the earliest Arabic chronicles. He also wrote a geographical work entitled Kitāb-ul-Buldān, the Book of Countries.

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

Ahmad bin-Yusuf (أحمد بن يوسف), an historian, and author of the Akbār-ud-Dawār, written in A.D. 1089, A.H. which is said to be an abridgment of Janā’ī’s Ta’rikh-ul-Janā’ī, called also ‘Arbā-‘akbār-ud-Dawār.

Ahmad Chap, Mālik, was Nā‘ib-Bārbak under Fīrūz Shāh II. (Khulji), of Delhi, whom he warned in vain against Alā-ud-dīn. He was blinded by Alā-ud-dīn after his accession.

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

Ahmad Ghazzali. Vide Ghazzali (Ahmad).

Ahmadi (أحمد), a Turkish poet, whose proper name was Khwaja Ahmad Ja’fari, and of whom we have the following anecdote: The great Tartar conqueror Amir Timur (Tamerlane) being on the march through Anadolu, halted for awhile at Anasma, where Ahmadi lived; and the poet took the opportunity of presenting him with an ode. This led to further intimacies, Timur being a patron of literary men; and one day when both were in the bath, the monarch amused himself by putting condescending questions to Ahmadi, and laughing at his answers. “Suppose now,” said he, pointing to the surrounding utensile, “you were required to value these beautiful boys, how much would you say each was worth?” Ahmadi answered with becoming gravity, estimating one at a camel-load of silver, another at six bushels of pearls, a third at forty gold wadies, 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 (أحمد ايلكاني), also called Ahmad Jalayir. Vide Hasan Buzurg.

Ahmad Jafari (Khwaaja) (أحمد خواجه). Vide Ahmad.

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

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

Ahmad Jam (Shaykh ul - Islam) (أحمد جام), entitled AbūNaqr and Zinda-Pul, a celebrated Muhammadan saint of Nishāpūr, 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: Kasīla San'agundi, Anw- 105 - Tālībīn, Miftah-un-Madā, Babr-ul- Ḥaqqāt, and Sirāj-ud-Dināyī. He died in the reign of Sultan Sanjar, in February, A.D. 1142, Rajab, A.H. 536.

Ahmad Jan (Sultan), of Hirāt. He died about the 6th April, A.D. 1653, 17th Shawwal, A.H. 1279, and was succeeded by his son, Shāh Nawāz Khan.

Ahmad Kabir (Sayyid) (أحمد كبر), a Musalmān saint, whose tomb is at Uchchā in Multān. He is the son of Sayyid Jalāl, and the father of two other saints, Sayyid Jalāluddin, surname Makhābud Jahanīyān Jalāl, gasht, and Rājī Qutbāl. Numerous miracles were wrought by these two brothers.

Ahmad Khan (أحمد خان), surnamed Nekoda (or Nicholas), was raised to the throne of Persia after the death of his brother Abūsā Khan, the son of Mūli Khan, in April, A.D. 1282, Zil-bijja, A.H. 860, 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, Māy- al-Mulk Yāzdi, 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, Arghun Khan: but that prince was
Ahmad Khan Bangash (عبد المومن بن بختیار), second son of Muhammad Khan Bangash, Nawab of Farrukhabad. When the Wazir Safdar-Jang, after the death of Qaim-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 Naval Rai, 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, Shaban, A.H. 1183, when he was succeeded by his son, Diler Humayun Khan, who received the title of Muhammad-Jang from the emperor Shah 'Alam, who was then on his way to Delhi from Allahabad.

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

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


Ahmad Khattu (Shaikh) (ابن كمال الدین الخاکی), surname of Wajth-Uddin Ahmad Mughribi, who was the son of Malik Ikhtiyar-Uddin, a nobman at the court of Sultan Firuz Shah Tughluq of Delhi, and related to him. "After the death of his father, having squandered his wealth in pleasure and distraction, he became a disciple of Shaikh Baha-ud-Din Mughribi, and turned very pious and journeyed to Gujrat, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Sultan Mu'azzafar Gujrat became his disciple. He died in that country in the reign of Sultan Muhammad of Gujrat, on Saturday 6th of January, 1446, 8th Shiwali, A.H. 849, aged 111 years, and was buried at Sarkhej, near Ahmadabad. Khattu is a place in Nager, where Shaikh Ahmad was born.

Ahmad Mughribi. Vide Ahmad Khattu (Shaikh).

Ahmad Mirza' (Sultan) (سلطان), son of Abū-Sa'id Mirzā, after whose death, in A.D. 1469, he took possession of Samarqand, and died about the year 1469.

Ahmad (Mulia) (امام ملیا), the son of a Qazi of Tatta. His ancestors, who resided in Sind, were Firdawsi of the Khaniq sect, but he was a Shafi'i. He is the author of a work called Kambūtul-Hayduf, 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 Tūrīkh-i-Afī to be compiled, several authors were employed in the compilation, but subsequently the chief labour devolved upon Mullā Ahmad. The compilation of the first two volumes up to the time of Chān-ul-Mulk Bihārī, which was just finished by him when Mirzā Fakhād Bihārī, during the month of January, 1588, Šafar, A.H. 996, persuaded the Mullā, 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 Mirzā Fakhād 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 Mullā expired three or four days after the Mirzā. After the death of Mullā Ahmad, the remainder of the work was written by Āṣaf Khān Ja'far Beg, up to the year A.H. 997, or A.D. 1589. Mullā Ahmad was buried at Lahore, but being a Shī'a who openly used to revile the first khalifas, the people of Lahore exhumated his remains and burnt them.

[Vide Ain Translation, i. p. 206.]

Ahmad Nizām Shah Bahārī (ابن نیازم شاه بہاری), the founder of the Nizām-Shāhī dynasty of the Deccan, was the son of Nizām-ud-Daula Bahārī, prime minister to Sultan Ahmad Shah Bahānī. He had conquered many places in the vicinity of his father's jagir, and was besieging the fort of Dūndrāpjūr 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 Nizām-ud-Daula Bahārī, to which he became a tributary of the Bahārī, to which people of the Deccan added the title of Shāh. 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 khatūra 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. 1406, A.H. 905, which was completed in two years, and became the first of the Niğâm-Shâhî 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-Shâhî kings of Ahmadnagar:

- Ahmad Niğâm Shâh I., A.D. 1490.
- Burhân Niğâm Shâh, 1508.
- Husain Niğâm Shâh I., 1553.
- Murtaza Niğâm Shâh, 1565.
- Mirâm Husain Niğâm Shâh, 1587.
- Ibrâhîm Niğâm Shâh, 1593.
- Ahmad Niğâm Shâh II., son of Shâh Tahir, 1594.
- Bahâdur Niğâm Shâh, 1595.
- Murtaza Niğâm Shâh II., 1598.

The Niğâm Shâhî dominions fall under the control of Malik Ambar, 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 Rumi (أحمد رمزي), author of the Fâṣâ-ul-Haqâiq, a work written in imitation of the Munaqat of Jalâl ud-din Rûmî.

Ahmad Samani (أمير) (أحمد ساماني), second king of the race of Sâmân (Samandîs), succeeded his father Amir Jamâl-ud-dîn 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 Baghâd 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 Jamâdâ I., A.H. 301, and his son, Amir Niğâm, then only eight years of age, was placed upon the throne of Khurâsân and Bûkhârâ. Ahmad was buried in Bûkhârâ, and they gave him the title of Sulâh Shâhid, i.e. the martyred king.

Ahmad Sarhindi (Shâkh) (أحمد شرہندی) (سندی شریف), entitled Mujaddid-i-Âl-i-Sâni, a dervish celebrated for his piety and learning, was the son of Shâkh 'Abdul-Wâlijâd Fârûqî, and was born at Sarhindi in A.D. 1563, A.H. 971. He was a disciple of Khwâja Baqi, a celebrated saint of Dehli, 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. 1034, and is buried at Sarhindi. He was called “Mujaddid-i-Âl-i-Shâhî,” or the “Renewer of the second Millennium,” because he adopted the general belief that every thousand years a man was born who has a thorough knowledge of the Isâmin, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (sânî) Millennium (afî).

Ahmad, Sayyid, of Bârâh, brother of Sayyid Muhammad Bârâh, served under Akbar in Gîrî. He was in charge of Akbar’s hunting leopards. His son, Sayyid Jamâl-ud-dîn, 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-Nâşr Ahmad Shâh Bahâdur, was the son of Muhammad Shâh, emperor of Dehli, whom he succeeded on the 15th April, A.D. 1748, 27th Rabî’ 111, A.H. 1161. His mother’s name was Uldum Num. He was born in the fort of Dehli on Tuesday 14th December, A.D. 1725, 47th Rabî’ 111, A.H. 1138, and crowned in Fânsâpâ on Monday 19th April, A.D. 1748, 2nd Jumâdâ 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, 'Âmîn-ud-Mulk Shâhî-ud-dîn Khân, on Sunday 2nd June, K.J.S. 1754. 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 Qudam-Shâhî in Dehli, in the mausoleum of Maryam-Makâfi. After his imprisonment, 'Âhmîrî 11., son of Juhândâr Shâh, was raised to the throne. [Vide Proc. As. Soc. Bengal, for 1874, p. 208.]

Ahmad Shah Abdali (أحمد شاه ابدال), commonly called Shâh Durrâî, was the son of a chief of the Afghan tribe of Abdâl, in the vicinity of the city of Hîrât. 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 Uzbek, 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
Ahmad Shah Bahmani II. (Sultan)

On the death of his father, Sultan Mahmud Shih Shah II., in October, A.D. 1518, Shams ud-din, 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 Bidar, 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 500,000 huns, or £100,000, and privately sold the jewels. He died two years after his accession to the throne, A.D. 1527, or A.H. 927. After his death Amir Barid raised Sultan Afzuddin III., one of the princes, on the throne. Two years after he was imprisoned, and another son of Mahmud Shih, named Wali-ullah Shih, 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 Kamir-ullah, the son of Ahmad Shih 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 Shih to Bijapur, and thence to Burhan Nizam Shih of Ahmadnagar, where he resided till his death. With him ended the dynasty of the Bohmni kings of the Deccan. In fact, before this event, the Deccan was divided into five kingdoms—Adil-Shih, or kings of Bijapur; Qub-Shah, or kings of Golconda; 'Umaid-Shih, or kings of Barar; Nizam-Shih, or kings of Ahmadnagar; and Barid-Shah, kings of Ahmadabad Bidar.

Ahmad Shah I. (ادیل شاه), second king of Gujrat, was the son of Tahar Khan and grandson of Muzaffar Shah, whom he succeeded as king of Gujrat. The author of the Muntakhab-ud-Tawarikh 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 had the foundation of a new city on the banks of the Sabarmati, which he called after his own name, Ahmadabad, and which afterwards became the capital of the kings of Gujrat. The date of the laying of the foundation of this city is contained in the words 'Bakair', 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 Shih.
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 Sha'ban, A.H. 968. He was succeeded by Muẓaffār Shāh III.

[Vide *Ain Translation*, p. 335.]

Ahmad Shah of Bengal (أحمد شاہ), succeeded his father, Jalāl-udīn, to the throne of Bengal in A.H. 894, d. A.D. 1350, reigned about 16 years, and died about the year A.D. 1446, A.H. 850. He was succeeded by Nāgīr-udīn Mahmūd Shāh I., a descendant of Shams-udīn Ilyās Shāh.

Ahmad Shah, or Ahmad-ullah Shāh (أحمد شاه), commonly called "The Maulawi," a prominent character in the neighbourhood of Shāhjāhānpur and Muhammadābād during the mutiny of 1857. 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, 1858, when the Commanders-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, 1858, sixteen miles north-east of Shāhjāhānpur, and the rajah of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

Ahmad Shah Wali Bahmani I. (Sultan) (أحمد شاہ ولي بھمی), 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 Shawwāl, A.H. 825, ten days before the demise of his brother, Sultan Ṣirīz Shāh, who had resigned the crown in his favour. He is the founder of the city and fort of Ahmadnābād Bidar, the foundation of which he laid in the year A.D. 1422, A.H. 826. It is said that when the Sultan, on his return from a war at Bider, 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, Ahmadnābād. A citadel of great extent and strength was erected on the very site of Bider, the ancient capital of princes, who, according to the Hindu books, 5,000 years back, possessed the whole extent of Mīrāb, Kārtikī, and Tāmūl. Dāūd Mūsī Ṣafī, one of the most celebrated of this house, and the history of the loves of his daughter and Rājā Naṣīr, king of Malī, are famous through all Hindūstān. Their story was translated from the Sanskrit by Shāikh Faqīr, under the title of *Naṭ Damān*, into Persian verse, at the command of the emperor, Akbar Shāh. Ahmad Shāh reigned 1/2 lunar years and 19 months, and died on the 19th February, A.D. 1435, 18th Rajab, A.H. 838. He was buried at Ahmadnābād Bider, and was succeeded by his son, Sulṭān 'Alā-udīn II.

Ahmad (Shaikh) (أحمد شیعه), of Ghazni, author of the work entitled *Maqām-i-Shaikh Ahmad*, containing the Life of Ahmad Jām, Shaikh-ul-Islām, of Nīshāpūr; with a minute account of the miracles performed by him. *Vide Ahmad Jām.*

Ahmad (Shaikh), commonly called Mullā Jīwan, of Amethi, was the tutor of the emperor Akbar, and author of the *Tafṣīr-i-Shaikh*. He died in A.D. 1718, A.H. 1130. *Vide Mullā Jīwan.*

Ahmad Shihab-udīn Ta'līsh (صدیق الدین تلیش), *Vide Shihāb-udīn Ahmad Ta'līsh.*

Ahmad Suhallī (امیر سهیلی), scull-bearer to Sulṭān Hūsain Mīrzā of Hīrat, to whom several of the poets of his time dedicated their works. Hūsain Wāzī dedicated his *Amūr Suhalī* to him. *Vide Suhallī.*

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

Ahmad Yadgar (احمد یادگار), author of the *Ṭūrīk-i-Sūrīh-i-Aṣfarān*, a history of the Afghan kings of India from Bhūlī Lōdī, composed by order of Dāūd Shāh, last king of Bengal.

[Vide Dowson, p. 1.]

Ahmad Yār Khan (امیدارخان), whose poetical name is Yakār, was of the tribe of the Turks called Bīrūns. His father, Allāh Yār Khan, held at different periods the sāhibār of Lāhore, Tatta, and Mūlān, and was afterwards appointed to the Fāngārī of Ghuznī. Ahmad Yār Khan also held the Sāhibārī of Tatta in the latter part of the reign of 'Alāmīr. He was an excellent poet, and is the author of several poems. He died on the 21st September, A.D., O.S. 1734, 23rd Jumāda I., A.H. 1147.

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Ahmad Yar Khan (Nawab), of Barelī, the son of Nawab Zulfiqar-ud-daula Muhammad Zulfiqar Khan Bahadūr Dīlīwār-Jung of Barelī. He was alive in A.D. 1816, A.H. 1230.

Ahmad Zarrūq ( irresponsible), surname of Abū-'Abbās Ahmad bin Ahmad bin Muhammad bin-'Īsā Barallūsī, author of the commentary called Šahr Ašrār al-Hamāq. He died in A.H. 1493, A.H. 890.

Ahsan (well-known), poetical name of 'Ināyat Khān, the son of Nawāb Zafar Khān. He was Governor of Kābul in the reign of 'Alamgīr, and is the author of a Diwan. Vide Ahsān.

Ahsan-ul-ḥā Khan (Hakim) (well-known), so well-known at Dshī, died in September, 1873, in that city.

'Ain-ud-dīn (Shaikh) (well-educated), of Bījahār, author of the Muhāqīt, and Kitāb al-Adhīm, containing a history of all the Muhammadan saints of India. He flourished in the time of Sulṭān 'Ali-ud-dīn Hājan Bāhmūn. Vide Ahsān.

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

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

'Ain-ul-Mulk (Khwaja) (well-educated), 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 Tarāt Ainsa-Mulkī. He also appears to be the author of another work called Fath-unnāmī, containing an account of the conquests of Sultan 'Ali-ud-dīn, who reigned from A.D. 1296 to 1316.

'Alish (well-known), the poetical name of Muhammad 'Askari, who lived in the reign of the emperor Shāh 'Alam.

'Alish (well-known), a poet, who is the author of a Magānawī called Haft Akbar, or the seven plains, which he wrote in A.D. 1676, A.H. 1086.

Ajaipal, the rajā who founded Ajmīr about A.D. 1183.

Ajīt Singh, a Sikh chief and murderer of Maharāja Shri Singh of Lahore. He also slew Dhatān Singh, another chief, and was himself seized by Hira Singh, the son of Dhatān Singh, and put to death together with Lēna Singh and others. This took place in September, 1843.

Ajīt Singh (Raja) (well-known), a Rāthaurī Rajput, and hereditary zamindār of Mārwār, or Jodhpūr, was the son of Rājā 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 Farrugshīyār 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 Shāh, about A.D. 1724.

'Ājīz (well-known), the poetical name of 'Ārīt-ud-dīn Khān, who lived about A.D. 1764, A.H. 1168.

'Ājīz, the poetical name of Lālā Gangā Bishn, father of Rāmjas Mihāhlī, which see.

Ajmal (Shah) (well-known), or Shāh Muhammad Ajmal, a Pirzād of Allāhābād, was a descendant of Shāh Khāb-ullah, and younger brother of Shāh Ghulam Qutbuddīn, the son of Shāh Muhammad Fākībīr, the respectability of whose family is well-known at Allāhābād. He died in the year A.D. 1821, A.H. 1236.

Ajmīrī Khān, an inhabitant of Ajmīr. He walked with the emperor Akbar from Āgra to Ajmīr, on which account he received the title of Ajmīrī Khān from that emperor. He had built a garden on a spot of 28 bighās of ground at Āgra. This place is now called Ajmīrī Khān-kā Tilā.

Aka Rīth, of Nishāpur, an author.

Akbarābādi Mahall (well-known), A'azz-un-Nīsā Begam, was the name of one of the wives of the emperor Shāh Jahān. The large red stone mosque at Faiz-bātar, in Delhi, was built by her in the year A.D. 1601, A.H. 1660, 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 'Algānīr. There is also a masjid inside the city of Āgra built by her, called Akbarābādī Masjidī. She had a villa also built at Āgra.
Akbar ‘Ali Tashbihi

He is mentioned in the

Khalil-ud-Din ‘Ali to have been the son of a

was. He went to India, and turned

faka, but, as he was an infidel, his ascetic

exercises cannot have been of much use to his

soul. He left a diary of about 800 pages,

and a mauswati, called Zara wa Khurasan.

He was alive in A.D. 1685, A.H. 993.

[Regarding this poet, vide AIN Translation, i. p. 995.]

Akbar Khan, the son of Dost Mu-

hammad Khan, ruler of Kábul, by his first

wife. He shot Sir W. H. Marmaghton on

the 26th December, 1841, when his father,

Dost Muhammad Khan, was a State prison-

ner in India. When his father, Dost Muhammad

Khan, came in possession of Kábul after the

retreat of the English in 1842, he was

appointed heer-apparent in preference to

Muhammad Afsal Khan, his eldest son by

his second wife. He died in 1848, when his

full brother, Ghulán Haider Khan, was

nominated heer-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-hijja, A.H.

1667, raised the standard of rebellion against

his father, and joined the Marátna chief

Sambhunjí in June, 1681. He afterwards

quitted his court, and repaired to Persia,

where he died in A.D. 1706, A.H. 1118, a few

months before his father, and was buried at

Maidsah. ‘Alamgir at one time, intended to make

Akbar his successor, and this preference arose from Akbar being the

son of a Muhammadan mother, the
daughter of Sháh Nawáz Khán; whereas his

brothers, Súlján Mu’ázzam and A’zam, were

born of Rajáut princesses.

Akbar Shah (‘Alamgir), the Great,

emperor of Hindústán, surnamed Abú-Áth-

Jafal-uddin Muhammád, was the eldest son

of the emperor Humáyún, and was born in

Amrakot in the province of Sind, on Sunday

the 16th October, A.D. 1542, 6th Rajab, A.H.

949, at a time when his father, after being
defeated by Sher Sháh, had taken refuge with

Ráma Práshad. At the time of his father’s
death, Akbar was at Kálanúr, where he had

been deposited by his father with a considera-

ble force to expel the ox-king Sikandar Sháh

Súr from the Siwálik mountains. When

information reached the prince of this moun-
teful event, Bárírám Khán, and other officers

who were present, raised him to the throne

on Friday 14th February, A.D. 1556, 2nd Rabí’

II., A.H. 965, Akbar being then only

13 years and 9 months old. He enlarged his

dominions by the conquest of Gujrát, Bengál,

Kashmír, and Sind. Besides the forts of
September, A.D. 1837, 28th Jamāda II, A.H. 1258, aged about 80 lunar years, and was buried at Dehli, close to the tomb of Bahādur Shāh. His son Bahādur Shāh II, the last king of Dehli, succeeded him. Akbar sometimes wrote poetry and used the word Shu'a for his poetical name.

Akhtar (أختار), the poetical name of Qāy Muhammad Sādiq Khán, an excellent writer of prose and verse.

Akhtar (اختار), the poetical name of Wājīd 'Alī Shāh, the last king of Audh, now of Garden Reach, Calcutta.

Akmal-uddin Muhammad bin-Mahmud (Shaikh), a contributor to the Ilāhīyā, entitled 'Ilāhīyā, or al-'Ilāhīyā. There are two commentaries on the Ilāhīyā, commonly known by that name, but the one most 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. 1834, A.H. 786.

'Akrima, or more correctly 'Ikrima (عكرم), surname of Abū-'Abdullah, 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.

'Aksir, or more correctly, Iksir (Mirza) (أكسير), of Isfahān, author of a book of elegies. He served under Nawāb Nizām-ul-Mulk 'Abdul Jāh and Sa'da Jang, and died in Bengal in n.s. 1756, A.D. 1169.

Alahad Sarhindi, or more correctly, Naḥdād, poetically styled Faizī, a native of Sarhind, and author of a Persian Dictionary called Madār al-.authenticate.

[Regarding this dictionary and its author, vide Jour. As. Soc. Bengal, 1868, p. 10.]

Al-Aḥnaf (الحنف), uncle of Yazīd, the second khālife of the house of ‘Abdalla. At the battle of Siffin he had fought on the side of ‘Alī. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Khallikān. He outlived Mu'amīya.

Alahwirdi Khān (الوردي خان), or more correctly, Ilahwirdi Khān, a nobleman of the reign of the emperor Jahāngīr. He was raised to the rank of 5,000 in the time of Shāh Jahān, and held several offices of importance. He was appointed Governor of Patna, and espoused the cause of Sultan Shujā', brother of Aurangzeb, A.D. 1658, A.H. 1068, and after the defeat of Shujā', accompanied him to Bengal, where he was slain, together with his son Safī-ullāh, by order of that prince, in July, A.D. 1659, Zil-qāda, A.H. 1069.

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

Alahwirdi Khān (الوردي خان), or more correctly, Ilahwirdi Khān, title of Ja'far Khān, the son of Ilahwirdi Khān the first. He was raised to the rank of an amir by 'Alamgir, with the title of Ilahwirdi Khān 'Alamgir-Shāhī. He was appointed Sūbdār of Allāhābād, where he died A.D. 1669, A.H. 1079. He was an excellent poet, and has left a Diwān.

Alahwirdi Khān (الوردي خان), or more commonly, Allahwirdi Khān, styled Mahābūt-Jang, the usurper of the government of Bengal, was originally named Mirzā Muhammad 'Ali. His father, Mirzā Muhammad, a Turkmān, an officer in the service of the prince 'Aqām Shāh, on the death of his patron in A.D. 1707, falling into distress, moved from Dehli to Kāţāk, the capital of 'Opāś, in hopes of mending his fortune under Shujā'-uddin, the son-in-law of Nawāb Murshid Quli Ja'far Khān, Sūbdār of Bengal, who received him with kindness, and after some time bestowed on his son the Fanjāri of Rajmahāb, and procured for him from the emperor a māsūb, and the title of Allahwirdi Khān, and afterwards that of Mahābūt-Jang. After the death of Shujā'-uddin, am. the accession of his son, Safariz Khān, to the government of Bengal, Allahwirdi overthrew the Nawāb, in an action in which the latter was slain, in A.D. 1740, A.H. 1153, and usurped the Government. He reigned sixteen years over the three provinces of Bengal, Bihār, and 'Opāś, and died on Saturday the 10th Zil-Hijjah, n.s. 1756, 9th Rajab, A.H. 1169, aged 80 years. He was buried in Murāhidhābād, near the tomb of his mother, in the garden of Khush-Bīgh, and was succeeded by his grand-nephew and grandson, Mirzā Mahmūd,
better known by his assumed name of Siraj-ud-daula. It does not appear that Allahwuridi ever remitted any part of the revenue to Dehlí after payment of the first instalment, of which the bulk went to the Maratha Government at Puna.

**Alah Yar Khan (Shaikh),** son of Shaikh 'Abdus-Subbân, was formerly employed by Nawâb Mubâriz-ul-Mulk Surbâland Khân, Governor of Gujûrât, and in the reign of the emperor Farrukhsâyâr was raised to the rank of 5,000, with the title of Bustam Zâun Khan. In the time of the emperor Muhammad Shâh, when Râja Abhâî Singh, the son of Râja Ajît Singh Mâyârâ, was appointed Governor of Gujûrât in the room of Nawâb Surbâland Khân, the latter made some opposition to his successor; a battle ensued, and Shaikh Ilah Yâr, who was then with the Nawâb, was killed in the air. This took place on the day of Dusshrâ, 6th October, o.s. 1730, 6th Rabûl-II., a.h. 1113.

**Alah Yar Khan (اله يار خان ابن (اكثير خان))**, or more correctly, Ilah Yar Khan, son of Iftikhâr Khân Turkmân, a nobleman of the court of Shâh Jahân. He died in Bengal in a.d. 1650, a.h. 1000.

**Alah Yar Khan Mir-Tuzuk (اله يار خان مير توزك)**, or more correctly, Ilah Yar Khan, a nobleman in the time of the emperor Alamgîr, 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-Amîn (الامين)**, the 6th khalifa of the house of 'Abbâs, succeeded his father, Hârun-ur-Rashid, to the throne of Baghdad, in March, a.d. 809, a.h. 143. He was no sooner seated on the throne than he formed a design of excluding his brother, al-Mâmûn, from the succession. Accordingly, he deprived him of the furniture of the imperial palace of Kharûsân; and in open violation of his father's will, who had bestowed on al-Mâmûn the perpetual government of Kharûsân and of all the troops in that province, he ordered these forces to march directly to Baghdad. Upon the arrival of this order, al-Mâmûn expostulated with the general al-Fâzîl Ibn Râbi', who commanded his troops, and endeavoured to prevent his marching to Baghdad; but without effect, for he punctually obeyed the orders sent by the khâlefa. Al-Fâzîl having ingratiated himself with the khâlefa by his ready compliance with his orders, was chosen prime minister, and governed with absolute sway, al-Amîn abandoning himself entirely to drunkenness. Al-Fâzîl was a very able minister; but fearing al-Mâmûn's resentment, if ever he should ascend the throne, he gave al-Amîn such advice as proved in the end the ruin of them both. He advised him to deprive al-Mâmûn of the right of succession that had been given him by his father, and transfer it to his own son Mûsâ, though then but an infant. Agreeable to this pernicious advice, the khâlefa sent for his brother al-Qâ'im from Mecopetamân, and recalled al-Mâmûn from Kharûsân, preferring Murad Bâkân for him as an assistant in his counsels. By this ill-timed removal of al-Mâmûn was so much provoked, that he resolved to come to an open rupture with his brother. A war soon after broke out between them. Tûhir ibn-Husain, the general of al-Mâmûn, laid siege to Baghdad, took it, and having seized al-Amîn, cut off his head, and exposed it to public view in the streets of Baghdad. Afterwards he sent it to al-Mâmûn in Kharûsân, together with the ring or seal of the khâlefa, the sepulchre and the imperial robe. At the sight of these, al-Mâmûn 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 dirhams. The death of al-Amîn 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.

**'Alamgîr I. (عالمگیر پادشاه)**, emperor of Hindustân, surnamed Abul-Zafar Mubârâk Muhammad Aurrângzîb, took the title of 'Alamgîr, in his accession to the throne. He was the third son of the emperor Shâh Jahân, born on Sunday 10th October, o.s. 1619, 11th Zil-qu'da, a.h. 1028. His mother's name was Arjumân Bânâ, surnamed Mumtâz-Mahûlî. In his youth, he put on the appearance of religious sanctity, but in June, a.d. 1658, Râmângâr, a.h. 1688, during his father's illness, he, in conjunction with his brother Murâd Bâkân, seized Agra, and made his father prisoner. Murâd was again after imprisoned by 'Alamgîr, who marched to Dehlí, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zil-qu'dâ, a.d. 1668, 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 Murâd Bâkân and his eldest brother, the heir-apparent, Dârâ Shikhon, to death. He greatly enlarged his dominions, and became so formidable that all Eastern princes sent ambassadors to him. He was an able prince, but a bigoted Sunni, and attempted to force the Hindus to adopt
that faith, destroying their temples, and levying the capitation tax (jizya) from every Hindu. The feudal chiefs of Râjputâna successfully resisted the impost. He died after a reign of 50 lunar years at Ahmednagar, in the Deccan, on Friday, the 21st February, o.s. 1707, 28th Zil-îdâ, A.H. 1118, aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shâh Zain-uddîn, in Khuldâlad, eight kos from the city of Aurangâbâd. After his death, he received the title of "Hâgrat Khulât-Makân" (i.e. He whose place is in paradise). He was married, in the 19th year of his age, to a daughter of Shâhâbâz Khân, the son of Âsâf Khân, the prime minister of the emperor Jâhângîr, by whom he had five sons and four daughters. His eldest son, named Sâlih Muhammad, died before his father; his second son was Muhammad Multa'âm, who succeeded him with the title of Shâh 'Âlam Bahâdur Shâh, the third, Alâ 'Âm Shâh, was slain in battle against the latter; the fourth, Muhammad Âkbar, who revolted against his father, took refuge in Persia, and died there; the fifth, Kâm Bakhsh, who was also slain in battle.

"The names of his four daughters are: Zeb-un-Nisa, Zamin-un-Nisa, Bard-un-Nisa, and Mir-un-Nisa."
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 Hasan Sabbagh.]

'Ala-ud-din (Khwaaja) projection

Gulbuddin A'at 
Malik, was the brother of Shams-ud-din Mu-
hammad Sahib, diwan, and is the author of a
history called 'Asaikushad.

'Ala-ud-din ibn-Nafis

author of the commentary termed Majid-ul
Qarni fil-Tubb, being an epitome of
the canons of Avicenna. He died A.H. 1288.

'Ala-ud-din Ali Shah

(Sahrd), king of Western Bengal. He
assumed the government of that country after
defeating Fakhruddin Mubarak Shah, and
was assassinated, about A.H. 716, by the
instigation of Khwaaja Ilyas, who succeeded
him under the title of Shams-ud-din Ilyas
Shah.

'Ala-ud-din Atsiz

(Atsiz)

the son of 'Ala-ud-din Hasan Ghori. He
defeated Bahauddin Saim in A.D. 1210, and
ruled four years in Ghur. He fell in battle
against Taj-ud-din Idiz, A.D. 1214, and
was the last of the kings of Ghur, of the family
of 'Ala-ud-din Hasan.

'Ala-ud-din Hasan

(Ghori), prince of Ghur, entitled
Jahansuza. His older brother, Qubh-ud-din,
prince of Ghur, was publicly executed by his
brother-in-law, Bahram Shah of Ghur,
in A.D. 1119, A.H. 513. Sufi-ud-din, brother
doing the deceased, took possession of Ghur
in A.D. 1145, A.H. 545, but afterwards was
defeated, taken prisoner, and put to death by
Bahram Shah in A.D. 1149, A.H. 544. When
the mournful news of his brother's death
reached 'Ala-ud-din, he burnt with rage, and
being determined to take revenge, invaded
Ghur with a great army. He defeated Bahram Shah, who fled to Lahore, took
possession of Ghur, 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 "Jahansuza,"
and the burner of the world. He carried his
animosity so far as to destroy every monument
of the Ghurani emperors, with the exception
of those of Sultan Mahmud, Mas'ud, and
Ibrahim; but he defaced all the inscriptions,
even of their time, from every public edifice.

'Ala-ud-din died in the year A.D. 1158, A.H.
549, after a reign of six years, and was
succeeded by his son Malik Sufi-ud-din, or
Safi-ud-dine, who in little more than a year
fall in battle with the Ghiza Turkmanns. He
was succeeded by his eldest cousin, Ghiyas
uddin Muhammad Ghori. The following is
a list of the kings of Ghor:

1. 'Ala-ud-din Hasan Ghori.
2. Malik Sufi-ud-din, son of 'Ala-ud-din
   Hasan Ghori.
3. Ghiyas-uddin Muhammad Ghori, son
   of Bahauddin Saim, the younger
   brother of 'Ala-ud-din.
5. Ghiyas-uddin Mahmud, son of Ghiyas
   uddin.
6. Bahauddin Saim, son of Ghiyas-uddin
   Mahmud.
7. Abiz, son of Jahansuza, and last of the
   kings of Ghur of this branch.

'Ala-ud-din I.

Dean Bahmani, the first Bahmani king of
the Deccan. He
was a native of Dehli, and in the service of a
Brumal astrologer named Kangoh, or
Gangoh, enjoying high favour with the prince
Muhammad Tuglugh, afterwards king of
Dehli. This Brumman assured Hasan that he
perceived from his horoscope that he wou'd
rise to great distinction, and he unanimatly
favoured of 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
and with which Hasan really completed
The Governor of Dahanibhat and others
having revolted took possession of the place,
and selected Hasan (who had then the title of
Zufar Khan and a jaffir in the Deccan) to
be their king. On Friday the 3rd August,
A.D. 1347, 24th Rabii I. A.H. 748, they
crowned him and raised him on the throne,
with the title of 'Ala-ud-din Hasan Kangoh
Bahmani at Kukharase, which place became
the royal residence and capital of the first
Muhammadan king of the Deccan, and
was named Ahsanabad. Towards the end of
the reign of Muhammad Tuglugh of Dehli, they
subdued every part of the Deccan previously
subject to the throne of Dehli. The death
of 'Ala-ud-din Hasan happened ten years, ten
months, and seven days after his elevation to
the throne, about the 10th February, A.D. 1358,
1st Rabii I. A.H. 759. He was succeeded
by his son, Muhammad Shih I. Bahmani.
The following is a list of the kings of the
Bahman dynasty of Kukharase or Ahsanabad
with the years of their ascensions:

'Ala-ud-din Hasan I. A.H. 748, A.D. 1347.
Muhammad Shih I. A.H. 769, A.D. 1358.
Mujahid Shih . . . A.H. 776, A.D. 1357.
Daud Shih . . . A.H. 780, A.D. 1358.
Mahmud Shih . . . A.H. 780, A.D. 1358.
placed his youngest son, Sulṭān Shihāb-udīn 'Umar, who was then only seven years old, on the throne. After a short time, however, the eunuch Kāfar was slain, and Shihāb-udīn was set aside, and his elder brother, Mubārak Khān, under the title of Mubārak Shāh, ascended the throne on the 1st April, A.H. 1316, 7th Muharram, A.H. 716, but according to Firuzsha 1317. It was the boast of 'Ala'uddin that he had destroyed one thousand temples in Banārās alone. He is best known now by the beautiful gateway to the Kubīt-Mosque, and the unfinished tower by which he hoped to rival the Kubīt-Minār.

'Ala'-uddīn 'Imad Shah (علال‌الدین عیسی شاه) succeeded to the government of Barār in the Deccan after the death of his father, Fath-ullah 'Imād Shāh, about the year A.D. 1513, and following the example of other chiefs of the house of Bahmanī, declared himself king of Barār, and established his royal residence at Gauḍ. He contracted an alliance by marriage with the sister of Imām-ī Adī Shāh, named Khādijā, in A.H. 1628, A.H. 936, and died some time after the year A.D. 1532, A.H. 939. He was succeeded by his son Dāriyā, 'Imād Shāh.

'Ala'-uddīn Kāqṣub (Sultan) (علال‌الدین کشتیباد), a prince of the Saljuq dynasty. When Sulṭān Malik-Shāh conquered Rūm or Anṭòlu, in Asiatic Turkey, he conferred on Sulaimān, the son of Kutlmish, that kingdom, whose descendants reigned there till the time of Aḥān Khān, the Tartar king of Persia. 'Ala'-uddīn Kāqṣub was a descendant of Sulaimān Shāh, and died about the year A.D. 1239, A.H. 657. *Fāde Sulaimān bin-Kutlmish.*

'Ala'-uddīn Majzūb (Shah) (علال‌الدین مجنب), a Muhammadan saint of Agra, commonly called Shāh 'Alāwāl Balāwal, son of Sayyūd Sulaimān. He died in the beginning of the reign of Jālam Shāh, son of Shīr Shāh, in the year A.D. 1546, A.H. 953. His tomb is in Agra, at a place called Nā'ī-Maqṣūd, where crowds of Muslīmān assemble every year to worship it. The adjacent mosque has sunk into the ground to the spring of the arch.

'Ala'-uddīn Mas'ūd (Shah) (علال‌الدین مسعود), the son of Sulṭān Iltī'-uddīn Fīrūz, and grandson of Shams-uddīn Iltī'mish, was raised to the throne of Dehlī after the murder of Bahārī Shāh, in May, A.D. 1542, Zill-qā'da, A.H. 639. He died on the 10th June, A.D. 1546, 23rd Muharram, A.H. 944, after a reign of four years, and was succeeded by his brother (or uncle), Sulṭān Naṣīr-uddīn Muhāmād.
'Ala-ud-din Muhammad al-Samarqandi (Shaikh)

(السمرتدي), author of a compendium of Al-Qudrati's Mukhtasar, which he entitled Tuhfat-ul-Fah/kah. This work was commented upon by his pupil Abu-Bakr bin Mas'ud al-Kashani, who died in A.D. 7191, A.H. 887. This comment is entitled al-Bad' al-Numaysh al-Sanani.

'Ala-ud-din Husain Shah

(السلطان حسين شاه), 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 Nasrat Shah succeeded him.

'Ala-ud-din (Sultan)

(السلطان), a king of the race of Suljiiq, who reigned in Iconium, and died in the year A.D. 1301, A.H. 700.

'Ala-ud-din (Sultan)

(السلطان إدريس دهلي), the last king of Dehli of the Sayyid dynasty, succeeded his father Suljan Muhammad Shah to the throne in January, A.D. 1446, Shawkal, A.H. 819. Bahrol Jad, in A.D. 1451, A.H. 865, at the instigation of Hamid Khan wazir, took possession of Dehli during the absence of the king, who was then at Badon. 'Ala-ud-din continued to reside at Badon unmolested till his death, which happened in the year A.D. 1478, A.H. 883; his reign at Dehli being about six years, and his government at Badon 28 years.

'Ala-ud-din (Sayyid), of Oudh, whose poetical name was Wasili, is the author of a Tarji'hand, commonly called Manampinan, with which word it commences. He was a native of Khuraisan, came to India about the year A.D. 1300, became a disciple of Nizamuddin Auliya, and fixed his residence in Oudh.

'Ala-ud-din Takash

(العدل الدين نكش), a Sultan of Khwārizm. Vide Takash.

'Ala-ul-mulk Kotwal (Malik)

(المليك كوتوال ملك). He served under Suljan 'Ala-ul-mulk Khilji, king of Dehli, and was the uncle of Ziya-ud-din Barni, the author of the Tīvīkh Fīrus-Shāhī. He was then very old and so fat that he was not able to attend the court more than once a month. He was living in A.D. 1300, A.H. 899.

'Al-Aziz Billah Abu-al-Mansur Tarar

(العزيز بلای الله ابو المنصور طارار), son of Mu'izz-ud-din-ullah, second kalifa of Egypt, the Fāṭimid dynasty, succeeded his father in A.D. 976, and committed the management of affairs entirely to the care of Jauhar, or Ja'far, his father's long-experienced general and prime minister. This famous warrior, after several battles with M-Al-Mutakin, the emir of Damascus and the Karmatians, died in A.D. 996, A.H. 381.

'Al-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, Abul-Mansur.

Al-Baghwai (البغوي).

Vide Abul-Faraj al-Baghwai and Alu-Muhammad Farraj ibn-Mas'ud al-Baghwai.

Al-Batani (البطاني), commonly called by European writers Alhatschum, was an Arabian astronomer who wrote a treatise on the known 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 1546. He died A.D. 929.

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

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 Ismai'il. His collection of traditions on the Muhammadan religion, commonly called Sohīl-ul-Bukhārī, is of the greatest authority of all that have ever been made; he called it A. S. S. 4, 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. 265. Vide Muhammad Ismai'il Bukhari.

Al-Dawani. Vide Dawani.

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

Vide Farghani.]

'AlHa and Udal (آلها و اوالد), princes of Mahoba. There is a heroic ballad sung or recited by the Hindu sepoys in a kind of
monotonous, 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 disengaged from military duty, collected in small knots, listening to one of the party reciting some poem or tale to a deeply interested audience. The subject of this lay is the prowess of 'Ali', the Raja of Malaba, a town in Benares Akhand, of which extensive ruins remain. The hero is described as the terror of the Muhammadans; his triumphs over whom are attributed not only to his own valor, 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 Poors, and their amateur students. The verses are in Bhaagha.

Al-Hadi (al-Fadl), the fourth khalif of the house of 'Abbas, succeeded his father, al-Mahdi, on the 4th August, A.D. 785, 23rd Muhammadan, 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 poison 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 Abd-ul Hakim, an Arabian author, who (according to the chronological arrangement of the Arab authorities by Howard Vyse and Dr. Sprenger, in the former's second and Mr. Green's first 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 1860, it does not that Al Hakim was nearly contemporary with that prince, who flourished between a. H. 813 and 843. Al-Hakim writes that the Great Pyramid in Egypt was built by a certain antioluvian 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, Khalifa al-Mamun found the body of a man deep in the earth, with jewels, and golden writing, in the coffin, when he broke into the king's chamber of the Great Pyramid. But neither Abu Mashar Jafar bin Muhammad Balghi, who wrote in about A.D. 890, nor ibn Khurdaeb, in A.D. 920, have one word about al-Mamun, or any opening of the pyramid. But when we descend to the mosque, in A.D. 897, he, after an astonishing amount of reasoning on what took place at the building of the pyramids 300 years before the Flood, mentions that, not al-Mamun, but his father, Khalifa Harun-al-Rashid, attempted to break into the Great Pyramid; and after penetrating 20 cubits, found a vessel containine 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 Abdallah Muhammad bin Abdur Rahim Alkaisi, who states that he was informed that those who went into the upper parts 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 (al-Yass), an Arabian who wrote on optics, about the year A.D. 1100.

'Ali (علي ابن أبي طالب), son of Abū- 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 '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 'Umar, the 3rd khalif, he was acknowledged khalfia by the Egyptians and Arabians in July, A.D. 658, 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-Rahman ibn-Muljam in a mosque at Qæfa, 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 these, the most renowned of them are the two sons of Fatima, viz., Hasan and Hussain, as also Muhammad Hanif, by another wife. Among many surnames, or honorable titles bestowed upon 'Ali, are the following: Waṣṭ, which signifies 'illustrious and heir;' Murtaq, 'beloved by God;' Asad-ullah-al-Ghali, 'the victorious lion of God;' Hajjar, 'a lion;' Shah Mardan, 'king of men;' Sher Khula, 'the lion of God.' His memory is still held in the highest veneration by the Muhammadans, who say that he was the first that embraced their religion. They say, moreover, that Muhammad, talking of him, said, 'Ali is for me and I am for him; he stands to me in the same rank as Anon did to Moses; I am the town in which all knowledge is cut off, and he is the gate of it.' However, these great eulogies did not hinder his name, and that of all his family, from being cursed, and their persons from being excommunicated through all the mosques of the empire of the khalfas of the house of Umayy', from Mu'awiya down to the time of 'Umar ibn-
'Abdul-'Azîz, who suppressed the solemn malversation. There were besides several Khalîfîs of the house of Abu' bás, who expressed a great aversion to 'Ali and all his posterity; such as Mu'tazî and Mutawakkîl. On the other hand, the Fâ'îmîte Khalîfîs of Egypt caused his name to be added to that of Muhammad in the call to prayer (âzîn), which is chanted from the turrets of the mosques. He is the first of the twelve Imâms, eleven of whom were his descendants.

Their names are as follows:

1. 'Ali, the son of Abu-Tâlib.
2. Imâm Hasan, eldest son of 'Ali.
6. Imâm Ja'far Sâdiq, son of Muhammad Bâqir.
7. Imâm Mu'âsa Kazim, son of Ja'far Sâdiq.
8. 'Ali Muṣâ Râga, son of Muṣâ Kazim.
9. Imâm Muhammad Taqî, son of Muṣâ Râga.
10. Imâm 'Ali Naqî, son of Muhammad Taqî.
12. Mahdî, 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 Nujâf Ashraf, in Kûfah, and this is visited by the Muhammads as his tomb.

The followers of 'Ali are called Shi'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 Râshîd-ud'dîn-Wâṣâl), and a Dīwân of diastic poems, often read in Muharras.

In the meaning 'Ali's native Shîa use the phrase "âshîh as-salâm," which is used after the names of prophets; the Sunnis say, "karrama allâhu wajhahû," may God honour his face.

Ali (علي بن أحمد بن أبو بكر كوفي), son of Ahmad bîn-Abî-Bakr Kûfî, a resident of Uch and author of the history of Sindh in Arabic called Tuḥfet-îl- Khirâm. This work was translated into Persian and called Chach Nêmâ, a translation of which was made in English by Lieutenant Postans and published in the Jour. As. Soc. in 1838.

Ali (علي بن أحمد المشهور احدي), son of Ahmad, commonly called Wâhbi, was an Arabian author who wrote three Commentaries, viz.: Wâlî, Zakîr, and Bâqî, and also Kühb Nînâl. He died in A.D. 1075, A.H. 468.

Ali (علي بن حمزة), son of Ťâmzû, author of the Târîk In-Bânâni.
celebrated Marhatta chief Sewāji, who had possessed himself of all the strongholds in the
Kokan country, and erected several new forts.
Under pretence of making his submissions
to the Sultan, he begged an interview with
the Bijapur general, Nizāl Khān, whom he
treachery stabb'd in an embrace. Rustom Khān
was afterwards sent against him, and
defeated. 'Ali Adil Shāh 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 Sikanūr 'Adil Shāh.

'Ali Ahmad (Shaikh) (علي أحمد شيخ),
the son of Shaikh Husain Naqāsh, a learned
man and engraver who died suddenly on
hearing a verse of the poet Khwāja Husan
of Dehlī repeated in the presence of the
emperor Jahāngīr on the 13th April, o.s.
1609, 18th Muharram, A.H. 1018.

'Ali Akbar (علي أكبغر), the eldest son
of Imām Husain, killed in battle together
with his father on the 10th October, A.H.
680.

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

'Ali Akbar (علي أكبر الهسبابدي),
of Allahād, author of the Fawā‘il Akbari
and Usul Akbari, and several other works.

'Ali Asghar (علي اصغر پنجی)
(علي اصغر پنجی)
proper name
of Imām Zain-ul-Abidin, which see.

'Ali Asghar (علي اصغر پنجی)
of Qana‘ūj, an author of a commentary on the Qurān
called Savaikh-ul-Funṣil. He died in the
year A.D. 1727, A.H. 1140.

'Ali Bahadur (علي نواب بهادر)
Nawāb of Bandā, eldest son of Shamsīr Bahādur I. and grandson of the Marhatta
chief Bājl Rāo Peshwā I. He received the
investiture of Bundelkhand from Nāna Farnawā, the Pāna minister, about the year
A.D. 1790, and accompanied by his brother
Ghānī Bahādur, and supported by a powerful
army, invaded Bundelkhand, but was opposed by Nāna Arjūn (the guardian of Bakhat
Singh, a descendant of Raja Chaturāji), who
falling in the contest, and Raja Bakhat Singh
being taken prisoner, Ali Bahādur acquired
the whole of that part of the rāj of Banda
which belonged to Bakhat Singh and all the
rāj of Pāna. 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, Shamsīr Bahādur II. was absent
at Pāna, his youngest son Zulfikār Ali was
proclaimed (in violation of the title of his
eldest brother) as his successor by his uncle
Ghānī Bahādur and his Dīwān Himmat
Bahādur Goshān. Ghānī Bahādur, how-
ever, was soon after expelled by Shamsīr
Bahādur, who took possession of the rāj.

'Ali Bahadur Khān (علي بابر خان),
the last Nawāb of Bandā and son of Zulfikār
Ali Khān Bahādur. He is the author of a
diwan and a manuscript called Mehriullah.
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 Natūla, son of a
Greek priest. In his thirteenth year he was
carried away by some robbers as his father was
fleeing, 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
basely assassinated in A.D. 1738, by Abūrihim
the Circassian, he avenged his death, and
slew the murderer with his own hand. This
violent measure raised him enemies, and his
flight to Jerusalem and to Ptolemais or Acre
with difficulty saved him from the resentment of the
Ottoman Ports, that had demanded his
head. Time, however, paved the way to his
elevation. Those who had espoused the cause
of the Circassians 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 Mamlūk to whom he had entrusted
part of his army, 'Ali saw some of his troops
desert, and unwilling to survive a defeat,
defended himself with the fury of a lion, till
he was cut down by a sabre and carried to the
conqueror, where eight days after he expired of his wounds, April 21st, A.D. 1773,
in his 45th year, and left behind him a char-
acter unrivalled for excellence, for courage,
and magnanimity.

'Ali Bai (علي بای). The titles by
which he was known in the Muhammadan
countries were al-Amīr, al-Hakim, al-Asbāb,
al-Sharīf, al-Hāj 'Ali Bai iwideh Usamān Bai
al-Abbas, Khālid Baitullah al-Harīm, i.e. the
prince, the learned, doctor of the law, of the
blood of Muhammad, pilgrim, 'Ali Bai, son
of Usamān Bai, of the race of the Abbāsideh,
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 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 Muslim prince to sweep the interior of the Ka'ba at Mecca, the most sacred office that a Muslim 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 Bâdir in the Decen 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. 1652, A.H. 970, and was succeeded by his son Ibrahim Barid.

Ali Barid II. succeeded his father Kâsim Barid II. in the government of Ahmadabad Bâdir 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 Muslim 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. 1676.

Ali Beg (Mirza) (علي بیگ مرزا), 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 Jahângir. He accompanied the emperor one day to visit the shrine of the celebrated saint, Shahâg Main-uddin Chishti at Ajmir, and happening to see the tomb of Shahâbâz Kâbû, 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-Masâ'udi al-Hudalli (علي ابن الحسين مسعودي), the far famed author of the Marjud-zu-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.H. 346.

Ali Buya or Ali lOr Buya (علي بوب), entitled 'Imâd-ud-da'ula, the first of a race of kings of Fars and 'Iraq. The fluctuated of this family, which is called Dilmun or Dâlîma (from the name of their native village, Dilam) and Buya or Buyates (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 Dilam whose name was Buya. His eldest son, 'Ali Buya, was employed by a governor of his native country, named Murawi, and was in the command of the chief part of his army, with which he encountered and defeated Yakût, the governor of Isfahan, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued Yakût into Fars, defeated him again, and took possession of the whole of that province as well as those of Kirmân, Khuszistan and 'Iraq in A.D. 955, A.H. 321. This chief was afterwards tempted by the weak and distracted state of the Khilâfat of Califate, to a still higher enterprise; accompanied by his two brothers, Hâsan and Ahmad, he marched to Bagdad. The Khalif al-Râzi Bîlîh 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 viceroy of Fars and 'Iraq, with the rank of Amir-ul-Umâr, and the title of 'Imâd-ud-da'ula. His younger brother Ahmad received the title of Maiz-ud-da'ula, and was nominated wakir to the khâlif. Hâsan, who was his second brother, received the title of Rukn-ud-da'ula; and acted, during the life of 'Ali Buya, under that chief. 'Ali Buya fixed his residence at Sfîrâz, and died on Sunday, the 11th November, A.D. 949, 16th Jamad I. A.H. 338, much regretted by his soldiers and subjects. He was succeeded by his brother Rukn-ud-da'ula.

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

'Imâd-ud-da'ula 'Ali Buya; Maiz-ud-da'ula Ahmad; Rukn-ud-da'ula Hassan, sons of Buya.


Majd-ul-da'ula, son of Fakhur-ud-da'ula.

Iz-ud-da'ula Bûkhtyâr, son of Maiz-ud-da'ula.

'Ali Durdadz (Moulana) (علي دردز), of Astârâbâd.

A poet who was contemporary with Kâthîb Tâshkîh, who died in A.D. 1435, 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 (الف بن نور كاشاني), author of another Matulla-ul-Anwar, besides the one of the same name written by Mullâ Mustaw Wâez. This is a complete history of Muhammad, his descendants, with Memoirs of the khulifs.

'Ali Ghulam Astarabadi (علي غلام استرآبادي), a poet who served under the kings of Deccan and was living in A.D. 1565, A.H. 972, in which year Kâmrâj the râja of Bijânapur was defeated and slain in a battle against the Muhammadan princes of Deccan, of which event he wrote a chronogram.


'Ali Hamza (علي حمزة), author of the Jâmiul-Awsâr, a commentary on the abstruse meanings of the Qu'ran, etc., being an abridgment of the Miftâh-ul-Awsâr, written in A.D. 1436. 'Ali Hamzâ's poetical name is 'Azuri, which see.


'Ali ibn Isa (علي ابن عيسى), general of the Khalif al-Amin, killed in battle against Tâhir ibn Husain, the general of the Khalif al-Mamûn, in the year A.D. 811, A.H. 195, and his head sent as a present to the Khalif.

'Ali ibn ul-Rijal (علي ابن الرجل), author of the Arabic work on astronomy called Albrîz 'ahkân Najmûm.

'Ali Ibrahim Khan (علي إبراهيم خان), a native of Patna, who became judge of Banaras. He was the author of twenty-eight munes and several other works, and a tâzkirâ or biography of Urdu poets, which he wrote about the year A.H. 1782, A.H. 1196, and which he entitled Gubârî-î-Ibrîhîm. His poetical name is Khalif. He is called Hâl by Ishâqi (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 Ghuzni. His father Sayyid Lâlî was the uncle of Shaikh Sanâ'i. He was a disciple of Najm-uddin Kubrâ and his title Shaikh-ul-Shaikh. He died A.D. 1244, A.H. 642, aged 76 lunar years.

'Ali Mâhaemi (علي مهامي), a native of Mahâemin the Deccan, was the son of Shaikh Ahmad, and is the author of the commentary on the Qu'ran entitled Tajuir Rahmânî. He died A.D. 1431, A.H. 835.

'Ali Mardan Khan (علي مدان خان), Amir-ul-Umâra, was a native of Persia and governor of Gandhârâ on the part of the king of Persia, but finding himself exposed to much danger from the tyranny of his sovereign Shah Sufi, he gave up the place to the emperor Shah Jâhân, and himself took refuge at Delhi in the year A.D. 1637, A.H. 1047. He was received with great honour, was created Amirul-Umâra, 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 canal which bears his name at Delhi still affords 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 16th April, A.D. o.s. 1657, 12th Rajab, A.H. 1057, and was buried at Lahore in the musoleum of his mother. He left three sons, viz., Ibrâhîm Khan, Ismâ'îl Beg and Isrâ'îl Beg, of whom the two last were slain in the battle which took place between Dârâ Shikûh and Alamgir at Dhaulpûr on the 29th May, o.s. 1658, 7th Ramzûn, A.H. 1068. 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 Mâstû Râzî, the seventh Imâm. His mother's name was Unm 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. 203. His wife's name was Unm Hâlâ, the daughter of the Khalif al-Mamûn. His sepulchre is at Tâs in Khurâsân. That town is now commonly called Mash-had, that is, the place of martyrdom of the Imâm. To the enclosure wherein his tomb is raised, the Persians give the name of 'Rauza Râzîvi,' or the garden of Râzî, and esteem it the most sacred spot in all Persia. The chief ornament and support of Mash-had is this tomb, to which many thousands of pious pilgrims annually resort, and which had been once greatly enriched by the bounty of sovereigns. Nasir-ullah Mirzâ, the son of Nâdir Shâh, carried away the golden railing that surrounded the tomb, and Nâdir Mirzâ, son of Shah-Rukh Mirzâ and grandson of Nâdir Shâh, took down the great golden hall which ornamented the top of the dome over the grave, and which was said to weigh 60 mounds or 420 pounds. The carpets fringed with gold, the golden lamps, and everything valuable were plundered by these incessant and rapacious princes. Ali Mâst Râzâ was poisoned by the Khalif al-Mamûn, consequently is called a martyr.
'Ali Muhammad Khan (علي محمد خان), founder of the Rohila government. It is mentioned in Forster's Travels, that in the year A.D. 1720 Bisharat Khan and Daud Khan, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen, came into Hindostan in quest of military service. They were first entertained by Madan Shah, a Hindu chief of Serauti (a small town on the 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, Daud Khan captured a youth of the Jat 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. Some years after, the Rohilas quarrelling with Madan Shah, retired from his country, and associating themselves with Chandal Khan, the chief of Bareli, they jointly entered into the service of Azmat Khan, the governor of Moradabad. After the death of Daud Khan, 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 Shah and 'Ali Muhammad Khan was declared chief of the party. From the negligence of government and the weak state of the empire of Delhi in the reign of Muhammad Shah, 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, Safr, A.H. 1158, in a fortress called Banjar and 'Aoula and taken prisoner, but was released after some time, and a jagir conferred on him. The emperor Muhammad Shah died in April, A.D. 1748, A.H. 1161, and 'Ali Muhammad Khan some time after him in the same year at 'Aoula, which he had ornamented with numerous public and private edifices. He left four sons, viz., Sard-ullah Khan, 'Abdallah Khan, Firdaus-ullah Khan, and Daud Khan. Sard-ullah Khan succeeded to his father's possession, being then twelve years old. [Vide Sa'd-ullah Khan.]

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

'Ali Murad Khan (علي مراد خان), a king of Persia of the Zand family. He succeeded to the throne after the death of 'Abul-Kiah in March, A.D. 1781, and assumed the title of wakil. 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 'Akbar Muhammad Khan to the province of Mazindaran. He died in A.D. 1785.

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

'Ali Naqi (Imam) (علي نقي امام), the father-in-law and prime minister of Wajid Ali Shah, the last king of Lucknow. He died at Lucknow of cholera about the 21st December, 1871, 17th Ramgan, A.H. 1278.

'Ali Naqi Khan (Nawab) (علي نقي خان نواب), a poet and pupil of Shah Taher Andjani, came to India, where he was patronized by Ablul Fath Hussein Nizam Shah I. in the Deccan. For some time he was in disgrace with his patron and changed his Takhallus or poetical name from Nawedi to Na-umadai or (hopeless). He died in A.D. 1567, A.H. 975, at Ahmadnagar in the Deccan.


'Ali Quli Beg of Khursan (علي قلي خزائن), author of a tasvir or biography of poets.


'Ali Shahab Tarshiz (علي شهاب ترشذی), a poet who was a native of Tarshish. He flourished in the reign of Shah-Rukh Mirza, and found a patron in his son Muhammad Jogi, in whose praise he wrote several panegyrics. He was contemporary with the poet Azuri, who died A.D. 1662, A.H. 866.
Alisher (Amir), surnamed Nizam-ud-din, was the prime minister of the Sultan Husein Mirza (q.v.), ruler of Khurasan. His father, Gajkins Bahadur, held one of the principal offices of government during the reign of Sultan Abdul Qasim Baha Bahadur, great grandson of Amir Taimur. His grandfather, by his mother's side, was one of the principal Amirs of Sultan Bahaq Mirza, the grandfather of Sultan Husein Mirza. Alisher, who was born a.d. 1440, and educated at the same school as his future patron, attached himself originally to Sultan Abdul Qasim Baha Mirza, who was greatly attached to him, and called him 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-Ullah. When Sultan Husein Mirza became uncontrollable 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 reigns of government were placed in his hands, in the midst of the weightiest affairs, he neglected no opportunity of improving both himself and others in the pursuit of knowledge. He was not only honoured by his own Sultan and his officers, but foreign princes also esteemed 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 Turkish and Persian works, of which Saim Mirza recounts the names of no less than twenty. Aulad Shihab, the biographer, Mirkhund, and his son Khudamur, 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 Jani. His collection of Odes in the Chaghatal or pure Turkish dialect, which he wrote under the poetical name of Nawat, amounts to 10,000 couples, and his parody of Naymā'i's five poems, contain 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 Fanū or Fanū, consisting of 6000 distiches. He was also proficient in painting and some of the plastic arts. 'Alisher died on Sunday, 6th December, a.d. 1600, 16th Jamadi I., a.h. 906, five years before his royal friend and master Sultan Husein Mirza. Khudamur 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 represent the year of his departure.' One of his works is called Majalis-ul-Nafises.

'Ali Tagbar (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 Waez, the son of the famous Husein Waez Kashif of Hirat. [Vide 'Ali, son of Husein Waez.]

'Ali Wardi Khan, also called Alikwardi Khan, which see.

'Ali Yezi, Vide Sharafuddin 'Ali Yezi.

Aljaitu, a Tartar king of Persia, who assumed the title of Muhammad Khuda Bandha on his accession to the throne, which see.

Al-Khassaf (الخصان), Vide Abū Bakr Ahmad bin-'Umar al-Khassaf.

Allama Dawani. Vide Dawani.

'Allama Hilli (Shaikh), the great Shia lawyer, whose full name is Shaikh al-'Allama Jamāl-ud-dīn Hasan bin Yusuf al-Mutakhir Hilli, was the author of the Khudrat-ul-Aqwal, a biography of eminent Shias. His chief works on the subject of traditions are the Iṣṭikā al-Yaṭṭār, the Mubīb al-Anwar, and the Invar-vaq al-Mujtafī. He died in a.d. 1326, a.h. 726.

[Vide Jamāl-ud-dīn Hasan bin Yusuf.]

'Allami. Vide Afzul Khan.

'Allami (عَلَمِي), the poetical name of Shaikh Abū Fazl, the favorite wazir and secretary of the emperor Akbar.

'Allamā Shirazi (عَلَمِي شيرازي), 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 tracts on pure and mixed mathematics, entitled Durra-ul-Taj.
Al-Mahdi (المعدي), the third khalif of the race of Abbās, succeeded his father, Abū Ja'far al-Mansūr, to the throne of Baghādād, and was inaugurated on Sunday 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-Maqrin (or al-Maqrinna), which see. All this time war had been carried on with the Greeks, without any remarkable success on either side. But after the suppression of the rebellion of al-Maqrin, 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 empress 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 empress 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 164th year of the Hijrī 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 undesignedly, by one of his eunuchins, named Hassan. She had designed to destroy one of her rivals whom she imagined to have too great an ascendancy 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 8th August, A.D. 780, 23rd Muharrum, A.H. 169, in a village called Ar Rād in the dependencies of Māsābādān. He was succeeded by his eldest son al-Nāādī.


Al-Mamun (المؤمن), surnamed 'Abdullāh, was the seventh khalif of the race of the Abbāsids, and the second son of Harūn al-Rashīd. He was proclaimed khalif at Baghādād 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 Khorasan upon Tāhir ibn Ḥusayn, his general, and his descendants with almost absolute and unlimited power. This happened in the year A.D. 820, A.H. 205, from which time we may date the dijememberment of that province from the empire of the khalif. During the reign of this khalif nothing remarkable happened; only the Arianist Monks 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 Baghūdād. In Khorāsān he made Tās, at that time the capital of the kingdom, his place of residence. Under his patronage Khorāsān became the resort of learned men; and the city of Tās, the great rival of Baghūdād. 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 Būrān, daughter of Hassūn ibn Sulīhā, his prime minister, outlived him 50 years, and died on Tuesday the 22nd September, A.D. 884, 27th Rabī 1. A.H. 271, aged 80 years. Al-Mamūn was succeeded by his brother al-Mu'tasim Bihārūd.


Al-Mansur (المحصورة), 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 Bani Abbās or Abbāsides, and succeeded to the throne of Iraq at Baghūdād after the death of his brother Abū Abūbābā surnamed al-Saffāh, 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 Baghūdād on the banks of the Tigris, 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 Pahlawī copy of Pīpay's Fables translated into Arabic. In the year A.D. 775, A.H. 168, the khalif set out from Baghūdād in order to perform the pilgrimage to Mecca, but being taken ill on the road, he expired at Ḫir Mā'imūn, 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 800,000,000 dirhams and 24,000,000 dinars. He is reported to have paid his cook by assigning him the heads and legs of the animals dressed in his kitchen, and to have obliged his cook to content himself at his own expense all the fuel and vessels had occasion for. He was succeeded by his son al-Mahdi. A Christian physician, named Bactisba, 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. Bocissued 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 Khorasan.

Al-Ma'ama or al-Maganna (السفناء),
a famous impostor of Khorasan who lived in the reign of al-Mahdi the khilaf of Baghdad. His true name was Hakam ibn Ihasam, and he had been an under-secretary to Abū Muslim, governor of that province. He afterwards turned soldier, and passed thence into Mawarannahr, where he gave himself out as a prophet. The name of al-Ma’ama, as also that of al-Buqi, that is, the veiled, he received from his custom of covering his face with a veil or girdle-mask, to conceal his deformity, on having lost an eye in the wars, and being otherwise of a despicable appearance, and a stutterer; though his followers pretended he did this for the same reason that Moses did, viz., lest the splendour of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deuding the people with a number of juggling tricks which they seized with much glee, and performed in calling the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, Sisinda Māh, or the Moon-maker. This wretch, 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 Khu-rasān, from whom he proceeded to him. At last this impostor raised an open rebellion against the khilaf, and made himself master of several fortified places in Khorasan, 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. 183. Upon the approach of the khilaf’s troops, al-Ma’ama retired into one of his strong fortresses which he had 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’ta’mid Billah (المعتمدم بالله), the fifteenth khilaf of the house of Abbās, was the son of al-Mutawakkil Billah. He was raised to the throne of Baghdad by the Turks after the murder of al-Mutawakkil in A.D. 870, A.H. 256. This year the prince of the Zanjans, Ali or al-Habib, made incursions to the very gates of Baghdad, doing prodigious mischief everywhere he passed. In the year A.D. 874, Yu’kab-bin-Lys having taken Khorasan from the descendants of Tahir, attacked and defeated Muhammad ibn Wāsif (who had killed the khilaf) and the governor of Iraq, 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 Tāluan 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, viz., the Almoravides, the Almohades, who had for a long time acted independently; Ahmad ibn Tāluan in Syria and Egypt; Yu’kab ibn al-Lys in Khorasan, and al-Habib in Arabia and Irāq. In the year A.D. 883, A.H. 270, al-Habib was defeated and slain by al-Muwaffaq, 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 their subjects. Al-Mo’ta’mid 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’ta’amid Billah, the son of al-Muwaffaq.

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 his other brother al-Qāsim, 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. 835, A.H. 223, the Greek emperor Theophanu invaded the khilaf’s territories, where he behaved with the greatest cruelty, and, by destroying Some-patra, the place of al-Mo’tasim’s, nativity, notwithstanding his earnest entreaties to the contrary, occasioned the terrible distinction of A’umur. He is said to have been so robust, that he once carried a burden of 1,000 pounds weight several places. As the people of Baghdad 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 Sāmira, and afterwards Sāmarrā (for that
which gives pleasure at first sight), and stood in the Arabian 'Iraq. He was attached to the opinion of the Matarialsites who maintain the creation of the Qur'an; and both he and his predecessor cruelly persecuted those who believed it to be eternal.

Al-Mut'azl died on Thursday the 8th January, A.D. 812, 18th Rabii 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, and ascended the throne in the 218th year of the Hijri, died on the eighteenth of Rabii I. He reigned 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-Musamman, or the Ocmony. He was the first khalif that added to his name the title of Billah, equivalent to the name of Gratia of Christian sovereigns. He was succeeded by his son al-Wathiq or Wasiq Billah.

'Al-Mot'azl Billah (المعتضد بالله), the son of al-Munawwakil Billah, was the sixteenth khalif of the race of Abbas. He came to the throne of Baghdad after the death of his uncle al-Mutt'amid Billah in A.D. 892, A.H. 279. In the first year of his reign, he demanded in marriage the daughter of Khumarwia, Sultan or Khalif of Egypt, the son of Ahmad ibn Tal'ab, which was agreed to by him with the utmost joy, and their nuptials were solemnized 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 Harun, son of Khumarwia, the perpetual prefecture of Awâ announced and Kinnaron, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 40,000 dinars. He reigned nine years, eight months and twenty-five days, and died in A.D. 902, A.H. 289. His son al-Muktafi Billah succeeded him.

Al-Mughira (المغيرة), the son of Sayyid and governor of Kufa in the time of Mu'awia, was the first khalif of the house of Umayy. He was an active man, and of very good parts; he had lost one of his eyes at the battle of Yerevan, 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, Fataima, Hasam and Husain; and to these are opposed Abu Bakr, 'Umar, Mu'awia, Amr and al-Mughira. He died in the year A.D. 670, A.H. 60, at Kufa. 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-Mu'tadl (المتصدى), the fourteenth khalif of the Abbasides, was the son of one of Wathiq's consorts named Kurb, who is supposed by some to have been a Christian. Al-Mu'tadl was raised to the throne of Bagdad after the dethronement of al-Muttalib Billah in A.D. 869, A.H. 255. The beginning of his reign is remarkable for the irruption of the Zanjans, a people of Nubia, Ethiopia, and the country of Caffre, into Arabia, where they penetrated into the neighbourhood of Basra and Kufa. The chief of this band of robbers was 'Ali ibn Muhammad ibn Abid Rahman, also called al-Habib, who falsely gave himself out to be of the family of Ali ibn Abi Taleb. This made such an impression upon the Shiites in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ramla, and even to pass the Tigris at the head of a formidable army. In the year A.D. 870, A.H. 256, al-Mu'tadl was barbarously murdered by the Turks who had raised him to the throne. He reigned only eleven months and was succeeded by al-Mu'tamid.

Al-Mukhtar (المختار), a celebrated

Muhammadan chief who had beaten all the generals of the khalif Yazid, Marwan, and Abid Malik, and had made himself sole master of Babylonia 'Iraq, wherefore Kufa was the capital. He persecuted all those he could lay his hands on, who were not of Husain's party; he never pardoned any one of those who had desired themselves enemies to the family of the prophet, nor those who, as he believed, had dipped their hands in Husain's blood or that of his relations. He sent an army against Ubayd-ullah the son of Zayid, who was sent by the khalif Abdul Malik towards Kufa with leave to plunder it for three days, and slew him in battle in August, A.D. 686, Mu'arrarn, A.H. 67. Al-Mukhtar was killed at Kufa in a battle fought with Miesach, the brother of Abdullah, the son of Zubayr governor of Basra, in the month of April, A.D. 687, Ramzan, A.H. 67, in the 68th year of his age. It is said that he killed nearly 50,000 men.

Al-Muktafi Billah (المكتفي بالله) was the seventeenth khalif of the house of Abbas who reigned in Baghdad. He succeeded his father, al-Mu'tazl Billah, in A.D. 902, A.H. 289, 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 Mawarranm, 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, where he recovered the province of the house of Ahman ibn Tal'ah in A.D. 905, A.H. 292; he then renewed the war with success against the Greeks and Qarmatians.
Al-Muctafî died in A.D. 908, A.H. 295, after a reign of about six years and a half. He was the last of the Khalifs who made any figure by their military exploits. His successors al-Muqtadir, al-Qāhir, and al-Kāzî, were so distrested by the Qarmatians and innumerable usurpers who were every day starting up, that by the 325th year of the Hijri, A.D. 937, they had nothing left but the city of Bagdad.

Al-Muqtadî Billah (المقتدي بالله),
surnamed Abû Qāsim Abd-ullah, the son of Muhammad, and grandson of al-Qa'im Billah, was raised to the throne of Bagdad after the death of his grandfather in A.D. 1075, A.H. 477, by order of Sulṭān Malikshāh Saljūkī, who was then the real master of the empire. He was the 27th Khalif of the race of Abbasâs, reigned 19 lunar years and 6 months and died A.D. 1094, A.H. 487. His death induced Barkāyarūq the Saljūkī, the reigning Sulṭān of Persia, whose brother Māhāmūd had died about the same period, to go to Bagdad, where he confirmed al-Muwtadhîr, the son of the late Khalif, as his successor and he was himself hailed by the new lord of the faithful, as Sulṭān of the empire.

Al-Muqtadir Billah (المقتدر بالله),
the eighteenth Khalif of the house of Abbasâs, was the son of al-Muqtadhîr Billah. He succeeded his brother al-Muctafî to the throne of Bagdad in A.D. 908, A.H. 295. He reigned 24 lunar years 2 months and 7 days, and was murdered by a coup d'état on the 20th October, A.D. 922, 25th Shawwal, A.H. 322. He was succeeded by his brother al-Qāhir Billah.

Al-Muqtâfî Bi-amr-illah (المقتفى بامر الله),
the son of al-Mustazahr, was the 31st Khalif of the house of Abbasâs. He succeeded his nephew al-Rišābd in A.D. 1136, A.H. 530, reigned about 24 lunar years and died in A.D. 1160, A.H. 555, leaving his kingdom to his son al-Mustanjâd.

Al-Mustâsir Billah (المستنصر بالله)

Al-Mustas'îm Billah (المستنصر بالله),
the thirteenth Khalif of the house of Abbasâs. He succeeded his father, al-Mustansîr 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 possession of the Turkman on one hand, and the Franks on the other. This people (the Crusaders) entered Syria and campaigned before Antioch in the month of October, A.D. 1097, Zil-Qâda, A.H. 490: they obtained possession of it on the 20th June, 1098, 16th Rajab, A.H. 491; the following year they took Maaratun Nomân, and in the month of July, 1099, Sha'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 ensuing week a great multitude of Moslems perished, and upwards of 70,000 were slain in the Maujil al-Aqsa (or mosque of Omar) — al-Mustas'i was born at Cairo on the 24th August, A.D. 1076, 20th Muharram, A.H. 469, proclaimed khalif on Thursday the 28th December, A.D. 1094, 18th Zil-hijja, A.H. 487, and died in Egypt on the 19th December, A.D. 1101, 16th Safar, A.H. 493. His son Amar bi Akkâm-ullah Abu Ali Mansûr succeeded him.

Al-Mustas'îm Billah (المستنصر بالله),
surnamed Abû Ahmad Abdullâh, was the thirty-seventh and last Khalif of the race of Abbasâs. He succeeded his father, al-Mustansîr, and was the throne of Bagdad in A.D. 1143, A.H. 640. In his time Halâkî Khân Tartar, emperor of the Mughals and grandson of the great conqueror Chângiz Khân, besieged Bagdad for two months, and having taken that place, seized al-Mustas'îm and his four sons, whom he put to a most cruel death with 800,000 of its inhabitants. Halâkî Khân was very desirous of seizing upon Bagdad, and of adding the whole kingdom of Mesopotamia to his already vast and numerous conquests; but, partly on account of his own scruples, and partly from fear of offending the prejudices of his Sunni followers, who were all of the same faith with the Khalif, he refrained for a time from entering the sacred dominion of one who was considered as the head of their holy religion, and the true representative of their beloved prophet. But the glorious days of the house of Abbasâs had already been numbered, the effeminate Mustas'îm had personal vices enough to lead to, and excite the final extinction of his race! Ibn al-Qâma, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nasîr-ud-dîn Tûsî, the pretender of the Mughal princes (whom he set over him an old grudge) from without, urged the conqueror to the gates of Bagdad. Nasîr-ud-dîn had a few years before been at Bagdad, seeking shelter from persecution, and when he was introduced to Mustas'îm, the latter asked him to what country he belonged? "Tûs, please your holiness," answered Nasîr-ud-dîn. "Art thou of the asses, or of the oxen of Tûs?" said the Khalif (meaning the two principal branches of the Shiâ faith—Akbarîs and Usâlîs). Moribund as the illustrious refugee was at this insupportable insult, he still submissively answered, "Of the oxen of Tûs, please your highness." "Where, then, are thy horns," said the insolent buffoon. "I have them not with me," said Nasîr-ud-dîn, "but if your holiness permit, I will go and fetch them." "Make haste, hence, hence, thou deformed animal," said the Khalif, "and never again appear in my presence in so imperfect a state!" Nasîr-ud-dîn kept his promise well, for, at the moment when Bagdad was on
the point of being surrendered, and the
khalif driven to the last extremity, he sent
him to the effect that the city of Tūs was at the gate with his forces, and
inquiring, when it would please his holiness to receive him? Naṣr-ud-din had in the
city another old offender, whom he was
anxious also to chastise. This was ibn
Hājib, also one of the khalif's minstrels,
and a person of great reputation for his
learning; but being an Arabian Sunni, and
a very bigoted one too, he had behaved still
more cruelly than his master to the distressed
Persian Shi'a when he sought protection at
Baghdād. Ibn Hājib, having been seized
with depression of spirits, the physicians had
recommended him (and the priests had
granted him dispensation) to take, occasion-
ally, a little wine. This happened when
Naṣr-ud-din was at Baghdād. One day, ibn
Hājib feeling himself particularly melancholy,
and having, in consequence, taken a larger
dose than usual, he became unusually merry,
and requested Naṣr-ud-din to accompany him
on the Tigris. Having reached the middle
of the stream, he stopped the boat, and
produced the several volumes of Naṣr-ud-din's
works, which the learned refugee had pre-
tended to the khalif—some of them in the
original manuscript, and not yet transcribed,
and in the presence of their anxious author,
he threw them all, one after another, into
the river, with such spirited force, that the
water was splashed about in every direction;
when turning himself, on each occasion, to
his mortified guest, he exclaimed with a
sarcasm smile of triumph, "How wonder-
fully it bubbles!" When the turn of Naṣr-
ud-din came he, too, gave full vent to his
revenge. He ordered ibn Hājib to be cased
up to his neck, in an ox's hide, just taken off
the animal, and, having filled the skin with
sair, he laid it for a few hours in the sun, till
it became quite dry, and sounded like a drum.
Then the victor advanced close to his half
exhausted enemy, gave him a kick of triumph,
and, as he rolled on the ground, exclaimed,"How wondrously it rattles!" The fall of
Baghdād took place on Sunday the 10th
February, a.d. 1258, 4th Safar, a.h. 656,
from which time Baghdād was added to the
other conquered provinces of this proud
emperor. Al-Musta'zim reigned 15 lunar
years and 7 months.

Al-Musta'zim Billah (المستعين بالله)
the son of Muhammad, the son of al-
Mūtasim Billah, was the twelfth khalif of
the race of Abbās. He ascended the throne
of Baghdād in a.d. 932, a.h. 248, after the
death of his cousin or brother Al-Mustanṣir
Billah, but was forced to abdicate the throne
in a.d. 966, a.h. 292, by his brother al-
Mo'tiz Billah, who afterwards caused him to
be privately murdered.

Al-Mustanṣir Billah (المستنصر بالله)
was the 22nd khalif of the Abbasid family,
and the son of al-Muktāfi, the son of al-
Mūta'zim Billah. He succeeded his uncle
al-Muttaqī in a.d. 946, a.h. 333, reigned in
Baghdād one year and four months, and was
deposed by his wazir in a.d. 948, a.h. 334.
After him al-Mustā'zī Billah was raised to the
throne.

Al-Mustanṣir Billah I. (المستنصر بالله)
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 Bāṣāsirī, conquered Baghdād
and imprisoned al-Ka'em Billāh about
the year a.d. 1064, and for a year and a half
was acknowledged the only legitimate chief
of all the Musalmāns. Bāṣāsirī was defeated
and killed by Tughrīl Beg a.d. 1069, a.h.
487.

[Śīd Bāṣāsirī. Al-Mustanṣir was died in
1094, having reigned 70 years; and was
succeeded by his son al-Mustanṣir Billāh
Abūl Qāsim.]

Al-Mustanṣir Billah II. (المستنصر بالله)
surnamed Abū Ja'far al-
Mansūr, ascended the throne of Baghdād
after the death of his father, al-Tāhir, in
a.d. 1226, a.h. 623. He was the 36th
khalif of the house of Abbās, reigned about
17 years, and died a.d. 1242, a.h. 640,
leaving his kingdom to his son al-Musta's-
sim Billāh, the last of the khalifs.

Al-Mustanṣir Billah (المستنصر بالله)
the 32nd khalif of the race of Abbās, suc-
ceded to the throne of Baghdād after the
death of his father al-Muktāfi, in a.d. 1160,
a.h. 555, reigned 38 lunar years and died in
a.d. 1171, a.h. 566, when his son al-Musta's
succeeded him.

Al-Mustarshib Billah (المسترشيد بالله)
the twenty-ninth khalif of the Abbasid family,
subsequently his father, al-Mustazahr,
to the throne of Baghdād in a.d. 1118,
a.h. 512. It is related by ibn Khallīkān
that when Sulṭān Masān, the son of Muham-
mad, the son of Malikshāh Saliqā, was
encamped outside the town of Marāgha
in Arzbejān, al-Mustarshib was then with
him, and on Thursday the 28th or, according
to ibn Musta's, the 14th or 28th Zilhādā,
a.h. 539 (corresponding with the 24th
August or 7th September, a.d. 1385), a
band of assassins broke into the khalif's tent
and murdered him. Al-Mustarshih reigned
17 lunar years and some months, and was
succeeded by his son al-Raʃīd Billāh.
Al-Mustazhir Billah (المستشار بالله), the son of al-Muqtadir, was the twenty-eighth khalif of the dynasty of Abbās. He was placed on the throne of Baghdad after the death of his father in A.D. 1094, A.H. 487, by Sarkyarūq Bajji, the Turkish Sultan of Persia. He reigned 23 lunar years and seven months, and at his death, which happened in the year A.D. 1118, A.H. 512, he was succeeded by his son al-Mustarshid.

Al-Mustazfi Bi-amr-illah (المستفي بالله), the thirty-third khalif of the Abbasid family, succeeded his father, al-Mustanjad, to the throne of Baghdad 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-Nāṣir Billah succeeded him.

Al-Mutawazz Billah (المتوضع بالله), the son of al-Mutawakkil, was the 13th khalif of the race of Abbâs. He deposed his brother al-Mustâin in A.D. 866, A.H. 252, and having caused him to be murdered privately, ascended the throne of Baghdad. He did not, however, long enjoy the dignity of which he had so impiutously possessed himself, being deposed by the Turkish Militia (who now began to set up and depose khulifs as they pleased) in the year A.D. 869, A.H. 256. After his deposition, he was sent under an escort from Sarr Manne to Baghdad, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khalif was peculiarly hard: the Turkish troops had continued for their pay, and al-Mutawazz not having money to satisfy their demands, applied to his mother, named Kābiha, 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 khalif al-Mutâhid. 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-Mutis' Billah (المطيب بالله), the twenty-third khalif of the race of Abbâs, was the son of al-Muqtadir Billah. He ascended the throne of Baghdad after al-Mustâin in A.D. 946, A.H. 334. reigned 29 lunar years and 4 months, and died in A.D. 974, A.H. 363. It was in his time that the temporal power of the khulifs of Baghdad, after having been long sustained by Turkish mercenaries, was completely and finally broken by the Byzantine Romans, led by Nicephorous Phocas and John Zimisces. [Smith's Gibbon (ed. 1862), vi. pp. 106, 432, 427-8.] His son al-Tayy' succeeded him.

Al-Muttaqi Billah (المتقن بالله), the son of al-Muqtadir, was the twenty-first khalif of the dynasty of Abbâs. He succeeded his brother al-Rāzi Billah to the throne of Baghdad 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-Mustaqaţ, the son of al-Muktaff.

Al-Mutawakki 'Al-âlah (المتوكل), this was the name and title assumed by Abû Fazl Ja'far on his accession to the throne of Baghdad. He was the tenth khalif of the house of Abbâs, and the son of al-Mu'tasim Billah. He succeeded his brother al-Wâhid or Wâsiq in the year A.D. 847, A.H. 232, and began his reign with an act of the greatest cruelty. The late khalif's wazir having treated al-Mutawakkil ill in his brother's lifetime, and opposed his election to the khalifât, 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 impiety and fornicity he forbad the pilgrimage to Karbala, and caused the sacred repository of the ashes of Husain and the other martyrs interred there to be razed. He reigned 14 years 9 months and 9 days, and was assassinated and cut into seven pieces on the 24th December, A.D. 861, 17th Shawwal, A.H. 247, at the instance of his son al-Mustanṣur, who succeeded him.

Al-Muwaffiq Billah (الموفتف بالله), the son of al-Mutawakkil Billah, the khalif of Baghdad and brother and coadjutor of the khalif 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 Mu'tazid, after the death of his brother al-Mu'tamid in A.D. 892, succeeded to the throne of Baghdad.

Al-Muwyiid (Isma'īl), whose name is spell in Lempriere's Universal Biographical Dictionary "Alombudum," and in Watkin's Biographical Dictionary "Almuwidad," 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 Scriptora.

Al-Muzani (المزاني). Vide Abû Ibrahim Isma'il.

Al-Nasir Billah (الناصر بالله), or al-Nasir 'uddîn alâlah, the son of al-Mustaz,
succeeded his father to the throne of Baghdad in A.D. 1179. He professed the Shi'a faith, and after a long reign of 46 lunar years and 11 months, died in the year A.D. 1225. He was the 34th khalif of the house of Abbâs, and was succeeded by his son al-Tahir Billâh.

Alp Arsalan (الب أسالان), (which means in the Turkish language "the fierce lion"), was a king of Persia of the Seljukian dynasty, and the son of Dâdâ Beg Seljuki. He succeeded his uncle Tughrul Beg in A.D. 1063, A.H. 455, married the sister of the Khalif Qâsim Billâh, and his name was pronounced in the public prayers of the Muhammadans after that of the khalif. He was a warrior prince; and, having spoiled the Church of St. Basil in Cressana, defaced Romanus Diogenes, Emperor of the Greeks in A.D. 1068, A.H. 460, who was seized and carried to the conqueror. Alp Arsalan demanded of his captive, at the first interview, what he would have done if fortune had reversed their lot: "I would have given him many a stripe," was the impudent and vitriolic answer. The Sultan only smiled and asked Romanus what he expected would be done to him. "If you art cruel," said the Emperor, "put me to death. If vain-glorious, load me with chains, and drag me in triumph to thy capital. If generous, grant me my liberty." Alp Arsalan was neither cruel nor vain-glorious; he nobly released his prisoner, and, 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 Rabî I. A.H. 465, by a Khwârizmian desperado whom he had taken prisoner and sentenced to death. He was buried at Merv in Khwarzem, and the following is the translation of the inscription engraved on his tomb: "All ye who have seen the glory of Alp Arsalan exulted to the heavens, come to Merv, and you will behold him buried in the dust." He was succeeded by his son Malikshah.

Alp Arsalan, who is by some called Apal Arsalan, was the son of Atsîz, a Sultan of Khwârizm, whom he succeeded in A.D. 1168, A.H. 551-557, and died in A.D. 1162.

Alptakin or Alptagin (الهتکين). Vade Alptakin.

Al-Qâdir Billâh (ال قادر بالله), the twenty-fifth khalif of the Abbaside family, was the son of the last khalif of the line of the Mu'tafrîs, and succeeded to the throne of Baghdad after the deposition of al-Tâyaa in A.D. 911, A.H. 381. He was a contemporary of Sultan Mahmûd of Ghazni; reigned 41 lunar years and 3 months, and died in A.D. 1031, A.H. 422. He was succeeded by al-Qâimi bi-amr-illâh.

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

Al-Qâhir Billâh (القاهر بالله), the nineteenth khalif of the line of the Abbasid and the third son of al-Mu'tâzî Billâh. He succeeded his brother al-Muqtâdîr to the crown of Baghdad in October, A.D. 932, Juiwâl, A.H. 320. He had reigned only one year, five months and twenty-one days, when his wazir ibn Maqaq 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-Râzî Billâh, the son of Muqtâdîr, to the throne. It is said that al-Qâhir, after this, as long as he lived, was obliged to beg for charity in the mosque of Baghda, calling out to the people that assembled there, "Have pity and give charity to one, who had once been your khalif!"

Al-Qâim (العليم), second khalif of the Fatimite race of Barbary: he succeeded his father Obeid-ullah al-Mahdi A.D. 924, A.H. 312. During his reign we read of nothing remarkable, except the revolt of Yevid ibn Kondab, a man of mean extraction. Al-Qâim reigned nearly 12 years and died in A.D. 945, A.H. 334. His son Isâmail al-Mausûr succeeded him.

'Al-Qama (علقه), son of Qyas, was one of the pupils of Abdullah bin Masûd, and an eminent man. He died in A.D. 681, A.H. 61.

Al-Qâ'im Billâh or Al-Qâ'im bi-amr-illâh (العليم بالله), surnamed Abû Ja'far Abdulâh, the 24th khalif of the house of 'Abbas. He succeeded his father Qâdir Billâh to the throne of Baghdad in A.D. 1031, A.H. 422, reigned 44 lunar years and 8 months, and died in A.D. 1047, A.H. 457, which was soon after Sultan Malikshah the Seljuki 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 deigned a son of his prime minister Nizâm-ül-Mulk to Baghdad with orders to raise al-Muqtadi, the grandson of al-Qâim, to the (nominal) rank of the commander of the faithful.

Al-Rashid or Harun al-Rashid (الرشيد), the celebrated hero of the Arabian Nights, was the fifth khalif of the race of 'Abbas and son of al-Mahdi; he succeeded his oldest brother al-Hâdi to the throne of Baghda in A.D. 786, A.H. 170. This was one of the best and wisest princes that ever sat on the throne of Baghda. He was also extremely fortunate in all his undertakings, though he did not much extend his
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Hercules, 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 Niephorus, that he immediately sent the tribute due to Ḥārūn, the withholding of which had been the cause of the war; and concluded a peace upon the khilaf's own terms. Charlemagne respected his character, and Ḥārūn in token of his friendship presented to the European prince at the hour clock, the mechanism and construction of which were regarded among the prodigies of the age. Ḥārūn reigned 23 years, and died in Khurāsān on the eve of Saturday the 24th March, A.D. 809, 3rd Jamad I., A.H. 193, and was buried at Tiū, which is now called Meashlūd. He was succeeded by his eldest son, al-Amin.

Al-Rashid Billah (الراشد بالله), the thirteenth khilaf of the Abbasides, succeeded his father, al-Mustāshāhid, in August or September, A.D. 1136, Zul‘kād, A.H. 529, and died in the year A.D. 1136, A.H. 530. He was succeeded by al-Muqtadi, the son of al-Mustāshāhid.

Al-Razi. See Ṣādi.

Al-Razi Billah (الرازي بالله), the son of al-Muqtadir and the twentieth khilaf of the house of Abīās, 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-Qāhir Billah by the wazīr Ibn Maṣīlī in April, A.D. 934, Jamāl I. A.H. 322. In the year 936, the khilaf finding himself distressed on all sides by usurpers, and having a wazīr of no capacity, instituted a new office superior to that of wazīr, which he entitled Amir-al-Umrā. This great officer, Ḥimād-ud-daula Ali ibn Ḥayyā, was entrusted with the management of the finances in a much more absolute and unlimited manner than any of the khilaf’s wazīrs ever had been. Nay, he officiated for the khilaf in the great mosque at Baghdad, and had his name mentioned in the public prayers throughout the kingdom. In short the khilaf 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-Umrā. In the year A.H. 937, the Moslem empire so great and powerful, was shared among the following usurpers:

The cities of Wasūl, Basra, Kūfā with the rest of the Arabian Irāq, were considered as the property of the Amir-ul-Umrā, though they had been in the beginning of the year seized upon by a rebel called al-Bardīt, who could not be driven out of them. The country of Fars, Faristan, or Persia properly so called, was possessed by Ḥimād-ud-daula Ali ibn Ḥayyā, who resided in the city of Shirāz.

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

Dayâr Rahia, Dayâr Birr, Dayâr Modar, and the city of Musul, acknowledged for their sovereignty a race of princes called Hamdanites.

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

Africa and Spain had long been independent.

The provinces of Khurasân and Malvarumâh were under the dominions of a-‘Imad ibn Ahmad, of the dynasty of the Samânisan.

The provinces of Tabrisân, Jurjan or Georgië, and Mazindarân, had kings of the first dynasty of the Dilamites.

The province of Kirmân was occupied by ‘Abû ‘Ali Muhammad ibn Elyia al-Samânî, who had made himself master of it a short time before. And lastly, the provinces of Yemen and Bahryn, including the district of Hijr, were in the possession of ‘Abû Tahir the Karmatian.

Thus the khâlifs 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 khâlifs continued till the extinction of the Khilafat by Malakâ 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 (السحري). Vide Abûl Qâsim.

Al-Saffah (السفي), surname of Abûl Abbas, the son of Muhammad, the son of Ali, the son of ‘Abdulhâd, the son of ‘Abbas, the uncle of the prophet. He was proclaimed khâlif by the inhabitants of Kûta on Friday the 29th November, A.D. 749, 13th Rabi II, A.H. 132, upon which battle took place between him and Marwân II., the last khâlif of the house of ‘Umayya and Omâmës, in which the latter was slain, 5th August, A.D. 750, 26th Zil-bihja, A.H. 132. Al-Saffah after this victory investing himself with sovereign power, laid the foundation of the dynasty of the Abbasids, which continued to be transmitted to his family from father to son for 524 lunar years, during a succession of 37 khâlifs, till they were dispossessed by Harâm Khân the Tartar king of Persia in A.D. 1258, A.H. 656. By the elevation of the house of Abbas to the dignity of khilafat, began that glorious period during which Arabic and Persian literature reached its highest perfection. With some few ex-
ceptions these khâlifs were the noblest race of kings that ever adorned the throne of sovereignty. Abû Abbas died, after a reign of more than four years, of the small-pox, on Sunday the 9th June, A.D. 754, 13th Zil-hijja, A.H. 136, and was succeeded by his brother Abû Ja‘far Almansûr.

List of the khâlifs of the race of ‘Abbas, who reigned at Bâghdâd.

1. Al-Saffah, or Abûl ‘Abbas al-Saffah.
2. Al-Mansûr.
5. Al-Kâshid, or Harâm al-Kâshid, son of al-Mahdi.
6. Al-Amin, son of Harâm.
9. Al-Wâthiq, or Wâsiq, son of Mustasîm.
10. Al-Muwakkîl.
11. Al-Mustansûr Billâh.
15. Al-‘Othmânî Billâh.
17. Al-Muktâlî Billâh.
18. Al-Muqaddir Billâh.
19. Al-Kâlib Billâh.
22. Al-Mustatâkkî Billâh.
25. Al-Qâdir Billâh.
27. Al-Muqaddir Billâh.
30. Al-Râhiid Billâh.
32. Al-Mustanjâd Billâh.
33. Al-Mu‘affâ bi-amr-ullâh.
34. Al-Nâ‘ir Billâh.
35. Al-Tâhir bi-amr-ullâh.
36. Al-Mustansûr Billâh II.
37. Al-Mu‘ta‘âm Billâh, the last khâlif.

Al-Tâhir bi-amr-ullâh Muhammad (الطاهر بالله), the son of al-Muttâ’î Billâh, was the twenty-fourth khâlif of Bâghdâd. He succeeded his father at 1225, A.H. 622. He was the thirty-fifth khâlif of the house of Abbas, reigned 9 months and 11 days, and died in A.D. 1226, A.H. 623. His son al-Mustansûr 11 succeeded him.

Al-Ta’îr (or al-Tayîr) Billâh (الطائر بالله), the son of al-Muttâ’î Billâh, was the twenty-fourth khâlif of Bâghdâd. He succeeded his father in A.D. 574, reigned 17 years and 4 months, and was deposed by Bâhâ-ud-daula in A.D. 991, when Qâdir Billâh, the son of Ja‘bîb, the son of Muqâtdar, was raised to the throne.

Al-Walid (الوُلِد). Vīde Walid.

Al-Wathik or al-Wasik Billah (الواسک بن الله), the ninth khālid of the family of the Abbasids, succeeded his father, al-Mutsam Billah, on the 5th 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 lunar years 7 months and 3 days, and died in A.D. 847, A.H. 222. He was succeeded by his brother al-Mutawakkil. He is the Fatīkh of Beckford's well-known tale.

'Alwi (الوُلِد), poetical name of Shaikh Wajī-uddīn, which see.

'Alwi (الوُلِد), poetical name of Mir Tahir 'Alwi, who died at Kukhrān previous to the year A.D. 1729, A.H. 1160. He is the author of a diwan and a Mawṣūma; the latter contains the story of the blacksmith and the cotton cleanser called Qissah Haddād wa Bihljāj.

'Alwi Khan (Hakim) (الوُلِد خاَن), a physician, who was invited from Persia by the Emperor Mahammad Shah, and died at Delhi in A.D. 1748, A.H. 1161. His title was Mālī-ul-Malik Sayyid 'Alwi Khan Hakim. He is the author of a medical work called Juma-nt-i-Jawa'ma.

'Amad (عُمَد), 'Amūd Shāh, 'Amūd-uddīn, etc. Vīde Imād, Imād Shāh, c. c.

'Ama-'aq or Uma-'aq Bukhari (عَمَع). Vīde Abū Najīḥ-ul-Bukhārī.

Amanat (امنات), poetical name of Sayyid 'Aghā Husain, son of 'Aghā Razzwī, author of a Dilwān.

Amanat ('Ali (Maulwi) (امنات علی), author of a small work entitled Bahār Ajma, containing 121 letters written by him to different persons, in pure Persian.

Amanat Khan (Mirak (امنات خاَن میرَك), title of Mir Mu'in-uddīn Ahmad Khan Khwāfī, a native of Khwāfī in Khurasān. He was a noblemen of high rank in the time of the Emperor 'Alamgīr, and died in the year A.D. 1684, A.H. 1095, at Anurāgbād. He is the author of the work called Sharīāt-ul-Jahān.

Amanat Khan, title of Mir Husain, son of Amanat Khan Khwāfī. He was honoured with the title of his father about the year A.D. 1688, A.H. 1100, by the Emperor 'Alamgīr, and raised to the rank of a nobleman. He held different offices under that Emperor, and died at Surat A.D. 1699, A.H. 1111.

Amanat Khan (امنات خاَن), a celebrated Nastālīk writer, who in the 11th year of the reign of the Emperor Shāh Jahan wrote the inscriptions on the Taj-ul-Āgra.

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

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

Aman-ulleh (Haqīz) (امان الله حافظ), of Benares, was an author and Qāzi of Lucknow in the time of the Emperor 'Alamgīr. He died in A.D. 1721, A.H. 1153.

Aman-ulla Hāsaini (امان الله حسینی), author of an Insīhā which goes by his name, Insīhā Aman-ullāh Hāsaini.

Ahmad Shah Abdali (عَلِيم شاه ابِدالی) on his seventh invasion of Hindustan arrived at the Satlaj in A.D. 1764. Amar 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 lac of rupees, he purchased permission to appear bearded and unshorn, and received investiture with the title of Maha Rajā Rājahgan Mahindār Bakshir, which title is now borne by the head of the Patiala family.


Amar Singh (آمَر سنگ), Rājā of Patiala, was the son of Sardar Singh, who survived his father, Rājā Ali Singh, two or three years. Ahmad Amar Singh, vīde Rana Amar Singh.

Amar Singh Rana, son of Rama Pallal Singh of Chittorā, died in A.H. 1028.

Amar Singh (آمَر سنگ), son of Gaj Singh, a rajput chieftain of the tribe of Rāhā. He killed Salabat Khan Mir Bakhsh in the 17th year of Shāh Jahan in the presence of the Emperor, on Thursday evening the 36th July, o.m. 1044, 30th Jumādā I., A.H. 1044, 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 Darwāza or Lāmar Singh Gate. An account of this prince's early history will be found in Tod's Rajahsthān.
Amar Singh (Rana), son of Rana Purtab Singh. *Vide* Rana Sankar.

Ambaji Inglia, a general of the Gwalior State who served under Mahâdaji Sindhia from 1787, and who continued his services, both military and political, under his nephew Daulat Rao. The last mention of him is in Lake's war in Hindustan, in which he succeeded Gen. Pernou [Keene's *History of India*, i. pp. 274, 360, 372].

Amil (अमिल), a poet who was the author of a Diwân. This person appears to be the same with Shahjâhul-uddin 'Amîl.

Amin (अमिन), the sixth khalif of the house of Abbâs. *Vide* al-Amin.

Amin (अमिन), poetical name of Shâh Amin-ud-dîn of Azâmshâh, who flourished about the year A.D. 1715, A.H. 1127, and left a diwân of ghazals, etc.

Amina (अमिना), the wife of 'Abdullâh, and mother of Muhammad the prophet of the Musalmâns. She was the daughter of Wãhâb the son of 'Abdul Manâf. 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 'Abdullâh. She died six years after the birth of her son Muhammad, about the year A.D. 677.

Amina Begum (अमिना बेगम). *Vide* Ghusht Begum.

Amin Ahmad or Amin Muhammad Razî (अमिन अहमद रजी), the author of the Biographical Dictionary called Haft Akhbar. (The seven climates.) This book, which he finished in the time of the emperor Akbar in A.D. 1564, A.H. 1002, 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-ud-dîn Khan, Nawâb of Lohârû, descended from Ahmad Baksh, a Minister of the Alwar State in 1803–1826. The Nawâb succeeded his unhappy brother Shama-ul-dîn (q.v.) in 1835; and died on the 31st December, A.D. 1869, aged 70 years. His oldest son, Mirzâ 'Ala-ud-dîn Khan, succeeded to his estates at Lohârû, on the 11th January, 1870.

Amini (अमिनी), poetical name of Amir

Sultan Ibrahîm, a contemporary of Khwâja 'Asâfî, who died in A.D. 1530, A.H. 926. Amini wrote a chrypogram on that occasion.

Amin-ud-dîn (Mir) (अमिन उद दीन मिर), a poet and a great jester, was contemporary with the poets Moula Ali Kâli and Khwâja Ali Shahâb.

Amin-ud-dîn (Amir) (अमिन उद दीन अमिर). *Vide* Yemin-ud-dîn (Amir) and Tughlârî.

Amin-ud-daula Abul Jîn (अमिन उद दीला अबुल जिन), surnamed the Samaritan, was a physician, and had been wazir to Malik Salâh Usâmâlî. 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 (अमिन उद दीला खान), a rebel, was blown from the mouth of a gun on the 3rd August, 1837, at Agra.

Amir bi Ahkâm Allah (अमिर बी अहकाम लल्ल), surnamed Abû Ali Mansûr, seventh khalif of the Fatimité dynasty of Egypt, succeeded his father, al-Mustamî Billâh, in December, 1101. From this time to the reign of 'Azîd li-dîn Allah, during which period five khalifs ascended the throne of Egypt, the history of that country affords little else than an account of the intestine broils and contes between the wazirs or prime ministers, who were now become so powerful that they had in a great measure stripped the khalifs of their civil power, and left them nothing but a shadow of spiritual dignity. These contests at last gave occasion to a revolution, by which the race of Fatimite khalifs were totally extinguished.

[Vide 'Azîd li-dîn Allah.]


Amira Singh Tappa (अमिरा सिंह टप्पा), also called Amin 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 Kumaôn hills, he evinced equal valour and patriotism; but was compelled to surrender, at Malau near Simla, 10th May, 1815. [Keene's *History of India*, ii. p. 21.]
Amir Barid I. (امیر برید نامی), the son of Qasim Barid, whom he succeeded in the government of Ahmadabad Bider in A.D. 1504, A.H. 910. During his reign the king Sultan Mahmud Shah Bahmani died in A.D. 1517, A.H. 928, when Amir Barid placed Sultan Aliuddin III. on the throne, and after his death Sultan Kallamullah, who being treated with great rigour by the Amir, fled from Bider to Ahmadnagar, where he died shortly after. With Kallamullah ended the dynasty of the Bahmani kings of Deccan. Amir Barid reigned over the territories of Ahmadabad Bider with full power more than 25 years, and died at Dalulatabad in A.D. 1542, A.H. 949. He was buried at Ahmadabad Bider, and succeeded by his son Ali Barid.

Amir Barid II. (امیر برید ثانی), succeeded to the government of Ahmadabad Bider after depositing his relative Ali Barid Shah II. in A.D. 1600, and was the last of the Barid Shahi dynasty.

Amiri (امیری), the poetical name of Maulana Sultan Muhammad, a distinguished man who lived in the time of Shah Tahmasp Safvi I. He praised this sovereign in his poems, and is the translator of Amir Ali Sher's Tawkir, called Ma'ali-ul-visna, from Turkic into Persian. He is also the author of the Babun-ul-Khawaj.

Amir Khan (امیر خان), title of Mir Abul Wafa, the eldest son of Mir Qasim Khan Nawakin, was a nobleman in the time of the emperors Jahangir and Shah Jahan. At the time of his death he was governor of Thatta, where he died A.D. 1647, A.H. 1057, aged more than 100 years. His former name was Mir Khan, but having made a present of one lac of rupees to Shah Jahan, he was honoured with the title of Amir Khan.

Amir Khan (امیر خان), surnamed Mir Miran, the son of Khalil-ul-Mahmud Khan Yezdi, was a nobleman of high rank in the time of the emperors Shah Jahan and Alamgir, and a great favourite of the latter. He died at Kabul on the 28th April, A.D. 1698, 27th Shawwal, A.H. 1109, and the emperor conferred the title of Amir Khan on his son.

Amir Khan (Nawab) (امیر خان نواب), entitled Ummdat-ul-Mulk, was the son of the principal favourite of the emperor Alamgir, of the same name, and a descendant of the celebrated Shah Namat-ul-Mahmud Wali. He was himself a favourite of the emperor Muhammad Shah; 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 licence 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 Shah 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-biija, A.H. 1159. He was buried after four days in the sepulchre of Khalil-ul-Mahmud Khan his grandfather, which is close to the grave of Shah Jahan in the Red Fort at Delhi. His poetical name was Anjam. He composed logographs, and has left Persian and Rekhta Poems. There is a full account of Amir Khan in the Sujur-ul-Mutahharin, where he is said to have died in the same year as the emperor.

Amir Khan (امیر خان), the famous ally of the Pindaris and ancestor to the present Nawab of Tonk. He was originally in the service of Jaswant Kandoor, afterwards 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 pretexts 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 latter course. He was confirmed in the possession of all the territories he held from the Holkar family, but compelled to surrender his large trains of artillery to the English Government, and to disband that great body of plunderers which had been for more than two years the scourge of Malwa and Rajputana. Amir Khan died A.D. 1834, A.H. 1250. His Life was written by a Hindu named Basawan Lal; and the Memoir was translated into English by the late Thoby Prinsep.

Amir Khan (امیر خان), whose proper name was Mir Khan, but was changed by the emperor Alamgir by adding an affixed to it into Amir Khan. On a spot of seven bighas of ground, he had built his house close to the path called Guzar Tijara, including the mahalla of Chhipatola. In the first year of the emperor Alamgir he was appointed governor of the fort of Shahjahanabad, and in the eleventh year of the reign of the emperor he was appointed Sadabad of Kabadal.

Amir Khan Sindhi (امیر خان سنڌي), title of Mir Abdul Karim, son of Amir Khan, the son of Mir Abul Qasim Nawakin. He was employed in various offices during the reign of Alamgir, Bahladur Shah and Farukh-siyar, and died some time before the accession of Muhammad Shiah to the throne of Delhi.
Mir Amr (Amir, Shāh, etc.)

Amir Khond (Vide Mir Khān or Khawīnī Shāh.)

Amir Khūsarū (Vide Khūsūrā (Amīr)).

Amir Mahmud (Amīr-i Shīkōrū ud-Dīn),
surnamed Fakhr-ud-Dīn, and commonly called Ibn-Yemīn, was the son of Amir Yemīn-uddīn, entitled Mālik-ul Fuzla, i.e., the prince of the learned. Amīr Mahmūd was an excellent poet, and died on Saturday the 29th January, A.D. 1368, Jamādī II. A.H. 769, in Persia. He is mentioned in Dr. Spruner's Catalogue, p. 67, to have died in 769 Hijr corresponding with A.D. 1348, and in the Ta'īrār Daulat Shāhī it is mentioned that he died in A.H. 745, A.D. 1344. He has left a Diwān.

Amīr Mirza (Nawāb) (Amīr-i Mīrza-i Nāwāb)

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 children, embraced the Muhammadan religion, and the younger daughter not long after was consigned to the Scutaglio of king Nasīr-ud-Dīn Hyder and became one of the queens of that monarch, under the title of Wilayetī Mahāl, 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 Amīr Mirzā. He was brought up as a Musalmān of the Shi‘a sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After Wilayetī Mahāl’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 Amīr Mirzā, her brother, who squandered almost the whole property by his reckless prodigality. Amīr Mirzā died on the 10th January, 1870, in his 66th year.

Amīr Mo‘izzī (Amīr Mu‘īzzi), a celebrated poet of Samarqand, who served under Sulṭān Mālik Shāh and Sulṭān Sunjār Soljākī, and was honoured with the title of Mālik-ush-Shawrā, 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. 1417, A.H. 942. His proper name was Amīr Ali.

Amīr Shāhī (Amīr-i Shāhī Sīzarwāri), of Salzwar, a poet who flourished in the time of Shāhrukh Mirzā, about the year A.D. 1436. Vide Shāhī (Amīr).
himself emperor. Irn Muhammad did not live long enough to assert his rights, but was assassinated six months after the death of his grandfather. After his death, Shahrurukh Mirza, the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for Irn Muhammad.

List of the kings of Samangan of the race of Amir Taimur.

Khalil Sulhan, the son of Miran Shah; Shahrurukh Mirza, son of Amir Taimur.

Ala-ud-daula Mirza.

Ulugh Beg Mirza, son of Shahrurukh.

Mirza Babar, who subsequently conquered Delhi, and became the first emperor of the Mughals in India.

Mirza Abdul-Latif.

Mirza Shah Muhammad.

Mirza Ibrahim.

Sultan Aba Sayid.

Mirza Yagdar Muhammad.

Amir Yemin-uddin (امیر عیمن الدین), entitled Malik-ul-Fuzlu, i.e., the prince of the learned, was a Turk and an excellent poet. He flourished in the time of Sultan Muhammad Khudai Bandi, and died in A.D. 1324, A.H. 724. [The Tughlardi.]

Amjad 'Ali Shah (امجد علی شاہ) was the son of Muhammad Ali Shah, whom he succeeded on the throne at Lucknow as king of Oudh, with the title of Suria Jah, on the 17th May, A.D. 1812, 5th Rabi II. A.H. 1216, and died on the 10th March, A.D. 1847, 26th Safar, A.H. 1253. He was succeeded by his son Wajid Ali Shah, in whose time Oudh was annexed to the British Government on the 7th February, A.D. 1856.

'Ammar ibn Hissan (عمار ابن حسین) was Ali's general of the horse, and was killed in battle fought by Ali against Mu'awiya, the first caliph of the house of Umayya, 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 Umayr, the third caliph after Muhammad.

Amra-al-Qais (امرأ القیس), the son of Hajjar, one of the most illustrious poets the Arabians had before Muhammadanism. He is one of the seven poets whose poems have, for their excellence, been hung in the temple of Mecca. These poems were called Munalakat (suspended), and as they were written in letters of gold, they were also called Musakhbatah. The names of these seven celebrated poets are Amra-al-Qais, Tarafa, Zuhir, Labid, Autar, Amru and Harut.

[Amra-al-Qais is the same person who is commonly called Major, the lover of Laila, and Labid was his friend and master. Amir Khusru's Love of Majmun and Laila has been translated into English.]

Amrit Rao (امر راو), a Mahritt chief who had been placed on the maimad of Panah by Holkar in A.D. 1893, but deposed by the British, and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghu Nath Rao, commonly called Raghotha. For some time he resided at Benares and then in Bundelkhand, and died at the former station in A.D. 1824.

'Amru bin Mua'wia (عمرو بن معاوية), an ancient Arab poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

'Amru ibn Al-As (عمرو ابن 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 Musalmn, nor one more steadfast in the faith than 'Amru." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Umra the khalif sent him into Egypt, which he reduced in A.D. 641, A.H. 26, and became lieutenant of the conquered country. Umman continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Umayr's death. Upon this event, he went over to Mu'awiya upon his invitation, and took a great part in the dispute between 'Ali and Mu'awiya. The latter restored him to the lieutenantcy 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 laments upon Muhammad, in which style of composition 'Amru particularly excelled. There are some fine proofs 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 infat was declared to have most resemblance to 'As, the oldest of her admirers, whence, in addition to his name of Amru, he received the designation of Ibu-al-As.

'Amru (عمرو), the son of Suraid, was a cousin of the khalif 'Abdul-Malki. In the year A.D. 688, A.H. 69, the khalif left Damascus to go against Misian, the son of Zuber, and appointed Amru to take care of Damascus, who seized upon it for himself, which obliged 'Abdul-Malik to return. After three or four days the khalif sent for him and killed him with his own hand.

'Amru bin Lais (عمرو بن لیث), brother of yakub ibn Lais, whom he succeeded in the government of Khurisian, etc., in A.D. 878, A.H. 253, and ruled over those countries for 23 years. He was at last
seized by Amir Isa'il Samani in A.D. 900, A.H. 288, and sent to Baghdaïd, where he was confined for some time; his execution was the last act of the Khalif Al-Mortazad, 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 Amrā fell the fortunes of his family. His grandson Tahir struggled for power in his native province; but after a reign of six years, during which he conquered Fars, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghdaïd. The only other prince of the family of Dan Lais that attained any eminence was a chief of the name of Khalâl, who established himself in Sistan and maintained his power over that province till the time of Sultan Mahmûd of Ghazni, by whom he was defeated and made prisoner.

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

Anundpâl (اندیال), son of Jaipâl I., râja of Lâhorâ, whom he succeeded about the year A.D. 1001, and became tributary to Sultan Mahmûd of Ghazni. He died about the year 1013, and was succeeded in the government by his son Jaipâl II.

Anârkali (انارکلی), the name of a lady, otherwise "Nadira Begam," who lived in the time of the emperor Jahângîr. Her mausoleum is at a place called Anârkali in Lâhorâ, which has been recently used as a church. Different stories are told concerning the name Anârkali, 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 Jahângîr's time, while others say that Anârkali was a beautiful handmaid with whom Jahângîr fell in love, and who, on Akbar 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 Akbar, or his son Jahângîr, that Jahângîr or some other prince was madly in love with her, and that her death took place under such mournful circumstances as broke the heart of the fond lover, and led him 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 راویکوار), a Marâthâ 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 Khâvâja Nâsîr.

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

Anisi Shamlu (انسی شملو), a poet named Yûl Qilt Beg. He was an intimate friend and constant companion of prince Ilhâkim Mirza, a grandson of Shah Isma'il Safawi, consequently took the tahlîlls of Anisi. When 'Abdul-lâh Khan Útabaq 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 50,000 rupees and a jagir. He died at Barhânjâr in A.D. 1606, A.H. 1014, and has left a Diwân and a Masnawi called Mehmûd Ajûz.

Ang or Ungh Khan, a king of the Tîr Tartar, who resided at Karakoram, and to whom the celebrated Jânez Khan was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Jânez Khan having thrown off his allegiance, a war ensued, which ended in the death of Ang Khan in A.D. 1202.

Anjam (انظم), the poetical name of Nâwâb Undât-ul-Mulk Amir Khan. Vide Amir Khan.

Anup Bai (انوب بانی), the wife of the emperor Jahândîr Shâh, and mother of Alamgîr II. king of Ijâlî.

Anushtakin (انوشتکین), the cup-bearer of Sultan Sanjar, and father of Sultan Quth-ud-dîn Muhammad of Khwârizm.

Ans bin Malik (آن بن مالک). Vide Abu Hamza bin Nasr-al-Ansârî.

'Ansuri (انصاري), 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 Mech in golden letters, and from that circumstance were called Minhâlkat (suspended), or Muzahirâât (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-Kaîs.]
Anwari (عورا), a famous Persian poet

surnamed Ashad-uddin. He formerly took for his poetical name "Khwāja," but he changed it afterwards to "Anwari." From the superiority of his poetical talents he was called the king of the poets of Khurasan.

He was a native of Abwur in Khurasan, which was the favourite of Sultan Sanjar. Saljuk, and the rival of the poet Rashidu'llah, was the father of the two princes engaged in war, the two poets assigned one another by rhyme seat 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 the planets in the sign of Libra; Anwari predicted a storm which would eradicate trees and destroy every building. When the fatal day arrived it was perfectly calm, and 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 Alauddin Takhir in A.D. 1200. A.H. 606. His death is mentioned in the Khulasat-ul-Ashraf to have taken place in A.H. 587, and others have written A.H. 592. Anwari, when very young, was sitting at the gate of his college, called Mansur in Tus, when a negro 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 the poet belonging to the court. When Anwari 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, among whom were Sulman, Zahir and Ruchidi, all men of wit and genius. Anwari has left us a collection of highly esteemed poems on various subjects, called Inwar Anwari. Verses from this poems are quoted by Sa'di in his Gulistan.

Anwari Khan (عورا خان), a corruption of Abū Ruhān, which see.

Anwar-uddin Khan (عورا دین خان), Nawab 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 Nizam-ul-Mulk. He at first served under one of the emperors of Delhi, and was appointed governor of Kōrā Jahanābād. He succeeded in the court, preventing him from being able to pay the usual revenues of his government to the throne; he quit it privately, and went to Ahmadābād, where Qāwāl-uddin Khan, the father of Nizam-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 Sāhanāri of the southern provinces, appointed him Nawāb of the Carnatic, or Vellore and Rājāmandura, 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 Muzzaffar Jang, the grandson of Nizam-ul-Mulk, on the 23rd July, o.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 Anvar Nāma, in praise of this Nawāb was written by Abdi, in which the exploits of Major Lawrence, and the first contests between the English and French in India are recorded with tolerable accuracy. (Tide Su'adat-ullah Khān.) His son Muhammad Ali was confirmed by Nawāb Nasir Jang in the government of the Carnatic in A.D. 1750.

Aohad Sabzwari (Khwaja) (عوق) (سروراء خواجه), poetical name of Khwaja Faghr-uddin, a physician, astronomer, and poet of Sabzwār. He died A.D. 1463, A.H. 868, aged 81 lunar years, and left a Diwan in Persian containing Ghzals, Qasidas, etc.

Aohadi (عهدي), the poetical name of Shaikh Aohad-uddin of Isfahān or Marāgha, a celebrated Persian poet who put into verse the Jam-e-Jam, a book full of Muhammadan spirituality, which he wrote in imitation of the Hadīsa of Simā'ī; he also wrote a Diwan containing verses. He was liberally rewarded by Arghun Khān, the king of the Tartars. He was a pupil of Aohad-uddin Kirmāni; died in A.D. 1337, A.H. 738, and was buried at Marāgha in Tabriz.

Aohad-uddin Isfahani (Shaikh) (عوقا) (اوهدالدين استفاني), a Persian poet. Tide Aohadi.

Aohad-uddin Kirmāni (Shaikh) (عوقا) (اوهدالدين كرمني), author of the Mishāl-ul-Arwāh. He flourished in the reign of Al-Mustansir Burdah, khalif of Baghdad, and died in the year A.D. 1298, A.H. 697. His poetical name is Hāmid. He was a contemporary of Shaikh Sa'di of Shirāz.

Aohad-uddin (عوقا), the surname of the celebrated Anwari, which see.

Acji (اوجي), a poet who died in A.D. 1040, A.H. 1050.
Aqa Razi (آقا رضی in Arabic), a poet of Persia, who came to India, and after his return home, died in A.D. 1619, A.H. 1044.

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

'Aqil (عقیل). 'Aqil the brother of 'Ali. There is a story of him that being displeased with his brother 'Ali the Khalif, he went over to Mu‘awiyah, who received him with great kindness and respect, but desired him to curse 'Ali; and as he would not admit of any refusal, 'Aqil thus addressed the congregation: “O people, you know that 'Ali, the son of 'Abd-Falih, is my brother; now Mu‘awiyah 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 Mu‘awiyah.

'Aqil Khan (عاقیل خان), 'Aqil Khan, nephew of Alzan Khan wazar, a nobleman of 3,000, who served under the emperor Shah Jahan, and died A.D. 1619, A.H. 1039.

'Aqil Khan (Nawab) (عاقیل خان نواب), the title of Mir 'Askarî. He was a native of Khwâf, in Kûrsân, and held the office of wizârat in the time of the emperor 'Ahmûd. He was an excellent poet; and as he had a great respect for Shah Bûrân-udîn, entitled Râzî-i-Ilbî, he chose the word Râzî for his poetical title. He is the author of several works, among which are a Mangâwî and Diwân. He died A.D. 1695, A.H. 1108. Fide Râzi.

'Apa Sahib (ابا صاحب), also called Shâly, third brother of Pârâp Singh Nârâyan, râja of Satâr. After the dethronement of his brother in A.D. 1659, he was placed on the mardâna of Satâr by the British Government, and died on the 5th April, 1818. Before his death he expressed a wish that he might adopt as a son, a boy by name Bâlvânt Râo Bhônda. It was, however, determined to annex Satâr.

Aqa Muhammad Khan Qajar (آقا محمد خان قاجار), king of Persia, of the tribe of Qâjâr, and son of Muhammad Hussen Khan Qâjâr, ruler of Mâzândârân. He was made an emir in his childhood by 'Adil Shâh, the nephew and immediate successor of Nâdir Shâh. After the death of 'Adil Shâh he obtained his release, and joined his father, who was afterwards slain by Kârin Kâhin Zând, king of Persia. 'Âghâ, or 'Aqil 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 Kârin Kâhin Zând, his nearest dangerous appearance, he contrived to leave that city on the usual pretext of hunting. When intelligence was brought to him that the founder of the Zand dynasty was no more, accompanied by a few attendants, he commenced his flight, and, favoured by the confusion of the moment, he reached his province of Mâzândârân in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the death of 'Ali Murád Khan, ruler of Persia, in A.D. 1785, he seized himself master of Isfâhân without a battle, but had for several years to contend with Lutf 'Ali Khan, the last prince of the Zand family, before he became sole master of Persia. Lutf 'Ali Khan was put to death by him in A.D. 1786, 14th Muharram, A.H. 1232. Aqil Muhammad Khan was murdered on the 16th 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 'Abbâs Mirzâ, mounted the throne, and died in 1847, when his son, Nâşir-u'd-dîn Ahmad Shâh, the present king of Persia, succeeded him.
Aram Bano Begam (آرام بانو بیگم), a daughter of the emperor Akbar, who died in the 49th year of her 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 Bibi Dawlat Shad, and her sister's name Shaik-un-nissa Begam.

Aram Shah (Sultan) (آرام شاہ), king of Delhi, succeeded his father, Sultan Qutb-ud-din Aibak, in A.D. 1210, A.H. 667, and had scarcely reigned one year when he was deposed by Altanush, the adopted son and son-in-law of Qutb-ud-din who assumed the title of Shahi-uddin Altanush.

Aruru (آرور), a zamindar of Kora in the province of Allahabad, was of the tribe of Kanwar, who, taking advantage of the weakness of the empire, slew Nawab Jan Nisar Khan (brother to the wazir's wife), chukaladar of that district in A.D. 1731, A.H. 1144, upon which 'Azim-ullah 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 Khwairam Beg Khan. Aruru, emboldened by the Nawab's retreat, attacked and slew the deputy upon which the wazir Qamar-uddin Khan applied for assistance to Burhan-ul-Mulk Na'aim Khan Sibahar of Oudh, for the reduction of the rebel. Sibahar Khan marched against Aruru in A.D. 1735, A.H. 1148, killed him in 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 (آردی ورف), a priest of the Magian religion, who lived in the time of Ardisher Bagan, king of Persia, and is the author of the Ardai Viraf Name, which he wrote in the Zend, or the original Persian language.

[See Nousherwan Kirmani.]

Ardisher Babakan (آردشیر بابکان), or Bagan, the son of Babak, was, we are told, a descendant of Sassan, the son of Baltman and grandson of Isfandiar. He was the first king of the Sassanian dynasty. His father Babak, who was an inferior officer in the public service, after putting to death the governor appointed by Ardawân (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 Isfahân, but of almost all Iraq, before Ardawân, who was the reigning prince, took the field against him, about the year A.D. 223. The army met in the plains of Hurmuz, where a desperate battle was ensued, in which Ardawân lost his crown and his life; and the son of Bagan was hailed in the field with the proud title of Shahân Shah, or King of kings. He was contemporary with Alexander Severus, the Roman emperor. Ardisher (whom the Roman historians call Artaxeres) having reigned fourteen years as absolute sovereign of Persia, resigned the government into the hands of his son, Shahpûr, called by the Romans Super or Superc; in the year A.D. 238.

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

1. Ardisher.
2. Shahpur I.
3. Hurmuz I.
4. Bahram I.
5. Bahram II.
6. Bahram III.
7. Narsès.
8. Hurmuz II.
9. Shahpur II.
10. Ardisher II.
11. Shahpur III.
12. Bahram IV.
13. Yazdigird I.
15. Yazdigird II.
16. Hurnuz, or Hurmuz III.
17. Firoz.
18. Balas or Palash.
22. Hurmuzid.
23. Khusro Varwycz.
24. Sherôca.
25. Ardisher III.
27. Turân, or Pârân Dâght.
28. Azarmû Dâght.
29. Farruzkhâd Bahktiâr.
30. Yazdigird III.

Ardisher (آردشیر), (or Artaxerxes) II. succeeded his father Shahpûr 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 Shahpûr III, who succeeded him.

Ardisher (آردشیر), (or Artaxerxes) III. a king of Persia, of the Sassanian race, who reigned about the year A.D. 629, after Shirouyâ.
Ardisher Darazdast (اردشیر دارزادست), an ancient king of Persia, the Artaxerxes Longimanus of the Greeks, surnamed Behman, was the son of Isandaru. He succeeded his grandfather, Gashtasp, as king of Persia in A.D. 464.

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 Rostam was slain by the treachery of his brother. This prince is supposed to be the Absueraus of 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 Honâd.

Arghun Khan (ارجوئن خان), the son of Abâkâ Khan and grandson of Ilâkâ Khan, was raised to the throne of Persia after the murder of his uncle Ahmad Khan, surnamed Nekâdâr, 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 Sâhîb Diwân, his father's wazir, who, disgusted with court, had retired to Isâhân; 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 Bûkâ, 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. Arghân Khan died on Saturday, the 10th March, A.D. 1291, 5th Rabi' 1. A.H. 690, after a reign of 6 years and 9 months, and was succeeded by his brother Kaîjâpatâ or Kaikhatâ. His mother was a Christian.

[17. Sup. Aba Kaum.]

Arghun Shah Jani Qurbani (Amir) (ارغوئن شاه جانبی قربانی امیر), who reigned in Naishâpûr and Tab about the year A.D. 1337, and was defeated by the Sarbadâls of Sulâzwâr.

Arif (عَریف), the poetical name of the
• son of Ghulâm Husain Khan. He was an excellent Urdu poet of Delhi, and died in A.D. 1652, A.H. 1268.

Arif ( Maulana) (عَریف مولانا), a Persian poet who flourished in the time of the wazir Khwâja Muhammad bin Is-hâq, and wrote a work in his name called Dîh Nâma. He lived in the 9th century of the Hijri era.

Arif (Maulana) (علی محمد مکھنر), son of Mubârik Makhrîr, was a learned Muslim, and was living in A.D. 1680, A.H. 988, when he wrote a chronogram on the death of Qâsim Kâhi, who died in that year, during the reign of the emperor Akbar.

Arjumand Bano Begam (آرجمند بانو بگام), entitled Mumtâz Mahâl (now corrupted into Tâj Mahâl and Tâj Bibi) was the favourite wife of the emperor Shah Jahan, and daughter of 'Asaf Khan, wazir, the brother of the celebrated Nur Jahan Begam. She was born in the year A.D. 1692, A.H. 1000, and married to the prince Mirzâ Khurrâm (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 Dâhar Ârâ, on the 7th July, O.S. 1631, 17th Zil-hijja, A.H. 1040, at Hurâspûr in the Deccan, was at first buried there in a garden called Zainâbad, but afterwards her remains were removed to Âgra, 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 material, the chaste look 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. 1643, A.H. 1055, and is now called the "Tâj," or "Tâj Mahâl," which is said to have cost the enormous sum of 23,000,000. The chronogram of her death contains the date in the word "Gâhâ," or Gâf. She was also called Kâlb-ia Begam and Nawâb 'Alî Begam.

Arjun Singh (ارجن سنگھ) was one of the three sons of Roja Mânsingh.

[Vide Âin Translation, p. 485.]

Arpa Khan (آرپا خان), one of the princes of the Tartar family, was crowned king of Persia after the death of Abbâ Sâl Khan Bahâdur, in November, A.D. 1336, A.H. 746. He reigned five months and was killed in battle against Mâsî Khan in A.D. 1336, who succeeded him.

[Îde Aba Sâål Khân Bahâdur.]

Arsalan Khan (ازولان خان), title of Arsalân tâbi, the son of Abâhwardî Khân I., was a nobleman in the service of the emperor Alaungir, and was living about the year A.D. 1696, A.H. 1108.

Arsalan Shah (ازولان شاہ), the son of Sulîân Mâsa'ud III. of Ghazni. He murdered his brother Sherzâd in A.D. 1115, A.H. 599, and having ascended the throne, he imprisoned all his other brothers excepting Bârân Shah, who fled to Khurasân and sought assistance of Sulîân Sanjâr 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 (Arsalan Shāh), a king of Khwarizm, and son of Atsiz. Vide Alp Arsalan.

Arsalan Shah Saljuki (Arsalan Shāh Saljūqī), 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 Saljūkides, who reigned in Persia.

'Arsh-Ashaiani (Arshi), the title given to the emperor Akbar I. after his death.

'Arshi (Arshi), whose proper name was Mir Muhammad Momin, was a brother of Mir Salah Kashif, the son of Mir Abdullah Musa-kiy Qaham Husaini, who was a celebrated calligrapher under Jahangir. Arshi is the author of a poem called Shakhād-Arisā, composed in the year A.D. 1659, A.H. 1070, also of another work entitled Mubara Wafā, and of a Diwān.

Artaxerxes. Vide Ardisher.

Arzami Dukht (Arzami Dukht), a queen of the Persians, whose general named Mehrān being killed in a battle against the Saracens, she was deposed by the people, who placed Yezdijird III. upon the throne in her stead, a young man of the royal family. But this did not much mend the matter, the government of the new king of theirs being even more inauspicious than that of the queen; for in her reign the confines of the empire were only invaded, but in his all was entirely lost, and the whole kingdom and country of the Persians fell into the hands of the Musalmans. The accession of Yezdijird is placed by Sir John Malcolm in A.D. 639, A.H. 11, but Major Price fixes it in A.D. 653, A.H. 14.

Vide Taurandukht.

Arzani Begam (Azari Begam), daughter of Shahriar, who was married, in the 18th year of Jahangir's reign, to Mohr-um-nā, the daughter of Nur Jahān.

Vide An Translation i. p. 331.

Arzu (Arzu), the poetical name of Sirāj-ud-dīn Ali Khān, which see.

Asa Ahir (Asā Ahīr), a shepherd chief, who built the fortresses of Asūrgarh in the Deccan in the 14th century; he had some 2000 retainers. The hill had long before been circled by a wall to protect the cattle, and it was to employ the poor that Asā constructed, instead of the fortifications, which still remain, beyond all comparison, the strongest native built fortress in India. Asā was put to death by Malik Nasir, the Muhammadan chief Khwāla, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Asūrgarh and all Nimar were conquered by Akbar and incorporated with the Mogul empires. It was taken by the British in 1817.

Asad (Asād), the poetical name of Mirza Asad-ullah Khan, usually called Mirza Noushā. His ancestors were of Samarqand, but he was born at Agra; 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 so admired. He was the favourite of Bahādur Shāh, the last king of Delhi, who conferred upon him the title of Nawāb, and appointed him royal preceptor in the art of poetry. He is the author of a Persian Inshā, a Masnavi in praise of 'Ali, and a Dwān 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 Mogul emperors of India. His poetical name is Ghālib, which see. He died in the year A.D. 1869, A.H. 1285.

Asadi Tusi (Asādūs Tūsī), a native of Tūs in the province of Khurāsān, and one of the most celebrated Persian poets at the court of Sultan Mahmūd 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 Firukhā, who afterwards composed the Shah Nāma. It is said that Firukhā on his departure from Ghāzni requested him to finish the Shah Nāma, which was yet incomplete, and that Asadi composed that part of the poem between the Arabian conquest of eastern Persia under the khilif '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. 1010, A.H. 401, in which year Firukhā departed from Ghāzni. 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) (Asād Khaṇ Nawāb), entitled Asāf-ud-daula and Jumālat-ul-Mulk, was descended from an illustrious family of
Turkmans. His father, who fled from the oppressions of Shâh Abdâ, of Persia, into Hindustan, was raised to high rank by the emperor Jahângir with the title of Zulbiqâr Khân, and married to the daughter of a new relation to his empress Nûr Jahân. His son Asad Khân (whose former name was Ibrahim) was very early noticed by Shâh Jahân, who married him to a daughter of his wazir Asaf Khân, and promoted him to the office of second Bakshsh, which he held till the 16th year of ‘Alamgir (A.H. 1671), when he was raised to the rank of 4000, and a few years afterwards to the office of wazir and highest order of nobility, seven thousand. In the reign of Bahâdûr Shâh he was appointed Wâkil Mutlaq (an officer superior to wazir), and his son Ismâ’ûl made Mir Bakshsh or chief paymaster, with the title of Amir-ul-Turâ ‘Ali Zulbiqâr Khân; but on the accession of Farrukhsây he was disregarded, 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, A.H. 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.

Asad-ullah al-Ghalib, the conquering lion of God, an epithet of Ali the son-in-law of Muhammad.

Asad-ullah Asad Yar Khan (Nawab) (اسد الله اسد بار خان); he lived in the time of the emperor Muhammad Shah, and died in A.D. 1745, A.H. 1158. His poetical name was Husain, which see.

Asad-ullah Khan (Mirza) (اسد الله میرزا). Vide Asad and Ghalib.

Asaf (آصف), a native of Qum in Persia, who came to India in the reign of the emperor Shâh Jahân, and is the author of a Diwan. [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 Naimat-ul-lâh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having wived in the capacity of wazir to Shâh Abû Su‘îd Mirza; for, they say, Asaf or Asaph of the Scriptures, was wazir to king Solomon. He was one of the contemporaries and companions of ‘Amîr, and took instructions from him in the art of poetry. He died about the month of August, A.D. 1629, 16th Shaban, A.H. 926, aged more than 70, and was buried at Hirat; but according to the work called Khudra-al-Ashara, he died in A.H. 920. He is author of a Diwan or book of Odes called Diwan Asafi, and a Masnavi in the measure of Margook-ul-Ashâr.

Asaf Jah (آصف جاه), the title of the celebrated Nizâm-ul-Mulk of Havanaibâd.

Asaf Khan I. (آصف خان), surnamed Abdul Majid, was a noblesman in the time of the emperor Akbar, who in A.D. 1605, A.H. 973, distinguished himself by the conquest of Garrakûn, a principality on the Nurbad, bordering on Bundelkhand. It was governed by a Queen or Khatâm named Durgâwati, who opposed the Muslims an general Khâni in the successful action, and when seeing her army routed and herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with a dagger. Her treasures, which were of great value, fell into the hands of Asaf Khân; he secreted a great part, and the detection of this embezzlement was the immediate cause of his revolt. He was, however, subsequently pardoned, and after the conquest of Chittor, that country was given to Asaf Khân in jâgas.

Asaf Khan II. (آصف خان), title of Khrâj-Ghonas-ul-din ‘Ali Qâzvinî, the son of Aqa Nûrî, uncle to Asaf Khân Jâfar Beg. He held the Bakshshgiri in the time of the emperor Akbar, and after the conquest of Gujrat in A.D. 1573, A.H. 981, in which he distinguished himself, the title ’Abbas Khân was conferred on him. He died at Gujrat in A.D. 1581, A.H. 990, and after his death his nephew Mirza Jâfar Beg was buried with the title of Asaf Khân.

Asaf Khan III. (آصف خان جaffer), commonly called Mirza Jâfar Beg, was the son of Mirza Rûdî-ul-Zamân and grandson of Aqa Mâllâ Qâzvinî. He was born at Qâzvin, and came to India in his youth, A.D. 1577, A.H. 985. At the recommendation of his uncle Mirza Ghânsul-din, who was a nobleman at the court of the emperor Akbar, and bore then the title of Asaf Khân, was revived with honour, and after the death of his uncle the office of Bakshshgiri was conferred on him with the title of Asaf Khân, 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 Tariq al-Áf, and after the assassination of Mulla Ahmad 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 Khân Mirza Jâfar Bakshsh Beg, and is the author of a poem called Shâh-I wa Khwâro. The office of chief Diwân was conferred on him by the emperor in A.D. 1588, A.H. 996, and after the assassination of Mulla Ahmad in A.D. 1612, A.H. 1021. In his poetical compositions he used the name of Jâfar. One of his sons, who also bore the name of Jâfar, became an excellent poet and died in the time of ‘Alamgir, A.D. 1682, A.H. 1094.
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, Yemun-ud-daula, etc., was the son of the celebrated Wazir Ya'qub-ud-daula, and brother to Nār Jahān Begam. After his father's death in A.D. 1621, A.H. 1030, he was appointed wazir by the emperor Jahangir. His daughter Azimpur Bano Begam, also called Mumtaz Mahal, was married to the prince Shāh Jahān. Asaf Khan died at Lahore in the 16th year of Shah Jahān on the 10th November, o.s. 1641, 17th Shaw'ān, A.H. 1051, aged 72 lunar years, and was buried there on the banks of the Ravi opposite to the city of Lahore. Besides Mumtaz Mahal, he had four sons, viz., Shaista Khan; Mirza Masih, who was drowned in a drunken frolic in the river Bechat in Kashmir; Mirza Husain, of moderate abilities and little note; and Shaista Wazir Khan, who rose to much reputation and distinction.

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

Asaf-ud-daula (نواب) (آصف الدولہ (نواب)), the eldest son of Nawab Shujā-ud-daula of Audh, after whose death in January, A.D. 1775, Zil-Qadah, 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 1, A.H. 1212, and was buried in the Imam Bābā at Lucknow, of which he was the founder. His eldest adopted son, Wazir Ali Khan, agreeably to his request, was placed on the m题st, but was after four months deposed by Sir John Shore, then Governor of Calcutta, and Sa'dat Ali Khan, the brother of the deposed, raised to the m题st. Asaf-ud-daula is the author of a Diwan in Urdu and Persian.

Asalat Khan (الصالت خان), title of Mir Abdul Hai, son of Mir Mirzā Yâzdi, was a nobleman in the service of the emperor Shâh Jahān. He died in the year A.D. 1647, A.H. 1057.

Asalat Khan (الصالت خان), title of Mirzā Muhammad, son of Mirzā Badr of Meshhad. He came to India in the 9th year of Shâh Jahān, 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. 1666, A.H. 1076.

Asam or Atham (اسام), poetical name of Hafiz-allah, which see.

Asaf (آصف), poetical name of Akhund Shâfi'i or Shafa'i of Shârâz, who died at Fâr in the year A.D. 1701, A.H. 1113, and left a Diwan containing 10,000 verses.

Asaf (آصف), poetical name of Nâwâb Husain Ali Khan, son of Amâr-ud-daula Haidar Beg Khan. He is the author of a Diwan.

Ashaghar (اصغر حسین خان), Husain Khan (Nâwâb) of Furrakhiyâb, in 1874, went to Bombay, intending to proceed to Mecca on a pilgrimage.

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

[See Mumtazulla.]

'Asiq (عاصی), poetical name of Mahdi Ali Khan, grandson of Nawab Ali Mardan Khan. He is the author of three Dīvāns in Urdu, two in Persian, a book called Hamal Haudari, and several works.

'Asiq (عاصی), poetical name of Shaikh Nur-ul-dīn Muhammad, the author of the Masnavi called Asiq va Tarab (Enjoyment and Merriment), composed in A.D. 1668, A.H. 1079.

'Asiq Pasha (عاصی پاشا), a Turkish poet, who was born at Hirschari, in the reign of Sultan 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 dervesh, from conscientious motives. His Dīvān or great work, in imitation of Jalal-ul-dīn Rumi's, is a collection of mystical poetry, exceeding ten thousand distichs, and divided into ten books, each book into ten parts.

'Asiq (عاصی), poetical name of Maulānā Abul Khair of Khwārizm, which see.

Ashir-ud-dīn (اشعرالدين), pronounced by the Indians Asir-ud-din, which see.

Ashk (الشک), poetical name of Muhammad Khalil-ullah Khan, which see.
against Tughril III, whom he defeated and
slew in A.D. 1194, A.H. 590. Abu Bakr
died in A.D. 1210, A.H. 607, and was suc-
cceeded by his brother Atabak Muzaffar.

Atabak Abu Bakf bin-Sa'd bin-Zangi
(اتابک ابو بكر بن سعد بن زنگی)
Y defendant Sunqar.

Atabak 'Ala-ud-daula
(اتابک علاء الداوی), the son of Atabak Sâm, one
of the Atabaks of J-fahan of the race of
the Dilamites. He died in A.D. 1227, A.H. 624,
aged 81 years.

Atabak Eldiguz
(اتابک يلدگر).

Atabak Muhammad
(اتابک محمد)
was the eldest son of Eldiguz, whom he
succeeded as prime minister in A.D. 1172,
A.H. 568. When Tughril III, a prince of
the Salljikian 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 succeeded by his brother Qizai Arsalan.

Atabak Muzaffar
(اتابک مظفر), the
son of Atabak Muhammad. He succeeded
his brother Abu Bakr in A.D. 1210, A.H.
607, and not only inherited Azurjâjan, but a
considerable part of 'Iraq. He enjoyed this
power 15 years; after which 'Azurjâjan was
invaded and conquered by Sultan Jalal-ud-din,
the monarch of Khwarzim, 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. Y defendant Sunqar.

'Ata Husain Khan
(عطا حسین خان)
whose poetical name was Tâhsîn, is the
author of the Nauzor Murawa'a, an Urdu
translation of the Chahâr Darâsheh. He
flourished in the time of Nâwâb 'Asuf-ud-
daula of Lucknow, about the year A.D. 1776,
A.H. 1170. As a specimen of the Urdu
language the Nauzor Murawa'a 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 Dehi in A.D. 1802, A.H. 1217, which is
styled the High-o-Bahâr.
[ Y defendant Tâhsîn.]
Sanjar Suljuk, with whom he had several battles. He died in A.D. 1166, 6th Jamad II. A.H. 531, and was succeeded to the throne by his son Alp Arslan, who is also called Apa Arslan. He died in A.D. 1162, 19th Rajab, A.H. 535.

Ataiz (Anser), son of Alu-ud-din Hasan Jahán Síz, king of Ghör. He reigned after Bahá-ud-din Sám, and was killed in a battle against Táj-ud-din Eládí, prince of Ghazná, some time about the year A.D. 1211, A.H. 698. He was the last of the kings of Ghör of this branch.

‘Attar (عطار), poetical name of Faruí-
dad-un ‘Attar, which see.

Aurang (اورگون), name of a lover
whose mistress was Tulechehra.

Aurangabádi Begum (اورگانڈی بیگم),
one of the wives of the emperor Aurangzéb "Alamgir."

Aurangzéb (اورگونتیب), the son of
Sháh Jahán, 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."

Aváng Zéb (اورگونتیب), private name
of the emperor "Alamgir I," which see. The
Mughal Emperors changed their names on
accession, like the Popes of modern times.

Aván Khan (اورک خان), or Ung
Khan, a prince of the tribe of Karit or Kurit,
a tribe of Mughals or Oriental Tartars, who
made profession of the Christian religion.
He was surnamed Malik Yúhannah, or king
John. From the name of this prince we
have made John the Priest, who was stripped
of his dominions by Changez Khan in A.D.
1203, A.H. 500. They have since applied
the name of John the Priest or Prester John
to the king of Ethiopia, because he was a
Christian. Aván Khan is by some authors
called Avant Khan. He was a very power-
ful sovereign, and the greatest part of
Tartary was tributary to him; but he was
defeated and put to death by Changez Khan.

Aven Rosch. Vide Ibn Rashíd.
Avenzur. Vide Abúl Malik bin-Zohr
Averroës. Vide Ibn Rashíd.
Avicenna. Vide Abú Sina.

Aweis Qarani (Khwaja) (أویس قرئنی)
an upright Musalman of the Sufí 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
Yemen and of the tribe of Qarán. He was slain
in a battle fought by Ali against Mu'áwia I.
in A.D. 657, 17th Shawwal, A.H. 37. 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) (أویس چلیری)
Sultán succeeded his father, Amír
Husán Buzurg, 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 10th October, A.D. 1374, and
Jamad I. A.H. 776. He was succeeded by
his son Sultán Husain Jaláyer.

Aweis Mirza (أویس مرزا), a prince
nearly related to Báqara Bahádur, was
nephew to Abúl Ghiás Sultán Husain Bahá-
dur. He was murdered by Sultán Abú Sáid
Mirzá, between the years A.D. 1451 and
1457.

'AYAN (عینی), whose proper name
was Abú ʿl-lāq Ibárahím, probably flourished
previously to the 8th century of the Hijrat.
He is the author of a Mushñát called Anbaa
Náma, a history of the prophets who pre-
ceded Muhammad.

Ayaz (أیاز), a slave of Sultán Mahmúd
of Ghazná who, being a great favourite of his
master, was envied by the courtiers; they
therefore informed the Sultan that they
frequently observed Ayaz go privately into the
Jewish quarter, where they presumed he had
proloumed many valuable effects. The
next time that the slave had entered the
treasury, the Sultan followed by a private
door, and, unobserved, saw Ayaz draw from
a large chest a suit of old dirty garments,
with which having clothed himself, he
prostrated himself on the ground and re-
turned thanks to the Almighty 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 Siro, 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 reprimanded his slanders.
'Aylaz (Qazi), son of Mūsā, and author of the Shurah Sahīh Muslm, Muhārīq-al-Anwār, and several other works. He died in A.D. 1149, A.H. 544.

'Ayesha, 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 Abd-ullāh, was named Abū Bakr, that is to say, the father of the virgin. An Arabian author, cited by Marāḍi, says, that Abū Bakr was very averse to giving him his daughter so young, but that Muhammad pretended a divine command for it; when-upon 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 pernicious 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 prophetess and mother of the faithful. She died, aged 67, in the year A.D. 678, A.H. 58. Her brother Abdūr Rahman, one of the four who stood out against Yazid's inauguration, died the same year. There is a tradition that 'Ayesha was murdered by the direction of Mu'awiyah I. and the following particulars are recorded:—'Ayesha having resolutely and insatiably refused to engage her allegiance to Yazid, Mu'awiyah 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 decoratively covered over with leaves and straw. A chair was then placed upon the fatal spot, and 'Ayesha, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar. There is, however, no trustworthy authority in support of this story.

'Ayn-ul-Mulk (Rakim), a native of Shrāz, and a well-educated and learned Muslmān, 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. 1603.

'Ayn-ul-Mulk (Khwaja) (عین الملك خواجه), a distinguished nobleman in the court of Sultan Muhammad Shāh Tughlq and his successor Sultan Firoz Shāh Barbak, kings of Delhi. He is the author of several works, one of which is called Tarīq 'Ayn-ul-Mulk. He also appears to be the author of another work called Fath nāma, containing an account of the conquests of Sultan Alī-ud din Sikan-dar Sānī, who reigned from A.D. 1296 to A.D. 1316.

'Aysh (عَيّش), poetical name of Muhammad 'Askari, who lived in the reign of the emperor Shāh 'Alān.

'Ayshi (عَيّش), a poet who is the author of a Masnavi called Hafiz 'Akhtar, or the seven planets, which he wrote in A.D. 1676, A.H. 1068.

Azad (آزاد), poetical name of Mir Ghulām Ali of Bijrān, born about 1703. His father Sayyid Nāb, who died in A.D. 1752, A.H. 1165, was the son of the celebrated Mir Abdūl Jalīl Bilgrāmī. He was an excellent poet and is the author of several works in Persian and Arabic, among which are Quānīd Uzān, Shāh-hat-ul-Miṣrān, Khāzana Amīn, and Tazkara Shur 'Azad. He died in the year A.D. 1766, A.H. 1260.

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

Azad Khan (آزاد خان), governor of Cashmīr, of the Afghan tribe, succeeded his father, Hājī Kārim Dād, a domestic officer of Ahmad Shāh Abdalā, and who was at the death of that prince advanced to the government of Cashmīr by Taimūr Shāh, as a reward for quelling the rebellion of Amir Khān, the former governor. Azad Khān was only 18 years of age (in 1783) when he was governor of Cashmīr, but his acts of forcery exceeded common belief.

'Azaeri (عَزايری), Vide Uzāeri.

Azal (الازال), poetical name of Mirza Muhammad Amīn, who died in A.D. 1728, A.H. 1141.
'Azam Shah (أعظم شاه), the third son of the emperor Alamgir, was born on the 11th July, o.s. 1635, 25th Shaban, A.H. 1063. After his father's death (his eldest brother Bahadur Shah being then at Kabul) he was crowned in the garden of Shalimar at Ahmadabad 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, Bedar Bakht and Walijah, in a battle fought against his eldest brother at Jajowan between Agra and Delhi. This took place on Sunday the 5th June, o.s. 1707, 18th Rajab 1, A.H. II 90, three lunar months and eighteen days after his father's death. His mother's name was Bina Begam, the daughter of Shahnawaz Khan. He was buried in the mausoleum of Humayun at Delhi. His two younger sons who survived him were 'Ali Tabar and Bedar Dil.

Azdahak. 《Vide Zuhak.》

'Azd-ud-daula (أ.TRUEI.AH دولا), a Sultan of the Boyes, succeeded his father, Rukn-ud-daula, in September, a.d. 976, Muhammad, A.H. 396, to the government of Fars and 'Irak, as well as in the office of wazir or Amir-ul-Turíc to the khalif Al-Tâyih Bihrah of Baghid, in the room of his cousin Izz-ud-daula, the son of Muizz-ud-daula, whom he killed in battle in A.D. 976, A.H. 367. He built the mausoleum of 'Ali at Najaf Asra, embellished Baghid and other places by magnificent public buildings, and died on Monday the 27th March, A.D. 983, 8th Shawwal, A.H. 372, aged 47 lunar years. At his death the reigning khalif read the prayers at the funeral of this good and great man. His name is still fondly cherished in a country over which he rule his own king, the extreme symbol of Oriental distress, to improve the surce of Nür-ud-din (A.D. 1168). Shirukh again entered Egypt with an army, forced Amaury to retreat, and after beheading the double traitor Shâwar, installed himself in the twofold office of wazir to the Fatimite khalif and lieutenant of Egypt in the name of Nür-ud-din; but dying the same year, was succeeded in his dignities by his famous nephew Sâlah-ud-din, who, after the death of Nür-ud-din in May, a.D. 1173, Shawwal, A.H. 569, became the sole master of Egypt and Syria. The khalif 'Azid le-din-ullah, sent the hair of his women, and a Masnawi called Ruz Azim.

'Azim (أعظم), the son of Mullâ Qaidi, and a nephew of Mullâ Nazirî, was a Persian poet of Nasîhâpur. He flourished about the year a.D. 1663, A.H. 1074, and is the author of a Diwân, and a Masnawi called Fauz Azim.

'Azim (أعظم), poetical name of Siraj-ud-daula Muhammad Ghaus Khân, Nawâb of the Kamaric.

'Azim Ali (Mir) (اعظم علي میر), of Agra, author of a Sisakdar Nama in Urdu verse, translated from the one in Persian, in A.D. 1844.

'Azim Humayun (اعظم حمایون), Vide Adil Khan Farrazi II.

'Azim Humayun Shirwani (اعظم حمایون شروانی), a nobleman of the court of Sultan Sisakdar Shahr Lodi. He was imprisoned by Sultan Ibrahim and died in prison.

'Azim Jah (اعظم جہ), Nawab of Arakat, 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 ghana Khan. He received a pension of 2,500 rupees from the Government.

'Azim Jah (Nawab) (اعظم جہ نواب), Siraj-ul-Umra, the son of Azim-ul-daula, Nawab of the Carnatic, was installed by the British Government as Nawab on the 23rd February, 1829. He died on the 12th November, 1825, aged 34 years.

'Azim Khan (اعظم خان), or Khan

'Azim Khan (اعظم خان), commonly called Mirza 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 Ji Ji Begum, 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 Acre, 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, i.e. 1592, 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 at once to his former place in the emperor's favour and confidence. He died at Ahmadabad Gujrat in the 19th year of the reign of Jahangir, A.D. 1624, A.H. 1033. His remains were transported to Delhi and buried close to his father's mausoleum, where a splendid monument was erected over his grave by his son Mirza Aziz Koka, which is still to be seen at Dehli. Maham 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 Bihul Bihai.

'Azim Khan (اعظم خان), title of Mir

Muhammad Baisir, the brother of 'Asaf Khan Jafar Beg. In the second year of the reign of the emperor Jahangir, A.D. 1606, A.H. 1015, he was honoured with the title of Iraad Khan. In the first year of Shah Jahan, A.D. 1628, A.H. 1037, the rank of 2,000 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 Jumnapur, where he died in A.D. 1649, A.H. 1046, aged 76 lunar years, and was buried there. After his death the title of 'Azim Khan was conferred on his
'Azim Khan (اعظم خان), ex-amir and a brother of Sher Ali Khan, Amir of Kabul, died at Shahi Râd on the 6th October, 1869.

'Azim Khan Koka (اعظم خان كوك),
the title of Muzaffar Husain, commonly known by the appellation of Fidâi Khân, a title conferred on him by the emperor Shah Jâhan. His elder brother had the title of Jâhan Balâhârî Kokaîdî, and were both foster-brothers to the emperor Amurâzir. Fidâi Khân was nominated by Amurâzir about the year A.D. 1676, A.H. 1086, 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 Shahar on the 21st April, o.s. 1678, 9th Rabi I. A.H. 1089.

'Azim Nâshapuri (اعظم نشاحوري),
author of a Diwân bound in the Library of Tîpâ Sulînâ.

'Azim-ud-daulâ (Nawâb) (اعظم الدوله)
of the Carnatic, was the son of Nawâb Amir-ul-Ummârâ, the brother of Umdat-ul-Ummârâ. On the death of Umdat-ul-Ummârâ, the English resolved to take the functions of government into their own hands. 'Ali Husain, his next heir, refused to comply, consequently 'Azim-ud-daulâ, the nephew of the deceased, was placed on the masnad by the British Government on the 31st August, A.D. 1801. He died on the 2nd August, A.D. 1819. His son 'Azim Jâh was installed as Nawâb of the Carnatic on the 3rd February, A.D. 1820.

'Azim-ul-Ummârâ (اعظم الامتار), minister
of the Nizâm of Hyderabad. He succeeded Rukn-ud-daulâ about the year A.D. 1794.

'Azim-ullah Khan (اعظم الله خان),
says Mr. Sheppard in his Narrative of the Mutiny, was a charity boy, having been picked up, together with his mother, during the famine of 1837-1838, 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. Patun, schoolmaster. After ten years he was raised to be a teacher. After some years he attacked himself to the Nâma, who 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 Bawmertop, returning to India in 1856. He intrigued with Dehlî, and persuaded the Nâma to join the mutinous Sepoys in 1857. He is said to have written a Cawnpore massacre. He died on the re-occupation of the place, and his further fate is unknown.

'Azimush Shân (عظام انسان), second son of the emperor Bâhidâr Shâh of Dehlî. He was appointed by his grandfather, the emperor Amurâzir, governor of Bengal; he made Patna the seat of his government and named it Azimâbâd. On the news of his grandfather's death, leaving his own son Farrukhsâìar (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 Shâh, in June, A.D. 1707, A.H. 1119. He was slain in the battle which ensued after his father's death between Jâhanâdâr Shâh and his other brothers, in the month of February, o.s. 1712, Muhammâr, A.D. 1124. His second son, Muhammad Karîm, was taken prisoner after the battle and murdered by order of Jâhanâdâr Shâh, who ascended the throne.

'Aziz (عازى), whose proper name was
Abdul 'Azîz Khân, was a native of Deccan. He is the author of a Diwân, also of a prose composition called Gulshân Kang.

'Aziz Koka (مرزا)
the foster-brother of the emperor Akbar. 'Îde 'Azim Khân, the son of Khân 'Azîz, commonly called Anka Khân.

'Aziz-ullah Zahâdi (عازى الله زاهدى),
author of a Masâ'ū, which he composed in the year A.D. 1107, A.H. 810. He is commonly called 'Aziz.

'Azmat-ullah (Shah) (الله-
author of the Muzhar-ul-Jârîr, being a long dissertation on the nature of the divinity, the soul, and other abstract subjects on Sulûfism.

'Azra (عزا),
ame of the celebrated mistress of Wâmiq.

Azaqaqi (ازراقى حکیم),
commonly called
Hakîm Arzaqî or Azaqâqi, was a physician and a poet. He was a native of Mârs, and flourished in the reign of Tughâtî III. Sâlûjâki, king of Persia, in whose name he wrote several books. Azaqâqi died in A.D. 1189, A.H. 585. His Diwân contains nearly 2000 verses. He is also said to be the author of a work called Kitâb Singhâd. His proper name is Abû-l-Mahdi Hâbû Bakr Zamin-ud-din, son of Ismîl Warrâq. He introduced himself into the society and confidence of the Salûjâki prince Tughâtî Shâh I. the scat of
whose government was Naishapūr, by the composition of a most obscene book, which he called Ḍhīlī Shāfīa, illustrated with pictures. This book appears to be a version of the Kōk Shāhītar. He is called Aqrāqī 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 Pārpe, 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 Tazkīra called *Atishkada Azur.* He was engaged in the compilation of this work in a.d. 1765, a.h. 1179, and was alive in a.d. 1782, a.h. 1196. He never came to India.

**Azuri Razi (آذری رازی),** a native of

Rei in Persia, was a celebrated poet who lived at the court of Sultān Mahmūd of Ghazni. On one occasion he received a present of 14,000 dirhams from the Sultān for a short panegyric.

**Azuri (Ṣḥalḥ) (آذری شیخ),** Ifarānī, whose original name was ḽalāl-ud-dīn Ḥamza, was a pious Musalmān and an excellent poet. He came to the Tleccun from Persia in the reign of Sultān Afīm Shāh Wali Bahmāni, 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 Jawāhir-ul-Asrūr, Tughrā Humayūn, and Samrūt Fuitā, which consists of four books, viz., *Almākī Tūmā, Ajā nah-dunia, Ajāh-ul-'Ala and Sai-ns-Safā.* He also left a Ḍiwān 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 Ifarān, and was at the time of Danlat 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 Nūrān.*

[Vide Ali Ḥamza.]

**ʿAzz-uddin Abūl ʿAzīz (عازز الدين محمد) (العزيِز).** Vide ʿĪzz-uddīn.
BABA

Baba, 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 Kash (بابر افضل کاش), an author.

Baba Fighant (بابا فغانی), a poet of Persia who served under Sultan Yaqub, the son of Uzzan Hasan, and died in the year A.D. 1518, A.H. 921, at Khurasan. He has left a Diwār containing 6000 verses.

Baba 'Isa (بابر عیسی), or 'Isa Langodeshund. His tomb is in Tatta in Sind. The inscription gives the year A.D. 1314, A.H. 920.

Babak (بابک), the father of Ardsher Bābakān, which see.

Babak (بابک), an impostor, who first appeared in A.D. 816, 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 'Azarbadān and Persia, where he soon grew powerful enough to wage war with the khālif Al-Ahāmīn, whose troops he often beat, so that he became extremely formidable in the beginning of the khālif Al-Mutta'sim's reign. The general sent by the khālif to reduce him was Hādarbah-Kāh, surnamed Ashfin (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. 835, A.H. 220, he received a still greater overthow, losing 100,000 men either killed or taken prisoners. By this defeat he was obliged to retire into the Gondian mountains, where he fortified himself in such a manner that Ashfin found it impossible to reduce him till the year A.D. 837, A.H. 222, when he was forced to surrender to Ashfin upon that general promising him pardon. But Ashfin 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 khālifs for upwards of 20 years, during which time he had cruelly massacred 200,000 people, it being his custom to spare neither man, woman, nor child of the Muhammadans or their allies.

Baba Kaikhushiz (بابر خیکوشی) (Father without Anxiety), a dervish who flourished in the reign of Murād III. and was author of the Abdallah-Nāma.

Baba Lal Guru (بابر لال گور), a Hindū of the tribe of Khatría, who was a Hindū poet, and flourished in the time of Jahāngīr. He was an inhabitant of Mālwa.

Baba Ratan (بابر رتن ابو رضا), surnamed Abū Rasa, a pious Musalmān, who is said, by Daunlat Shāh, 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 (بابار شاه) (بابر شاه یکپارشاد), surnamed Zuhir-ud-din Muhammād, the ancestor of the Mughal emperors of Dehli, was the sixth in descent from Amir Taimūr (Tamerlane). His father 'Umar Shāikh Mirzā, was the son of Abū Sa'id Mirzā, the son of Muhammad Mirzā, the son of Mirānshāh, the son of Amir Taimūr. His mother's name was Khatlāgh Nīgār Khanām, daughter of Yūnu Khan, king of Mughilistān and sister to Muḥammad Khan, a descendant of the famous Changez or Jenghiz Khan. He was born on the 15th February, A.D. 1463, 6th Muḥarram, A.H. 899, and succeeded his father in the government of Farghānā, the capital of which is Andijān, in June, A.D. 1494, Ramağān, 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 Kābul, which place he conquered, without opposition, together with Qandahār and Badakhshān. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindūstān, slew Ibrahim Hussain Lodi, the Paghār king of Dehli, in a battle at Panīpat 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—Tāzak-
i-Bâbâri—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 Abdûl Rahîm Khan Khanîkanî into Persian, and recently into English from the Jâghatî Turkish, by Dr. Leyden and Mr. W. Ereske.

This monument ascended the throne in his 12th year, and reigned 38 luney years, viz.: about A.D. 1446, at Kâbul, and nearly 5 years in India, and died in Agra on Monday the 20th December, A.D. 1516, 6th Jumâd, 1. A.H. 937. He was at first buried in a garden on the left bank of the Jamna, then called the Nûr Afshân, and now Râmghâ, from which place his remains were transported after six months to Kâbul, where a splendid mausoleum was built over his tomb by his great-grandson, the emperor Shâh Jâhân, in A.D. 1610. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of the year of his death was found to consist in the words "Bahish-tozibid," or "May heaven be his lot." After his death, he received the title of "Iftâwâ-Makâni." He was succeeded on the throne of Dehli by his eldest son, the emperor Humâyûn. His three other sons were Mirzâ Kârunî, Mirzâ 'Askârî, and Mirzâ Hânîdâl. Firdâst says that Bâbar, 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 Kâbul 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, Bâbar, while you may—
Your Spring, once gone, returns no more.

Babar (Sultan) (پیامبر سلطان), surnamed Abdûl Qâsim, was the son of Mirzâ Bâsîngâr and grandson of Shâhrukh Mirzâ. After the death of Mirzâ Ulghâ Beg and his son 'Abdul Latif, he succeeded in January, A.D. 1492, Zil-hijja, A.H. 835, in murdering his own brother Sultan Muhammad and establishing himself in the government of Khurasân and the neighbouring countries. A few months before his death, the comet of A.D. 1495, A.H. 860, made its appearance and alarmed the inhabitants of Khurasân. He died at Mashhad on Tuesday the 22nd March, A.D. 1457, 26th Rabi II. A.H. 861. After his death Khurasân was taken possession of by Mirzâ Abdûl Safî, the grandfather of the emperor Bâbar Shâh ot Dehli.

Baba Sondai. Vide Soudât (Bâbâ) (بابا سودائی).

Bahawia (پیامبر), or Bin Bâbawia, father of Ibn Bahawia. Vide Abû-l Hâsan Ali Bin-al-Husain at Kunârî.

Badakhshi (پیامبر), a Persian poet who was a native of the province of Badakhshân. He flourished in the reign of the khalif Al-Muktafi, about the year A.D. 906, A.H. 294. His Divân or collection of poems is written upon the fortunes of the great men of the court; and he says that the varied scenes of human affairs ought not to create surprise as we see that he is measured by an hour-glass, and that an hour is always above and the other below in alternate succession.

Badakhshi (Maulana) (بدخشی مولانا), of Samarqand, flourished in the reign of Ulghâ Beg Mirzâ, the son of Shâhrukh Mirzâ, and is the author of a diwân.

Badan Singh Jat (بدان سنگ جات), the son of Chûrâman Jât, a rajâ of Bhuriâr and the founder of the fort at Dîg. He was living at the time of Nâdir Shâh's invasion of India in A.D. 1739, A.H. 1162. After his death his son Sûrainjul Jât succeeded him.

Badooni (بدوونی). Abdûl Kâdir of Badoon (بادوون).

Badi-uddin (بدع الدین). Vide Shâh Madâr.

Badi-uddin (Shaikh) (بدع الدین شیخ), of Sahâranpûr, was a disciple of Shâhsh Ahmad Sarhâni. He died in the year A.D. 1632, A.H. 1042, and lies buried in the yard of the masjid erected by him at Sahâranpûr.

Badi 'Uzzaman Mirzâ (بدع الزمان مرزا), was the eldest son of Sultân Husain Mirzâ, after whose death in A.D. 1606, A.H. 912, he reigned conjointly with his younger brother, Muzaffar Husain Mirzâ, over Khurasân. He was subsequently compelled by the victorious Zâaks, and the usurpation of his brother, to take refuge in 'Iraq; and in the year A.D. 1614, A.H. 920, went to the court of the Ottoman Sultan, Sulîm I., where, after a few months' residence, he died of the plague. He was the last of the race of Taimûr who reigned in Persia. In a work called Shab 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 ( بدراً), poetical title of Gangā Parshād, a Hindū.

Badr Chaqī ( بدرا نقی), surnamed Fakhr-uz-zāmīn, a celebrated poet of Chaqī (the ancient name of Tākhtkūnd), who flourished in the reign of Sulṭān Muhammad Tughlāq Shāh, king of Delhi, and died some time after the year A.D. 1344, A.H. 745.

Badr Muhammad ( بدرا مصطفى), of Delhi, author of the Persian Dictionary called Adab-ul-Fazālī, dedicated to Qadr Khān bin Dilawar Khān, written in A.D. 1419, A.H. 822.

Badr Shirwānī ( Maulana) ( بدرا شیروانی), a Musulmān scholar and poet, who was contemporary with Kāṭībī, who died in A.D. 1455.

Badr ( Pir).  Vide Pir Badr.

Badr-uddīn Aīntābī ( بدرا لدین انیتی), an historian, who relates that the Qāṭī Hu- mān-Maghi, who died in A.H. 1231, n. i. 628, bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Mālik l- Ashraf Horshābī.

Badr-uddīn (Bālbakī) ( بدرا لدین طبری), a Syriac physician, who wrote a book called Musta‘ab-al-Nafa. He lived in the 7th century of the Hijrah.


Badr-uddīn Jājurī ( بدرا لدین جاجری), an author who died in A.D. 1287, A.H. 686, in which year also died Majd-ul-Dīn Ḥanakī. He was a contemporary of Shams-uddīn Muhammad Salāḥ Diwān, and of Sādī.

Badr-uddīn Lūlū ( بدرا لدین لوهل), ruler of Manṣūl, who was living in the reign of Huṣain Khān, the Tartar, in A.D. 1258, and was in his 90th year.

Badr-uddīn Māhμūd ( بدرا لدین مصطفی), known by the name of Ḥabib-ul-Qāzi Simšāwān, is the author of the Jāma‘-ul-Fazālīn, a collection of decisions on mercantile matters. He died A.D. 1420, A.H. 823.


Badr-uddīn Muhammad Bīn Abdur Rahman-al-Dairī ( بدرا لدین عبد الرحمن الدبیر), author of a commentary on the Kanz-ul-Haqeq, entitled Maltāb-ul-Fāreq, which is much esteemed in India.

Badr-uddīn Shāhsh Shīrwānī ( بدرا لدین شاه شیروونی), died in A.H. 754 or 854.

Badr-uddīn Sūfī ( بدرا لدین صوفی), author of the Bahar-al-Haqeq (the sea of life), containing many good rules for moral conduct.

Badr-uddīn ( بدرا لدین), of Sarhind, author of a Persian work called Ibrāhīt-ul-Quds, containing the miracles performed by Ahmad Sarhindī.

Badr-un-nisā Begam ( بدرا النسیا بیگم), the daughter of ‘Alāmigrī, died in March, A.D. 1670, Zī-Qu’dū, A.H. 1080.

Badshah Bano Begam ( بدشاد بانو بیگم), one of the wives of the emperor Jahānghīr. She died in A.D. 1620, A.H. 1029.

Badshah Begam ( بدشاد بیگم), wife of the emperor Jahānghīr, died in the year A.H. 1029.

Baghdad Khatun ( بیگدان خاتون), a daughter of Amir Chobān or Jovian, who governed the empire of the Tartars in the reign of Sulṭān Abū Sa‘īd, the son of Aljāštā. Her father refusing to give her in marriage to that prince, because she had been betrothed to Shāika Ḥasan Jalāṣīar, was the occasion of the Amir’s disgrace and death. Ḥasan, who had married her, afterwards repudiated her and gave her into the hands of Abū Sa‘īd. 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 to have poisoned him, and Bahādūr Khān, the successor of Abū Sa‘īd, put her to death.
Baghuri (باغری), or Bagh-shuri, surname of Muhammad bin Ta-haq, an Arabian author who wrote on moral subjects, died in the year A.D. 1260, A.D. 679.


Bahadur Ali Husaini (مير) (بہادر علی حسینی), chief Munshi of the college of Fort William, author of the *Aṣ'āb Hindī, or Indian Ethics*, translated from a Persian version, also of the *Nasir Benavīr*, a prose translation of the enchanting fairy tale entitled *Sahar-ul-Gaibun*, commonly called *Mir Hasen’s Maanawi*. This latter work was written by the request of Dr. Gilevriç in A.D. 1802, A.H. 1217, and published at Calcutta in 1803.

Bahadur Khan Faruqi (بہادر خان فرقوی), succeeded his father, Rājā Ali Khān, in the government of Khāndesh 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, Bahadur Khān instead of adopting the policy of his father in relying on the honour of Akbar, and going with an army to co-operate 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 Khāndeshī ʿAbdūr Rāhīm Khān and the prince Dāmīl Mirzā to continue the siege of Ahmadnagar, while he himself marched to the south and occupied Burhānpur, leaving one of his generals to besiege Asir. The blockade of this fortress continued for a length of time, till it surrendered, and Bahadur Khān, the last of the Fārūqi 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 (بہادر خان روہیلا), son of Dariā Khān, was an amir of high rank in the reign of the emperor Shah Jahan. He accompanied prince Aurang-zāb to Qandahār, and died there during the siege, on the 19th July, A.D. 1649, 19th Rajab, A.H. 1059.

Bahadur Nizām Shāh (بہادر نیزہم شاه), the last of the Nizām Shāhī kings of Ahmadnagar in the Deccan. On the death of his father, Ibrahim Nizām Shāh, which took place in August, A.D. 1605, Zil-jiḥija, A.H. 1003, several factions arose in Ahmadnagar, each setting up a nominal sovereign. Miān Manjū who possessed the city, and acknowledged the title of Bahadur

Nizām Shāh, then an infant, being besieged by his competitors, invited Sulṭān Murād, son of 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 Manjū by this time, having overcome his rivals, repeated all his offers, and prepared to oppose the prince. Having commenced the city to the charge of Nāṣir Khān, his deputy, under the care of Chānd Bībī, great sum to Sultan Bahadur, he departed to raise levies and implore the assistance of Qutb Shāh of Gol-kanda and Adīl Shāh of Bijāpūr. Sulṭān Murād besieged Ahmadnagar, on the 16th December, o.s. 1593, 23rd Šafī II. A.H. 1004, which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of Chānd Bībī, who, covering herself with a veil, headed the troops. At length in the month of March, A.D. 1596, Rajab, A.H. 1004, supplies growing scarce in the camp, and the allies of Bijāpūr and Gol-kanda approaching, Sulṭān Murūd thought proper to accept some offers of tribute from Chānd Bībī, and raise the siege. Some money was paid, and the districts in Bārū 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 Bahadur Shāh with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of Gwālidār.

Bahadur Shāh (بہادر شاہ) (Afghān), an Afgān, succeeded his father, Mahmūd Khān, as governor of Bengal in the time of Salīm Shāh, and became independent in five years. He was deposed in A.D. 1649, A.H. 956, and succeeded by another of the nobles of Salīm Shāh, Ṣulāμān Qirānī.

Bahadur Shāh (بہادر شاہ مفتن شاہ) (گیتی), the second son of Muzaffar Shāh II. of Gujrat. At the time of his father’s death, he was absent at Jumāpur, but when Mahmūd Shāh, his younger brother, ascended the throne of Gujrat, after the murder of his eldest brother, Šikandar Shāh, Bahādūr returned from there, and having deprived Mahmūd of his kingdom, ascended the throne on the 20th August, A.D. 1626, 10th Ši-Qa’da, A.H. 932. He conquered Mālwa 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 Champanī, was put to death on the road. In the year A.D. 1636, A.H. 942, Mālwa was taken by the emperor Humāyūn, and Bahādūr 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 Dūn. 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 believing 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. 1597, 3rd Ramzan, A.H. 949, and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year when it occurred. Their meaning is: “The Europeans were the slaves of Bahadur,” and “The king of the land became a martyr to 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 Mirza Muhammad Shah was raised to the throne of Gujrat.

**Bahadur Shah I.**

**Bahadur Shah II.**

*The last king of Dehli, whose title in full was Abul Muzaffar Siraj-uddin Muhammad Bahadur Shah, a lineal descendant from Amir Tasim, the son of Akbar Shah II. on whose death he succeeded on the 28th September, A.D. 1837, 28th Jumada II. A.H. 1253. He was born on Tuesday the 24th October, A.D. 1775, 28th Shaban, A.H. 1189; and Abul Muzaffar is the chronogram of his birth. His mother's name was Lali Bai. 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 was 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 Taimur in India. His sons Mirza Mughal and Mirza Khwaja Sulthan, and a grand-son named Mirza Abul Hakir, who were known to have taken a prominent part in the atrocities attending the inscription, were captured on the 22nd September, A.D. 1857, at the tomb of Humayun, 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:—

| नमस्तः श्रीमान् बहादुर शाह गङ्गोत्री, नमस्तः श्रीमान् बहादुर शाह गङ्गोत्री,
| नमस्तः श्रीमान् बहादुर शाह गङ्गोत्री, नमस्तः श्रीमान् बहादुर शाह गङ्गोत्री,

Siraj-ud-din, that hero bold,
Adorned his triumph with this gold.

**Bahadur Singh** (बहादुर सिंह), the only surviving son of Raja Man Singh Kachwaha.

**Bahadur Singh Kachwaha** (बहादुर सिंह काचवहा), brother to Sakat Singh, died of hard drinking in the year A.D. 1621, A.H. 1630.

**Bahadur Singh (Rao).** *Vide* Rao Bahadur Singh.

**Bahlai** (बहलै). *Vide* Bahal-uddin.

**Bahlai** (बहलै). *Vide* Bahal-uddin.

**Bahlai** (बहलै). *Vide* Bahal-uddin.

**Bahlai** (बहलै). *Vide* Bahal-uddin.

**Bahlai** (बहलै). *Vide* Bahal-uddin.

**Bahlai** (बहलै). *Vide* Bahal-uddin.

**Bahlai** (बहलै). *Vide* Bahal-uddin.
Bahar Bano (بہار بانو), daughter of the emperor Jahangir, married to Prince Tahmuras, the son of Prince Daulat, in their childhood.

Bahar Bano Begam (بہار بانو بیگم), another daughter of Jahangir, was married to Tahmūr, a son of prince Daulāt.

Baha-uddin (بہا الدین), a learned Arabian, known as a favourite of Sultan Shahab-ud-din (Saladdin) and the historian of that prince's life. He flourished about the year A.D. 1190, A.H. 586. An edition of his work appeared at Leyden in A.D. 1755.

Baha-uddin (بہا الدین بن شمس الدین), the son of Shams-uddin, the son of Fakhr-uddin. His father was the first king of the second branch of the Sulhān of Ghūr. Baha-uddin was the second king, and is said to have reigned 14 years. Imām Fakhr-uddin Rāzī, who flourished in his time and died in A.D. 1210, A.H. 606, dedicated the work called Risāla Ḥujjat o Book of geometry to him. After the death of Baha-uddin, his son Jalāl-uddin succeeded him. It was written by Sultan Muhammad of Khwārizm, and appears to have been the last of this branch.

Baha-uddin (بہا الدین حکم اصفہانی), the governor of Isfahān, and author of the Mon-takab-ul-Ahbar, an abridged history of the patriarchs and prophets, also of Muhammad and his descendants, with a good description of the cities of Mecca and Madīna. He flourished about the year A.D. 1271, A.H. 670.

Baha-uddin 'Amili (Shaikh) (بہا الدین عمیلي شیخ), a native of 'Amul in Persia, and son of Shihāb Husain. His poetical name is Bahā. He is the author of several works, one of which is a Masauni or poem called Naas-un-Habib (bread and pudding). He flourished in the time of Shīh 'Abbās the Great, king of Persia; died at Isfahān on Tuesday the 21st August, 0.5 1621, 12th Shawwal, A.H. 1030, and was buried agreeably to his request at Mashhad. Imād-ul-Daula Abū Tālib, the prime minister of Shīh 'Abbās, found the chronogram of the year of his death in the words 'Shaikh Baha-uddin Wazī'. Besides the above-mentioned Masauni and many Arabic works, he has left a Diwān and a Kashkūl, or Adversaries.

Baha-uddin Muhammad (بہا الدین محمد), Jalal or Jalil (Shaikh) of 'Amil. This person is mentioned by H. M. Elliott, Esq., in his Historians of India, and appears to be the same with the preceding. He was a Persian mathematician, says he, and lived in the reign of Shīh 'Abbās the Great. He was celebrated among his countrymen for a supposed peculiar power which he possessed over the magi and writers of takkammas, and was one of the most pious devotees of his time. His works on various subjects are much read in Persia, particularly one entitled Kashkūl, or the Beggur's Wallet, being an universal miscellany of literature. The Je'naat-ul-Abbās, a concise and comprehensive treatise on Shīa law in twenty books, is generally considered as the work of Baha-uddin Muhammad 'Amili, but that lawyer only lived to compile the first five books, dedicating his work to Shīh 'Abbās. The remaining fifteen books were subsequently added by Nizām Ibn-Issān-al-Sawā.

Baha-uddin Naqshband (Khwaja) (بہا الدین ناقشخان خواجه), 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 ناقشخان شیخ), a celebrated saint and the founder of an Order of Sufis, distinguished by the title of Naqshband. He is the author of the Ḥaḍrat Naṣīm, an esteemed moral poem. He died at Harāfa in Persia, A.D. 1438, A.H. 857. He appears also to be the author of a work on Sufism called Bait-ul-Asghar.

Baha-uddin Sam (بہا الدین سام), son of Ghayāb-uddin Muhammad, king of Ghūr and Ghaznī. He succeeded his father in A.D. 1210, A.H. 607, at the age of fourteen years, but was, after three months, deposed by Alī-uddin Abīz, son of Jalāl-uddin Nāz, who reigned four years in Ghūr and Ghaznī, and fell in battle against Taj-uddin Elna in A.D. 1214. Baha-uddin Sam was, after his defeat, taken captive by the governor of Herat, and sent to Khwārizm Shāh, who at the time of the invasion of Chinigiz 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. 1380, A.H. 782.

Baha-uddin Wali (Mañlan) (بہا الدین ولد مولانا), a native of Balkh and the father of the celebrated Jalāl-uddin Mauhawi Rumi. He flourished and enjoyed distinguished honours in the time of Sultan Muhammad, surnamed Ghab-uddin of Khwārizm. He was an enthusiastic follower of the doctrine of the Sufis, 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 Qoni (Ieonion) 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) (بِهَا (الدِّينِ زِكَاريَاء ِشُعْبِ،) a Muhammadan saint of Multan, was the son of Quthuddin Muhammad, the son of Kamiluddin Qureshi. He was born at Kajkar in Multan in A.D. 1170, a.h. 555. After his studies he journeyed to Baghdad and became a disciple of Shaikh Shahabuddin Shakerwin. He afterwards returned to Multan, where he became intimate with Fakiruddin Shukrarganj. He died at Multan on the 7th November, A.D. 1266, 7th Safar, a.h. 666, aged 100 lunar years, and is still considered one of the most revered saints of India. He left enormous wealth to his heirs. His son Shaikh Sadr-uddin died at Multan in A.D. 1309, a.h. 709.

Baha-uddin (بابا الدتى) (Badi'uddin or Begu-uddin), a Muhammadan saint whose tomb is in the neighbourhood of Bokhara, called Murri Begu-uddin. 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, A.D. 1665, the Christians will rush upon Bashkand like a river. In the 8th year, A.D. 1867, they will occupy Samarkand, and sweep it away like a prickly thorn. In the 88th year, A.D. 1871, the Christians will take Bokhara, and convert it into a level like the steppe. In the year 90th but one, A.D. 1872, the Khwarizmians will run out of their own accord to meet them like children.

Bahashti (بِهَابِشْتٌ), poetical name of Shaikh Ramzan, the son of 'Abdu'l-Muhsein, an author, who died A.D. 1571, A.H. 979.

Bahjat (بَهَجَتْ), or Behjat, author of a Diwân which contains chiefly Ghazals, and at the end a very silly Qasida in praise of Europeans. He was living in Lucknow in A.D. 1797, A.H. 1212.

Bahlol (بَهَلُولْ), who lived during the reign of the khalif Harun-al-Rashid, was one of those people who pass amongst the Muslims either for saints or madmen. Although surnamed Al-Majnun, or the Fool, he was possessed of a great deal of wit.

Bahloli (بَهَلُول), a poet, whose Diwân was found in the Library of Tipu Sultan.

Bahlol Lodi (Sultan) (بَهَلُولِ لُوْدِي), a king of Dehli of the tribe of Afghans called Lodi. His father, Malik Kâla, was the son of Ibrahim Khan or Malik Bahram, governor of Multan. In the year A.D. 1450, A.H. 854, Bahâlî, during the absence at Budân of Sulam Alâ-uddin, son of Muhammad Shâh, took possession of Dehli. He, however, gave place to the name of the Sulam for some time in the khatba; but when that prince promised to come to him the empire, upon condition that he would permit him to live quietly in the possession of Budân, Sulam Bahâlî immediately threw the name of Alâ-uddin out of the khatba and caused himself to be crowned on the 18th January, A.D. 1452, 25th Zilhijja, A.H. 855. Bahâlî reigned 38 lunar years, 7 months and 7 days, and died on the 1st July, A.D. 1489. 2nd Shabâb, A.H. 894. He is buried at Dehli near the tomb of Nasir-uddin Mahmîd, surnamed Chiragh Dehli, a Musliman saint, and was succeeded by his son Nizam Khan, who assumed the title of Sikandar Shâh.

The following is a list of the kings of Dehli of the tribe of Lodî-afghan:

Bahâlî Lodî
Sikandar Shâh, son of Bahâlî
Ibrahim Husein, son of Sikandar, who was the last of this race, and was defeated and slain by Babar Shâh.

Bâman (بِهَام), an ancient king of Persia, better known in history by his title of Ardishir Durazdast, which see.

Bahmani, name of a dynasty in the Deccan, founded by an Afghan adventurer, 'Abâ-ud-din Hasan Ganga, (q.v.), A.D. 1347, A.H. 748.

Bahnman Yar Khan (بِهَامُ نَارُ خَان), son of Shâh-ta Khan and grandson of Asaf Khan, a nobleman of the court of the emperor Alamgir.

Bahram I. (بِهَرْم), (Varanes of the Greeks), the fourth king of the Sasânian race, was the son of Hormiz (Hormânis), 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 Mani (Manes), the founder of the sect of the Manichavas.

[These facts are given by Mr. Beveridge, "A Dictionary of the Persian Language," page 380.

Bahram II. (بِهَرْم), (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, Narš or Narase.

Bahram IV. (بهرام), the twelfth king of Persia of the Sasánian race, succeeded his brother Shâh-pûr (Saspores) (q.e.v.) about the year A.D. 390, and is distinguished from other princes of the same name by his title of Kirman-shâh, 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-shâh. 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 Yeźdijârd I. who is called Isidgerdes by the Greek authors.

Bahram V. (بهرام) (or Varanes V.), the fourteenth king of Persia of the Sasánian dynasty, who is known, in Persian history, by the name of Bahram Gör. He was the son of Yeźdijârd I. whom he succeeded to the throne of Persia in A.D. 420. The word Gör signifies a wild ass: an animal to the choice of which monarch was devoted; and it was in pursuit of one of these that he lost his life; having suddenly come upon a deep pool, into which his horse plunged, and neither the animal nor his royal rider were ever seen again. The first rhythmical composition in the Persian language is recorded to have been the production of Bahram and his mistress Dilârân. 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 Yeźdijârd II.

Bahram (بهرام), an author who wrote the History of the Persians of Bombay in A.D. 1690, entitled Qisas Sanjîn.

Bahram Chobîn (بهرام جوبيس), or Joviân, a general of Hurmuz III. king of Persia, whom he deposed; he reigned eight months, about the year A.D. 500. [Yide Hurmuz III.]

Bahram Mirza (بهرام مرز), son of Shâh Shâhâl-sâfâi Safawi. He was a good poet and died in the prime of youth in A.D. 1650, A.H. 957.

Bahram Saqqa (بهرام سقه), a poet, was of Turkish extraction and belonged to the Bayât tribe. It is said that the prophet Khizir appeared to him, and a divine light filled him. He renounced the world and became a water-carrier. [Vide Ain Translation, i. p. 681.]

Bahram Sarakhsi (بهرام سركسي), a Prosodion of Sarakhs, a town between Naishâpûr and Mary.

Bahram Shah (بهرام شاه), son of Sultan Masûn-ud Mîrzâ III. ascended the throne of Ghazî by the assistance of Sultan Ahsâr his uncle, after his brother Ahsân Shah, who was put to death in A.D. 1118, A.H. 813. Bahram Shah, after a prosperous reign of 35 lunar years, was defeated in A.D. 1152, A.H. 547, by 'Alâ-uddîn Hasan Ghûrî, and fled to Lahore, where he died the same year, and his son Khûso Shah succeeded him in the government of Lahore. The poets Shâh Sa'nâi and Abu'l Majid-bin-al-'Alânâwi flourished in the time of Bahram Shah.

Bahram Shah (بهرام شاه), surnamed Mâjiz-uddîn, was the son of Sultan Rukn-uddîn Firuz. He was raised to the throne of Dehli after the murder of Shâhâna Razia the queen, on Monday the 21st April, A.D. 1240. He reigned little more than two years, and was slain by the instigation of Mahânb-uddîn wazir, about the 13th May, A.D. 1242, when Sultan 'Alâ-uddîn Masûn-ud, another son of Sultan Ahsâm, was raised to the throne. Firishta erroneously says that Bahram was the son of Atigush and brother of Sultan Razia.

Bahramand Khan (بهرامند خان), son of Mirza Bahram, and one of the emperor Alamgir's oldest nobility and his friend. After the death of Ruh-ullah-khâ, he was raised to the post of Mir Bahkshi or chief paymaster by the emperor in A.D. 1692, A.H. 1104, and died in the Deccan on the 17th October, 29th Jumâda II. A.H. 1114. He was buried at his own request in a small tomb at Bahadurghur. He was succeeded in his office by Zulfiqar Khan Nasrat Jang, who notwithstanding this appointment continued in the command of the army against the Mahrattas in the Deccan.

Bahr-ul Hifz (بحرالعناء), (or the Sea of Memory), is the title of Abû Ummân-bin-'Amâr, who wrote a book on the manners and qualities of princes. He died A.D. 869, A.H. 255.

Bahu Begam (بوي بجم), the mother of Nawab Asi-ul-daula of Lucknow. She died on the 28th December, 1815. She was one of the "begams" on whose ill-treatment was based a charge in the impeachment of Warren Hastings.

Baiwan (بيوان), the poetical name of Khuwâja Absân-uddîn or Absan-ullah Khân of Agra, who was living at Dehli in A.D. 1760, A.H. 1174.
Bai azid I. (Sultan) (بایزید سلطان),

whom we call Bajazet, surnamed Dilberin or Lightening, succeeded his father, Murād I. (Amarath) in A.D. 1389, A.H. 791, as Sultan of the Turks. He caused his elder brother Yākūb, his rival for the throne, to be strangled, an act of barbarity which since then 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-lubāj, 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, Bāizūd 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. Bāizūd died on the 8th March, A.D. 1403, 13th Shāh-bān, A.H. 805, at Antioch in Pisidia during his confinement in Taimūr’s camp. His son Māris, who was with his father at the time of his death, brought his remains to Bursa and buried them there. During his (Māris’) absence in the camp, his brother Sulaimān had ascended the throne.

Bai azid II. (Sultan) (بایزید سلطان),

emperor of Turkey, succeeded his father Muhammad II. to the throne of Constantinople in May, A.D. 1451, Rabi I. A.H. 886. He extended the boundaries of his kingdom; and obliged the Venetians to sue for peace. His rūkh was distracted by intestine discord, and he fell by the perdition of his son Sali M. who caused him to be poisoned in A.D. 1512, A.H. 918, in the 60th year of his age and 31st of his reign. He was a man of uncommon talents, and did much for the improvement of his empire and the promotion of the sciences.

Bai azid Ansari (بایزید انصاری), the

Afgān Apostle, called Bār Rūsūn, founder of the Sulī sect called “Kūshāna” or “the enlightened.” He had established amid the mountains of Afghānistan a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquility of the empire of Dehli, when, under the celebrated Akbar, it had reached the very zenith of its power.

Bai azid Bustami (Khwa Jama) (بایزید خواجه), the famous ascetic of Bistām, whose original name was Taifīrī:

He is therefore sometimes called Bai azid Taifīrī-al-Bustānī. His father’s name was “Īsā-ibn-Adam-ibn-’Īsā-ibn-‘Ali. His grandfather was a Gabr or magian, but became a convert to Islamism. Three two brothers, Adam and ‘Ali, were, like himself, devout ascetics, but in an inferior degree.

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 Dārmish Khālidān he died at his seat in A.D. 875 & 878, A.H. 261 or 264. He is said to have been a contemporary of Ahmad Khizrayya, who died A.H. 246.

Bai azid Khan (بایزید خان), Faujdār

of Sardīn, who was commanded by the emperor Farrukh-iayyur to punish the Sikhs, who had risqué in rebellion; he took the field, but was assassinated in his tent when alone at evening prayers, by a Sikh commissioned for that purpose by Banda their chief, and the murderer escaped unharmed. This circumstance took place about the year A.D. 1714, A.H. 1126.

Bai azid (Sultan) (بایزید سلطان).

There is a cenotaph at Chatigian (Chstā-gong), called the Rauza of Sulīn Bāizūd. It is related that he was born at Bustān in Khurāsān, 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 Chatigian. Their arrival was promptly opposed by the king of the fairies and the attendant genii, who desired them to go forth with departure. Sulīn Bāizūd, with feigned 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 Bengālī chatī or chaut; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Tik Nauf, a distance of 120 miles, and searched the terrified genii, who fled from its flame in dismay. In commemoration of this event, the place was named Chatigian, in common parlance, Chatigian, signifying the village of the lamp. This insult and breach of confidence led to implacable war on the part of the genii, whom Sulīn Bāizūd, in various conflicts, drove from the field; and in his strenuous exertions fixed a ring where the cenotaph now stands—his Karamphūl, or ear-ring, fell in the river, which thence was named the “Karamphūl”; and a sunkh, or shell, dropped from his hand into the other stream, from which it derived the name of Sunkhūti. Sulīn Bāizūd then became a Gorchel (i.e. did penance in the tomb) for 12 years: after endowing it with lands to keep it in repair and destroy the expenses of pilgrims and the twelve disciples, he proceeded to Makmūr, 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 Makmūr; leaving the cenotaph under the charge of Shāh Pir, an attending disciple of Bāizūd. 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
court. He was a Turkman and descended from a line of ancestors who served for many generations in the family of Taimur. 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 Khanan and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in A.D. 1565, a.h. 965, thought he was capable of acting for himself, he dismissed Bairam Khan from the vizirate. 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 Mubarak Khan Lohani, 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 Jumadi-i, A.D. 965. He was at first buried near the tomb of Shahb Husain at Gujrat, but afterwards his remains were transported to Masnad and buried there. He is the author of a Diwan.

Baiwari (Qazi) (بایوودی قاضی), the surname of Nusir-uddin Abul' Khair Abu-ullah-ibn-Umar al-Baiwari. He was a native of Baiwa, a village of Shiraz, on which account he is styled Baiwari. He held the office of Qazi or Judge of the city of Shiraz for a considerable time, and died at Tabriz or Tauris in the year A.D. 1286, a.h. 685, or as others say in A.D. 1292, a.h. 691. He is the author of the well-known Commentary on the Quran called Tafsir Baiwari, which is also called Anwar-ul-Tanzil, and Asrar-ul-Tairr. Some say that he is also the author of a history entitled Nizamat Turarik, but the author of this work is said by others to be Abu Sa'id Baiwari, which see.

Baisanghar (Mirza) (بایسنگر میرزا), son of Mirza Shahrulkh, the son of Amir Taimur. He was a learned and noble prince, a great protector of letters and learned men. He himself wrote six different hands, composed verses in the Persian and Turkish languages, and constantly had in his employment 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.

Bajazet, name of several Turkish emperors spelt so in English, being a corruption of Baiazid, which see.
Bakhtiar Beg Gurdi Shah Mansur, (بختیار بیگ شاه منصور), Turkman, was an Amir, and governed (1001) Siwistan.

[Vide Ain Translation, vol. i. p. 474.]

Bakhtiar Khalji, (بختیار خلجی), "Vide Muhammad Bakhtiar Khalji.

Bakhtari, (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. 288, flourished in the time of the Khilaf Al-Mustad'in Billah, and died in his 63rd year at Baghdaad. He is also called Bin-Bakhtari.

Bakhtawar Khan, (بختوار خان), an amir who served under the emperor Alamgir. The Surae of Bakhtawarnagar, near Dehli, was constructed by him in A.D. 1671, A.H. 1082. He is the author of the work called Mīr-ul-Allām, a history of the first part of the reign of 'Alamgir. He died in A.D. 1684, A.H. 1093.

[Vide Nazir Bakhtawar Khan.]

Bakhtishu, (بختیشو), name of a Christian physician in the service of Harum-al-Rashid.

Bakshu, (بکش), a singer, lived at the Court of Raja Bikramjiti Mansur; but when his patron lost his throne he went to Raja Kirat of Kalinjar. Not long afterwards he accepted a call to Gujrat, where he remained at the Court of Suljam Bahadur, A.D. 1526 to 1536.

[Vide Ain Translation, vol. i. p. 611.]

Baktash Quli, (بکتاش قلی), a Muslim writer of the Persian sect, who wrote a book called Ittihad-ul-Khalq, or the Garden of Thoughts. (Watkin's Biographical Dictionary.) See also Amir, who also wrote a book of that name.

Bala Rao Bishwa Nath Peshwa, (بالاجی راؤ بیپا ناث بیپشا), the founder of the Brīman dynasty of Peshwa, was the hereditary accountant of a village in the Kokan. He afterwards entered into the service of a chief of the Jado family, whence he was transferred to that of the Raja Saha, son of Samhaja, chief of the Marhattas. His merits were so length rewarded with the office of Peshwa, that at that time second in the State. He died in October, A.D. 1720, and was succeeded by his son Baji Rao Peshwa.

List of Hereditary Peshwas of Pauna.

Bali Bhai, also called Biji Bhai, which see.

Baji Rao I. (Peshwa), (باجی بیپا پشا), the son of Bala Baje Bishwanath Peshwa, whom he succeeded in October, A.D. 1720. He was the eldest of all the Brīman dynasty, and perhaps of all the Marhatta nation, except Sowja. He died on the 28th April, o.s. 1740, 12th Safar, A.H. 1155, and left three sons, viz. Baji Baje Rao, who succeeded him as Peshwa; Rāghunath Rao, commonly called Rāghubha, who was at one time much connected with the English, and was the father of the last Peshwa Baji Rao II.; and Shamsheer Bahadur, to whom (though an illegitimate son by a Muhammadan woman, and brought up in his mother's religion) he left all his possessions and pretensions in Bhandelkhand.

Baji Rao II. (باجی راؤ پشا), the last Peshwa, was the eldest son of Rāghubha or Rāghunath Rao of ambiguous memory. He succeeded Madho Rao, the intant Peshwa, who died suddenly in October, A.D. 1735. During the reign of Madho Rao he and his brother Chinnaju were confined in the fort of Junee, near Pauna, and after his death Chinnaju was turulyp invested, but he was soon after deposed and Baji Rao was publicly proclaimed Peshwa by Daulat Rao 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 Rajā of Safara, Partap Singh Nārāyan released from confinement, had a part of the Pauna territories assigned for his support, and was vested with the reality of that power of which his ancestors in latter times had enjoyed only the name. Baji Rao 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 80,000 rupees per annum. He died at Bihār, near Cawnpore, in December, A.D. 1850, and was succeeded by his adopted son Daud Pānt, commonly called Nānā Sāhib (g.r.), who became a rebel in the disturbances of 1857.

[See Colebrooke's Mountauntur Elphinstone.]

Bakhat Singh (بکحت سکھ), or Bakht Singh Rāther, son of Ajit Singh and brother of Abhim Singh, Rāja of Jodhpur. He was poisoned in A.D. 1762.

Bakhshi Ali Khan (بکخشی علی خان), whose poetical name was Ilahmat, flourished in the time of Nawab Sallamat Jung of Hyderabād, about the year A.D. 1701, A.H. 1164.

Bakhshi Bano Begam (بکخشی بانو بیگام), a sister of the emperor Akbar the Great.
Balaji Baji Rao (बालाजी बाजी राव), also called Bala Ráo Pandit Pradhan, was the son of Baji Rao Peshwa I and succeeded his father in April, A.D. 1740. He was at Puna when the battle between the Marathas and Ahmad Shah Abdali took place in January, A.D. 1761, but died in the month of June of the same year, leaving three sons, viz., Bivias Ráo, who was killed in the battle of Panipat, Madho Ráo, and Nárayan Ráo.

Balan Akhtar (बलान अख्तर), a brother of the emperor Muhammad Sháh. Vide Achehula.

Balash (बालश). Vide Pálash or Pálás.

Balban (बाल्बन), a king of Delhi. Vide Ghúyás-uddín Balban.

Balbhaddar Singh (बालभादर सिंह), a Baja lineally descended from the ancient Hindu monarchs of Audh, who, having 100,000 Rájpúts at his command, considered himself as equal to the Nawáb Wázir of Lucknow, whose authority he disclaimed. To reduce this Baja an army was sent about the year A.D. 1780, composed partly of the Nawáb’s troops and partly of the Company’s sepoys; but owing to the intrigues of Hádár Beg Khán, the minister of the Nawáb Wázir Asaf-uddún, and the native collectors, who extorted large sums from the zamindars, 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 (बालदेव सिंह), the Ját Raja of Bhartpur, was the second son of Ranjit Singh. He succeeded to the Rij after the death of his eldest brother, Ranúhir Singh.

Baligh (बालीघ), author of the Dalāil
Zahira, Tulaawan Qawtat, and Makábína. He was a native of India and was living in A.D. 1772, A.H. 1188.

Balín, erroneously written by some for Balban, which see.

Balqiín (बलकिन), Vide Bilqáin.

Baltí (बाल्ती) (vide Jodh Bát), the daughter of Rája Udáia Singh Ráther, commonly called Mothá Rája; she was married to the emperor Jahangir and became the mother of Shah Jahan. She died in A.D. 1619, A.H. 1028.

Balwan Singh (बलवंन सिंह), (who was always called by the natives of Ágra as the Kushi-wála Rája) was the son of the celebrated Chait Singh, Rája of Banaras—Balwan Singh was born at Wálá, 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, Káwar Chákbarhi Singh, on the 17th December, 1871, and a few days later, his only surviving members of this family were the Widow of Chákbarhi 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 (बलवंत सिंह), a Rája of Bahrút, who 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. Balvánt Singh succeeded his father Mansa Rám in A.D. 1749, reigned 30 years, died in 1770, and was succeeded by Rája Chait Singh.

Balwant Singh (बलवंत सिंह), Rája of Bhartpur, succeeded his father, Baldeo Singh, in August, 1824, was deposed by one of his cousins, named Durján Sál, in March, 1825, but reinstated by the British Government on the 19th January, 1826. Bhartpur was stormed and taken by the Bengal troops under Lord Combermere, on the 18th January. The British lost during the siege 45 officers killed and wounded, and 1500 men; the enemy lost some thousands, and the usurper Durján Sál was seized and sent to Allahábád. His father, Baldeo Singh, was the second brother of Ranúhir Singh, the eldest of the four sons of Ranjit Singh the son of Kehrí Singh, the brother of Kátan Singh, the brother of Jawáhir Singh, the son of Súrénjíal, the son of Cháráma Ját, the founder of the principality. Balwan Singh died aged 34 years on the 16th March, 1833, and was succeeded by his infant son jawsúat Singh.

Banana (बनाना), an Arabian poet whose full name is Abú Bakr-biú-Muhammad bi-banása. There has been another Banásí, viz., Abú Nasr-biú-ul-Áris-biú Banása, who was a poet also, and died at Baghdad in A.D. 1009, A.H. 400.
Banda (बंद), a guru or chief of the Sikhs, and successor of Guru Gobind. This man obtained great power, and committed great depredations in the province of Lahore, in the reign of Bahadur Shâh I, and while the emperor was in Decay against his brother Kâm 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 raping young women with child. The emperor found it necessary to march in pursuit against him, and he was besieged in the fortress of Lahore, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhshahr, 'Abdus Samad Khan, 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 effectually as to cut off every supply. The garrison was reduced to the necessity of eating cows, horses, asses, and other animals forbidden by their laws, when at length, having no provision of any sort left, and being reduced to the extremity of famine and disease, they begged for quarter. 'Abdus Samad Khan, 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 manner sort 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 shamefully robbed the emperor's officers of life if they were to 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 (बानो बेगम), the daughter of Shah Nawaz Khan, the son of the Wazir Asaf Khan, wife of the emperor Alamgir, and mother of 'Azim Shah.

Baâqî (باقی), surname of Ibrahim bin-'Omar, a learned Musulman, who is the author of several treatises on ancient philosophers, on divination by numbers, a commentary on the Quran, etc. He died in the year A.D. 1480, A.H. 988.

Baâqi (Mulla) (باقی ملا), a poet who lived in the time of the emperor Bâbar Shâh. He is the author of a poem or Mashâwi, which he dedicated to the emperor.

Baqalanî (باقلانی), the author of a work called al-Fizjâz-ul-Qurâin, or of the difficult things in the Quran. See Abû Bakr Baqalanî.

Baâqi Khan (باقی خان), a nobleman of the court of the emperor Shâh Jâhan, 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 40th 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 Hathíapal, which is situated towards the Chak and the Jama Misjid, a fine bungalow, which was still standing about the year A.D. 1839.

Baâqî (باقی), surname of Abû'l Fâzî Muhammad-bin-Qasîm-al-Khwârizmî, who from his learning has the title of Zain-uddin and Zain-ul-Ma'âshik, or the ornament of the doctors. He wrote a book on the prayers of the Musulmans, on the glory and excellence of the Arabs, called Salât-ul-Bâqûlî. He died in A.D. 1667, A.H. 962, but according to Hajî Khâlîfâ in A.D. 1170, A.H. 666. There was another Baqûlî, also a Musulman doctor, who died in A.H. 982.

Baâqi Muhammad Khan Koka (باقی محمد خان قدیا), eldest brother of Ahsâm Khan, the son of Mâhâm Ansa, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Kutta, where he had a jagir, in A.D. 1586, A.H. 993.

Baâqî (باقی), the poetical name of Muhammad Baqî Ali Khan, who flourished in the time of the emperor Muhammad Shah and wrote a Masnavi or poem called Râmûz-ul-Tâhirîn, composed in A.D. 1726, A.H. 1139, also another work entitled Golehkhâni Aṯârî, which he wrote in A.D. 1715, A.H. 1145. He is also the author of a Diwân, and another poem called Mirât-ul-Jamâl.

Baâqî Ali Khan (باقی علی خان), described above, the son of Muhammad Baqî Ali Khan, who flourished in the time of the emperor Muhammad Shah and wrote a Masnavi or poem called Râmûz-ul-Tâhirîn, composed in A.D. 1726, A.H. 1139, also another work entitled Golehkhâni Aṯârî, which he wrote in A.D. 1715, A.H. 1145. He is also the author of a Diwân, and another poem called Mirât-ul-Jamâl.

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Baqir Kashī (باقر کاشی), whose poetical name is Khirad, was a contemporary of Zahūrī who flourished about the year a.d. 1600, and is the author of a Diwān.

Baqir 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 also Khān Zaman Bahādur, in Danhatābād.

Baqir Khan (باقر خان اسم ثانی), surnamed Najīm Sānī, an amir 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-Envar, in A.D. 1637, A.H. 1047. He is the author of a Diwān or Book of Odes.

Barahman (بارهم), poetical title of a Brahman whose name was Chandar Bhān, which sec.

Barbak (باربک), the son of Bahlol Lodi, king of Dehī. Tāle Husain Shāh Sharqī.

Barbak Shah (باربک شاه), Pūrbī, the son of Nāṣir Shāh, whom he succeeded to the throne of Bengal in A.D. 1458. He reigned for a period of 17 years and died in A.D. 1474, A.H. 879.

Barbarassa (بارباراسه), the famous Corsair. Sulṭām, emperor of the Turks, gave him the title of Khair-uldīnī, and made him afterwards Pīshā of the sea. He succeeded his brother Arūkh, who conquered the kingdom of Algiers, after having killed Salīm the Arabian 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 Yāmīn, in Ardua Felix, to the Turkish government. Khair-uldīnī died at Constanti-

Barbarassa (Arūkh) (بارباراسه), a famous pirate. Being called in to assist Salīm, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards laid siege to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gomares and reduced to the greatest distress. He escaped by a sub-
terraneous passage, but was overtaken with a small number of Turks, the whole of whom died sword in hand in A.D. 1618.

Barbud (بدرود), a famous Persian musician, maker of music to Khusrav Parwiz, king of Persia. He composed an air called Aourangi, and invented a musical instrument (a sort of lyre) which bears his name: i.e. Bārbud or Bārbut.

Barizi (بارزي), the son of Shāh Jafār, an Arabian author who wrote a commentary on the work called Aṣer-e-nejī-

Barkali (بركلي), the name of two Mu-

Barkat-ullah (Sayyad) (برکت الله), styled Sāhib-ul-Barkat, was the son of Sayyad Aweis, the son of Sir Shāh Jafār, the son of Sir Shāh Wāhid Shāhīd of Bihārī. His poetical name was 'I-lū, and as his grandfather's tomb was in Māhra in the district of Agra, 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.

Barkayraaq (Sultan) (برکیروا سلطان), the eldest son of Sulṭān Malikshāh Suljāqqī, whom he succeeded in A.D. 1092, A.H. 485. His usual residence was Baghālād. His brother Muhammad ruled over Kūr-l-biṣān; while Sanjar, his third brother, established a kingdom in Khurāsān and Fārsavīa, from whence he extended his conquests over the fallen princes of Khurāsān. Barkayraaq reigned eleven years and died in December, A.D. 1104, A.H. 492. His brother Sulṭān Muhammad succeeded him.

Barmak (برمک), the name of a noble family, originally from Bālk in Khurāsān, 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 khسلطī Māhīn-ud-Rashīd, and his son Jafār, afterwards minister to that prince; but having incurred his displeasure, he was detained, and several of the heads of the family were put to death. Tāle Jafār-ul-Barmakī. (The "Barmeide" is familiar to readers of Galland's Arabian Nights.)

Baroda (بارود), Rāja of. Tāle Peliājī.

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Basastri ("Glutton") was the nickname, and afterwards the surname of Arsalân, who from a slave became Commander-in-Chief of the armies of Bahâ-ud-daula, the wazir of the khilaf of Baghdad. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustansir Billâ, the fifth khilaf of Egypt of the Fatimite dynasty. After some time he came to Baghdad. He took Quam, the 26th khilaf of the Abbasides, prisoner in Baghdad, deposed him, and caused Mustansir to be acknowledged the only and legitimate chief of all the Musalmâns. He maintained Mustansir in the khilafât for one year and a half, after which Tughral Beg, Sultan of the Saljûqides, put Quam on the throne of Baghdad again, defeated and killed Basastî A.D. 1059, A.H. 451, and sent his head to Quam, who caused it to be carried on a pike through the streets of Baghdad.

Bashir-ibn-ul-Lais (بشير ابن الليث), the brother of the arch-râbel Rafi-ibn-ul-Lais, who had revolted against Harûn-al-Rashid the khilaf of Baghdad in the year A.D. 806, A.H. 199, at Samarquand, and assembled a considerable force to support him in his defection: notwithstanding all Harûn’s care, the rebels made in A.D. 807, A.H. 191, great progress in the conquest of Khushân. According to Abûl Faraj, in the year A.D. 899, A.H. 193, Bashir was brought in chains to Harûn, who was then at the point of death. At the sight of him the khilaf declared, that it would only be to kill him; and immediately ordered him to be cut to pieces in his presence.

Bashti (باستي), poetical name of a person who was the author of the biography of poets called Taqshâ Bashti.

Basus (باسوس), an Arabian woman, from whom originated a war, called Harbi-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.

Batulmiyusi (بطلميوسي), 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 Chângze Khan. He ruled at Kipehak and was contemporary with Pope Innocent IV.

Bauwab (بوعاب) (or Bouwâb), surname of Abâl Hasan 'Ali Kâla, who is better known under the name of Ibn-Bouwâb. It is he who improved the form of the Arabic Alphabet after Ibn-Ôamî. He died in A.D. 1022, A.H. 413, or as some say in A.D. 1032, A.H. 423. After him Yâkûb, surnamed Mustâsîmî, reduced it to its present form.

Baz Bahâdur (باز بھادر), whose original name was Malik Bânzâl, succeeded his father Shujâ'î Khân to the government of Malâla in A.D. 1554, A.H. 962, and having taken possession of many towns in Malâla which were previously almost independent, he ascended the throne under the title of Sultan Baz Bahâdur. His attachment to Râpuratâ, a celebrated courtesan of that age, became so notorious, that the loves of Baz Bahâdur and Râpuratâ have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Malâla was taken, and included among the provinces of the empire of Dehâli, by the emperor Akbar in the year A.D. 1570, A.H. 978. Baz Bahâdur afterwards joined Akbar at Dehâli and received a commission as an officer of 2000 cavalry. Baz Bahâdur and Râpuratâ are both buried in the centre of the tank at Ujjain.

["Ind Râpuratâ."]

Baz Khan (باز خان), an amir in the service of the emperor Bahâdur Shâh. He was killed in the battle against Arûn Shâh (q.v.) on the 8th June, o.s. 1707, 18th Rahtī I. A.H. 1118, near Dhaulpûr.

Bazil (بازيل), "Ind Rahtī Khân Bazîl.

Bazil (بازيل), the poetical name of Badr-ublîn, Ismail-al-Tubrizi, an Arabian author.

Baziri (بازري), author of a poem entitled Konbâb-ul-Jurnût or the Brilliant Star, in praise of Muhammad, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an M., the initial of the prophet’s name, and it is so highly valued that many of the Muhammadans learnt it by heart, on account of its maxims. (Lenepriere’s Universal Dictionary under Bâzirî.) Bârizî and Bâzîrî appear to be the same person.

Bazmi (بزمی), author of the Padnîwât in Persian verse. He was a native of Karkh and resided for some time at Shîrûz. He came to Gujrat during the reign of the emperor Jahângir, and composed the above-mentioned poem in A.D. 1619, A.H. 1028. He was living at Dehli in the time of Shâh Jahân about the year 1634. His proper name was ‘Abdul Shâkr.
Bazzaz (باززر), 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 (بی بدل خان), a poet of Persia who came to India in the reign of the emperor Jahāngir, and flourished in the time of Shāh Jahān, who conferred on him the title of Bēbdal Khān. Under his superintendence the Peacock throne was constructed. Bēbdal Khān appears to be the former title of Abū Tālib Khān.

Bedar (بداير), the poetical name of Sanīth Singh, a Hindū, who was living in A.D. 1753, A.H. 1166.

Bedar (بداير), an author whose proper name was Imām Bākhsh, a native of Aμbāλa. He is the author of the work called Tīrīkh Ṣarāḥād, being an account of the progress of the dynasty which ruled over Aμnā from Shujāʿ-uddaula to Ṣarāḥād 'Alī Khān, 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 Musanwīs, one of which contains the praise of Nawāb Ṣarāḥād 'Alī Khān, called Ḥuṣain-i-Ṣarāḥād. He was living in the time of Nasir-uddaul Haidar, king of Aμnā.

Bedar Bakhsh (بیدار بخشه), son of 'Azīm Shāh. He was killed in the battle fought by his father against the emperor Bāhadūr Shāh on the 8th June, o.s. 1707, A.H. 1119.

Bedar Bakhsh (بیدار بخشه), son of Ahmad Shāh, king of Delhi. He was elevated to the throne of Delhi on the 1st September, A.D. 1788, 27th Zī-Za'īda, A.H. 1202, when Ghulām Qādir imprisoned Shāh Alam. Bedar Bakhsh continued to reign until the approach of the Marathas towards Delhi, when he fled upon the 12th October, 1788, but was subsequently apprehended and put to death by the orders of Shāh Alam.

Bedil (میرزا) (بیدل میرزا), the poetical name of Saiyid Gila, which see.

Begam Sultan (بنگم سلطان), a lady of rank, whose tomb is to be seen to this day, outside of the gate of Yo'mshāl-uddaula's mausoleum in Agra. 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 Shāhīk Kamāl.

Begana (بیگانا), the poetical name of Abūl Hasān.

Bekasī (ملاکن), बीक्सी मुलाना, a poet who lived in the time of the emperor Akbar.

Bekasī (ملاکن), बीक्सी मुलाना, a poet of Shirāz who was contemporary with Ghīzālī, who died in the year A.D. 1111, A.H. 505.

Bekhabar (بیکہبار), the poetical name of Mir Aẓmat-ullah, son of Lutf-ullah of Bilgrām. He died in A.D. 1729, A.H. 1143, at Delhi. He is the author of the work called Saffīnāt Bekhabar.

Bekhud (بیکوخر), poetical name of Mulā Jāmī Laḥaurī Namār Khānī, which see.

Bekhud (بیکوخر), poetical name of Sāyyād Hādī 'Alī, son of Sāyyād Nāṣīr 'Alī Shār, and author of a Diwān.


Beni Narayan. A Hindū by birth, but follower of the warlike teacher Sāyyād Ahmad (q.r.). He wrote a sort of biographical anthology called Tācchār-i-Jahān (published 1812) and many other works in prose and verse. (De Tassy, Hist. de la lit. hind. 115.)

Berar (بیتر رجر), Rāja of. Vīdē Rāghoṭī Bhūlā.

Betab (بیتءب), whose proper name is Abbās 'Alī Khān, which see.

Bhagwan Das (راجا بگوانداس), called by Abūl Fazl Bhagwant Dās was the son of Rāja Bihār Mal Kachhwāh Ambār or Amr, now Jajpūr. His daughter was married to the prince Mirzā Salīm (afterwards Jahāngīr) in the year A.D. 1586, A.H. 993, by whom he had a daughter named Sultān-un-nisā Begam, and then a son who became Sultān Khurṣ (q.r.). Bhagwan Dās died five days after the death of Rāja Todār Mal, i.e. on the 15th November, A.D. 1589, 19th Mulhārram, A.H. 998, at Lahōr. 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.

Bhagwan Singh (بھگوان سنگھ) (راجا بگوان سنگھ) rānā of Dhaulpūr (1857). He died on the 14th February, 1873.

Bhanbu Khan (بھبنو خان), the son of Zabitā Khān, which see.
Bhartrihari, brother of Raja Vikram (Bikramjit). His *Century of Sentences* has been translated into English by Prof. Tawney, of Calcutta.

**Bhara Mal (Raja) (पीरा मल).** *Vide* Bilari Mal.

**Bhartpur (परे), Raja, of.** *Vide* Châtâman Jât.

Bhaskar Acharya (पीसक अचार), a most celebrated astronomer of the Hindus, who was born at Bhil, a city in the Deccan, in the year of Salivâhan, 1036, corresponding with the year A.D. 1114, A.H. 508. He was the author of several treatises, of which the *Liitâwa* and the *Bija Ganita*, relating to arithmetic, geometry and algebra, and the *Sironauti*, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The *Sironauti* is delivered in two sections, the Gôla-Adyahya, or the Lecture on the Globe, and the Ganita Adhâya, or the Lecture on Numbers, as applied to Astronomy. The *Liitâwa* was translated into Persian by Fazîr 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. Lilâwati was the name of his only daughter who died unmarried.

**Bhan (ब्यान), a Mahratta chief.** *Vide* Sadashiv Bhâô.

**Bhau Sing (बोसो सिंह), also called Mirza Raja, was the second son of Raja Bhagwan Dass Kachhwâh, Raja of Amber (now Jaipur). He succeeded to the râj after his father's death in A.D. 1614, A.H. 1023, was raised to the rank of 6000 by the emperor Jahângîr, and died of drinking A.D. 1621, A.H. 1030. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahângîr's courtiers the Râjas of Amber were the most addicted to drinking. His eldest brother Jagat Singh, and Maka Singh his nephew, and likewise paid with their lives for their drunken habits, but their fate was no lesson for Raja Bhâô.**

**Bhim Singh (बीम सिंह), rânâ of Udaipur, was living in A.D. 1750.**

**Bhim (बीम राजा), Raja of Gujût, in whose time Sulhân Mahmûd Ghâznâwi took the famous temple of Somnâth in A.D. 1027.**

**Bhim Singh Rathour (बीम सिंह राठौर).** He usurped the throne of Jodhpûr in A.D. 1793, on his grandfather’s death by defeat of Zâlim Singh, and died in 1803. He was succeeded by Mân Singh.

**Bhoj (Raja) पीो राजे).** *Vide* Raja Bhôj.

**Bhor Rani (वहो रानी, the last of the wives of Maharâjâ Ranjit Singh; she died childless at Lâhore on the 6th April, 1872. Her adopted son Kûwar Bhûp 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 samâvad of the late Maharâjâ, and the ashes were sent to be thrown into the Ganges at Harîwâr. She drew a pension of 800 rupees per month from our Government and held jagirs of upwards of 60,000 rupees per annum.**

**Bhuchchh (बुच्छ).** *Vide* Zarra.

**Bhuya (बुया, मीण), a nobleman of the court of Sulhân Sikundar 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 (बीबी बाई, the sister of Muhammad Shâh ‘Adîl, king of Delhi, married to Sulhân Shâh Sûr, by whom she had a son named Fîroz. After the death of Sulhân Shâh when Fîroz, then an infant, was being murdered by his uncle Muhammad Shâh, she defended her son for some time in her arms, presenting her body to the dagger, but her cruel brother tor 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 (दोलट शाद बीगम), one of the wives of the emperor Akbar, and the mother of Shukrânuş Begam, who survived her father, and died in the time of Jahângîr.**

**Bibi Marward (बीबी मरवर्द), wife of the late Amir Afzal Khân, died in September, A.D. 1874.**

**Bibi Zinda Abadi (बीबी जिंदा आबादी), commonly called Bibi Jind Wadi by the people of Uchea, was one of the descendants of Sâyûd Jâtâ. She is buried at Uchea in Multân. The dome in which she reposes 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 Badakhshân. The size of this grand building may be estimated at 60 feet high, and the circumference 25.**
Bihari Lal (बीहारी लाल), a celebrated
Hindi poet, called by Gibchrist the Thomson
of the Hindús, and much admired among them;
he appears to have flourished about the
beginning of the 16th century. Being
informed that his prince Jaiśāh of Jaipúr
was so inflatuated with the beauty of a very
young girl he had married (so as to neglect
e entirely the affairs of his country, for
she never came to his presence, having set
up to contemplate the fascinating charms of his
beautuous, 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 Gibchrist, "When
the flower blooms, what will he be the situa-
tion of the tree, that is now captivated with a
bud, in which there is neither fragrance,
sweats, or colour." This had not only the
desired effect of robbing 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 Sarâi, from its consisting of seven
hundred couplets.

Bihari Mal (बीहारी मल), also called
Itharamud and Përamud, a Râja of Amber
or Ameer, now Jaipúr, was a râjâ of the
tribe of Kachchháwan. He paid homage to
Bâhur 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 was born the
emperor Jahângîr. Both he and his son Râja
Bhâgwân Dâs were admitted at the same
time to a high rank in the imperial army by
the emperor. Bhâgwân Dâs gave his daughter
in marriage to Jahângîr in A.H. 1558, who
was married next year (1586) to the daughter
of Râja Udâi Singh, son of Râo Mahôl Râo.

Bija Bai (बिजा बाई), or Biiza Bâi,
the wife of Mahârâja Daulat Râo Scindiah
of Gâwliar. After his death of her husband,
who died without issue, she elected Jhânko
Râo Scindiah as his successor on the 18th
June, 1827. She was expelled by him in
1838, and went over to Jînâsi, where she had
a large estate. She died at Gâwliar about
the middle of the year 1863.

Bijâipal (बिजाईपाल), a famous or
fabricous Râja of Bâyâna, regarding whose
power, riches, and extent of dominion, many
curious tales are still current among the
Bhâtpûr Jâts, who assert their (spurious)
descent from him. In the Bijâipal Ram, a
metrical romance or ballad (written in the
Bijr Bâkhî) the Hindû scholar will find a
full and particular account of this great
Hindû monarch, who is taught to have con-
quered Râja Jumâswar, the father of Pîrthî

rais, the celebrated chaunâh king of Dehlî,
and to have ruled despotically over the whole
of India. The Khâru Biizâ too boasts his
descent from Bijâipal, and if any faith can be
placed in a "Bansâli or genealogical tree," he
has a fair claim to the benefits, real or
imaginary, resulting therefrom.

Bijâi Singh (बिजाई सिंह), son of Râja
Abhai Singh, the son of Mahârâja Ajit
Singh, Râjâ of Jodhpûr, succeeded to the
raj in A.D. 1752, A.H. 1167. He became
inflatuated with fondness for a young concubine;
after having fought the Mughuls for 40 years
he organized a confederacy against them in
1787 and was defeated by de Bâgîna (g.e.) at
Pâtûn and Nîrta in 1790. His chiefs rebelled,
his family were in hostility with each other,
and he left at his death the throne itself in
dispute. Râja Mân Singh at length suc-
ceeded, in 1804, to the honours and the feuds
of Bijâi Singh.

Bijâi Singh (बिजाई सिंह), son of Râja
Bhâgwân Dâs. Vide Râmîji.

Bikramâjî (बिक्रमाञ्जी), or more
properly Vikramâdiya, a mythical sovereign
of Mâlwa and Gîjîrat, whose capital was
Ujain. His emblem, called the Sambât, is still
used in the north of India. Bikramâjî died (or
ascended the throne in the Kâlî Jâg year,
3041, according to Wîlford), whose essays in
the 9th and 10th volumes of the Asiatic
Researches contain information on the history
of the three supposed princes of this name
and of their common rival Salâvâhâna.
The first Sambât year, therefore, concurs with
the year 3045 of the Kâlî Jâg year, or 57 years
before the birth of Christ. This prince was a
great patron of learned men; nine of whom at
his court are called nine Kânes, and are said
to have been Bhâsnârî, Mehanâka, Ameera,
Sînâ, Saukâ, Vâlgabhâta, Ghiûsâ,
Kâlidsâ, Virânâmî, and Virâ-
âchii. 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." - Holzmann.

[Vide Weber’s Sanskîrûter. Eng. tr., 1882,
. p. 202.]

Bikramajit (Rajah),

Bikrami (बिक्रमी), the poetical
name of Mir ‘Abdur Rahmûn Wizârât Khan,
brother of Qâsim Khan, the grandfather of
Sâsum-ud-dûla Shâhânswâz Khan. He was
promoted in the reign of the emperor
’Alamgîr to the Diwâni of Mâlwa and
Bîjâipûr. He was an excellent poet, and has
left a Diwân composed in a most beautiful
style.
Bilal (بیلال), 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 Kha'il after Muhammad, in the year A.D. 641, A.H. 20.

Bilgaunwar (بیلاونوار), the wife of the emperor Alamgir II, and mother of Shah 'Alam, king of Delhi. Her title was Ziault Mahal.

Bilqaini (بلقینی), whose proper name was Abū Hafs, the author of the works called Mahādd-sul-Istilāh, Sharah Ruhgārī, and Rasaūli. He died in A.D. 1402, A.H. 806. See Sirr-uddīn, son of Nūr-uddīn, and Abū Hafs-al-Bukhārī.

Binai (Maulana) (بینا), His father was a respectable architect at Herāt, the burial-place of the poet, and his iḥālaus or poetical name is derived from Bin or Banā, a builder. He is the author of a work called Bahā'īnawī - Bahā'īnawī, a story which he dedicated to the Sultan Yaqūb the son of Uzzān Husain. His conceal had roused the jealousy of Amīr Aṣhār; Binālī tried to conciliate his favour by writing a Ḍālī in his praise, but receiving no reward, he therefore substituted the name of Ṣūlfān Aḥmad Mirzā for that of Aṣhār, saying that he would not give away his daughters without dowry. Ṣūlfār was so enraged at this, that he obtained a death-warrant against him. Binālī fled to Miṣr, where he was killed in the massacre of Shāh Ismā'īl in A.D. 1512, A.H. 918. He has also left a Diwān consisting of 6,000 verses.

Bin Ahmad (بین احمد). Vide Abū Fāid Muhammad.


Binayek Rao (Raja) (بینایک راو اجی), the son of Amrit Rāo, a Marhatta chieftain. He died in July, 1853, aged 50 years.


Bindrabān (بندرابن), a Hindū author who flourished in the reign of the emperor 'Alamgīrv, and wrote a work called Lāhibat-Tabārāk, a summary history of Hindustān.

Birbal (بیربال), or Birbal, was a Brahman of the tribe of Bhrāj. His proper name was Mahās Dās. 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 Kābrāw or the royal poet. He was slain, together with Mūlla Shīrī and other officers of note, in a battle fought against the Yūsufzāi Afghāns of Swāwād and Bījūr (places between Kabul and Hīmāntān) in February, A.D. 1586, Rābi I, A.H. 994. Akbar was for a long time inconsolable for the death of Bīrbal, and as the Rāja'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 Bīrbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Bīrbal's witty sayings are still current in India.

Birbhan, founder of the sect of Sadhs (Hindūs. "Quakers") born near Narmāl in A.D. 1640. Date and place of death unknown.

Bir Singh (بیر سنگھ راجہ), a Rāja of the Bundelā tribe of Rājpūtā. He was the founder of this family, and from him the family of the Urchā chieft is descended. The greater part of his dominions was wrested from him by Rāja Chhatar Sūlī, who was the last sole possessor of the Bundelkhand province. At that period its capital was Kālanjarg, but the residence of the Rāja was Purā, celebrated for its diamond mines.

Birgilli (بیرگلی), surname of Mullā Muhammad-bin-Pir 'Ali, a celebrated Arabic author, who wrote the Sharah Isrā'īl, and died A.D. 1573, A.H. 981. He is by some called Barkalī.

Birjīs Qadar (برجیس قدر), whose original name was Rāmśān 'Ali, was son of Wājīl 'Ali, the ex-King of Lucknow. His mother's name was Maḥshīr Begān. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1857 at the instance of Barkat Ahmad, Risalādar, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjīs 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. Birjīs Qadar was driven out of India and took refuge with his mother at Katmandū in Nepal.

Bir Singh Rao (بیر سنگھ راو), otherwise written Nar Singh, a Bundel chief, son of Sulīman Sāliūn, eldest son of Akbar, to slay Abū Fāzūl, the emperor's favourite minister. The Rāo was hotly pursued for his crime but escaped. On Sāliūn's accession he was rewarded. [Vide Jahāngīr.]
Bisati Samarqandi (بِساتي سمرقندی), a poet of Samarqand who flourished in the time of Sultan Khair-ullah, grandson of Amir Taimur. He was formerly a weaver of carpets, and had assumed for his poetical title "Hisari," but he changed it afterwards to Bisát. He was contemporary with Amatullah Bukhari.

Bishr Haán (بیشر حانی) (i.e. Bishr the barefoot), a Muhammadan doctor who was born at Marv, and brought up at Baghdad, where he died on Wednesday the 16th November, A.D. 840, 10th Muharram, 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) (بیشون سینگ), Raja of Ambhar or Ameir, was the son of Ram Singh and the father of Mirza Raja Jaisingh Sewai. He died about the year A.D. 1693, A.H. 1105.

Bismil (بسمئ), the poetical name of Mirza Muhammad Shafi of Naishapur, uncle of Nawab Sudder Jang.

Bismil (بسمئ), the poetical name of Amir Hasan Khan of Calcutta, who was living in A.D. 1810, A.H. 1261.

Biswa Rao (بیوو سو راو), the eldest son of Bala Rao Veswah, the Marhatta chief. He was killed in the battle against Ahmad Shah Abdali on the 14th January, N.S. 1761, together with Sadashoo Bhau and other Marhatta chieftains.

Bithal Das Gaur (بیتیال داس گوار), son of Gopali Das, Raja of Sheerpur. On a spot of 10 ligaras towards Tajgunj on the banks of the river Jumna he had built his house and a garden. In the town of Shalgaon he was raised to 3000, and was appointed Kiladar of the fort of Agra. He was afterwards raised to the rank of 6000, and in the year A.H. 1682 went home and there died.

Bo 'Ali Qalander (بوعلی قلندر). [Vide Abu 'Ali Qalander.]

Boigne (or le Borgne) Benoit, Count de, 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 1786 he returned to Europe with a large fortune, much of which he devoted to public purposes and charity at Chambéri, his native town. He died there on the 21st June, 1830.

[Vide Keon's Fall of the Mogul Empire.]

Bughara Khan (بیگرہ خان), surname of Nasir-ud-din Mahmud, the second son of Sultan Ghayas-ud-din Balban, king of Delhi. He was made governor of Kalka in Bengal by his father, at whose death in A.D. 1286, he being then in that province, his son Kaikhusrad was raised to the throne of Delhi.

[Vide Nasir-ud-din Mahmud.]


Bulbul (بعلب), Vide Mirza Muhammad surnamed Bulbul.

Burandaq (بِرندق), the poetical name of Maulama Baha-ud-din. 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 panegyrist of Sultan Bajgara Mirza, the son of 'Umar Shaikh and grandson of Amir Taimur. When Prince Bajgara ascended the throne in A.D. 1304, he ordered that the sum of five hundred ducats (in Turkish bish yiit altin) 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 Shah, the terror of his foes,
Who well the sound of flattery knows,
The conqueror of the world, the lord
Of nations vanquished by his sword,
Gave, while he praised my verse, to me
Five hundred ducats as a fee.
Great was the Sultan's sovereign mood,
Great is his servant's gratitude,
And great the sum; but strange to say!
Perhaps the words in Turkish tongue
Convenient meaning may derive;
Or else my careless ear was wrong.
That turn'd 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 yiit altin" signed 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 Khwaja Amatullah Bukhari who died in A.D. 1426, A.H. 829.

Burhan (برہان), a poet of Mazindaran, came to Delhi and died there shortly after Nadir Shah had pillaged that city. He is the author of a Diwan.

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[Vide Muhammad Hasan.]
Burhan 'Imad Shah (Persian: برحان عمامد شاه), one of the princes of the 'Imad Shahi dynasty. He succeeded his father, Darā 'Imad Shah, in the government of Bārār due to a child. His minister Taufal Khān became regent; and before the prince was of an age to assume the reins of his empire, Taufal Khān, assisted by the ruler of Khāndesh and by the Nizām Shāhī court, usurped the government. He eventually confined his sovereign in iron in the fort of Pārnāla, and assumed the title of king. In the year A.D. 1568, A.H. 980, Nizām Shāh marched against Taufal Khān, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gāwal by capitulation, defeated Taufal Khān and made prisoner with his son; but instead of placing the captive monarch on the throne of Bārār, sent him with the usurper and his son 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 Taufal Khān became extinct.

Burhan Naqīd (Persian: برحان ناقید), a poet who is the author of the poem entitled Dil Ašākū, dedicated to the emperor Shāh Jāhān.

Burhan Nizām Shāh I. (Persian: برحان نظام شاه), ascended the throne of Ahmād-naggar in the Deccan after the death of his father, Ahmād 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. (Persian: برحان نظام شاه), brother of Murtaza Nizām II, ascended the throne of Ahmād-naggar in the Deccan on the 6th May, o.s. 1649, 1st Shāhān, 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 Aḥkār. 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 Bijāpūr, and a disgraceful defeat from the Portuguese, who had seized the coast of his dominions. He died after a reign of four years and sixteene days, on the 18th April, A.D. 1606, 18th Shīrābān, A.H. 1003, in the 40th year of the reign of Aḥkār, and was succeeded by his son Ibrāhīm Nizām Shāh. Maulām Zāhirī dedicated his Sañāīn to Burhan Nizām Shāh, containing nearly 4,000 verses.


Burhan-uddīn Ali Bin Abu-Bakr-al-Marghinānī (Persian: برحسن الدین ), author of the Hidāyā Sharāh Baddīya, or the Lawyer's Guide, a very celebrated book of Muḥāsib jurisprudence, which during the period that Mr. Houghtons governed the British dominions in India, was by his orders most extensively translated by Charles Hamilton, Esq., and published in London, in the year A.D. 1791. Burhan-uddīn was born at Marghīnān, in Trans-oceania in A.D. 1135, A.H. 529, and died in A.D. 1197, A.H. 583. The Hidāyā, which is a commentary on the Badāyū-al-Muḥāsib, is the most celebrated law treatise according to the doctrines of Abū Ḥāfaẓ, and his disciples Abū Yūsuf and the Imām Muhammad. A Persian version of the Hidāyā was made by Maulūvī Ghalūm Yūsuf Khān and others and published at Calcutta in 1807. He also wrote a work on inheritance entitled the Fāriz-āl-Cumān, which is illustrated by several comments.

Burhan-uddīn Gharīb (Persian: برحسن غربی ), a celebrated Muḥāsib saint much venerated in the Deccan. He died in A.D. 1531, A.H. 731, and his tomb is at Burhānpūr in Dehli-tubad, and is resorted to in a pilgrimage by the Muḥāsibans. He was a disciple of Shaikh Nizām-uddīn Aulia, who died in A.D. 1326, A.H. 729.


Burhān-uddīn (Qazi) (Persian: برحسن القازی), Lord of the city of Sivas in Cappadocia or Caramenia, who died in A.D. 1365, A.H. 798. After his death Bayezid I. Sultan of the Turks, took possession of his States.
Burhan-uddin Mahmud Bin Ahmad (برحان الدين محمود بن أحمد), author of a Muḥīṭ, which, though known in India, is not so greatly esteemed as the Muḥīṭ-al-Sarākhī. The work of Burhān-uddin is commonly known as the Muḥīṭ-al-Burhān.

Burhan-uddin Muhammad 'Baqir (Mir) (برحان الدين محمد باقر مير) ( מק), Qāzī of Qāshān. He wrote a Diwan containing about 6,000 verses. He was living about the year A.D. 1086, A.H. 993.

Burhan-uddin (Shaikh) (برحان الدين شيخ) or Sayyad. Vide Kuth 'Alam.

Burhan-uddin (Sayyad) (برحان الدين سيد), surnamed Muhaqqiq. He died in the year A.D. 1247, A.H. 645, and was buried at Cisarca.

Burhan-ul-Mulk Sa'adat Khan (برحان الملك سعادت خان) (بعل ملك سعادت خان), Vide Sa'adat Khan, and Mirzā Nasir.

Buzurg Khanam (مزهر خانم) (بوزرخانم), the daughter of Saiif Khan, by Malika Rūno Begum, the daughter of Asaf Khan Wazir, and wife of Zafar Khan, a noblemen of the reign of the emperor Alamgir. She died before her husband in the month of May, A.D. 1669, Shavwal, A.H. 1069.

Buzurg Umaid Khan (میت) (بوزرخامید), son of Shāista Khān an officer of rank in the time of the emperor Alamgir. At the time of his death, which took place in A.D. 1684, A.H. 1105, he was governor of Behar.

Buzurg Umaid (بوزرخامید), or Kaia

Buzurg Umaid, one of the Ismailis, who succeeded Husān Shāhāb, the Old Man of the Mountain, in June, A.D. 1124, Rabi 11, 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 Qān, the most pious and accomplished of all the sons of Changoz Khān; and although he succeeded, by the will of his father, to the kingdoms of Transoxiana, Balkh, Badakhshān, and Kāshgar in a.d. 1227, a.h. 624, he governed these countries by deputies, and remained himself with his eldest brother, Oqta Qān, by whom he was regarded with the reverence which a pupil gives to his master. He died seven months after his brother in the month of June, a.d. 1241, Zī-Qadās a.h. 638. Qārāghār Nawān, who was the fifth ancestor of Amir Taimūr, was one of his Amīgs, and, at length, captain general of all his forces. The dynasty that founded the so-called "Mughal, or Mughol Empire." India was named after Chaghtāi.

[Vide Keene's *Travels in India* Chap. i.]

Chaghta Sultan (چختا سلطان), a handsome young man of the tribe of the Mughuls and favourite of the emperor Bābur Shāh. He died at Kābul in a.d. 1546, a.h. 953.

Chatt Singh (چہت سینگھ), Rāja, son of Balwant Singh, zamindār of Banārs. 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 his exigency. The Rāja declined, pleading willingness, but inability. He was arrested by Mr. Hasting's order, at Banārs; a revolt took place in his behalf on the 20th August; nearly two companies of Sappers and their officers were destroyed,—and the Rāja escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the Rāja, who now headed the numbers flocking to his support. He was defeated at Latīfūr, in Bundelkhand, where he had taken refuge; and lastly, his stronghold of Bijāigūṛa was seized, and his family plundered by a force under Major Popham. His post was declared vacant, and the zamīnāri besieged on the next day, a nephew of the Rāja, a minor. After these transactions at Banārs, the Governor-General proceeded to Aūdh, to obtain an adjustment of the heavy debts due to the Company by the Wazīr Aṣaf-ud-daula. The territories of the Begams (one, the mother of Shuja'-ud-daula, the late Nawāb—the other, the mother of the Wazīr) were seized, on a charge of aiding the insurrection of Chatt Singh. The Rāja found an asylum in Gwāhār for 29 years, and died there on the 29th March, a.d. 1810. See Balwant Singh. His estates, with title of Rāja, were presented to his nephew Bahār Muḥīr Nawān, grandson of Rāja Balwant Singh.

[Vide *Warren Hastings*; by Sir A. Lyall, K.C.B.]

Chand (چاند), or Chānd, called also Trikala, from his supposed prophetic spirit, was a celebrated Hindū poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Prithvirāj, the Chauhān emperor of Delhi who, in his last battle with Shāhāb-uddīn Ghiyāt, was taken prisoner and conveyed to Ḥulūzūn, where he died. Chānd, followed him. Both perished by their own hands, after the death of their implacable foe, Shāhāb-uddīn. Like the Greek bard, Homer, countries and cities have contended for the honour of having been the place of birth of this the most popular poet of the Hindūs. Dehlī, Qauñūj, Mahōbā, and the Paujāb, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Lāhōre. In his *Prithvirāj Chauhān Kīva*, when enumerating some of the heroes, friends and partizans of his hero, he says, "Nīdar was born in Qauñūj, Sīnūk and Jāit, the father and son, at Abū; in Murdava the Purīrāh, and in Kurrib Kānqā the Ḥulūzūn Roā, in Nāqūr, Dābhuddār, and Chānd, the bard, at Lāhōre."

Chand Saudagar (چاند سوداگر), a Bangali merchant.

Chand (چاند). *Vide Teik Chand.*

Chanda Kunwar (چندا کنور), also called Jīndān Koīr; the wife of Mahārājā Ranjit Singh, of Lāhōre, and mother of Mahārājā Dilīp Singh (*g.e.*). She died at Kensingtōn, 1863.

[Vide Griffin's *Ranjīt Singh*, "Rulers of India," also Lady Logion's *Sir John Logion* and *Duleep Singh*.]

Chanda (چندہ), also called Māh-liqā, a dancing girl, or queen of Haiderābād, was a poetess of much taste and merit. She is the author of a Diwān, which was revised by Sher Muhammad Khān Imān. 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 gazal:-
Since my heart drank from the cup of a
fascinating eye,
I wonder beside myself, like one whom wine
bewilders.
Thy searching glances leave nothing unscathed;
Thy face, bright as flame, consumes my heart.
Thou strongest of Nazar: I offer thee my head;
Art thy heart not unveiled to me.
My eyes fixed on thy lineaments—emotion
agitates my soul,
Fresh excitement beats impatient in my heart.
All that Chandâ asks is, that, in either world,
Thou would preserve the ashes of her heart
by thy side.
[George de Tassis informs us that there is a
copy of her Diwan in the East India House
Library, which she herself presented to
Captain Malcolm on the 1st October, A.D. 1799.]

Chanda Sahib (चंदा सहिब), surname
of Husain Dost Khan, a relation of Dost Ali
Khan, Nawab of Arcot, whose daughter she
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 eloped the queen of Trichinopoly,
and got possession of the city in A.D. 1796. He
was taken prisoner by the
Mahrattas on the 26th March, A.D. 1741,
and imprisoned in the fort of Sitâra, but was
released by the intervention of Duplex in
1748, and appointed Nawab of the Carnatic by
Muzaffer Jung. He put an end to duty in
A.D. 1752, 1st Shãban, A.H. 1165, by the
Mahrattas, and his head sent to Muhammad
Ali Khan, made Nawab of Arcot by the
English, who reigned for over 40 years.

Chandar Ban (चंदर बन),
a Brahman of Patiala, well-versed in the
Persian language, was employed as a Mundâ
in the service of the prince Jârâ Shikoh, the
eldest son of the emperor Shâh Jâhân. He
is the author of several Persian works, i.e.,
Goldwala, Tahfât-ul-Ausâr, Tahfât-ul-
Fus-hâ, Majmu-ul-Fuyûp, one entitled
Châr Chamun, another called Munshât Brâh-
man being a collection of his own letters
written to different persons, and also of a
Diwan in which he was the title of Brâhman
for his poetical name. After the tragical
death of his employer, he retired to Runâras
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) (चंद बी बी)
was the daughter of Husain Nizâm Shâh I.
of Ahmadnagar in the Deccan, sister to
Murtaza Nizâm Shâh, and wife of Ali 'Adil
Shâh I. of Bijânpûr. 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 Bijânpûr during the
minority of her nephew Ibrahim 'Adil
Shâh I., and was one of the most able
politicians of her day. The Mughals under
prince Murâd, the son of Akbar, proceeded in
November, A.D. 1625, Raâbi II. A.H. 1004,
and besieged Ahmadnagar for some months,
while Chând Sulâman defended the place with
masculine resolution. At the same time,
there being a scarcity of provisions in the
Mughul camp, the prince and Khan-Khanân
thought it advisable to enter into a treaty
with the besieged. It was stipulated by
Chând Bibâ that the prince should keep
possession of Bepur, and that Ahmadnagar
and its dependencies, should remain with her
in the name of Juhâdur, the grandson of
Burrâq Shâh. She was put to death by a
faction in the year A.D. 1599; A.H. 1608.

Chandragupta (चंद्रगुप्त), called by
the Greeks Sandrackous. 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 Patalibhûtra. Married a
Greek Princess, daughter of Seleucus Nikator,
and was grandfather to Asoka (q.v.).

Chandu Lal (चंदू लाल), a Hindû,
who was appointed Diwan to the Nizâm of
Hyderabad in A.H. 1608. His poetical
name is Sundân. He died in the year A.D.
1693.

Changz Khan (चंगज़ ख़ान), also
called by us Gengis, Jungis, and Zingis,
surnamed Tanmûjin, was the son of Yesui
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 Changz,
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 encouraged to effect
his ruin, and received from the Khans of
Tartary the title of Khânân in A.D. 1205,
A.H. 602, and was declared emperor of
Tartary. His capital was Qarâqurm. 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,
Hunnapûr, A.H. 624, aged 74 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, <i>Jîji</i>, Oqtaî, Chângtâî and Tali
Khan.

List of the Mughul emperors of Tartary.
Changz Khan, 1200.
Tuli Khan, his son, 1227.
Oqtaî, brother of Tuli, 1241.
Turkina Khâtûn, his wife, regent for 4 years.
Kayûk Khân, son of Oqtâi, 1246.
Oghâgan-miâ, his wife, regent on his death, 1246.
Mangû Khân, son of Tâlî Khân, 1256, died 1259.
After the death of Mangû, the empire of the Mughals was divided into different branches, in China, Persia, in Qâbqâha, etc.
Khîlbâi Khân, the brother of Mangû Khân, succeeded in China, and founded the Yuan dynasty, 1250.
Châchâi Khân, son of Changez Khân, founded the Châchâi branch in Transoxiana, 1240.
Jâîji, son of Changez Khân, founded the Qâbqâha dynasty, 1226.

Châtâpati Aппâ Sahib (जूरावती (बा), साहब), Râjâ of Sitâc, who died in, or a year before, A.D. 1874, whose adopted son was Râjâ Râm.

Chât Sâl (जहूत सैल), or, according to the author of the Mânî-âl-Ûmûr, Sâbâ Sâl, was the son of Chât Singh, chief of the Bundelas or inhabitants of Bundelkhand, of which province he was Râjâ. To secure the independence of his posterity against the encroaching power of the Marâhtâs, he entered into a close alliance with the Peshwâ Bâjî Râo I. about the year A.D. 1733, A.H. 1146, and at his demise he bequeathed him a third of his dominions, under an express stipulation that his posterity should be protected by the Peshwâ and his heirs. Chât Sâl died A.D. 1733, leaving two sons Hîrîdâ Sâl and Jagût Râjâ. The division of the dominions of Bundelkhand, bequeathed to the Peshwâ, comprised the Mahâls of Kâlpî, Sirbân, Kânch, Gâra Koû, and Hirdhûngâr. Gangâdhar Bâhâ was nominated by the Peshwâ as his nîbî to superintend the collections. Afterwards the principal leaders in Bundelkhand having fallen in battles, and the ruin of the country having been completed by the subsequent conquest of the Râjâ of Pauna by Nânâ Arjûn, the grandson of Bakht Singh, a descendant of Chât Sâl, it hence became the object of Nânâ Farnûwâ, the Puna minister, notwithstanding the stipulations by which the former Peshwâ obtained from Chât Sâl one-third of his dominions, to annex the whole of Bundelkhand to the Marâhtâ States. For this purpose he gave the investiture of it to Aâli Bâhâdur, son of Shâmâsher Bâhâdur, an illegitimate son of the Peshwâ Bâjî Râo, whose descendants became Nawâb of Bânda.

[Video Muhammad Khân Bangâsh.]

Chatur Mahal (जहूत सैल), one of the Begams of the ex-king of Oudh. One Qurbân 'Ali, who had held a subordinate position, and was latterly a Sharihâlar under the British Government, suddenly became a rich man by marrying her. He formed the acquaintance of this young and beautiful woman, and they resolved to be married. But the Begam did not wish the union with a man so inferior to herself to take place where she was known, and so obtained the permission of the Chief Commissioner to leave Oudh on the pretence of making a pilgrimage to Mecca. Once clear of Lucknow, she was joined by Qurbân 'Ali, and made for his home at Bijnour in Bundelkhand.

Chimnaji 'Apa (जूरावती (बा), आपा), the younger son of the Mahârrâta chief Raghunâth Râo (Raghoba) wasfurtively raised to the mansad at Pâm some time after the death of Mûdho Râo II. the son of Narâyân Râyo II. on the 26th May, A.D. 1796; but was deposed afterwards, and succeeded by his elder brother Bâjî Râo II. who was publicly proclaimed on the 4th December following.

Chin Qâlich Khan (چین قلیچ خان). [Video Qâlich Khân.

Chin Qâlich Khan (چین قلیچ خان), former name of Nîâmm-ul-Mulk Assî Jâh (g.e.).

Churâman (چورامین), an enterprising Jât who having enriched himself by plundering the baggage of the emperor 'Almûgîr's army on his last march to the Deccan, built the fortress of Bhrâtpûr, fourteen kîs from Agra, with part of the spoil, and became the chief of that tribe. The present Râjos of Bhrâtpûr are his descendants. He was killed by the Imperial army in the battle which took place between the emperor Muhammad Shâh nafî Quth-ul-Mulk Sayyad 'Abd-ul-lah Khân in November, A.D. 1720, Mûbârran, A.D. 1133. His son Bada Singh succeeded him.

The following is a list of the Râjos of Bhrâtpûr:--

Churâman Jât.
Rudan Singh, son of Churâmen.
Sûrajmal Jât, the son of Bada Sîngh.
Jawâhir Singh, the son of Sûrajmal.
Râo Ratan Singh, brother of Jawâhir Singh.
Kehrî Singh, the son of Ratan Singh.
Nâwâl Singh, the brother of Ratan Singh.
Ranjît Singh, the nephew of Nâwâl Singh and son of Kehrî Singh.
Ranâdhîr Singh, the son of Ranjît Singh.
Balde Singh, the brother of Ranâdhîr Singh.
Balvânt Singh, the son of Baldeo Singh.
Jaswânt Singh, the son of Balvânt Singh and present Râjâ of Bhrâtpûr.
Dabir-ud-daula Amin-ud-Mulk (Nawab),
title of Khwaja Farid-uddin Ahmad Khan Bahadur Mushah Jung, the maternal grandfather of Sayyid Ahmad Khan, Munsif of Delhi. Whilst the British were in Bengal, and the Wazir of the king of Persia was killed in Bombay in an affray, it became urgent for the British Government to send a Wazir 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 later times, he held the office of Prime Minister to Akbar Shah II.

Daghistani (داغستاني), a poet of Daghistan in Persia, who is the author of a Persian work called Raguz-ush-Shur'ara.

Dahan (داهن), whose proper name is Abū Muhammad Sa'id, son of Mubarak, better known as Ibn Dahan-al-Baghdeli, was an eminent Arabic grammian and an excellent poet. He died in A.D. 1173, A.H. 569.

Dai (داي), whose full name is Nizam-uddin Muhammad Dai, was a disciple of Shah Na'mat-ullah Wali, and is the author of a Diwan which he completed in the year A.D. 1460, A.H. 855.

Daqiqi (دقيقی), a famous poet at the court of Amir Nāh. II. son of Amir Mansur Samani, by whose request he had commenced to write the Shāh Nāma, but before he could finish a thousand verses of the story of Gashqasp, 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.D. 997, A.H. 387. His proper name, according to the Aitashkada, was Mansur bin-Ahmad.

Dalpat (دالپٹ), 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 Jahan-gir, 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 (دالپٹ سہ), the husband of Rani Durgawati, which see.

Damad (داماد), poetical name of Muhammad Bāqir, which see.

Damaji (داماجی), the first Gaeqūr of Baroda. His successor was Palaji.

Damisqhi (دمشقی), an illustrious Persian poet, named Muhammad Damišqi, who flourished in the time of Fazl, the son of Ahia or Yahia, the Barmek' or Barmaki.

Danial Mirza (سلطان دانیال میرزا), 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 Dānilā on account of his having been born in the house of a celebrated Darwsh named Shāhān Dānilā. His mother was a daughter of Râja Bihârî Mal Kachhwâhâ. After the death of his brother, prince Sultan Murâd, 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 Nager was taken in the beginning of the year A.H. 1509, or A.D. 1600: Sultan Dânilâ died on the 8th April A.D. 1605, 1st Zil-l-Jâh, 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 Dânilâ died in the year A.H. 1012, or A.D. 1604, a year and six months before his father.

Dansh (دانش), poetical name of Mir Râżâ who died in A.D. 1665, A.H. 1076.

Danishmand Khan (دانشمند خان), whose proper name was Muhammad Shafi or Multâ Shafi, was a Persian merchant who came to Sârât about the year A.D. 1646, A.H. 1056, from which place he was sent for by the emperor Shah Jahan. He was soon after raised to the mansab of 3000 and
Danishmend Khan

whose original name was Mirzá Muhammad, and poetical, Ali, was a native of Shírín. In the year A.D. 1693, he was honored with the title of Nawmat Khán, and the superintendence of the royal kitchen by the emperor 'Alamgir. After the death of that monarch, the title of Nawát Dánsímand Khán Ali was conferred on him by Bábádár Sháh, by whose order he had commenced writing a Sháhnámá or history of the reign of that emperor, but died soon after in the year A.D. 1708, A.H. 1120.

[Vide 'Nawmat Khán Ali.]

Dara or Darab II. (Darab Dárá),
the eighth king of the second or Kániání dynasty of the kings of Persia, was the son of Queen Humain, 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 Dárá III.

Dara or Darab III. (Darab Dárá) is the...[Vide Achaemenes.]

Dara Bakht (Mirza) (Darab Bháth Múzra), son of Bábádár Sháh, the ex-king of Delhi. In poetical title is Dárá, and he is the author of a Diwan.

Dara Beg (Mirza) (Darab Bég Múzra). [Vide Joyá.] Dara Khan (Darab Khán), commonly called Mirzá Dáráb, was the second son of Abdul Rehím Khán, Khán Khánán. After the death of his eldest brother Sháhmuwáiz Khán in A.D. 1618, A.H. 1097, he was honored with the rank of 1000 by the emperor Jahángír and was appointed governor of Búst 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 Mahábat Khán to strike off his head, which he did, and sent it to the king. This circumstance took place A.D. 1625, A.H. 1034.

Darab Khan (Darab Khán), son of Mukhtáir Khán Subzvarí, a nobleman in the service of the emperor 'Alamgir. He died on the 24th June, A.D. 1679, 26th Jumádá I. A.H. 1090.

Dara Shikoh (Darab Shókh), the eldest and favourite son of the emperor Sháh Jahán, was born on the 20th March, o.s. 1615, 29th Safar, A.H. 1024. His mother, Mumtáz Mahal (e. Arjumand), was the daughter of Asaf Khán, wazir, the brother of Nár Jahan Begum. In the 20th year of his age, i.e., in the year A.D. 1633, A.H. 1043, he was married to the princess Nádira, the daughter of his uncle Suhráb, to whom he had two sons, viz., Sulaimán Shíkhó and Sipah Shíkhó. In A.D. 1638, during the illness of his father, a great battle took place between him and his brother Aurangzíb 'Alamgír for the throne, in which Dárá being defeated, was at last obliged to fly towards Sind, where he was captured by the chief of that country and brought to the presence of Aurangzíb, loaded with chains, on a sorry elephant without houses; was exposed through all the principal places and then led off to a prison in old Dehlí, where after a few days, in the night of the 29th August, o.s. 1659, 21st Zil Biájá, A.H. 1069, he was murdered by the order of Aurangzíb; 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 upon a platter, and to be wiped and washed in his presence. When he had satisfied himself that it was the real head of Dárá, he began to weep, and with many expressions of sorrow directed it with its corpse to be interred in the tomb of the emperor Humáyún. Sipah Shíkhó, his son, who was also taken captive and brought with his father, was sent away in confinement to Gándhígar. Sulaimán Shíkhó, his eldest son, who, after the defeat of his father had taken refuge in Srinágar for some time, was subsequently, in A.D. 1670, A.H. 1071, given up by the Nájá of that place to the officers of Aurangzíb and conveyed to Dehlí. It was then sent to Gándhígar, where he and his brother Sipah Shíkhó both died within a short space. Dárá Shíkhó is the author of the work called Sufíátat-ul-Aulia, an abridgment of the Life of Muhammád, with a circumstantial detail of his wives, children, and companions, etc., also of a work entitled Majma'-ul-Bahrán (i.e., the unting of both seas), in which he endeavours to reconcile the Bráhman religion with the Muhammádán, citing passages from the Qurán to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Bráhmanas of Bánáras, of the Apáliqád, a work in the Sanskrit language, of which the
title signifies "the word that is not to be said;" meaning the secret that is not to be revealed. This book he named Sastir-i-Azir, or Secret of Secrets; but his enemies took advantage of it to traduce him in the esteem of his father's Muhammadan soldiers, and to stigmatize him with the epithets of Kafr and Rāfī (unbeliever and blasphemer), and finally effected his ruin; for Aurancez his brother made a pretence of that, and consequently had all his bigoted Muhammadans to join him. Anquetil du Perron has given a translation of this work, in two large volumes in quarto, on which a very good critique may be found in the Second Number of the Edinburgh Review. There is also a copy of the Persian version of this work in the British Museum, with a MS. translation, made by N. B. Halhed. The authorship of other works has been ascribed to this prince. His poetical name was Qādiri. Catrou says that Dārā died a Christian.

[Turka in India. Chap. v.]

Dard (Mir) (درد میر) is the poetical name of Khwāja Muhammad Mir of Delhi, a son of Khwāja Nasir who was one of the greatest Shaikhs of the age. Dard was the greatest poet of his time. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the fall of Delhi everybody fled from the city, Dard remained in poverty contented with his lot. He was a Sufi and a good singer. A crew of musicians used to assemble at his house on the 22nd of every month. Some biographers say that he was a disciple of Shāh Gūshan, meaning Shāikh Sa'd-ullāh. Besides a Diwān in Persian and one in Rekhta, he has written a treatise on Sufism called Risāla 'Ilārīdāt. He died on Thursday the 3rd January, A.D. 1785, 24th Safar, A.H. 1199.

List of his Works.

Dard Dil.  Diwān in Urdu.

Dardmand (دردمند), poetical name of Muhammad Taqī of Delhi, who was a pupil of Mirzā Jan Janān Mazhar, and the author of a Sāqīmāna and of a Diwān. He died at Murshidābād in the year A.D. 1765, A.H. 1176.

Daria Imam Shah (دیریا عمام شاه), the son of 'Alī-uddin 'Imād Shāh, whom he succeeded on the throne of Be'ār in the Deccan about the year A.D. 1532, A.H. 939. In A.D. 1543, A.H. 950, he gave his sister Rubī Sultan in marriage to Ibrahim 'Adī Shāh, who was one of the captains who were captured with royal magnificence. In A.D. 1558, A.H. 966, he gave his daughter in marriage to Hussain Nizām Shāh, and reigned in great tranquillity with all the other kings of the Deccan until his death, when he was succeeded by his son Burhān 'Imād Shāh.
DAUD

1st Jumādā I. A.H. 916, reigned seven years and died on Wednesday the 6th August, A.D. 1610. He was succeeded by 'Aḍil Kān Faqrūq II.

Daud Khan Qureashi

son of Bhītkān Kān, was an officer of 5000 in the reign of the emperor ‘Alāngir. In the year A.D. 1570, A.H. 1581, he was appointed governor of Allāhabād.

Daud Khan Panni

son of Khāzīr Kān 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 ‘Alāngir, and when Bahādur Shāh, on his departure from the Deccan, gave the viceroyalty of that kingdom to the Amir-ul-Umār, Zulfiār Kān, as that chief could not be spared from court, he left the administration of the government to Daud Kān, who was to act as his lieutenant.

In the reign of Furfūsh-shāh, when the Amir-ul-Umār Husayn ‘Ali Kān marched towards Deccan, Daud Kān received secret orders from the emperor to oppose and cut him off. Accordingly when the Amir-ul-Umār arrived at Bharāmpūr, Daud Kān, who regarded himself as the hero of his age, prepared to receive him. The engagement was very bloody on both sides; a matchlock ball killed Daud Kān, 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)

Daud Qaisari (Shaikh), author of another commentary called Sharah Ḥadās-ul-‘Arba’īa, besides the one written by Birgili. He died A.D. 1530, A.H. 761.

Daud Shāh Bahmani (Sultan)

Daud Shāh Bahmani (Sultan), the son of Sultan ‘Alā-uddin Hasan, ascended the throne of Deccan, after assassinating his nephew Muḥājīd 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 Kulkurga where he went to say his prayers. He was succeeded by his brother Mahmūd Shāh I.

Daud Shāh (Daud Shāh Karmānī), 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 Muḥāfīz Shāh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

Daud Shāh (Daud Shāh), the youngest son of Sulaimān Qirān, succeeded to the kingdom of Bengal after the death of his eldest brother Bānāzāl in the year A.D. 1573, A.H. 981. This prince was much addicted to sensual excesses; and the propensities 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 Dehī. He had several skirmishes with Muṣ‘aīm Kān, Kān Khānān, governor of Jaunpur, who was subsequently joined by his master, the emperor Akbār, when an armistice between the two monarchs was signed at the fort of Kātāk. After this a peace was concluded, by which Daud Shāh was invested with the government of Orīsa and Kātāk, and the other provinces of Bengal were occupied by Muṣ‘aīm Kān in the name of the emperor. The year of this event is commemorated in a Persian poem. After the death of Muṣ‘aīm Kān, which took place the same year at Lakhnūt, Daud Kān retook the provinces of Bengal, but was soon attacked by Kān Jahān Tūrmān, who was appointed governor, when after a severe engagement Daud Kān 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 Akbār. This ended the rule of the Fārī or inde-pendent eastern kings of Bengal.

Daud Tal (Daud Tal), a Musalman doctor who was master of several sciences. He had served Abī Hānīf for 20 years, and was one of the disciples of Hābīb Rāyī. He was contemporary with Fāzil ʿAlā, ʿIbrāhīm ʿAdham, and Muḥāfīz Kūkhī, and died in the reign of the khālīf Al-Mahādī, the son of Al-Maṭrs, about the year A.D. 791 or 792, A.H. 164 or 165.

Daulat Rao Sindhi (Daulat Rao Sindhi), 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.

[From Daulat Rao.]

Dawal Devi (Dawal Devi), or Dewal Devi.

[From Kauli Devi.]

Dawani (Dawani), the philosopher, whose proper name is Jalāl-uddin Muḥammad _SAداعش, the son of Sa‘d-uddin Aḥmad Dawaṇī. He flourished in the reign of Sulān Abā Sa‘d and died, according to Hājī Khānī, in the year A.H. 908 (corresponding with A.D. 1502.) He is the author of the Sharah Haiināz, Akhīq Jalāli, Ikhāl Wajib (on the existence of God), Risāla Zura (on Sūfism), Ḥāshīa Shami, and Anwār Shafṣa. He also wrote the Sharah ‘Agāf, and marginal notes on Sharah Tajrid. The Aḥlaq Jalāli is a translation.
from the Arabic, the original of which appeared in the 10th century under the name of "Dahab ut-Tahdaret," by an Arabian author, minister of the imperial house of Bāyā. Two centuries after, it was translated into Persian by Abū Nasr, and named "Akbār Nāṣirī, or the morals of Nāṣīr, being enriched with some important additions taken from Abū Sīna. In the 15th century it assumed a "still further improved form, under the prevalent designation, the "Akbār Jalālī or morals of Jalāl." This book, which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Thubron, of the Bengal Civil Service, London, 1839.

Dawar Bakhsh (Sultan) (دوار بخش), surnamed Mirzā Būljāqī, was the son of Sultan Khusro. When his grandfather, the emperor Ḥānjārāt, died on his way from Kushtīr to Lāhore in October, 1282 Safar, A.H. 1037, 'Asāf Khān, wazīr, who was all along determined to support Shāh Jahān, 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 Dāwar Bakhsh from prison, and proclaimed him king. Nūr Jāhān Begun, endeavouring to support the cause of Shāhrijār, her son-in-law, was placed under temporary restraint by her brother, the wazīr, who then continued his march to Lāhore. Shāhrijār, who was already in that city, forming a coalition with two, the sons of his uncle, the late Prince Dāniāl, marched out to oppose 'Asāf Khān. The battle ended in his defeat; he was given up by his adherents, and afterwards put to death together with Dāwar Bakhsh and the two sons of Dāniāl, by order of Shāh Jāhān, who ascended the throne. Elphinstone in his History of India says that Dāwar Bakhsh found means to escape to Persia, where he was afterwards seen by the Holbein ambassadors.

Daya Mal (دیا مل), Vide Intimāz.

Daya Nath (دیا ناتھ), Vide Wafā.

Dayanat Khan (دیانت خان), title of Muhammad Husain, an amir of 2,500, who served under the emperor Shāh Jāhān, and died at Ahmadnagar in the Deccan A.D. 1630, A.H. 1040.

Daya Ram (دیا رام), Patthīā, a hero, renowned in the west of Hindustān for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gālā by caste, and flourished in the reign of the emperor Farrukh-sīyaar. The wonderful feats of this man are sung or recited accompanied by the beat of a dhāl throughout Hindustān. 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 Hātras, tributary to the East India Company, who, about the year A.D. 1834, contending in the extraordinary strength of his fort, showed a spirit of continued 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. Daya Rām effected his escape by a sally-port, and was never heard of after.

Deo Narain Singh (ديو نرائن سنگھ) (K.C.S.I., Sir, Rāja) of Banārās, died suddenly on the 28th August, 1870.

Dewal Devi (دؤال دیوی), Vide Kaulū Devī.

Dhara (دہرا), the son of Rāja Todarnal. He was killed in a battle fought against Mirzā Janī Beg, ruler of Thatta, in November, A.D. 1591, Muḥarram, A.H. 1000.

Dholā Rao (دوھا رو), the ancestor of the Kachchhāwa Rājos of "Ambir or Jaipur; he lived about the year A.D. 967.

Dhindū Wāgh (دیدنیو وگ), the free-booter, who had for several years with a formidable band, pillaged and laid waste the frontiers of Mysore. This robber assumed the lofty title of king of the two worlds, and aimed, doubtless, at carrying out for himself some independent principality, after the example of Haidūr "Alī, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Tipā Sūltān, who chained him like a wild beast to the walls of his dungeons in Scouragapatam, from which "duraee ville" he was liberated by the English soldiers after the taking of Scouragapatam. 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, through by no means equal to Haidar and Tipā, might eventually have afforded considerable annoyance.

Dil (دل), poetical name of Zorawar Khan of Sirkār Kol. He is the author of a Diwān and a few Masnavās.

Dilamī (دلامی) and Šāmānī 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 Khalifs of Baghdād, but they speedily threw off the yoke. The
Dilawar Khan (دلور خان), a nobleman of the reign of the emperor Shah Jahan, was the son of Bahadur Khan Rohila. He died at Kabul in the year A.D. 1658, A.H. 1068.

Dilawar Khan (دلور خان), founder of the dynasty of the Muhammadan kings of Mawla. The Hind histories of the kingdom of Mawla go back as far as the reign of Solomon Mahommed, whose accession to that kingdom has given rise to an era which commences 57 years before Christ. After him reigned Raja Bhog and many others who are all mentioned in the Itihás of Hindustan. During the reign of Ghyasyuddin Balban, king of Delhi in the year A.D. 1310, A.H. 710, the Muhammadans first invaded and conquered the provinces of Mawla; after which it acknowledged allegiance to that crown until the reign of Muhammad Shah Tughluq II. A.D. 1387, A.H. 789. At this period Dilawar Khan, a descendant on the mother’s side from Sultan Shahbuddin Ghori, was appointed governor of Mawla, previously to the accession of Muhammad Tughluq, and he subsequently established his independence. In the year A.D. 1398 A.H. 801, Mawla; king of Delhi, being driven from his throne by Amir Taimur (Tamerlane), made his escape to Gujrat, and then to Mawla, where he remained three years, after which, in A.D. 1401, A.H. 804, he, at the instance of the Delhi nobles, quitied Mawla, in order to resume the reins of his own government. Dilawar Khan shortly afterwards assumed royalty and divided his kingdom into estates among his officers whom he ennobled. Dilawar Khan on assuming independence, took up his residence in Dhar, which place he considered as the seat of his government, but he frequently visited the city of Mawla, 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 Alp Khan ascended the throne under the title of Sultan Hoshang Shah. Including Dilawar Khan eleven princes reigned in Mawla till the time of the emperor Humayun, whose son Akbar eventually subdued and attached it to the Dohli government. Their names are as follows:

1. Dilkawar Khan (دلور خان)
4. Sultan Mahumad I. Khilji, styled the *Great, son of Malik Moghul.
5. Ghyasyuddin Khilji.
7. Mahumad II.
10. Shujan Khan, and

Dilawar Khan (دلور خان), a nobleman of the reign of the emperor Shah Jahan, was the son of Bahadur Khan Rohila. He died at Kabul in the year A.D. 1658, A.H. 1068.

Dilara Ago (دلار آغا), one of the wives of the emperor Babar, and mother of Mirza Hambdi.

Diler Himmat Khan (دلیر حممت خان), original name of Nawab Muzaffar Jang of Farrukhabad, which see.

Diler Khan (دلیر خان), a Daudzai Afghanistan, whose proper name was Jalal Khan. He was the younger brother of Bahadur Khan Rohila, and one of the best and bravest generals of the emperor Alamgir. He held the rank of 5,000, and died in the year A.D. 1683, A.H. 1094, in the Deccan.

Diler Khan (دلیر خان), title of ‘Abdul Rauf, the son of ‘Abdul Karim, formerly in the service of the king of Bijapur. After the conquest of that country, he joined Alamgir and received the title of Diler Khan and the munsab of 7,000. He died in the reign of Bahadur Shah in the Deccan, where he held a jagir.

Dilip Singh (دلیپ سینگ), Maharraja, often miscalled by Europeans “Duleep Singh,” the son of Ranj Chandra Kunwar (q.v.). He became titular ruler of the Panjab A.D. 1845, but was deposed by Dalhousie 1845; 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.

[Dide Lady Logie’s book cited above.]

Dilras Bano Begam (دلرس بانو بیگم), daughter of Shah Nawaz Khan Safvi, the son of Mirza Rustam Kandhari, and wife of the emperor Alamgir. She had another skier who was married to Murad Baksh, brother of ‘Alamgir.
Dilshad Khatun (دلشاد خاتون),
daughter of Amir Da'imeh, the son of Amir Jahan or Jovian, and wife of Sultan Abū Shū'īd Khān. Amir Husain Buzurg, after the death of the Sultan in A.D. 1335, took possession of Bagdad and married her, but the reigns of government remained in her hands.

Dilsoz (دلسوز), poetical title of Khurshid Khān, a poet who lived about the year 1800.

Din Muhammad Khan (دن محمد خان), the son of Jān Beg Sultan, and 'Abd-ullāh Khān Uzbak's sister, was raised to the throne of Samarakand after the death of 'Abd Allām Mūmīn Khān, the son of 'Abd-ullāh Khān, in A.D. 1388, A.H. 1000. He was wounded in a battle fought against Shāh '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 (ديوانه), poetical name of Muhammad Jān, who died in the year A.D. 1737, A.H. 1150.

Diwana (ديوانه), poetical name of Rādī Sarabshakh, a relation of Rājī Māhā Narāyān. He wrote two Persian Diwans of more than 10,000 verses; most poetic of Lucknow were his pupils. He died in A.D. 1791, A.H. 1208.

Diwana (ديوانه), poetical name of Mirzā Muhammad 'Ali Khān of Jahānabad. He was employed at the office of Mr. Colebrooke at Jahānabad.

Diwanji Begam (ديوانجي بیگم) (ديوانجي بیک), the mother of Arjumand Bano Begum Muntaz Mahal, and the wife of 'Asif Khān, wazir. On a spot of fifty bighās of land on the bank of the river Jamun, close to Tāj-ganj, is to be seen her tomb of white marble.

Bost 'Ali (بست علي), Nawāb of Arkāt and a relative of Murtaza Khān. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. He was succeeded by his son Safdar 'Ali, who, after overcoming the efforts of poison prepared for him by Murtaza Khān, fell by the poniard of a Puthan 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 Arkāt to his own fort of Vellore.

Dost Muhammad Khān (دوست محمد خان), ruler of Kābul and Qandahār, was one of the brothers of Fath Khān, the celebrated wazir of Mahmūd, ruler of Hīrat and chief of the Bagzdāl clan. He was the most powerful chief in Afghanistan, and had for some years previous to the restoration of Shāh Shujā'ī-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 Khān (g.r.) deserted and for a time expelled the invaders and killed Shujā'ī (g.r.). 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 Fath Khān by Mahmūd, at the instigation of Prince Tāmirūn, his brothers revolted from their allegiance under the guidance of Azīm Khān; the governor of Kashmir, and drove Mahmūd and his son, Tāmirūn from Kābul. Dost Muhammad Khān, in the first instance offered the vacant throne to Shāh Shujā'ī, but offended by some personal slight withdrew his support, and placed in his room, Ayūb, a brother of Shāh Shujā'ī, who was content to take the trappings with the power of royalty. On Azīm Khān's death, his brothers disaffected with their position conspired against his son, Habīb-ullāh Khān, and seizing his person, by threats of blowing him a gun induced his mother to deliver up the residue of Azīm Khān's immense wealth. Ayūb'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 Azīm 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 Kālan Dīl Khān, assisted by his two surviving brothers Rahīm Dīl and Mir Dīl. In the year 1830 the British entered Kābul, and placed Shāh Shujā'ī-ī Mulk on the throne on the 6th 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 Dārā. He was subsequently sent down to Calcutta, where he arrived, accompanied by some of 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 9th June, A.D. 1863, 31st Zil-bijjah, A.H. 1279; his youngest son Amir Sher Ali succeeded him.

Doulat Khan Lodî (دولي خان نوری) (دوشیات خان لوڈی), who, according to Fīrishti, was an Afghān by birth, originally a private Secretary, who after passing through various offices was raised by Sullivan Mahmūd Tughlāq, and attained the title of 'Azīm Mumālik. After the death of Mahmūd, the nobles raised him to the throne of Dehlī in April, A.D. 1413, Muharram, a.h. 816. In March, 1414, 16th
In the partition of lands which were assigned to the chiefs, in the time of Hādīs Rāhmān Khan, Dūsīl Khan obtained the districts of Bisāul, Murāshābād, Chānpār, and Sambhāl in Rohilkhand. He died previous to the Rohila war which took place in a.d. 1774, leaving three sons, the eldest of whom, Muhīb-ullah Khan, succeeded to the largest portion of his territories.

**Dunyājāt Singh (Raja) (दुनियाजात सिंह)**. His father died in a.d. 1790, at which time he was only seven years of age. He inherited from his grandfather Rājkā Rāo the Chahāla of Kāra, Pathpār and Kāpa, but was dispossessed by the Nawāb Wāzir, and a Nākār allowance of 24,000 rupees granted to the Rāja on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 mahāls, but in a.d. 1770, the Nawāb Naṣīr Khan 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 Khan, the 'Amīl, but as the Rāja 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 fulfillment of his promise. In a.d. 1792, Zain-ul-Abīdīn died, and was succeeded by his son Bābur, 'Ali Khan, and from that period up to 1802 the Rāja 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 bear an ensign assigned to persons of the highest note in the empire, by Muzaffār Jang, viceroy of the Deccan, after his victory over his brother Nāṣīr Jang, who fell in battle on 18th December of that year. But the ambitions 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. [Yide Malleson’s Dupleix, “Rulers of India,” 1890.]

**Durdüz (दुर्दुज़) (दुर्दुज). Yide ‘Ali Durdüz of Astrabad.**

**Durgawati (Rani) (दुर्गावती रानी),** daughter of Rana Sārika. [Yide Sīladdī.]

**Durgawati (Rani) (दुर्गावती रानी),** the daughter of the Gond Rāja of Mahōba, who was much celebrated for her singular
beauty. Overtures had been made for an union with Dalpat Sāh, Raja of Singalgarh (which is situated on the brow of a hill that commands a pass on the road about halfway between Garda and Sangar); but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Garha family, who were of the race of the Chandel rājputs. Dalpat Sāh was a man of uncommonly fine appearance, and this, added to the celebrity of his father’s name and extent of his dominions, made Durgāwati as desirous of him 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 Durgāwati as the prize to the fort of Singalgarh. Dalpat Sāh died four years after their marriage, leaving a son named Bir Narāyan about three years of age, and his widow as regent during his minority. Asaf Khān, the imperial viceroy at Kara Mānīkāpur on the Ganges in the province of Allahābād, 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 9,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the Rāni 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 Chāṛāgārh, to which Asaf Khān 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 Narāyan; and these two are said to have been sent to the emperor Akbar. In this district of Jābāl-pūr the marble 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 Gand princess Rāni Durgāwati at the time of the Muhammadan invasion of Central India. Years after thecession of the country to the British, a wax of a Paṇḍit wrote on the entrance door of the palace the following lines:

Madan Mahal kē chhain mē,
Do tāṅgōū kē bīch,
Garā nau lākkh rupi,
Aur soṇē kā 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 Paṇḍit’s trick was Captain Wheatley, at that time a Political Assistant at Jābāl-pūr. He mustered some sepoys 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 rushing down to the Agent to the Governor-General and represented that she was being plundered of her treasure by Captain Wheatley. “Paṇḍit” replied Sir Wm. Sleeman, “he is as mad as you are; the Paṇḍit 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 Paṇḍit’s poetic 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.

EGYP

Egypt, Kings of. Vide Moizz-li-din-
allāh Abī Tamīm Ma’d.

Ekkōji (عكسجي), the founder of the
Tanjore family, was the son of Shahjī Bhoṣla,

EKKO

the brother of Siwājī, but from another
consort. The principality of Tanjore was
one of the oldest in the Mahratta confederacy,
of which province Ekkōji obtained possession
in A.D. 1678.

[Vide Letter Y.]
Faghfur (Ғазёр), the general name of the kings of China.

Faghfur Yezdi (Ғазёр Язд, حکیم), a physician and poet of Persia, born at Yezd. He is the author of a Diwan 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 Parvez, and died at Allahabad about the year A.D. 1619, A.H. 1028.

Fahmi Kirmani (Maulana Sadr-uddin Muhammad) (فحمی کرمانی), a poet who is the author of a Masnavi called Suraat-va-Ma'ani, and also of some Qasidas, 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.

Faiz (فیض), or Fayeq, poetical name of Mouli Muhammad Faiz, author of the work called Mehdghi-nt-Famied.

Faiz (فاعیس), or Fayeq, poetical name of Shaikh Muhammad Faiz, a pupil of Muhammad Sa'd Ayaz. He is the author of a short Diwan, and was probably living in A.D. 1724, A.H. 1136.

Faiz (فیض), the distinguished mystical philosopher and theologian, Mullá Muhásin of Kásbán, commonly called Akhund Faiz. He flourished under Sháh 'Abáís II. of Persiá, who treated him with great respect. He has written a great number of books, of which Kitáb 'Aqáfi, and Kitáb Sa'fi are two Commentaries on the Qurán. He died at Kásbán in the time of Sháh Sulimán of Persia, and his tomb is a place of pilgrimage.

Faiz (فیض), poetical title of Mr Faiz 'Alt, an Urdu poet of Delhi. His father, Mr Muhammad Taqí, was also an elegant poet, and had assumed the title of Mir for his poetical name. Both Faiz 'Alt and his father were living at Delhi in the year A.D. 1786, A.H. 1196.

Faiz (فیض), a pupil of Mirzâ Qâtîl, and author of a poetical work containing amorous songs in Persia, called Jiyâdn Faiz. He was living in the time of Muhammad 'Ali Shah, king of Lucknow, about the year A.D. 1840, A.H. 1256.


Faizî (فیضی), of Sarhind. Vide Alahad.

Faizî Kirmani (فايزی کرمانی), a poet who rendered the Tazkira of Doulat Shâh in Persian verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven.

[Faizzi Shaikh) (فیضی شاک), whose proper name was Abûl Faiz, was the son of Shaikh Mubârik of Nágor, and eldest brother or Shaikh Abûl Fazl, prime-minister and secretary to the emperor Akbar Sháh. He was born on the 16th September, A.D. 1647, 1st Sháhân, A.H. 954, and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abûl Fazl six years later. After the death of the poet laureate Ghiaâlî of Mashhad, about the year A.D. 1672, or some years after, or, according to the MÁSî-ul-'Umri, in the 33rd year of the emperor, Faizî was honoured with the title of Malík-ul-Shaatîr, 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 Faizî, which he subsequently dignified into Fáyârî, 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 Nizâmî, he wrote in imitation of them his Markázi Awař, Salahâman and Bilâwa, Nal Daman, Hâfî Kakhâvar, and Akbar Nama. The story of Nal Duman is an episode of the Mahâbharat, 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 Hindi, literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the Bhāṣā Gīyātā 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 dēl, and which he named Samā'ī-ud-Ilāhām; a copy of this extraordinary monument of wasted laquar (says Elliod) 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 Māsam-ī-Ilā-Kalam. Faizi suffered from asthma and died at Agra on Saturday the 4th October, o.s. 1535, 10th Safar, A.H. 944, aged 49 lunar years and some months; and, as many supposed him to have been a daist, several abusive chronograms were written on the occasion, of which the following is one—"The Shāykh was an infidel.

There is also an Indic or collection of Letters which goes after his name. His mother died in January, A.D. 1509, 999, and his father in August, A.D. 1508, Zaqqul, A.H. 1006, 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 Budnouf, who had been in temporary disgrace at Court.

[Filoā in Translation, i. 490.]

Faiz-ullah Anja (Mir) (फ़िज़ अज़ू अज़ू), a Qāzi who presided on the seat of justice in the reign of Sulṭān Mahmid Ikhāni, king of Deccan, who retired in A.D. 1378 to 1379, A.H. 780 to 799. He was a good poet, and a contemporary of the celebrated Khwaja Hafiz. Once presenting the Sulṭān 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 (फ़िज़ ख़ान), chief of the Rohelas and Jagirdars of Rāmpur, was the son of 'Ali Muhammad Khān Rohela. After the battle of Kūtra in A.D. 1774, he retired to the Kānaon hills. By the treaty under Colonel Champion, he had a territory allotted to him of the annual value of 14 lakhs of rupees. He chose the city of Rāmpur 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 'Ali Khān. This prince, in the course of a few days, in 1794 was imprisoned and assassinated by his younger brother Ghalām Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad Ali, the infant son of the murdered prince, defeated and took Ghalām Muhammad prisoner at Bijnour. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports in Tripūr Sulṭān's dominions, and thence made his way to the court of Kāliān in A.D. 1797, A.H. 1213, where, united with the agents of Tripūr in clamours against the English, he urged Zamān Shāh, the son of Tāmūr Shāh, to invade Hindustān, promising that, on his approach to Delhi, he should be joined by the whole tribe of Rohelps. The Nawāb Ahmad Ali Khān died about the year A.D. 1832, A.H. 1255. After the death of Ahmad Ali Khān, Muhammad Said Khān ascended the Masnad in 1840; after him Muhammad Yusuf Ali Khān succeeded in 1855, who was living in 1872.

Fakhr (फ़क़र), son of Mulaṭa Sulṭān Muhammad Amrī of Ispāhān. He is the author of the Jawāḥir-ul-‘Ajab, Gems of Curiosities, being a biography of poetscea. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Shāh Tahmāsp Husaini to Sind; the ruler of that country was then Jās Turkhan (who died about the year A.D. 1566, A.H. 974). Hādī the poet calls the above-mentioned work Taizzat-ul-Nasir. He is also the author of the Tekfut-ul-Habī, a collection of Ghazals from the best authors.

Fakhr (फ़क़र), 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 much education he was not acknowledged by other poets. He dug a grave for himself outside the Jāshfān Gate and made himself a tombstone, and visited his grave every Friday. He was living in A.D. 1586, A.H. 993.

Fakhr-ud-daula (फ़क़र-उद-दौला), title of Abūl Ilsān 'Ali, a Sulṭān of the race of Ispāhān, who was the son of Sulṭān Rukn-ud-daula. He was born in A.D. 952, A.H. 341, and succeeded his brother Mowāja-ud-daula to the throne of Persia in January, A.D. 984, Shab'ān, A.H. 373. He was a cruel prince, reigned 14 years, and died in August, A.D. 997, Shab'ān, A.H. 387. He was succeeded by his grandson Majd-ud-daula.

Fakhr-ud-daula (फ़क़र-उद-दौला), a nobleman who was governor of Patna in the reign of Muhammad Shāh, emperor of Delhi; he held that situation till the year A.D. 1735, A.H. 1148, when it was taken away from him and conferred upon Shujā'-uddīn Nāwāb of Bengal, in addition to that government, and of the province of Urisā.
Fakhr-ud-din (فارخ الديني), 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. 1041.

Fakhr-ud-din Abu Muhammad-bin-Ali az-Zalal (فارخ الديني أبو محمد بن علي زالال), author of a Commentary on the Kun-al-Haqeq entitled Tuba'in-ul-Haqeq, which is in great repute in India, on account of its upholding the doctrines of the Hanafi sect against those of the followers of Shafii. He died in A.D. 1342, A.H. 743.

Fakhr-ud-din Bahman (Malik) (فارخ الديني البهمن ملک), third Sultan of the dynasty of Khar or Kardi, was the son of Malik Shams-ud-din Khar I., whom he succeeded to the throne of Herat, Balkh and Ghazni in September, A.D. 1305, A.H. 738. He was contemporary with Sultan Aljuita, 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. 746, and was succeeded by his brother Malik Ghayas-ud-din Khar I. who died in A.D. 1329.


Fakhr-ud-din Jahan (Malik) (فارخ الديني جهان ملک), 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 Bakhtan 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'ildi (Maulana) (فارخ الديني خالد مولانا), who was commonly called "Bihishit," is the author of a work called Sharah-Furuz. He was the master of Maulana Mo'in-ud-din Jawhri.

Fakhr-ud-din Mahmud Amir (فارخ الديني محمود أمير), son of Amir Yemini-ud-din Muhammad Mustaфи. He is generally known by his Ta'khalli or poetical name, Ibn Yemini, i.e. the son of Yemini-

uddin. According to Dr. Sprenger's Catalogue, he died in A.D. 1344, A.H. 746, and left many poetry on the Sarabdal princes and some ghazals, but it is particularly his Gita's which are celebrated.

[Fide Amir Mahmad.]

Fakhr-ud-din Malik (فارخ الديني ملك). [Fide Malik Fakhr-ud-din, king of Bengal.]

Fakhr-ud-din Mirza (فارخ الديني ميرزا), the eldest son of Bahadur Shah II. ex-king of Delhi. He died before the rebellion, on 10th July, 1856.

Fakhr-ud-din (Maulana) (فارخ الديني مولانا), son of Nizam-ul-Haq, was styled Saiyed-usb-Sharir, or chief of the poets. He is the author of several works, among which are the following: Nizam-ul-Aqheed, Risala Majica and Fakhr-ul-Haam. He died in the year A.D. 1786, A.H. 1199, aged 73 years, and lies buried close to the grave of the Dargah of Quth-ud-din Rakhithyr 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 Navi-ud-din, surnamed Kaki Salihi, was a very pious and learned Musalman; he too was a good poet and died in the year A.D. 1832, A.H. 1268.

Fakhr-ud-din Muhammad Razii (Imam) (فارخ الديني محمد رزى الإمام). He 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 Hadiyuk-ul-Anwar, a book on different subjects which he dedicated to Sultan Ali-ud-din Takshi, ruler of Khwarizm, and another called Risala Iqiyat, or Geography, dedicated to Sultan Bakh-ud-din Ghor. He was born at Rej on the 27th January, A.D. 1150, 25th Ramadhan, 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-ul-Umar. The title of Razi attached to his name is because he was born at Rej in Turistan. He is the father of Khwaja Nasir-ud-din Tusi.

Fakhr-ud-din Sultan (فارخ الديني سلطان), also called Fakhr, was the king of Sonargaon in Bengal, which adjoins the district of Pundar. He was put to death by Shams-ud-din, king of Lakhnauti, about the year A.D. 1356, A.H. 757, who took possession of his country.

Fakhr-ul Islam (فارخ الإسلام), of Burud, the son of 'Ali. He is the author of the works called Usul-ul-din and Usul Fiqhe, and several other works. He died in A.D. 1089, A.H. 482.
Fakhr-ullah Asad Jurjani (فرخالله اسد جرجهانی). He flourished under the Saljuq princes, and is the author of the love adventures of Wais and King Ramin, originally in the Pahlavi language, called Wais-wa-Ramin.

Fakhr-un-nissa Begam (فرخونیسا بگم), the wife of Nawab Shuja’at Khan. She is the founder of the mosque called "Fakhr-ul-Masjid," 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 (فالکی), takhallus of a Persian poet whose proper name was Abu’l Nizam Muhammad Jala’-ud din Shirwani. He is also commonly styled Shams-ud-din Shahrudi, the son of the poets, and Malik-ul-Fuzail, king of the learned. His poems are preferred to those of Khwajâ and Zahir. Haman-ul-Mustafâ calls him the master of Khwajâ, but Shâhâ Azuri makes mention in his Jawahir-ul-Aruzar that Khwajâ and Falaki both were the pupils of Abu’l Alâ’ al-Ganja. There has been also another Falaki summoned Abu’l Fuzail, who was an author. Falaki died in A.D. 1181, A.H. 577. His patron was Manuchehr Shirwani.

Fanai (فناي), poetical name of Shams-ud-din Muhammad-bin-Ismâz. He was an author and died in the year A.D. 1430, A.H. 834.

Fanî (فاني), (perishable), the poetical name of Muhsin Fâni, which see.

Fani (فاني), the Takhallus of Khwaja Muhammad Mo’in-ud-din–bin–Muhammad,bin-Mahmûd Dîhâr Fâni. He came to India and stood in high favour with Abdul Rahim Khân the Khân Khânân. He died in A.D. 1607, A.H. 1014, and left several works on Sufism, as Sharah Khutba, Ilhâma Râsha-ih, Ilhâma Nafsât, Ilhâma bar-Gubhan Bâz, and Albayân. He is also the author of a Diwan in Persian, and a Masnavi or poem called Heft Dâhil, i.e., the seven sweethearts, dedicated to the emperor Akbar.

Faqir (فقیر), poetical name of Mir Nawâzish ‘Ali of Bilgaram. He died in the year A.D. 1764, A.H. 1107.

Faiq ( 피해), poetical name of Mir Shams-ud-din) فقیر (شمس الدين), of Delhi, who had also the poetical name of Mustan. From Delhi he went to Lucknow in A.D. 1765, 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 Tawair Mubâhât, containing the story of Râm Chând, the son of a hotel-vendor, composed in A.D. 1743, A.H. 1156, and of several other poems.

Farabi (فارابی), commonly called so because he was a native of Farâb, a town in Turkey. His proper name is Abu Naas. 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. 951, A.H. 313, thirty years before the birth of Abu Sina. Imam-uddin Mahmûd and Ahmad-bin-Muhammad were two authors who were also called Fârâbî.

Faraburuz (فارابورز), the son of Kalkâus (Darius the Mede), king of Persia.

Faraghi (میر) (فراغی), the brother of Hakim Fathi-ullah Shirzâdi. He was living in A.D. 1563, A.H. 971, in which year the fort of Raithambur was conquered by the emperor Akbar, on which occasion he wrote a chronogram.

Faraî (فارا), whose proper name was Abu Zikaria Yehia, was an excellent Arabic grammarian who died in the year A.D. 822, A.H. 207.

Faramurz (فارامرز), son of Rustam, the Heroe of the Persians. He was assassinated by the order of Bahman, also called Ardashir Jurjzat, king of Persia. There is said to have also been an author, named Muhammad bin-Faramurz, styled Shuddi.

Farasquri (فراسکوری), surname of Muhammad bin-Muhammad-al-Hanifa, Inâm of the mosque named Goundie, at Grand Cairo, who flourished about the year A.D. 1556, A.H. 964, and was an author.

Fard (فارد), poetical name of Abu’l Hasan, the son of Shâh Na’mat-ullah. He died in the year A.D. 1848, A.H. 1265, and left a Diwan.

Farghanî (فارغانی), commonly called so because he was a native of Farghana, but his full name is Ahmad or Muhammad-bin-Kasir-al-Farghânî, a famous Arabian astronomer whom we know under the name of Alfragani or Alfraganius. He flourished in the time of the Khalif-al-Mâmûn, 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 (فرخزاد), the lover of the celebrated Shirin, the wife of Khusrav Parwuz, king of Persia. The whole of the sculpture at Relishtan 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 distractedly in love) should be his reward; he was on the point of completing his labour, when Khusrav Parwuz, 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 in pieces. Vide Shirin.

Farhat (فرخت), poetical name of Shaikh Farhat-ul-lah, son of Shaikh Asad-ullah. He wrote a Diwan in Urdu and died in the year A.D. 1777, A.H. 1191, at Murshabah.

Farhat Kashmiri (فرخت کشمیری), a poet who was living in A.D. 1724, A.H. 1130.

Farid Bukhari (شیخ فرید بخاری), commander of the Agra 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 Murtha 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 Yumud-ud-daula, the father of the empress Nur Jahan. He died A.D. 1616, A.H. 1025.


Farid or Farid-uddin Ahwal (فرید أوال, (the squieting), a poet of Persia who was a native of Asfaran in Kurrassan and contemporary with Im季ni Hirw. Khwaja Nazm-uddin Aba Ibrar the Wazir of Azad-ud-daula's was his patron. He died at Isfahan and left a Diwan containing 5,000 verses.

Farid or Farid-uddin (شیخ فرید), a celebrated Muhammadan saint, who is styled Shahkar Gang, on account of his having, it is said, miraculously transmuted dust or salt into sugar. His father's name was Shaikh Jalal-uddin Sulaiman, a descendant of Farrukh Shah of Kabul. He was a disciple of Khwaja Qutb-uddin Bakhtyar Kaki, and was contemporary with Shaikh Saeed-uddin Hanwia, Saiif-uddin Makhzari, and Bahi-uddin Zikaria, 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. 1255, 5th Muharram, A.H. 661, aged 56 lunar years, and is buried at Amrukh, a place commonly called Patan or Jih Patan in Mullian. 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-الدین کاتی), commonly called Farid Kati, was a pupil of Anwar-i, a good poet and secretary to Sultan Sanjgar. When that prince was defeated by the monarch of Qara Khutai in A.D. 1140, A.H. 555, and fled with a few followers to Khurasan, Farid consigned 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 (شیخ فرید عطار), surnamed Muhammad Tarihi, was a dealer in perfumes, from which he took his poetical name "Attar." He afterwards retired from the world, became a disciple of Shaikh Majid-uddin Baghashi, and lived to a great age, namely, that of 114 lunar years. He was born at Shadyakh, a village in Nain-shpur in the reign of Sultan Sanjar in November, A.D. 1119, Shaban, A.H. 513, and, when at the siege of Nain-shpur, the son-in-law of Changiz Khan, the Tartar, was killed, a general massacre of the inhabitants of that place was made by the Muggals, among the number that were slain being Farid-uddin. This circumstance took place on the 26th April, A.D. 1230, 10th Jamadi 2. A.D. 627. He is the author of 40 poems and several prose works, amongst the latter Tuzmirat-al-Adha.

The following are his poems:

A'zir Nama.  . Haihi Nama
Ashtur Nama.  . Khyat Nama
Babul Nama.  . Mansur Nama.
Galwa-Khuro or  . Miitab-ul-Fatih.
Humurz.
Haidar Nama.  . Manteq-ul-Tair.
Haft Wali.  . Makkah Nama.
Haqiq-ul-Jawahir  . Musbat Nama.
Haijai Nama.  . Paul Nama.
Jawahir-ul-zak.  . Sipah Nama.
Khuro Nama.  . Wali Nama.
Kanzan Makhfia.  . Wasiaat Nama.
Kunt Kauz Makhdia.

Besides the above, he is also the author of a Diwan containing 40,000 verses.

Faridun (فریدوین), an ancient king of Persia, the son of Abtin, an immediate
descendant of Tāhmurs, king of Persia. He had escaped, it is said in a miraculous manner, from Zuhāq, when that prince 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 Durāfsh Kāwān. Zuhāq, after numerous defeats, was made prisoner, and put to a slow and painful death. Faridān, who was a very just and virtuous king, had three sons, viz., Salmūn, Tur, and Irāj, 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 Irāj their junior, combined to effect his ruin, and at last slew him, and sent his head to Faridān. The old man fainted at the sight, and when he recovered he called upon Heaven to punish the base penetrators of so unnatural and cruel a deed. The daughter of Irāj was married to the nephew of Faridān, and their young son Manuchehr proved the image of his grandfather. When he attained manhood, the old king made every preparation to enable him to revenge the blood of Irāj. A war commenced; and in the first battle Salmūn and Tur were both slain. Faridān soon afterwards died and was succeeded by Manuchehr. Persian authors assure us that Faridān reigned 500 years.

Faridun (فریدون), a Turk who wrote
a Commentary in the Turkish language on the Ghazals of Hafiz.

Farīgh (ناصر), author of the poem
called Manāıcı Farīgh, which he composed in A.D. 1592, A.H. 1000, in which year, he says, Shāh 'Abbās conquered Gilān, and to whom it was dedicated.

Farīs Echodiäak (فارس), an Arabic poet
and litterateur, born about the year A.D. 1796.
In religion he was a Syriac Christian. He is the author of several works. When in London he published his revised text of the New Testament in Arabic. His Diwan in Arabic is highly spoken of by those who have seen it. He was living in 1860.

Farīz (نفس), or Ibn Farīz, surname
of Abū Hāfīs Sharaf-ud-dīn Umar bin-al-
Ashqī, bin-al-Mursīhī, bin-Ahmad al-Asaṣī, a very illustrious Arabian poet. He was born in Cairo in A.D. 1181, A.H. 577, and died there in the year A.D. 1234, A.H. 632.

Farkhārī (فرخواری), a poet who was
in the service of Amīr Kākātīs, and is the author of the story of Wānnig-resa-Uzra, in verse.

Farkhundā Ali Khan (Mir) (فرخند) (علي خان مير), Nizām of Deccan.
He succeeded his father Siṭandār Jāh in the government of Hub-i-nabāb in A.D. 1839.

Farohgī Kashmirī (مرغی کشمیری),
poet who died in A.D. 1666, A.H. 1077.

Farohgī (Maulana) (مرغی مولانا),
of Qazvin in Isfāhān; he was a dealer in perfumes, but an excellent poet, and lived in the time of 'Abbās the Great.

Farrukhī (فرخی), or Farkhī, a poet
who flourished in the time of Sultān Mahmūd of Ghazni, was a pupil of Usārī the poet, and a descendant of the royal race of the kings of Sistān. He is the author of a work called Tarjumin-ul - al - Dalīghat, and of a Diwan in Persian. He wrote several panegyrics in praise of Abūl Musaffar, the son of Amīr Naw and grandson of Naṣr-udīn, ruler of Balḵ.

Farrukhī Faʾl (فرخ قل), a son of the emperor Humāyūn by Māh Chīhāch Begūn, born at Kābul in A.D. 1555, A.H. 962.

Farrukh-siyār (Muḥammad) (فرخ سیر) (محمد), emperor of Dehli, born on the 18th July, o.s. 1687, 18th Ramāgan, A.H. 1098, was the son of Ḥām-ud-Shāh, the second son of Bahādur Shāh I. and great-grandson of the emperor Abaṃgīr. His father was killed in the battle fought against Bahādur Shāh, his uncle and predecessor. One of Bahādur 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 Farrukh-siyār, 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 Siyād Ḩusain Ali Khān, the governor of Behār, who warmly espoused his cause, and prevailed on his brother, Siyād Abūlāḥ Khān, governor at Allahābād, to adopt the same course. By the aid of these noblemen, Farrukh-siyār assembled an army at Allahābād, marched towards Agra, defeated Bahādur Shāh, took him prisoner, and having murdered him, ascended the throne in the fort of Dehli on Friday the 9th January, o.s. 1713, 23rd Zil-hijja, A.H. 1124. The former Amīr-ul-Umrā Zulfiqâr Khatān and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Rāja Sahibhān, Diwān to the late Amīr-ul-Umrā, had his tongue cut out: Asīz-udīn, son of Bahādur Shāh, 'Alī Tabār, the son of 'Arūn
estimate, to upwards of 2,000 volumes. From its mentioning the Diwán of Sanda, it appears that it was written within the last fifty or sixty years. It also mentions the Mustafa Nâma, in the metre of the Shâh Nâma, embracing the history of Persia from Muhammad to Tahir Shâh Safâ, amounting to 104,900 couplets; also of a Persian translation of the Musímât of Hârîzī. Jour. of the Eop. As. Soc. No. XI.

Farzadq (فارزداق), the son of Ghâlib, called the master of Arabian poets, was an author, and had the whole Qurân 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 Marwan I. who imprisoned him because he wrote a panegyrical praise of Imam 'Ali Zain-ul-Asâfîn, son of Imam Hussain, but was released, after the death of the khalif, by his son Walid. His Diwân in Arabic is much esteemed in Najjâz and Íraq.

Fasihi Ansari (فاسی‌خی آنصاری حیدری), of Írâ'î, 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 (فاسح ابن مظّم نازمی مولانا), author of the Shahar Jughâmînî.

Fasî (فاسی), surname of Fâqîh-uddin Muhammad ibn Ahmad 'Ali-u-Husainî; he was a native of Fiss (Fyz), on which account he was called Fasî. He was an author and Qâzî of the city of Mecca, and died a.D. 1429, a.h. 833.

Fatha Ali Husainî (فاطمة علی حسینی), author of the biography called Tazkird-suh-Shârâ'ie Hindi. It contains the Memoirs of 108 Hindi and Dervân authors, with numerous extracts from their works.

Fatha 'Ali Shah (فاطمة علی شاہ), king of Persia, was a Turkmân of the tribe of Kâjar. 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 Shâh, the son of 'Abbas Mirzâ and grandson of Fatha 'Ali Shah, mounted the throne and died in a.D. 1847, when his son Nâsr-u-dîn Ahmad Shâh, 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 Zāmān Shāh.

Fatha Haider (نعم حیدر), the eldest
son of Tippān Sūlān.

Fatha Khan (نعم خان), the son of
Sūlān Firōz Shāh Bārbak, king of Dohī,
and brother of Zafar Khan. [See Fīroz Shāh Bārbak.]

Fatha Khan (نعم خان), Nawab of
Biwālipūr.

Fatha Khan (نعم خان), brother of
Dost Muhammad Khan, ruler of Kābul.
The celebrated Wazīr of Mahmūd, ruler of
Herāt and chief of the Barakat clan,
whose family drove away the descendants of
Ahmad Shāh Abdāl from Kābul.

Malik 'Ambar, the Abyssinian chief of Ahmad-
Nāgar 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 Murtaza Nizām Shāh II. being weary of
his control, took him prisoner by treachery,
and confined him in the Khyābar.
Having made his escape, he rebelled, but
was again taken, and confined in Daulat-
ābād. He was released in time, and appointed
generalsimao by the influence of his sister,
mother to Nizām Shāh. He shortly,
to prevent another removal from office, confined
the Sultan under pretexts, 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 commanded his attach-
ment, 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
Khān 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 Gwalīr,
but Fatha Khān was received into favour,
and was allowed to retire to Lāhore on a pension
of two lacs of rupees, which he enjoyed till
his death.

Fatha Nāk (نعم ناک), the father
of Ilīdar 'Aṭī Khan, the usurper of Mysore
and Seringapatam. He died in A.D. 1738,
and was buried at Kōlar, a capital of seven
pargānas, about 28 miles east of Bangalore.

Fatha-puri Mahal (نعم پوری محل), or
Begum, one of the wives of the emperor
Shāh Jahan. She was the founder of the
Fathapuri Masjid in Dehī.

Fatha Shāh (نعم شاه), Fūrīb,
succeeded Yūsuf Shāh to the throne of
Bengal in A.D. 1482, A.H. 887, and after a
reign of about eight years was murdered in
A.D. 1491, A.H. 896, by the cunning Sūlān
Shāhzāde, who succeeded him.

Fatha-ullah Imād Shāh (نعم الله),
originally in the service
of Sūlān Mahmūd Shāh II. Bahmanī, king of
Deccan, was made governor of Bārār.
He became independent about the year A.D. 1484,
died about the year A.H. 1513.
His son 'Aīd-ud-dīn 'Imād Shāh succeeded
him. [See 'Imād-ul-Mulk.]

Fatha-ullah Mustafā (نعم الله,
مستوفی), surnamed Fakhīr-ud-dīn,
was a good poet and served under Khuwāja
Rashīd-ud-dīn, Fazīl-ullah and his son Ghyās-
uddin Muhammad, as secretary. He is the
brother of Khuwāja Hamd-ullah Mustafā,
who died in A.D. 1349.

Fatha-ullah Shirazi Amir (نعم الله,
شیرازی امیر), one of the most learned
men of his time. He came from Shirās to
Deccan and passed a few years in the service
of Sūlān 'Aṭī Shāh of Bijāpur.
After the death of that king, he left Deccan
and came to Dohī in the year A.D. 1592, A.H.
900, and had an honourable office assigned to
him by the emperor Akhbar, near his person,
with the title of Azīl-ud-daula. He died on
Wednesday, the 3rd Shawwāl, 977 Hijri, the
24th Amārid Mah Ḫulā, in the 34th year of
Akhbar's reign, corresponding with the 8th
August, o.s. 1589, at Sīlahar the capital of
Kashmir, where he had proceeded with his royal
muster. The emperor was much grieved at his
loss; and Shīkh Fāizi wrote an appropriate
epitaph on the occasion. Fifteen days after
his death died also the Hakīm Abūl Fatha
Gīfānī, the brother of Hakīm Hamān, who
was then with the king proceeding to Lāhore.
Sarīf Sāwājī wrote the chronogram of their
death.
Fathi (فاضي), a poet of Ardastān, who died in A.D. 1635, A.H. 645.

Fathi 'Ali Husaini, Vide Husaini.

Fatima (فاتمة), the daughter of Muhammad and his wife Khadija. 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 Hasan and Husain. She passes for a very holy woman amongst the Musalmāns, and is also called by them Batul, Tahirā, Mathara, and Zahra.

Fatima bint Asad (فتامة بن أساد), the daughter of Asad, the son of Ḥisham. She was the wife of Abū Tālib and mother of 'Ali.

Fatima Sultan (فاتمة سلطان), one of the wives of Umar Shauk Mirza, and mother of the prince Fīr Muhammad Jāhāngīr.

Fatimites, or kings of Barbary and Egypt of the Fatimité dynasty.

[Fide Muizzi bi-din-allah and Obeidullah 9901001.]

Fattail Naishapuri Maulana (فتئاه), an author who died A.D. 1448, A.H. 632.

[Fide Yuhia (Mulla).]

Fauji (فوذي), poetical name of Mirzā Muhammad Muqim; he was born at Shirāz but came to India in the time of Shāh Jahān, and was attached to the service of his son Shāh Shujā' 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. 1069, and left a 'Diwān in Persian verse. As he was employed in the army he derived his poetical title from Fauji, i.e., army.

Faulad Khan (Shidi) (فولاد خان), 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 (فاوق), surname of Abū Bakr Muhammad, bin-Ḥasan, bin-Fauraq, commonly called ibn-Fauraq, was a great Metaphysician and Schoolman, for which reason he is styled Muḥallim. He was born at Isfahān, and died in the city of Naishāpūr, in Khorasan, A.D. 1019, A.H. 406.

Fawad Muhammad Pasha (فؤاد محمد باشا), a Turkish statesman and lieutenant of Constantineople, son of Izzat Mulla, and nephew of Lālah Khutān, a Turkish poetess. He is the author of several works. He was living in A.D. 1870, and has been dined with distinctions by European sovereigns.

Fayyaz (فياض). Vide Abdul-Razzaq of Lāhijān.

Fayyazi (فييزي). Vide Faiz (Shākh).

Fazal Khan (فضل خان), governor or kildar of the fort of Agra, was turned out by Sūrajmāl Jāt, who took possession of the fort and plundered everything he could lay his hands upon.

Fazil (فضل), a poet who flourished about the year A.D. 489.

Fazl Ali Khan (فضل علي خان), a poet who flourished in the time of the emperor Muhammad Shāh of Dehli, and was living in A.D. 1738, A.H. 1152.

Fazl Ali Khan (فضل علي خان), whose entire title was Nawāb Yaṭīmad-ud-daula Zayā-ul-Mulk Suyād Fazl ‘Ali Khān Bahādur Sohrāb Jāng, was the prime minister of the king of Andh Ghūzī-ud-din Haidar, and was living in A.D. 1829.

Fazl Barmaki (فضل برکي), brother of Jafar-al-Barmaki, the minister of Hārūn al-Kashif Khaliīf of Bagdad.

[Fide Jafar-al-Barmaki.]

Fazl Haq (فضل حق), the son of Fazl IImām. He wrote prose and poetry as did also his father. His Qasidahs are much esteemed. At the outbreak of 1857, he joined the rebel Nawāb of Banda and others, and was said to have been killed at Nārād in an attack made by General Napier on the 17th December, A.D. 1858, A.H. 1274. The Dehli Gazette, May 17th, 1859, mentions, however, that sentence of transportation was passed on the rebels Lōyā Singh, ex-Rāja of Mitauli, and the Maulvi Fazl Haq.
Fazlī, a poet and author of the
Loves of Shāh-va-Māh, a poem containing
12,260 Persian verses, which he completed in
the year A.D. 1641.

Fazl Imam, an inhabitant
of Khurābād, who wrote prose and poetry,
and died in the year A.D. 1828, A.H. 1244.

Fazrul Moulvi, of Badāon, son of Maulvi
Abdul Majid, and author of the works called
Bawārik and Thālib-ul-Masād. He was
living in A.D. 1854, A.H. 1271.

Fazl-ullah (فصل الله), surnamed
Khwaja Rashīd-uddīn, a native of Qazwī or
Hamadan and a Persian historian, who wrote
at the desire of his master, the Sultan
of Persia, a history of the Mughals, finished in
A.D. 1294, 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, Fudl-ullah. From
the work of Rashīd-uddīn, called Jāna-n-ul-
Thālibī, and from other materials, Abū'd-
Ghazī, king of Khwārizm, composed in the
Mughal language his Genealogical History.

Fazl-ullah Khan Nawab, Fasalah Allah
Khān), 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, Fasalah Allah
Khān), a physician to Amir Taimūr, and the
most celebrated and skilful practitioner of the age
in which he lived.

Fazuli Baghdadī, Fasalah Allah Baghdadī),
an author who was a native of Baghdad, and
died in the year A.D. 1662, A.H. 970, and
left us a Diwān in the Persian and Turkish
language.

Fidai Khan, Fadai Khān), former
title of 'Azim Khān Kūkā, which see.

Fidai Mirza, Fadaiy Mirza), name of a poet.

Fidwi, of Lahore, the poetical
name of a poet of the end of the 18th century;
was son of a Hindu chandler but converted to
Islam by Sābir 'Ali Shāh; became a client of
Zaibā Khān (q.v.) and died at Moradabad
about 1780. He is the author of a poem in

Urdū entitled Yisaff-wa-Zaifād (the Loves
of Joseph and Potipher’s wife). Mir Fathā
Ali Shādī has satirized him in his story of the
Bism and Bogāl.

Fidwi, author of a Persian
Dīwān. He flourished in the year A.D. 1649,
A.H. 1059.

Fīghan, the poetical title of
Ashraf 'Ali Khān, the son of Mirzā 'Ali
Khān, and the Kūkā or foster-brother of
the emperor Ahmad Shāh of Delhi. He is the
author of a Dīwān in the Urdu language,
containing about 2,000 verses. He died at
Patna in A.D. 1772, A.H. 1186, and
was buried there.

Fīghan, Fide Būba Fīghānī. Fiskat, poetical title of Mirzā
Ghaisi-uddin.

Ikki, poetical title of Sa'id
Muhammad al-Herātī. He was a weaver
and is therefore called Jamāhībī. 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 composed
only Ruba‘ī, and died in A.D. 1666,
A.H. 973.

Fīraqi, poetical title of an
author named Abū'd Burkāt, who died in
the year A.D. 1507, A.H. 913.

Firdausi or Firdausi Tusi, Firdausi Tūsī), the poetical
title of
Abū’d-Kāsim Hīsān-bīn-Sharaf Shāh, a
famous Persian poet, sometimes called the
Homer of Persia, whose epic poem, called
Shāhname, 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, Kāsumum, to the death of Yazdijārd 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 Khilafat of
‘Umar, the second Khilāfah 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 prose to the
copy of the Shāhname, which was collated
A.D. 1426, A.H. 829, by order of Bāsanghur
Mirza the grandson of Amir Taimūr. It
appears from that prose, that Yazdijārd,
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 Kaimurra 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 Siar-ul-Majid, or the Bástan Náma.

When the followers of Muhammad overthrew the Persian monarchy, this work was found in the plundered library of Yezdijird. In the tenth century, one of the kings of the then dynasty, directed Dāqiq (q.v.) the poet to render 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 Sulján Mahmud, when a romantic accident furnished the Sulján with a copy of the Bástan Náma, the existence of which was till then unknown to him. From this work, he selected seven stories which he delivered to seven poets to be composed into verse, that he might then, with the three 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 aversion and success. He had heard of the attempt of Dāqiq, and of the determination of the reigning king, 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 Bástan Náma, he pursued his studies with unremitting zeal, and soon produced that part of the poem in which the battles of Zuhayq and Fardâd are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sulján, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sulján, reached the capital Ghazni, he happened to pass a public garden where the three royal poets, Usuri, Asjadi and Farrukhī were enjoying themselves. The poets observed him approach and at once suspected that he was an able poet, and that he might have taken care to pre-occupy 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 verses, 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 extemperaneous line:

Usuri ... The light of the moon to thy splendour is weak,
Asjadi ... The rose is eclipsed by the bloom of thy cheek,
Farrukhī ... Thine eyelashes dart through the folds of the Jushan,
Firdausi ... Like the javelin of Geo in the battle with Pushan.

The poets were astonished at the readiness of the stranger, and ashamed at being totally ignorant of the story of Geo and Pushan, which Firdausi related as described in Bástan Náma. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmūd, as a poet capable of undertaking the Sháhnáma. Mahmūd considered himself never so much honoured as when Firdausi set his foot at Ghaznī; he was never more proud than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchs of Persia, his predecessors, his poems. He knew no 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 which he had entered on after thirty years he studied and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmūd, but the patience of the Sulján was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couples of the Sháhnáma 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. Mahmūd 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 ploughed within its waves, 'tis true,
But not a single pearl could view.

Shamed, picqued, and offended at this freedom, the Sulján 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 amusement exceeded all bounds when he found himself thus insulted. He immediately distributed the paltry sum amongst the attendants of the bath and the slave who brought it. The excited poet then relieved his mind by a satire full of stinging invective, and caused it to be transmitted to the favourite Wazir who had instigated the Sulján against him; it was carefully sealed up, with directions that it should be read to Mahmūd 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 gone to Māzandaran, where the news reached him that his lines had fully answered the purpose he had intended they should do. Mahmūd had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmūd, the poet feared to remain too long in one place; he sought
suffer in the court of the khāliṭ of Baghūd, in whose honor he added a 1000 capite to the Shāhānūmā, and who rewarded him with the 60,000 gold pieces which had been withheld by Mahmūd. Mahmūd pretended to have discovered that his Vāzīr had deceived him in attributing implicity to Firdausi, and he at once sacrificed that favour, dispensing with him with disgrace. Thinking, by a prody act of liberality, to repair his former weakness, Mahmūd dispatched to Firdausi the Shāhānūmā (the 60,000 pieces he had promised to 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 honors, surrounded by his friends and kindred. Firdausi died at Tūṣ (now called Mashhad) his native country in a.d. 1020, a.h. 411, aged 89 years, but Ḥūjā Ḥūjā says he died in a.d. 1025, a.h. 416. Besides the Shāhānūmā, he was the author of other poems called Ābāl Firdausi.

Firdausi-al-Thīhal (فاروسي المجهول), a Turkish historian, and author of the Turkish work called Shāhānūmā, which comprises the history of all the ancient kings of the East, Bezavīt or Beuṣet 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 Khūrāsān, inPersia. Firdausi flourished in a.d. 1500.

Firishta (فریشتہ), whose proper name was Muhammad Qāsim, and who was the author of the history called Tārikht-i-Firīshtha, was born at Astrabād 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 name Ghiyāth ʿAlī Ḥusayn, Shah, 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 Ḥusayn Shah I., and was appointed by the Sultan to instruct his son Mirān Ḥusayn in the Persian language, but he soon died after his election, and Firishta was left an orphan in early youth. After the death of Murtaza Ḥusayn Shah, in a.d. 1589, a.h. 996, he proceeded to Bijāpūr, and was presented by Dālugār Khān, minister to Ḥusayn ʿAṭī ʿAlī Shah II., by whose request he wrote the history which he gave 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. Tukār Mohi supposes him to have revised his work up to at least a.d. 1623, a.h. 1033, making his age not less than 75, as he supposes him to have been born in a.d. 1550. Firishta styles his work Gudāh-ī-Ibrāhīmī and Naṣrūn Nāma. His former name is derived from the king to whom it was dedicated; and hence it is frequently quoted under the name of Tārikh Ibrāhīmī. The latter name was given to it in commemoration of the new capital, Naṣrūn, which his patron Tārikh ʿAṭī ʿAlī Shah commenced building in the year A.D. 1599. The first and second books, giving an account of the Dehli emperors down to the 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 Svo., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable store-house of facts connected with Muhammadan dynasties of India. [Fide Dowson's Elliot, vi. 207.]

Firoz (فریز), a celebrated Sufi of Agra, author of a Persian work on Theology called ʿAqīdah ʿAṣfiya, written in a.d. 1629, a.h. 1036.

Firoz I. (فزروز) (the Peros of the Greeks), a king of Persia of the Sasanian race, was the eldest son of Yezdijird I. He succeeded his younger brother Hormuz, 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. His son, Prince of Balkh, his son, succeeded him; and after his death his brother (fahād) mounted the throne.

Firozabādi (فریزبادی), surname of Majd-ud-dīn Muhammad-bin-ʿYuqūb bin-Muhammad, a learned Persian, so called from his birth-place Firozābād, a village in Shirāz. The stupendous work called ʿQūnaw or Qūnaw-ul-ʿUygāt, renowned as one of the perfect Arabic Dictionaries, was written by him. Those who are acquainted with the peculiarities of the Arabic language cannot open this work without feeling amazement at the literary services rendered by this learned man. He died a.d. 1414. A.H. 814.

Firozabadi (فریزبادی), a learned Musalmān, author of Al Tanbihāḥ, or Tābih, or general information on the Muhammadan law in the 11th century. Lempreigne's Universal Dictionary.

Firoz Jang Khan (فریز جنگ خان), the inscription on the gate of the old fort of Patna, dated in the Hijri year 1042 (a.d. 1633), attributes its erection to Firoz Jang Khan.

Firoz Khan Khwaja Sara (فریز خان خواجه سرائ), who held the rank of 300 in the time of Shahjahan.
Firoz Mulla (फीरूज मल्ल बिन कॉस), son of Kāńska, chief priest of the First Qadīm of Bombay, author of the *Geografia Nīma*, a history of India from its discovery by the Portuguese to the conquest of *Istana* by the English in A.D. 1817, A.H. 1233.

Firoz Shah (फीरूज शाह), the son of Salīm Shāh, was raised to the throne of Dehlī at Gwalīar 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. 1544, 29th Jumādā I, A.H. 961, and ascended the throne with the title of Muḥammad Shāh ‘Aḍīl. See Bihī Bīêt.

Firoz Shah Bahmani Sultan (फीरूज शाह बहमानी सलटन), king of the Deccan, was the son of Sulṭān Dādār Shāh. After having deposed and confined Sulṭān Shams-ud-dīn, he ascended the throne on the 16th November, A.D. 1307, A.H. 899, with the title of Sulṭān Firoz Shāh Rūz Azām. He exalted 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, Amīr-ul-Umār, with the title of Khwāṅkhānān, and raised Mir Khārzūn Anjīla, his preceptor, to the office of Wāzīr-ul-Sultānān, with the title of Malik Nāḥā. He reigned 25 years 7 months and 10 days, and died on the 25th September, A.D. 1422, 16th Shweval, A.H. 825, ten days after resigning his crown in favour of his brother Ahmad Khān, who ascended the throne with the title of Sulṭān Ahmad Shāh Wali Bahmāni.

Firoz Shah Khalji Sultan (फीरूज सलटन), surnamed Južāl-ud-dīn, son of Qām Khān, ascended the throne of Dehlī after the murder of Sulṭān Maiz-ud-dīn Kaṅquāhād in A.D. 1282, A.H. 688. He reigned about 8 years, after which he was obliged to go down to Kārā Mānīkipur in the province of Allahābād to punish his nephew and son-in-law ‘Alā-ud-dīn, the governor of that place, who had rebelled against him. ‘Alā-ud-dīn, hearing of the king’s departure for Dehlī, crossed the Ganges and encamped near Mānīkipur upon the opposite bank. When the king reached the landing place, ‘Alā-ud-dīn 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 ‘Alā-ud-dīn made a signal to his guards, and one of his officers struck his head off. ‘Alā-ud-dīn 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. 1296, 17th Ramāγān, A.H. 696, and

‘Alā-ud-dīn ascended the throne of Dehlī with the title of Sīkandār Sānti ("second Alexander"). Firoz Shāh was the first Sulṭān of the second branch of the Turk-Afghān dynasty called Khuljī.

**List of the Kings of the Khuljī dynasty.**

1. Firoz Shāh Khuljī.
2. 'Alā-ud-dīn Khuljī.
4. Mubārīk Shāh Khuljī, the last of this dynasty, was murdered in A.D. 1321, by Mālik Khunrū, a favourite slave, who ascended the throne, but was soon afterwards slain by Ghānāsh-ud-dīn Tughrāl Shāh, the first of the 3rd branch of Afghān kings of Dehlī.

Firoz Shah Purbi (फीरूज शाह पुर्बी), a king of Bengal, whose former name was Mālik Audūlī, was a Bāburian chief, who, after killing the emir Sulṭān Shāhāzhādā, was elevated to the throne of Bengal in A.D. 1491, A.H. 896, with the title of Firoz Shāh. He repaired the city of Gour, commonly called Lakhnautī, where he gave universal satisfaction to all classes of his subjects. He died in A.D. 1491, A.H. 899.

Firoz Shah Tughrāl Sultan (फीरूज शाह तुघरल सलटन), called Fīrūz Shāh Tughrāl, was the son of Sīphās-hār Rājāb, the brother of Sulṭān Ghānī-ud-dīn Tughrāl, and cousin to Sulṭān Muhammad Tughrāl, whom he succeeded to the throne of Dehlī on the 20th March, A.D. 1551, 21st Muharrām, A.H. 752, at Thutta. 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 Fāṭāḥat Fīrūz Shāhī, i.e. the conquests of Fīrūz Shāh. In August, A.D. 1587, he abdicated the throne and resigned the reins of government to his son Nasir-ud-dīn Muhammad, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retinue to the mountains of Sirnūr, and Fīrūz Shāh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Fīrūzabad at old Dehlī, and after a reign of 68 lunar years and five months, died on the 21st September, A.D. 1388, 18th Ramāγān, A.H. 790, aged upwards of 80 years. The words "Wafat Fīrūz" (the death of Fīrūz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Haun Khās, a tank built by him in old Dehlī; and was succeeded by his grandson Ghānī-ud-dīn (the son of Fathā Khān) who was slain after five months. After him another grandson of the late king, named Sulṭān Abu Bakr, the son of Zafūr Khān, was raised to the throne. He had reigned one year and six months, when his uncle Nasir-ud-dīn Muhammad Shāh, the son of Fīrūz Shāh, deposed him and ascended the throne of Dehlī in August, A.D. 1390.
Firoz Shah (فیروز شاه), one of the sons of the ex-king Bahadur Shah II, king of Delhi, and one of the chief rebels in the outbreak of 1857. He fought the British boldly, and for a time acted with Tanjia Topi in 1858; so that the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1854 that he had made his appearance in the Seronj Jangles. Some Arabs who arrived at Haidarabad 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 Muswi Khan, a mansubdar in the time of Alamgir employed as Diwán of Sūba Behār. He was a Sayyad and lineal descendant of 'Ali Mūsā Rażā. He subsequently chose for his poetical name, Muswi. 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 Tazkira or biography called Gulshan-i-Fitrāt, also of a Diwān. He died in a.d. 1660, a.h. 1100. [Vide Muswi.]

Furati (نراتی). Vide Mulla Furātī.

Furqatti (نعرقتی), whose proper name was Abu Turāb, was a poet. He died in the year A.D. 1617, A.H. 1026.

Fursat (فروست), poetical title of Muhammad Beg, a poet, who was in the service of Shāh 'Abbās II. and died under Shāh Sulaimān, kings of Persia. He has left a Diwān of Ghuzzais.

Fursi (فرسی), poetical title of Husain Ali Shāh, author of the Nisbat Nāma Shah- ra'i, a history of the Qutbshāhī dynasty of Golconda in 18,600 verses. From its commencement to Muhammad Qutbshah, who died in A.D. 1412, A.H. 1021.

Fuzail Ayaz (نصائب عیاض), a pious Musalmān, whose native country was either Kūfā, Khurāsān, or Samarqand. He received instructions from Imam Ja'far Sādiq, and was the master of Bishr Hāfī and Sāri Sāqī. 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 (जमीन राठूर), a Raja of Mārwār or Jodhpur of the tribe of Rathor rājpūts, was the son of Sārij Singh and the father of Jaswant Singh. He resigned about 18 years and died in the year A.D. 1630, in Gujrat. The building called Kālā Mahāl at Pījāl Mansū in Agra, was constructed by him. His son Amar Singh killed Salabut Khān. Sultān Parwaz married Gaj Singh's sister in A.D. 1624, and Sulaimān Shīkōh, the son of Sultān Parwaz, married the daughter of Gaj Singh in the year A.H. 1565.

Gakkhar (कक्तर), a tribe whose residence is amongst the mountains that lie between Bhūt and Sindh.

[Gītā Kamāl Khān Gīkhar.]

Ganga Bai (गंगा बाई), Rāni of Jhanī and widow of Rāja Gangādhar Rāj. At the outbreak of 1857, she joined the rebels, and was the cause of the massacre at Jhanī. She was killed in the battle of Gwāliār on the 17th June, 1858. She fell with her horse, and was cut down by a Hūser: she still endeavoured to get over, when a bullet struck her in the breast, and she fell to rise no more. The natives hastily burnt her dead body to save it from apprehended desecration by the British on the night of the 17th and 18th.

Ganna Begam (गन्ना बेगम). Vide Gunna Begam.

Gajpati (गजपति), a Raja of Jagdeśpur in south Bihār, who, with his brother Bhitī Sāl, during the reign of the emperor Akbar, defied the Mughal armies for several years, though the unequal combat led to their destruction.

Garshasp (गर्शास्प), an ancient king of Persia. Vide Karshāsp.

Gashtasp (गश्तस्प) was, according to Persian history, the son of Lohrāsp, and the fifth king of the Kuiān dynasty of Persia. In his time flourished Zardāṣṭ or Zoroaster, who converted the Persians to the worship of fire. Gashṭasp, it is said, reigned 60 years, and was succeeded by Rahmān his grandson, whose father Isfandīar (q.v.) was a great warrior and was killed by Rustam some time before. He is supposed to have been the Darius Hyystaspes of the Greek writers.

George Thomas (जॉर्ज टॉमस). The district of Hariana was once the field of the exploits of this famous adventurer. The Jats are a stalwart and brave race, and showed what they could do under his leadership, 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 over-run by the Mahrattas, under Mesers. Bourquin and Perron, by the Rohillas under Amir Khān, 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 Sindhi about the year A.D. 1782. The famous Begum Sārūm of Sirdhana was then in the zenith of her power, and he left Sindhi 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 Rohthak, and called it after his own Christian name Georgegarh, which (perhaps from his maritime origin) the natives call Jahāigarth, or "ship-castle." After a few years the Mahratta under Louis Bourquin invaded his territories. He hesitated to give them battle, and throwing himself into the small fort of Jahāigarth, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of Rāghars, 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 Agra, and was sent to Calcutta. His great-granddaughter was the wife of a writer on a humble salary (1867) in one of the Government offices in Agra.
There is a Life of George Thomas, written by Francklin, of which a copy is to be seen in the Delil Institute Library. [See Keene’s Fall of the Mughal Empire, part iii. ch. ii. iii.]

Gesu Daraz (گیسو داراز). Vide Muhammad Gesu Daraz.

Ghaeb (غائب), a poet who died in A.D. 1750, A.H. 1163.

Ghalil (غائله اکبرآبادی), a poet of Ágrah.

Ghaus Muhammad Khan (غوش محمد خام), whose title is Mohtashim-uddaula, was (1870) Nawab of Jâwara.

Ghaus-ul-'Alam (غوشۃ العالم), a famous Sâfi. Vide Muhammad Ghaus of Owâlar.

Ghaus-ul-'Azim (غوشۃ الإعظم), a title of the Muhamamdán saint 'Abdul Qâdir Gilânî.

Ghausu (غنی), the poetical name of Mirza Muhammad Tahir. He is commonly called Ghanî Kushârî on account of his being a native of Kushâr. He is a pupil of Shaikh Mulsîn-Fânî, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called 'Dawâm Ghanî, and died in Kushâr two years before his master A.D. 1668, A.H. 1079. It is said that the emperor Alamgîr wrote to Saif Khan the governor of Kushâr to send Ghanî to his presence. Ghanî refused to go, telling him at the same time to inform the emperor that Ghanî had become insane and was not worthy to be sent to his presence.

Ghanî said that he could not call a wise man like him mad; upon which Ghanî immediately rogally 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 réputation as poetical excellence for about eighteen years. He sometimes uses Tahir for his poetical name.

Ghânî Bahadur (غانی بہادور), son of Shâmsheer Bahâdur I. and younger brother of 'Ali Bahâdur, the Nawâb of Banda. [Vide 'Ali Bahâdur.]

Ghaninat (غنانیت), poetical name of Muhammad Akram, author of a short Diwan and a Masnavi containing an account of the Loves of Asiz and Shâhîd, called Naipang Lâb, composed in the reign of 'Alamgîr

Gharib (غريب), poetical name of Shaikh Nâsir-ud-din of Dehil. Hâ he is the author of a Diwan in Persian.

Gharib (غريب), poetical name of Sayyid Karim-ullah of Bilgram.

Ghasiti Begam (گسیتی بگم و آمنہ), the wife of Shâhu-mat Jang, and Aîma Begam, the mother of Nawâb Siraj-uddaula, were daughters of Nawâb Mahângt Jang of Bengâl: they were drowned in the river, close to Jalâînirâkán, by order of Miran, the son of Nawâb Jâtâr ‘Alâ Khan, in June, A.D. 1760.

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Ghanaul (عوامی، پنڈی), of Yezd, a poet, whose proper name is Izz-uddîn. 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 Kanz-ul-Shâhâda, the history of Tabari, the legends of the Prophets, Kâlile-wh-Damna, and the Medical work called Zakhira Khurârizm Shâhî, and many other works into verse. He died in A.D. 1563, A.H. 960, at an age of more than one hundred years.
A.D. 1381, A.H. 783, Amir Ta'limir (Tamerlane) conquered Herat, when Ghayas-uddin, together with his son and brother, were taken prisoners and put to death. This dynasty lasted one hundred and nineteen lunar years and two months.

Ghayas-uddin Khilji (Sultan) (محمود خليلی) succeeded his father Sultan Mahmud Khilji on the throne of Gujrat in May, A.D. 1469, ZI-QaDə, 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 Malwa; a jealousy arose between the two brothers, who conspired against each other, until Nasir-uddin, the eldest, having put his brother, Shuja'ut Khan to death on the 22nd October, A.D. 1500, 24th Rabii II. A.H. 906, assumed the reins of government. A few days after, his father was found dead in the Seraghio; and it was supposed that poison had been administered to him by his son.

Ghayas-uddin Mahmud (محمود غوری), the son of Ghayas-uddin Muhammad Ghori, succeeded his uncle Shahah-uddin in the kingdom of Ghor and Ghazni in A.D. 1295, A.H. 692. He reigned about four years, and was assassinated by the people of Mahmud Aliph Shâh on Saturday night, the 31st July, A.D. 1210, 7th Safar, A.H. 607. He was at first buried at Firo Khân, but was afterwards transported to Herât and buried there. He was succeeded by his son Bahâ-uddin Sâm, who was after three months defeated by Alâ-uddin Atsiz (son of Alâ-uddin Hasân surmamed Jalân Sôz) who reigned in Ghôr and Ghazní for four years, and fell in battle against Nasir-uddin Hussain Amir Shikar in the year A.D. 1214, A.H. 611. After his death Alâ-uddin Muhammad, son of Abû Ali, cousin of Malik Ghayas-uddin Muhammad, was raised to the throne by Tâj-uddin Eldâz.

Ghayas-uddin Mahmud Ghori (محمود غوری), the son of Ghayas-uddin Muhammad Ghori, and nephew of Shahah-uddin Muhammad Ghori, whom he succeeded to the throne of Ghôr and Ghazní in A.D. 1296. Mahmud being naturally indolent, remained satisfied with the throne of Ghôr, and proclaimed Tâj-uddin Eldâz, king of Ghazní. He died in A.D. 1210.

Ghayas-uddin Muhammad Ghori (محمود غوری), king of Ghôr and Ghazní, was the son of Bahâ-uddin Sâm, the youngest brother of Alâ-uddin Hasan Ghôrî. He succeeded to the throne of Ghôr and Ghazní after the death of his cousin Malik Sâfâ-uddin, the son of the latter, about

Ghayas Halwai (غیاث حلوایی), of Shiraz, was blind and died by a fall from the terrace of a house in the time of Shah Safi. He is the author of a Diwan.


Ghayas -uddin Bahmani (Sultan) (التين، بهمني سلطان), the eldest son of Sultan Mahmud Shah I. He ascended the throne of the Deccan in the seventeenth year, after the death of his father in April, A.D. 1397. He had reigned only one month and twenty days, when Lachin, 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 Sagar, placed Shams-uddin, the late king's brother, on the throne. This circumstance took place on the 14th June, A.D. 1397, 17th Ramazan, A.H. 799.

Ghayas-uddin Balban (Sultan) (تین، بعلبک سلطان), king of Delhi. In his youth he was sold as a slave to Sultan Altinsh, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Nasir-uddin Mahmud to the throne of Delhi, Ghayas-uddin was appointed wazir. After the king's deposition or death in February, A.D. 1296, A.H. 661, he ascended the throne and reigned 20 years. He died in A.D. 1296, A.H. 685, aged 80 years, and was succeeded by his grandson Moiz-uddin Kaïqubâd, the son of Nasir-uddin Baghâ Khan, governor of Bengal, who was then absent in that province.

Ghayas-uddin Kart I(Malik) (التين، كرت ملك), fourth king of the race of Kart or Kart. He succeeded his brother Malik Qâkrî-uddin Kart in A.D. 1307. A.H. 706, reigned more than 21 years over Herât, Balgh, and Ghazni, and died in the year A.D. 1329, A.H. 729. He was succeeded by his son Malik Shams-uddin Kart.

Ghayas -uddin Kart II. (Malik) (التين، كرت ملك), the eighth and last king of the dynasty of Kart or Kart. He succeeded his father or grandfather Moiz-uddin Husain Kart in A.D. 1370, A.H. 771, and reigned 12 years over Herât, Ghôr, Surkhab, and Naishâpûr, and conquered Tas and Jâm. He was a great tyrant, and had several battles with the Sarbuddas of Salzwâr and the chiefs of Jâni Qurbâni. In the year
GHAY

the year A.D. 1157, and conferred the
government of Ghazni on his brother
Shahād-ud-dīn or named Mo'īz-ud-dīn Muham-
mad; this illustrious general subdued
Khorāsān and a great part of India in the
name of his brother Ghayās-ud-dīn, who
annexed those countries to his own dominions.
Ghayās-ud-dīn died on Wednesday the 12th
March, A.D. 1203, 27th Jumāda I.* A.H.
* 559, and was succeeded by his
brother Shahād-ud-dīn.

Ghayās-ud-dīn Muhammad (Sultan)
• غَیَّاسبْ الطَّیِّبُ الدِّیْنِ صَحیحٌ مُسلمٌ (Sultan)
(501, 147) of Mālik Shāh of the Salṭūk dynasty. In
the time of his eldest brother Barkayārāq the
empire was divided, Barkayāraq retaining
Persia; Ghayās-ud-dīn Muhammad, Syrīa
and Azurābājān; and Sūlṭān Sanjar, Khorāsān
and Mawarānahr. He reigned about the
year A.D. 1095.

Ghayās-ud-dīn Purbi غِیابُ الطَّیِّبُ الدِّیْنِ پُرْبی (Purbi)
(501, 147) succeeded his father Sikandar
Purbi on the throne of Bengal in A.D. 1367,
A.H. 775, reigned for a period of seven years,
and died in 1373. He was succeeded by his
son Sūlṭān-ur-Salāṭīn.

Ghayās - ud-dīn Tughlak Shah I.
(Sultan) غَیَّاسبْ الطَّیِّبُ الدِّیْنِ تُغْلِیقٌ سَلِیمٌ (Sultan)
(king of Dehli also known as Ghāzī Mālik).
His father Tughlak was a slave of Sūlṭān
Ghayās-ud-dīn Ballān. He ascended the
throne of Dehli after murdering Khurshīd Shāh
on the 26th August, A.D. 1321, 1st Shāhān,
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 Laṅkhaṇī in February, A.D.
1325, Rabī' I. A.H. 725. His son Muḥam-
mad Tughlak succeeded him. The celebrated
poet Amir Khvāser of Dehli, who lived to
the end of this king's reign and received a
pension of 1000 tāngas monthly, wrote the
history of this prince under the title of
Tughlāq Nāma. Ghayās-uddīn was the first
king of the 3rd branch of the Afghān dynasty
which is called Tughlāq Shāhī. The follow-
ing is a list of the Sultāns of this branch:

1. Ghayās-ud-dīn Tughlak I. Muḥammad Shāh
Tughlak, last of this family, expelled by
Amīr Taimūr.
2. Muḥammad Shāh Tughlak II.
3. Fīroz Shāh Tughlak.
4. Ghayās-ud-dīn Tughlak II.
5. Abū Bakr Shāh.
6. Muḥammad Shāh Tughlak II. Al-ud-dīn
Sikandar Shāh.
8. Muḥammad Shāh.
9. Ikbar K̲hān Muḥammad K̲hān restored A.D.
1406.

Ghayās-uddīn Tughlak II. (Sultan)
غَیَّاسبْ الطَّیِّبُ الدِّیْنِ تُغْلِیقٌ سَلِیمٌ (Sultan)
was the son of prince Fathān K̲hān and grandson of
Fīroz Shāh Tughlak. He ascended the
throne in place of Fīroz Shāh in Dehli
on the death of his grandfather in A.D. 1388,
A.H. 790, but giving loose to his youthful
passions, and neglecting the affairs of the
State, the chiefs together with the household
troops revolted, and put him to death on the
19th February, A.D. 1389, 21st Shāfīr A.H.
791, after he had reigned six months. He
was succeeded by his cousin Abū Bakr
Tughlak the son of prince Zafar K̲hān,
the third son of Fīroz Shāh.

Ghazali (عَزْزٰی). Fīde Ghazālī.

Ghazān K̲hān غُزْرِان خَان (Ghazān Khān), seventh
king of Persia of the Tartar tribe and fourth
in descent from Hulqū K̲hān, was the son of
Afghān K̲hān. He succeeded to the crown of
Persia after the dethronement of Hulqū
K̲hān his uncle in October, A.D. 1298,
Zīl-bijja, A.H. 694. He was the second
emperor of the race of Changez K̲hān 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
Khāṣān 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 Sūlṭān Muḥammad. He reigned nearly
nine years and died on Sunday the 17th May,
A.D. 1304, 11th Shāwwal, A.H. 793, at
Qazvin, where he was interrupted a superb mosque
which he had constructed near Tauris or
Tabris. He was succeeded by his brother
Aljaı̇tā, who took the title of Muḥammad
K̲hān Bānda.

Ghazanfar K̲hān غَذاَنْفَرْ خَان (Ghazanfar Khān), son
of Alawārd K̲hān I. and brother of Alawārd
K̲hān II. a nobleman of the reign of Shah
Jahan and 'Alamgîr. He was three times
at different periods appointed governor of
Saharanpūr and afterwards of Thatta in Sindh,
where he died on the 1st May, A.D. 1666, 17th
Zi-ql'a'd, A.H. 1077. His remains were
brought to Dehli and buried there.

Ghazi غَزِیٰ, the poetical title of a
person who served as K̲hābegi under the
prince Sūlṭān Muḥammad Muḥāzīm the son
of the emperor 'Alamgîr.

Ghazi غَزِیٰ, or Al-Ghazi, the son of
Ortak, the first of the Turkmān Ortkite
princes who seized Jerusalem and reigned in
Mardin and Miasarkin in Syria. The following were his descendants:

- **Husam-uddin Taimurtash**, son of Alghazi, began to reign in A.D. 1122.
- **Najm-uddin Abul Muqaffar Alba** or Alpi, son of Taimurtash, died in A.D. 1152.
- **Qutb-uddin Alghazi**, son of Albi, died in A.D. 1176.
- **Husam-uddin Yalik Arsalan**, son of Qutb-uddin, died in A.D. 1184.
- **Makik Almasiir Najm-uddin**. Or the son of Qutb-uddin. Died in A.D. 1201.
- **Makik-us-Said Najm-uddin**. Or the son of Najm-uddin. Died in A.D. 1239.
- **Makik-ul-Muqaffar Qari Arsalan**, son of Najm-uddin, died in A.D. 1255.
- **Shams-uddin Daud**, died in A.D. 1291.
- **Makik-ul-Masafar Najm-uddin**. Or the son of Najm-uddin. Died in A.D. 1293.
- **Albi Makik-ul-Adil 'Imam-uddin 'Ali**. Died in A.D. 1312.
- **Makik-ul-Salah Shams-uddin Salah**, the last prince of this race. Died in A.D. 1312.

**Ghazi-uddin Haidar**

(Ghazi-uddin Haidar)

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, 18th Zil-bijja, A.H. 1234, at Lucknow, when he took the title of Abul Muqaffar Makki-uddin Shah Zaman Ghazi-uddin Haidar Padshah. On ascending the first step of the throne, the minister delivered to him a crown, studded with diamonds and jewels of great value. He put it on his head, and was congratulated on the occasion by the Resident, who saluted him as king of Audh. Jewels and pearls to the value of 60,000 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 I. A.H. 1243, aged 53 lunar years, and was succeeded by his son Sulaiman Jah Najir-uddin Haidar.

**Ghazi-uddin Khan I.**

(Ghazi-uddin Khan I)

Ghazi-uddin Kay, whose original name was Mir Shahab-uddin, was the son of Sultan Kay Sajdar-us-Sudur and was raised to the rank of an Amir with the title of Firuz Kay, after his father's death, by the emperor 'Alimgrd in A.D. 1687, A.H. 1098. His son was the famous Nizam-ul-Mulk 'Asaf Jah whose descendants are known to Europeans as the Nizams of the Deccan. In the reign of Bahadur Shah he was appointed governor of Gujrat, 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 Ajmir Gate.

**Ghazi-uddin Khan II.**

(Ghazi-uddin Khan II)

Amir-ul-Umr, also styled Firuz Kay, was the eldest son of the celebrated Nizam-ul-Mulk 'Asaf Jah. He was elevated to the rank of Amir-ul-Umr 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 Nisir Kay, 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-Umr was conferred on his son Shahab-uddin with the title of 'Imam-ul-Mulk Ghazi-uddin Khan.

**Ghazi-uddin Khan III.**

(Ghazi-uddin Khan III)

Amir-ul-Umr, styled Imam-ul-Mulk, was the son of Ghazi-uddin Kay Firuz Kay, the son of Nizam-ul-Mulk 'Asaf Jah. His original name was Shahab-uddin, but after the death of his father in A.D. 1752, A.H. 1165, he was, by the recommendation of Nawab Safdar Kay, wazir, appointed Amir-ul-Umr, by the emperor Ahmad Shah of Dehli with the title of Imam-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 Alimgrd 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 Gulzari Ibrahim, he was living in A.D. 1780, A.H. 1194, in straitened circumstances. His poetical name was Nazm. According to the work called Mair-i-Umr, 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 Hindi poetry, and left Arabic and Turkish Ghazals and a thick Persian Divan and a Maumawi in which the miracles of Maulana Fakhr-uddin are related. Some say he died at Kalpi, A.D. 1800.

[Note: The dates and names are extracted from the history of the Moughals. The text mentions various historical figures and events related to the Moughal Empire, including the reigns of different tribes and the death of King Firuz Kay.]

**Ghaznavi (Ghaznawi)**

(Tide Muhammad Khan, kings of Ghaznavi)

Kings of Ghaznavi: *Tide Subkttagin*.
Ghazzal (a seller of thread), title of Wāsāl-bin-Atlā, a celebrated Muslim doctor who was thus surmounted.

Ghazzal (فاعل) • Vide Wāsāl.

Ghazzalí (Islam Ahmad), younger brother of Imam Muhammad (Ghazzalí). He was a doctor of the sect of Shāfī, 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.

Ghazzalí (محمٌد), or Ghazzalí (Islam Muhammad), who is also entitled Hijjat-ul-Islām, is the surname of Abū Hamīd Muhammad Zain-uddīn-ul-Ṭūsī, one of the greatest and most celebrated Muslim doctors, and author of a treatise on the doctors of the classes of science which concern religion, called, Kīmāt Sa‘ādat, and many other works such as the Yūkūl-at-Tawāb, also called Tafṣir Jawāhir-ul-Qurān, al-Qawāṣim, Abū-ul-Ulāmah, and Tuhfat-ul-Fikrūn. He was born in the year A.D. 1058, A.H. 450, in a village called Ghazzalí or Ghuzzalī, in Tūs, whence he and his brother derived their names of Ghazzalī. He died on the 15th Decemer, A.D. 1111, 4th Jumādā II, A.H. 503, aged 55 lunar years. Some authors say that his name should be spelt Ghuzzalī and not Ghuzzalī, but the following verses from the Makhlūk-ul-Wāsilsīn confirm the latter.

ابحده انكما ما دت ذي عست
 در دو دائما بدرجت عالي است

He is said to have written ninety-nine works, mostly in Arabic, a few in Persian.

Ghazzalī (MaulānA) (فاعل مولانا), of Tūs or Mashhad, the royal poet. He mentions in one of his Qasidas named Ruzvat-ul-Safā, that he was born in the year A.D. 5624, A.H. 930. He first came from Mashhad his native country to the Deccan, where being disappointed in his prospects, he went over to Jaunpur, and was employed for some years by Khān Zumān ‘Ali Quli Khān, governor of that province, during which time he wrote a poem called Naqsh Ḥudūd, for which he received from his patron a piece of gold for each couplet. After the death of Khān Zumān, 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-Sha‘rā, 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 5th December, A.D. 1672, 27th Rajab, A.H. 980. He is buried at Ahmedabad, Gujrat, in a place called Sarkaju. He is also the author of a Divān, and three Masāwīq or poems, consisting from 40 to 50,000 verses; their titles are: Kitiḥ Aṣʿar, Risākhat-ul-Ha‘īrī and Mirat-ul-Ḵiṣāt.

Ghulam Ahī (فاعل), author of an Arabic work on Logic, which goes after his name. Its marginal notes written by another author are called Shams-ul-Zubā.


Ghulam ‘Ali Khan, author of the Luma‘ī-ul-Tābirīn, a panegyric on the actions of Muhammad, and a number of mystical poems, dedicated to the emperor ‘Alamgīr.

Ghulam ‘Ali, Mir (فاعل علي مير), a poet whose poetical title is ‘Azād, which see.

Ghulam Husain Khan (فاعل حسين خان), author of the Persian History of Bengal called Rass-i-musanat, which he wrote about the year A.D. 1770. At the request of Mr. George Leive of Mālwa, he was a learned and respectable character, one of great consequence, and afterwards a member of the native court of judicature under the Nawāb ‘Ali Ibrahim Khān.

Ghulam Husain Khan, Nawab Sayyad (فاعل حسين خان نواب سيد طبهاني), surnamed Tība, Tībā, son of Hidīrī ‘Ali Khān, Bahādīr Aṣad Jang, author of a Persian work called Sunr-ul-Mustāhīrīn, 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 Mustān’. He is also author of a Poem entitled Bashārāt-ul-Jumānāt. He was a client of M. Raza Khān (g.v.).

Ghulam Ḥusain Shahīd, Maulana (فاعل حسين 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 Shahīd and he is living still, A.D. 1879.

Ghulam Muhammad Khan (فاعل محمد خان), present Nawāb of the Karnātīc, whose title is Amīr-ul-Hind Wālī Jāh Úndat-ul-Umār Muntās-ul-Mamūlī.
Ghulam Muhammad Khan, Nawab ( غالب محمد خان نواب). Vide Faizullah Khan.

Ghulam Muhammad* (Princd) ( غالب مولاه), grandson of Tippu Sultan,
was installed as a Knight Commander of the Star of India on the 23rd February, A.D. 1871. Seventy-two years before he was a prisoner in the hands of the English, and since then a recipient of the highest honours. He died in Calcutta on the 11th August, 1872, aged 78 years.

Ghulam Qadir Khan ( غالب تادر خان), son of Zabita Khan, and grandson of Najibuddaula, the Rohila chief. This is that traitor who, to extort as much money as he could from his royal master, the emperor Shah Alam of Delhi, ordered his Rohillas to pluck out his eyes from their sockets and place Bedar Bekht, son of Ahmad Shah and grandson of Muhammad Shah, on the throne. This tragic scene happened on the 10th August, A.D. 1788, 7th Zil-Qa'dah, A.H. 1202. After this, the traitor endeavoured to make his retreat to his own territory, but was pursued by the Marathas who took his 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. H. 1203. His tomb is in Aul, Pargana Furrah, Zila Agra.

[G'yle Keene's Fall of the Mogul Empire.]

Ghulam Qutbuddin Shah ( غالب قطب الدین شاه), of Allahabad, whose poetical name is Mushtair, was the son of Shiah Muhammad Fakhir. He was an elegant poet eminently learned and accomplished, and the author of a work called Nain Qalain (Cakes and Sweets) which he wrote in answer to a work entitled Niz Hindi (Cakes and Pudding). He was born on the 29th August, o.s. 1725, 1st Maharram, A.D. 1138, went on a pilgrimage to Mecca, and died there in that year A.D. 1773-4, A.H. 1187-8.

Ghunchacha-1-Umaid ( كانتیچی امید), (i.e. a small bud of hope), was one of the wives of Umar Shaiqah Mirza, the son of Sultan Abu Sa'id Mirza, and mother of Nasir Mirza and Mahd Bano Begam. She was a native of Anjuman.


Girami (گرامی), the poetical name of a poet whose Diwan was found in the Library of Tipu Sultan.

Girdhar Das (گرددر داس), of Delhi, author of the history of Râm, entitled Rámyaân, translated from the Sanskrit in A.D. 1722. This is a very celebrated Hindu poem, containing the exploits of the famous demigod Râm, who reigned over India for many years. His capital was at Auhi, and his conquests extended to Ceylon, where the chain of rocks which nearly unite that island to the continent is still called Râm's Bridge. Besides this, there are two other Rámyânas, one translated by Tupta Dás in the Bhâshâ dialect, and another by Khushâr in Urdû.

Girdhar Singh (گرددر سنگھ), or Girdhar Bâhadur, a Rajput chief who was governor of Mîlwa in the reign of the emperor Muhammad Shah, and fell in battle against the Peshwa Bâji Rao's officers in A.D. 1728. His nephew, Duya Râm, who succeeded him, and had upheld a gallant resistance for some time, was defeated by Chinnajji the Peshwa's brother, and lost his life in battle about the year A.D. 1732.

Gobind Guru (گوبند گرو), a chief of the Sikhs.

[V'ide Gurû Gobind.]

Gopal or Nayek Gopal (گول نیک), a celebrated singer of India, who was a native of the Deccan, and flourished during the reign of Sultan 'Ali-uddin Sikandar Sâni. He was a contemporary of Amir Khusro, who died in A.D. 1325. It is related that when Gopal visited the court of Delhi, he sang that species of composition called Ghul, the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amir Khusro 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, sang Ghul and Tarnîn in imitation of it, which surprised Gopal, and lamentably deprived him of a portion of his due honour.

Goshyar (گوشیار), an astronomer whose proper name is Abâ'il Hasan.

Gouhar Shad Begum (گوهر شاد بنگم), the wife of Mirzá Shâhâbuddin, the son of Amir Taimûr. She was slain by Sultan Abu Sa'id Mirzá for creating disturbances, in A.D. 1457, A.H. 861, at Herât, where she lies buried on the left bank of a stream called Anjîr. 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 Taimûr and sister of Shâhâbuddin Mirzà, and that she never married, but devoted herself to the perusal of the Qur'an.

[V'ide Mohan Lal's Journal.]
Goya (گویا), poetical name of Hisamuddaula Nawab Fauqer Muhammad Khan of Lucknow. He is the author of a Diwan.

Goya (گویا), poetical name of Mirzá Kāmrān, a brother of Jóyā, which see.

Goya (گویا), poetical name of Shaikh Haïāt-ullah of Furrūkhābād.

Gujar (گورج), grandson or son of the daughter of the Peshwā Rāghpūjī Bhoṣa’s father. He was raised to the masnad of Nāgpūr after the dethronement of ‘Apā Sāhib in A.D. 1818.

Gulab Singh (گلاب سنگ), of Jammū (Māhārājā), 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 (گلبدین بیگم), a daughter of the emperor Bābar Shāh, sister to Humayūn and aunt to Akbar Shāh. She was married to Khizr Khān, a descendant of the kings of Kānghār. Khizr Khān was made governor of Lāhore in A.D. 1558, A.H. 963, and afterwards of Bāhr, where he died about the year A.D. 1560, A.H. 966.

Gulbarg Begam (گلبرگ بیگم), daughter of the emperor Bābar Shāh; she is also called Gulrang Begam and Gulrugh Begam, which see.

Gulchehra Begam (گلچهرہ بیگم), a daughter of the emperor Bābar Shāh, and youngest sister of Humayūn, by whom she was given in marriage to Aḥsān Sulṭān, an Uzbāk prince, at Kābul in A.D. 1548.

Gul Muhammad Khan (گل محمد کن), poet of Dehli who died in the year of the Christian era A.D. 1648, A.H. 1246. His poetical name was Nasīr, which see.

Gulrugh Begam (گلرغ بیگم), a daughter of the emperor Bābar, who was married to Mirzā Nūr-udder Muhammad, a person of respectable family, by whom she had a daughter named Salma Sulṭānā Begam, who was married in the beginning of the reign of the emperor Akbar, to Bārān Khān.

Gulrugh Begam (گلرغ بیگم), a daughter of Kāmrān Mirzā, the brother of the emperor Humayūn and first cousin to Akbar. She was married to Ibrāhīm Huṣain Mirzā, the son of Muhammad Sulṭān Mirzā, a descendant of Amir Taimūr. Ibrāhīm Huṣain, who together with his other brothers had created great disturbances in the country, was taken prisoner in A.D. 1573, A.H. 991, and shortly after put to death with his head sent to Akbar, who ordered it to be placed over one of the gates of Agra. Gulrugh Begam survived him for several years and was living at Agra in A.D. 1614, A.H. 1023.

Gulshan (گلسن), the poetical name of Shaikh Sa’d-ullāh, a mystical poet, who resided for some years at Dehli, and left nearly 100,000 verses of Ghausānī. He was a disciple of Shaikh 'Abdul Ahmad Sarbiud, and made with him a pilgrimage to Mecca. He died A.D. 1728, A.H. 1141.

Gulshani (گلسنی), the poetical title of Shaikh Sa’d-ullāh, which see.

Gonna or Ganna Begam (گا 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 Hindūstāni language are still sung and admired, one of which is to be seen in the first volume of the Asiatic Researches, p. 55. She was the daughter of Nawāb ‘All Quli Khān, commonly called Chhāngā or Shāh Angushati (from having six fingers on each hand), a munsabūr of 5000 horse. Gannā Begam was betrothed to Shuja-uddaula, the son of Nawāb Saifdar Jung of Aḥdūt, but afterwards married to ‘Imād-ul-Mulk Ghāzī-uddūn Khān, wazir of the empire, and this rivalry is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazir and Saifdar Jung. Adjoining to the village of Nārābād near Dehlīpur, two miles from Chōla Sarās, is a pretty large garden, the work of the emperor Alamgīr, 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 its construction, viz. “Ah ghanā Gonna Begam,” which is the chronogram of the year of her death, viz. A.D. 1776, A.H. 1189. The poets Šos, Souda, and Minhār corrected her verses.
GURD
Gurdzti Fathi Ali Husain. Vide Husain.

Guru Gobind, 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 'Alamgir 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 Afghans 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 Randha, one of his followers.

[Vide Hughes. Dict. of Islam, in voc. "Sikhism."]

H

HABI

Habib Ajmi, Khwaja (حبیب عجمی خواجه). He was called 'Ajmi or the Persian, on account of his not being able to read the Quran, or that he could not pronounce the words of it distinctly. He was a pious Musalman and disciple of Khwaja Husain Basri. He died on the 28th August, A.D. 738, 7th Ramazan, A.H. 129.

Habib-ullah (حبیب اللہ), author of an Arabic work on philosophy called Bahr-ul-Mamig, or the Sea of Logic.

Habib-ullah, Shaikf (حبیب اللہ شیخ), a celebrated poet of Agra.

Habib-ullah, Shah or Mir (حبیب اللہ شاه), a descendant of Shâh Nizam-ullah Wali, an Amir in the service of the Bahmaní kings of the Deccan. He was imprisoned, and afterwards put to death in June, A.D. 1460, Sha'ban, A.H. 864, by Sultan Humâyûn Shâh II. Bahmani, a tyrant, who at the same time cast his brother Husain Khân, who had rebelled against him, before a voracious tiger, that soon tore the wretched prince to pieces.

Habshi or Habashi (حبشی), a poet who having lost an eye in a scuffle, was asked by Ibrahim Pâsha, "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 Heron 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 dowless flower shall weep,
Yea, for me, the wronged Habshi, both Musulman and Gobul 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 (هادی), a khalif of Baghdâd. Vide Al-Hâdi.

Hadi (هادی), poetical name of Mr Muhammad Jawâd 'Ali Khân, who died in the year A.D. 1800, A.H. 1215, and left a Diwán in Urdu.

Hafi (حافظ), which means berefoot, is the surname of Zain-ud-din Muhammad, an author, who led an obscure life, and who always walking berefoot, was thus surnamed.

Hafiz Abûr (حافظ أبو), surnamed Nûr-ud-din-bin-Jâlîf-ullah, author of the history called Târikh Hafiz Abûr. He was
born in the city of Herāt, but passed his infancy in Hamdān, where he received his education. He was fortunate enough to secure the esteem of Amir Taimūr, who sought every occasion to do him service. After the death of that tyrant, he attended the court of his son Shāhshūk Mirzā, and received from the young prince Mirzā Ḥasan-ḡār every demonstration of kinship and regard. To him he dedicated his works under the name of Zabdat-ut-Tawārīkh Ḥasanḡār, which contains a complete history of the world, and an account of the institutions and religions of different people down to A.D. 1425, A.H. 829. He died five years afterwards in the city of Zanjān, about the year A.D. 1430, A.H. 834.

Ḥafīz Adam (حناطخ آدم), a Musulmān devotee and disciple of Shūḥīq Ahmad Surḥindi, who about the year A.D. 1673, in conjunction with the Śūkh Gurā Tegh Bahādūr, 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 Ḥāngīr.

Ḥafīz Halwāi (حناطخ حلوئي), a confectioner and poet of Herāt, who flourished in the reign of Shāhshūk Mirzā, the son of Amir Taimūr, about the year A.D. 1430, A.H. 834.

Ḥafīz Khwaja (حناطخ خواجه), whose proper name is Shams-ud-dīn Muhammad, was the most elegant lyric poet of Persia. He was born at Shīrāz in the reign of Muzaffarīšāh, and was living at the time when Amir Taimūr (Tamerlane) defeated Shāh Mansūr, the last Sulṭān of that dynasty. The language of Ḥafīz has been styled among the Musulmāns "Liṣān-al-Ghībīn," the language of mystery. From his frequent celebration of love and wine in his odes he has very appropriately been denounced, by some Orientalists, the Amor-son of Persia. He died in A.D. 1389, A.H. 791 at Shīrāz, 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 was made by Bahādūr Qāsim Anwār, entitled Dīwān Ḥafīz. A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Sāfī 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 Ḥafīz, one of them named Halwāi, that is to say, the confectioner, who lived in the reign of Sulṭān Shāhshūk, the son of Tamerlane, and the other was named Aḥān Rūmī.) Many zealous admirers of Ḥafīz 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 Sāfīūn; in that vocabulary sleep is explained by meditation on the divine perfections, and perīsphēra of hope of the divine favour of gālāne are glories of grace; kisses and embraces, the raptures of piety; ṣadāt, ṣafā, ṣafā, and ṣāfā, are men of the purest religion, and their ṣadīr is the Creator himself; the tavern is a refined oratory, and its keeper, a sage instructor; beauty denotes the perfection of the Supreme Being; traces are the expansion of his glory; thus 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, ṣaṭān, ṣaat, and ṣāt, mean religious arduous and abstraction from all terrestrial thoughts.

Ḥafīz Muḥammad, author of the ḤarīṢ Tūḥīr.

Ḥafīz Rahmat Khān (حناطخ رحمت خان), a celebrated Rohila chief. He joined his countrymen during the administration of 'Alī Muḥammad Khān, who advanced to an important station, and Ṣāfīrūl and Barely were given to him and Mūshrādīkh to another chief named Dūnd Khān. Having attained his office, by military ability and genius, he at length wholly succeeded the authority of Sa’d-ullāh Khān, the son of 'Alī Muḥammad Khān, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lac of rupees to Nawāb Shuja-ud-daulā's of Aḥfūr for the protection of his country from the ravages of the Marāṭhūs, was killed in a battle fought by the Nawāb by the assistance of the English on the 23rd April, A.D. 1774, 10th Safar, A.H. 1188. His Life has been translated by Elliott.

[Fide Strachey; Ḥaṭīqa and the Rohīla war.]

Ḥafīz Rahīmān (حناطخ رحیم آن), the name of the person who planted a large garden at Surhīn in the reign of the Emperor Akbar and called it "Bīgh Noulīgh." He died in A.D. 1592, A.H. 1606, and a beautiful chronogram was written on the occasion.

Ḥafīz-ud-dīn Muḥammad, Moulwi (حفتیز Ṭدخل مولوی), author of the Khirār Afīn, an Urdu translation of the Ayār, or Pilpīn's Fables, which he translated for the use of the College of Fort William in A.D. 1803, A.H. 1218.


[Fide Nāṣafūr or Al-Nasafū.]
Hafiz-ullah, Shaikh (حافظ الله شمخ)، a relation of Siraj-uddin Ali Khán Arzâ. His poetical name was Asam. He died in the 21st year of the emperor Muhammad Sháh of Delhi, A.D. 1667, A.H. 1151.

Hafsa (حسن), a daughter of the Khilaf Umur, and wife of Muhammad, in whose hands Abu Bekr, the successor of the prophet, deposited the original Qurán. She outlived her husband 33 years and died in A.D. 665, A.H. 45.

Haibat Jang (هیبت جنگ), title of Zain-uddin Ahmad, the youngest son of Haji Ahmad, and nephew and son-in-law of Alhwardi Khan Mahabbat Jang, governor of Bengal. He was the father of Nawáb Siraj-uddaula, who succeeded Mahabbat Jang in the government of Bengal in A.D. 1756.

Haibat Khan (هیبت خان). He is the author of the Tarikh Khan Jahán Lodí, Mathnawi-i-Afgáni, containing the history of Khan Jahán Lodí and of the Afgháns. Khan Jahán was a general of great repute during the reign of the emperor Jahángir, but rebelling against Shah Jahán, was killed in an engagement with the royal troops, A.D. 1631, A.H. 1097. The above work was written in A.D. 1676. There is also an abridgment of this work, by the same author, called Maujama-i-Afgáni.

Haidar (حیدر), title of 'Ali, the son-in-law of Muhammad.

Haidar (حیدر کلچه یا حیدر کلپی), also called Haidar Kulfj and Haidar Kulcha, because he was by profession a baker. He was a native of Herât, and is the author of a Diwán in Persian and one in Urdu.

Haidar (حیدر) or Mir Haidar Sháh, a gallant soldier in the service of Nawáb Sarfaraz Khán, governor of Bengal. He put the Diwán of Wáli the Deccan into Muḩammad, and interceded that of Háfüh with verses of his own. He died at Húglí in the reign of the emperor Ahmad Sháh, a year or two before or after A.D. 1750, A.H. 1164, aged 100 years. Garvin-de-Tressy thinks that he is the author of a Mawwávi entitled Kasar Chandar Badon and Mühyr.

Haidar Ali, known to contemporary Europeans as "Hyder Naik," son of a Punjábi adventurer, born in the Deccan about A.D. 1702; distinguished himself in the service of the Mowar (Mysore) State about 1740. Depose the Rája 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 Tipu (Tippoo).

Haidar Ali Moullwi (حیدر علي مولوي) of Faizábád, author of the Mantáb-ul-Kalám and several other works. He was living in Delhi A.D. 1864, A.H. 1270.

Haidar Mir (حیدر میر). Vide Haidar Mirzâ.

Haidar Mirza (حیدر مرزا), who is also called Mir Haidar and Mirzâ Haidar Dughštî, was the son of Muhammad Humâin, and his wife was the aunt of Bahar Shâh. He was formerly in the service of Kámmán Mirzâ, brother of the emperor Humayúun, but being disgruntled with his conduct abandoned his standard about the year A.D. 1630, A.H. 946, and joined the emperor, to whom he was afterwards of great service. In A.D. 1640, A.H. 947, he was deputy by the emperor to conquer Kashmir, which he took in a short time; but as that emperor was soon after expelled from India by Shér Shâh, 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, Kájjara and Toglu 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. 1551, A.H. 958.

Haidar Khan, Mir (حیدر خان میر), the grandson of Mir Haidar, who was the author of the Tarikh Bakhshít. This person, on plea of presenting a petition, killed Husein 'Ali Khán Amir-ul-Umâr, at the instigation of the emperor Muhammad Sháh, on the 18th September, o.s. 1720, 27th Zíqâ'í, A.H. 1132, and was himself cut to pieces.

Haidar Malik (حیدر مالک), entitled Ráis-ul-Mulk Cloughštâ, author of the most authentic history of Kashmir down to his own time. He was a noblemen in the service of the emperor Jahángir, and was living about the year A.D. 1619, A.H. 1028, in which year he accompanied that emperor to Kashmir.

Haidar Muammat, Mir (حیدر معمتی), surnamed Rafístí Kâshât, a punster who flourished in the time of Shâh Ismâil II. king of Persia, and wrote a chrono-
gram at his death, which took place in A.D. 1577, A.H. 986. He was distinguished by his skill in making chronograms and enigmatical verses. He came to India in the time of Akbar, and was drowned when returning by sea to Persia. He was in charge of copies of Firdawsi's works for distribution in Persia, and they were also lost. *Vide* Mir Haidar.

**Haidar Razi** (هایدرازی), a Persian historian who wrote in the 17th century of the Christian Era.

**Haidar, Shaikh or Sultan** (سلطان‌های در), father of Sháh Ismáíl I.

Safá, he was the son of Sháhíh or Sháhíh Jamí, the son of Sháhíh Iráhíím, the son of Sháhíh Khwání Ali, the son of the celebrated Sháhíh Sadár-ud-dín Músá, the son of Sháhíh Safí or Safí-ud-dín Arádibi, who was the 21st in a direct line from Musí Qázím, the seventh Imám. He was killed in a battle against Yá'úb Beg the son of Uzzáús Húsán, at Shirín in the month of July, A.D. 1488, Sha'bán, A.H. 893.

**Hairán** (هیران), poetical name of Mir Haidar 'Ali. He was killed in zillah Biháár, but had the assassin put to death before he expired.

**Hairání, Maulana** (مولانا هیرانی), of Hamdán. He is the author of several *Másnáwís* or poems, viz. *Jahánpur-va-Náhíd*. Dispute between Heaven and Earth, entitled *Manzázah Arz-va-Sawá*: Dispute between the Candle and the Moth, called *Manzázah Sháhna-va-Farwána*; and Dispute between the Roasting Spit and the Bowl, named *Manzázah Sígh-va-Múrgah*. He died in A.D. 1497-8, A.H. 903.

**Hairát** (هیرات), poetical name of Qáyám-ud-dín, the author of the biography called *Tuzhahr Menqád-va-Sháh-Abára*, which he completed in A.D. 1769, A.H. 1174.

**Hairát** (هیرات), poetical title of Pandit Ajuddía Paréshád, a native of Kashmír, who resided at Lucknow. He is the author of a small *Diwan* and a few *Mánáwís*. He died A.H. 1234, in the 56th year of his age.

**Hairáti** (هیراتی), a poet of Marv. In reward of a *Qásida* which he composed in praise of Sháh Tahmís I. Safá, he obtained the title of Malik-va-Sháh-Abára or king of poets. Besides the work called *Báhíját-ul-\*Músháhájí*, he is the author of a *Mánáwí* to which he gave the title of Gúzár. All his verses amount to about 40,000. He was murdered at Kásábán A.D. 1564, A.H. 962.

**Hairáti** (هیراتی), the greatest poet of his time. He had studied at Isfahán, and was alive when Tájí Kásábání wrote his *Táskirá* A.D. 1585. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in A.D. 1681, A.H. 989, he came to India being attracted by the prodigality of the Qutb-Sháhi kings of Golkánda.

**Hajári** (حاجی), a very great man among the followers of 'Ali, and remarkable for his singular abstinence, piety and strictness of life, his constant purifications according to Muhammadan law, and exactness in observing the hours of devotion. He was put to death in A.D. 666, by order of Mu'áwía I. for speaking reproachfully of him, affronting his brother Zayd, governor of Káfi, and affirming that the government did not, of right, belong to any but the family of 'Ali.

**Hajári**. *Vide* Híjri.

**Hají Begam** (حاجی بپگم), wife of the emperor Humáyún.

[Vide Hamídá Báná Begam.]

**Hají Khalfa** (حاجی خلیفه), a celebrated author commonly called Mustáfá Hájí Khalfa. He is the author of the work called *Fázláka*, also of the Biographical Dictionary called *Kasíf-us-Zunun*, and the work called *Táqquir-at-Tájyárí Rumi*. The latter is a Chronological Table of remarkable events from the Creation of the world to A.D. 1648, A.H. 1068, translated from the Turkish during the reign of Sulfán Muhammad IV, of Constantinople. The *Kasíf-us-Zunun* was printed for the Oriental Translation Fund in 1835-60, together with a Latin translation by Professor Flügel. It appears that Hájí Khalfa formerly bore the title of Kásáb Chípí, and if this is correct, he died in A.D. 1657, A.H. 1067.

[Vide 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 *Turkí Khátir, the Great History*, which is a history of the world from the creation of Adam to A.D. 1656, containing notices of 180 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 (حاجی محمد بیگ خان), the father of the celebrated Mirzâ Ali Talib Khan, author of the Ma'ārif Tālibi. He was by descent a Turk, but born at Abhassâbâh in Isfahâan. Whilst a young man, dreading the tyranny of Nâdir Shâh, he fled from Persia, and on his arrival in India was admitted into the friendship of Nawâb 'Abdul Mansûr Khân Safdar Jang. Upon the death of Râja Nawâl Rââ, Deputy Governor of Agra in A.D. 1758, A.H. 1165, Muhammad Quli Khan, the nephew of the Nawâb, was appointed to that important office, and he (Hâji) was nominated one of his assistants. On the death of Safdar Jang in A.D. 1753, A.H. 1163, his son Shujâ-ud-dala became jealous of his cousin Muhammad Quli Khan, arrested him and put him to death. Hâji fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Mursâbâdâh in April, A.D. 1769, Zîl-bijjâ, A.H. 1182.

Haji Muhammad Jan (حاجی محمد جان), of Mashhâd. His poetical name is Qâšâ. He flourished in the reign of the emperor Shâh Jâhân, who conferred on him the title of Malik-ul-shâr-Shu'm, or the Royal Poet. He is the author of a poem containing the eulogies of the emperors, which he named Zahârnâmâ. He died in the year A.D. 1645, A.H. 1655, and after him the title of the royal poet was conferred on Abû Tâlib Kalim. He is also the author of a Diwân, and an Insha.

Haji Muhammad Kashmîri Maulana (حاجی محمد کشمیری مولانا). One of his forefathers, who was a native of Hamdân, came to Kashmîr with Mîr Sâd 'Ali Hamdâvi. Hâji was born in that province, but came to Dohî 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. 1607, 19th Safar, A.H. 1006, O.S. He was a religious man, and had many disciples, one of whom, named Maulânâ Hasan, wrote the chronogram of his death.

Haji Muhammad Khan Sishti (حاجی محمد خان سیشتی). He was at first in the service of Râ'îm Khân Khângânhânân, after whose dismissal he was honoured with the rank of 3000 by the emperor Akbar. He accompanied Munâm Khân Khângânhânân to Bengal and died at Gour in A.D. 1675, A.H. 993.

Haji Muhammad Qandahari (حاجی محمد قندھاری). He is the author of a history which goes by his name, viz. Tarîkh Hâji Muhammad Qandahâri.

Hajjaj-bin-Yussuf-al-Seqafl or Thaqafi (حاجج بن يوسف الثقفي), one of the most valiant Arabian captains, who was made governor of Arabia and Arabian Iraq, by Abdalmâlik the 5th Khalif of the Omnaides, after he had defeated and killed Abdullah-bin-Zubeir, who had taken the title of Khalif at Mecca. In the year A.D. 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 Khalif Walîf I. in the year A.D. 714, A.H. 85, aged 64 years.

Hakim I. (حكم), 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 Diwân and a Masnawi.

Hakim II. (حكم), the poetical name of Shâh Abdul Hakîm of Lahore. He is the author of a work called Herdum Dida, compiled at Aurnagâhâbâh in A.D. 1761, A.H. 1175. It contains an account of those poets with whom the author was acquainted.

Hakim Ain-ul-Mulk (حكم عين الملك), of Shirâz. He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhâqqiq-i-Dawani. The Historian Badauni was a friend of his. Akbar also liked him very much. Hakîm was a poet and wrote under the Latinus of Dawant. He died at Hamdân on the 27th Zîl-bijjâ, A.H. 1003.

[Hâji Muhammad Hakîm.]

Hakim Ali (حكم علي), of Gilân, 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 34th 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 Jalîm Uszmam the 'Galînus of the Age.' He died on the 6th Muharrâm, A.H. 1018.

[Hâji Muhammad Hakîm.]

Hakim Muhammad (حكم محمد). He was half-brother to the emperor Akbar, being born of a different mother.

[Hâji Muhammad Hakîm.]
Hakim Nuruddin Shirazi (٨٠٨-٩٠٠), who appears to have been either grandson or sister's son of Abu'l Fazl, asserts in his preface to the *Hijat Darun Shikoh*, that he commenced his work in the 14th year of the reign of Shah Jahan, A.D. 1642, A.H. 1032, the above name of the book gives the year of the Hijra, and brought it to a conclusion in A.H. 1056.

Hakim-ul-Mumalik (حكماء الممالك), title of Mir Muhammad Mahdi, a physician who held the rank of 4000 in the reign of the emperor 'Alamgir.

Halak, (علاق مدنی), of Hamdan, a Persian poet, though illiterate, wrote a panegyric on the accession of Shah Ismail Satuwi II. to the throne of Persia, in the year A.D. 1576, A.H. 994, for which he received a handsome present from the king, while other poets who wrote on the same occasion received nothing.

Halaku Qaan or Khan (النور قانون كن), also called Khakan, was the son of Tului Khan, and the fourth successor and grandson of Chingiz Khan the Tartar. In the reign of his brother Mangu Qaan, king of Tartary, he was detached, in May, A.D. 1323, Rabi I. A.H. 651, attended by 100,000 and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Ismailis, the descendants of Hassan Sabbah (q.v.), the founder of the sect, and destroyed their strongholds in November, A.D. 1326, Zil-Qadah, A.H. 654. He next intended to march direct to Constantinople, but was persuaded by Nasir-ud din Tusi (whom he had made his prime minister) to turn his arms against Bagdad. He marched against that capital, and after a siege of some months took it in February, A.D. 1328, 4th Safar, A.H. 656. The Khulifa Mustan' sim Billah and his son were seized, and with 800,000 of its inhabitants were put to death. After these successes Halak could design of returning to Tartary to take possession of the government of his native country, which had become vacant by the death of his brother Mangu Qaan; but the great defeat which the general whom he had left in Syria suffered from Sult-ud din Firuz, 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 Maragha, in Azarbajjan, where he died on Sunday the 8th February, A.D. 1326, 10th Rabi I. A.H. 663, 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 Shiraz was living in his time.

Halak was succeeded by his son Abu Qaan in the kingdom of Persia.

List of Mughal-Tartar or Ilkhani dynasty of Persia.

Halak Khan, the son of Tului Khan, succeeded his brother Mangu Qaan in the kingdom of Persia.

Abu Qaan, the son of Halak.

Nikodor or Ahmad Khan, brother of Abu Qaan.

Arghun Khan, son of Abu Qaan.

Kaghestan Khan, son of Abu Qaan.

Halad, grandson of Halak.

Ghashan Khan, son of Arghun Khan.

Aljat, the son of Arghun Khan.

Abu Said Bahadir Khan, son of Aljat, after whose death the dynasty became dependent.

Halati (حلاتی), poetical title of Kasiim Beg, who was born and brought up in Teheran, and spent the greater part of his life at Qazwin. He flourished in the reign of Shah Tahmasep Satuwi, and wrote the chronogram of the accession of Shah Ismail II. in A.D. 1576, A.H. 994. He is the author of a Dīwān in Persian.

Halima (حلیمه), the name of Muhammad's nurse, who, it is said, had formerly no milk in her breasts, but immediately obtained some when she presented them to the new born prophet to suck.

Hallaj (حلاط). This word, which properly signifies the person that prepares cotton before it is manufactured, was the surname of Abu Mughal Husain-bin-Mansur. [Tul Mansur Hallaj.]

Hamd-ullah Mustonfi-bin-Abu-Bakr-al-Qazwini (حماذ الله مصطفى بن أبو بكر الازويم خواجة), also called Hamd-ud din Mustonfi, a native of Qazwin, and author of the *Tarikh Guzida*, or Selected History, which he composed in A.D. 1329, A.H. 730, and dedicated to the minister Khayia-ud din, the son of Rashid-ud-din, author of the *Jami'-ut-Tawarikh*, to both of whom Hamd-ullah had been Secretary. The *Tarikh 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-Quwhab*, *The delight of hearts*, which is in high repute with Oriental Scholars, and which has obtained for him from D'Herboulet the title of le Geographe Persan. Hamd-ullah died A.D. 1349, A.H. 760. He was the brother of Fukhr-ud-din Fath-ullah Mustonfi. See also Ahmad-bin-Abu Bakr.
Hamid (حمید), a poet, who is the author of a poem called Ismāl Nāma, containing the loves of Sūrā and Muna, composed in the year A.D. 1607, A.H. 1016, during the reign of Jahāngīr.

Hamid (حمید), or Ābdūl Ĥamīd Yahya, a celebrated calligrapher, who reformed the Arabian characters in the reign of the Khalif Mūkhī 11. of the house of Umayya. He died in A.D. 749, A.H. 132.

Hamid Ali, Mirza (حمید علي ميرزا), or more properly Prince Mirza Ĥamīd 'Ali, son of Wājīd 'Ali Shāh, the last king of Lucknow. He accompanied his grandmother the Dowager Queen of Lucknow to England to claim his right, in 1806.

[See Jasnāl Ali.]

Hamida Bano (حمرة بانو), the daughter of Malika Bano, the sister of Muntāz Mahal, was married to Khalīl-ūl-lāh Khān, who died in A.D. 1602.

Hamida Bano Begam (حمرة بانو بَاگم), styled (after her death) Mariam Mūkhī, and commonly called Ĥājī Begam, was a great-granddaughter of Shāhīd Ḥamīd Jām. She was married in A.D. 1541, A.H. 948, to the emperor Humāyūn, and became the mother of the emperor Akbar. She is the founder of the Sarā called Arab Sarā, situated near the mausoleum of her husband at Ṭīl Dīlī. She had gone on a pilgrimage to Mecca, and on her return brought with her 300 Arabs, for whom she built this place in A.D. 1560, A.H. 968. She died at Āgra on Monday the 29th August, A.D. 1603, 17th Shāhīrezwar, A.H. 1012, aged about 78 years, and was buried in the mausoleum of Humāyūn at Āgra.

Hamid Kirmani (حمید کرمانی), poetical name of Shāhīd Aḥmad-ūl-lāh Kimānī.


Hamid-ūllah Khan (حمید الله خان), author of the Abīdī-ul-Ḥabībīn, also called Tirīq-i-Ḥamīd, which contains a history of Chārgāwān (Chittagong). Printed at Calcutta in 1871.

Hamid-uddin Mustoufi, Khwaja (حمید الدين مستوفی خواجة),

Hamid-ūd-din Nagori, Qazi (حمید الدين ناگوري قاضی), a native of Nagor who held the appointment of Qaṣī, and died on the 11th July, A.D. 1296, 11th Ramuzān, A.H. 695, and is buried at Dehli close to the tomb of Khwāja Qub-ūddin Bakhtīārī, commonly called Qub Shāh. He is the author of the book called Taqwīm-ul-Shamsā, 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-ūd-din Qazi (حمید الدين قاضی), of Dehli, was the author of the Sharah Hidāyat-ul-Fiqāh and several other works. He died in A.D. 1563, A.H. 964.

Hamid-ūd-din Umar, Qazi (حمید الدين عمر قاضي) flourished in the time of Sultan Sanjar, the Saljuq king of Persia, was a contemporary of the poet Awnari, and is the author of a Commentary on the Qurān called Mīqāmātī.

Hammad (حماد), the son of Abū Hamīn, who was a learned man, and died in the year A.D. 792, A.H. 176.

Hamza, Amir (حمزة أمير), the son of Abū Mukhālib, and uncle of Muhammad, who gave him the title of Āṣad-ul-lāh, 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 "Jātul-l-Īlam," the standard of the faith. Hamza, who was also called Abū 'Umar, was killed in the battle of Qaṣīd which Muhammad fought with the Qureshis, of whom Abū Sufān was chief. After the battle Hind, the wife of Abū Sufān, 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 Begam (حمرة بانو بَاگم), daughter of Shāh Jahan by Kambchhari Begam, daughter of Mumūzaffar Husain Mirzā of the royal race of Shāh Ismā'īl Shāhī. She was born in the year A.H. 1019.

Hamza Mirza (حمزة میرزا), the eldest son of Sulṭān Muhammad Khuda Banda, and the grandson of Shāh Tāmás I. of the Safwa 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, Husan Mirzâ, regent of the empire. This prince, by his valor, extricated his weak father from all his difficulties with which he was surrounded. But this gleam of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th November, A.D. 1506, 22nd Zilhijja, a.h. 994.

Hanbal, Imam (حنبل الإمام), or Ahmad

Ibn Hanbal, the son of Muhammad-ibn-Hanbal, was the fourth Imam or founder of one of the four orthodox sects of the Sunnis, called Hanbalites. This sect made a great noise in Baghdad in the reign of the Khalif Al-Mutadad 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 Qur'an: ‘Thy Lord shall soon give thee a considerable place or station.” All the other sects of the Muslims regard the establishment of the Hanbalites as a shocking impurity. 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 Bagdad, 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 Musnad, more copious than those any other person had, till then, been able to form: it is said that he knew heart one million traditions. He was born in the year A.D. 789, a.h. 164, and died on the 31st July, A.D. 835, 12th Rabi’ I, a.h. 241, in the reign of the Khalif Al-Mutwallil, and was buried at Baghdad. It was estimated that the number of men present at his funeral was 800,000, and 60,000 women; and it is said that 20,000 Christians, Jews and Magians became Muslims on the day of his death. Summa the year A.D. 835, Ramazân, a.h. 220, some time in the month September, he was required by Khalif Al-Mutawakkil Billah to declare that the Qur'an was created, but would not, and although beaten and imprisoned persisted in his refusal. The eternity of the Qur'an, considered as the word of God, is the orthodox Muslim doctrine. [The modern Wahhabis are believed to be partly followers of this teacher. See Hughes' Dictionary of Islam, in loc. "Ibn Hanbal."]

Hanbal, Imam (حنابل الإمام), also called

Abû Hanifa and Imâm ‘Azím, was one of the four Jurists of Mecca, viz. Imâm Hanifa, Imâm Ibn Hanbal, Imâm Shâfî, and Imâm Malik, from whom are derived the various Codes of Muhammadan Jurisprudence. He was one of the most celebrated doctors of the Musulmans, and chief of the sect of Hanifites; and though his sect is the principal of the four which they now indiscriminately follow, it was ill-used during his lifetime. His principal works are: the Masnad, i.e. the foundation or support, wherein he established all the points of the Musulman faith; a treatise entitled Fikhalâm or Scholastic Divinity; and a catechism called Muwállám-ul-Islâm, i.e. the Instructor. Another of his books is entitled the Fiqh-ul-Akar; it treats of the Ijm-ul-Kalâm, and has been commented upon by various writers, many of whom are mentioned by Hájî Khalifa. Some say that the Masnad was written by Imâm Ibn Hanbal. By the Shiites he is as much detested and censured by their antagonists as he is admired and exalted. For allowing his disciples to drink nabis, which is a wine made of dates, he is accused by the Persians of departing from the clear instruction of the Prophet 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 Sunnis denomination.]

Haqiqat (حقائق), poetical title of

Saïd Ibn Sina, Shâh, son of Saïd Arab Shâh. He accompanied Col. Kydd to Chirâqat in Mâdûn as head Munshi and died there. He is the author of an Urdâ Diwân and seven other works, some of which are named Tahâfut-ul-'Ajâm, Khatâb-ul-Amsâl, SamÂNkda Chûn and Hasît Gulwâni. [Vide Ibn Sînâ Shâh.]

Haqiri (حقري), poetical name of

Moulâna Shâh-ud-don Munâma. Harindar Narain Bhup, Maharaja (هندیر نارین بہوپ مہاراجہ), the Hâja of Kish Behar, who died at Benares on the 30th May, 1839, and was aged 70 years. He was of the Rajbunsi caste, and a follower of Siva, but his style of living was very
unlike that of a Hindu. He used to marry without any regard to caste, and entered into the common relationship 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 राय होलकर)
Raja of Indor, was the cousin and successor of Malhar Rao III. He adopted son and successor of Jaswant Rao Holkar. He died on the 24th October, A.D. 1843.

Hariri (هاری), whose full name is
Abü Muhammad Qasim bin 'Ali bin 'Umân al-Harîrî, was a native of Basra. He was one of the ablest writers of his time, and is the author of the Mafhûmat Harîrî, a work consisting of fifty Oratorical, Poetical, Moral, Economic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Anbâharwân bin Khânî, wazir to Sultan Muhammad Salâhî. He died at Basra in the year A.D. 1122, A.H. 516. Poets, historians, grammarians and lexicographers look upon the Mafhûmat as the highest authority, and next to the Qurân, as far as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

Harkaran (هرکارن), the son of Mathura
Daûd, a Kambh of Multân, was a Munshi in the service of Nawâb Yu'tthár Khân, and is the author of a collection of letters called Inshâb Harkaran, or the Fombâ of Harka- ran, 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 (حسن), son of Suhail or Sahl, was governor of Childea about the year A.D. 830, under the Khalif Al-Màmûn, who married Turân Dughût his daughter. Some attribute to this Hasan the translation of the Persian book entitled Jâwâlin Khwâd into Arabic.

Hasan (حسن), poetical name of Muhammad Hasan, who flourished in the reign of the emperor Shâh 'Alâm of Delhi.

Hasan Abdal (حسن عبدال)، or Baba Shâh
Hasan Abdâl, a famous saint who was a Sayyed at Sabzwâr in Khurasân. He came to India with Mirzâ Shâhrukh, son of Anser Taimûr, and died at Qandahâr, where his tomb is restored to by pilgrims. Jahângrây says in the Tâjáb that the place Hurusudak is 15 kos from Kashmer.

Hasan 'Ali (حسینعلی), the poet
laurate in the service of Tipâ Sulân of Mysore. He is the author of a book called, Bhogîl, or the Eob Shâstar. It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindi verse. There is another translation of the same book in Persian prose called Luzzat-un-Nâis, by Ziyâ-uddîn Nakhulabî.

Hasan Askari, Imam (حسن عسکری)
As the eleventh Imam of the race of 'Ali, and the eldest son of 'Imâm 'Ali Naqî who was the tenth. He was born at Madîna in the year A.D. 846, A.H. 232, and died on the 6th November, A.D. 874, 22nd Mulhurrâm, A.H. 261, aged 28 years. He is buried at Sarnârî in Baghîlal close to the tomb of his father.

Hasan Basri, Khwaja (حسن بصری)
(خواجه), a native of Basra and a very pious Musalmân, 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 Dwâin 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 (Khani, Badakhshâni)
(حسن بگ خانی بدخشی), Shaikh Umari was a good soldier. He was made a commander of 2,500 for his services in Bangash, and was put, towards the end of Akbar's reign, in charge of Kabul, receiving Fort Rohtas in the Punjâb as jagir. Hasan Beg, after making a useless attempt to incriminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazaar. He died after a few hours from suffocation.

[Vide Âin Translation, i. p. 464.]

Hasan - bin - Muhammad Khâki- al-Shirazi (حسن بن محمد شکی الشيرازی), who came to India in the time of the emperor Akbar and obtained different offices under the government. He is the author of a history also called Munâqâîtût-Tawârîkh, besides the one written by Abu Qâdî Bâdâvî. He commenced the work before the close of Akbar's reign, i.e. A.D. 1610, A.H. 1019, in which year, he tells us, he was appointed Diwân of Patna.
Hasan-bn-Muhammad Sharif, author of the
Aina-ul-Yahshâ, the lover's companion,
containing an exposition of all the metaphors and phrases used by the poet; with numerous quotations from those held in the greatest estimation.
[Fide Qâdidim.]

Hasan-bin-Sabah (حسين بن حضرة). Fide Hasan Sabbah.

Hasan Buzurg (حسين بزرگ), also
called Sheikh Hasan, Amir Hasan Ilqâni, and Amir Hasan Nâviân, Kaykâni, the son of Amir Ilqâni Jalâyîr. He was an immediate descendant of Sultân Arghûn Khân, king of Persia (whose sister was his mother), and one of the principal chieftains of the Moghuls in the reign of Sultân Abû Sa'id. He married the Khâtûn, daughter of Amir Chobân or Jovîán, the prince being deeply enamoured of her charms, Amir Hasân, after the death of his father, was forced to resign his consent to him in A.D. 1527, A.H. 728.
A few years after the death of Abû Sa'id, Amir Hasan married his widow Dîshâd Khâtûn, went to Bagdad, 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 Bagdad, and he died before this object of his ambition was accomplished, in July, A.D. 1556, Rajub, A.H. 757. His son Sultân Ows Jalâyîr was more fortunate; he not only succeeded in completing the conquest his father had commenced, but carried his arms into Azerbaijan and Khurasân. Sultân Ows died in October, A.D. 1574, A.H. 776, and left his government to his second son Sultân Husain Jalâyîr. This excellent prince, who is also upright celebrated for his benevolence and love of justice, lost his life in an action in A.D. 1582, A.H. 784, with his brother Ahmad, surnamed Ilqâni, a cruel and unjust ruler, whose enormities compelled his subjects to invite Amir Tämûr (Tamerlane) to their relief in A.D. 1393, and almost the whole of the future life of Ahmad passed in an incessant struggle with that conqueror. He fled to Egypt for safety, and when, after the death of Tämûr, 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 Gang. Vide Alà-ad-din I.

Hasan Imam (حسین امام), the eldest
son of Ali, the son of Abû Talîb, and Fátima, the daughter of Muhammad; was born on the 1st March, A.D. 625, 16th Ramadân, A.H. 3. After the death of his father in January, A.D. 661, Ramadân, A.H. 40, he succeeded him as second Imam, and was proclaimed Khâliîf by the Arabsians, but perceiving the people divided and himself ill-need, he after six months resigned the Khâtifat to Mu'awîa, who assigned to him about 13,000 pounds a year, besides large presents. After this Hasân and his brother Husain retired and lived privately at Madîna, where after a few years he died of poison, administered to him by one of his wives, whom Yazîd, the son of Mu'awîa, 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'awîa gave her for her pains; for Yazîd was not so nnd 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 Safar, A.H. 49. He was buried in Madîna at a place called Baqî. Hasan is said to have been in person very like his grandfather, Muhammad, who, when he was born, spott 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 Kasî, Maâlîna (حسين کاشی مولا), a poet who was a native of
Karân. He is the author of many Qâdisî and Ghazals. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijrî era.

Hasan Khwaja (حسین خواجه), Vide Hasan Sanjari.

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 Kocâkh, Shaikh (حسین کوچک شیخ), a grandson of Amir
Chobân or Jovîán. He was one of the chiefs who, during the period of trouble and confusion which took place after the death of Sultân Abû 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. 1343, Rajub, A.H. 744.

Hasan Maimandi (حسن مائمندی).

It is asserted by some that he was one of the ministers of Sultân Mahmûd of Ghâzî. 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 Nasir-ud-din Subuktigin, employed as Diwan or Collector of Revenues at Qasba Bust; but Nasir-ud-din 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, banished by order of that Sultan, so that the general notion which prevails that he was the wazir of Sultan Mahmud, is erroneous.

Hasan, Mir (حسب مير), a Hindustani poet of Lucknow, and author of the novel called Miswari Mir Hasan, containing the loves of Badar-ud-Din and Benazir in Urdu verse, which he completed and dedicated to Nawab Asaf-ud-daulah in the year A.D. 1753, A.H. 1199. It is also called Nasir-ul-Bayan. His ancestors were of Herat, but he was born at Delhi and went early in life to Lucknow, where he was supported by Nawab Saifur Jung and his son Mirza Nasirzai Ali Khan. He is also the author of a Diwan of about 8000 verses, and of a Tarkiha of Urdu poems. He died in A.D. 1793, A.H. 1214. His father's name was Mir Gulam Husain Zahir.

Hasan Mirza (حسن ميرزا), son of Mulla Abdur Razaq of Lahijan. 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 (حسن مولانا), a learned Muslim who lived in the time of the emperor Jahangir and wrote a chronogram on the sudden death of Shaikh Ali Ahmad, son of Shaikh Husain Naqshi, in the year A.D. 1609, A.H. 1018.

Hasan Mutkallim, Maulana (حسب مولانا متنقل مولانا), a poet and pupil of Maulana Muzaffar of Herat. He flourished in the reign of Malik Ghayyain-ud-din Karl II. in whose name he composed a book on the art of poetry.

Hasan Razi (حسب رضع), a Persian poet.

Hasan Sabbath (حسب صبيع), the founder of the dynasty of the Isma'ili in Persia. He was styled Shaikh-ul-Jabal, an Arabic title, which signifies the chief of the mountains. The name by which this ruler and his descendants are indiscriminately known in European history is, "The Old Man of the Mountain." His followers or descendants were also called Hasanis, and the English word "assassin," is supposed to have been formed from a corruption of this term. Hasan Sabbah was at first a mace-bearer to Sultan Alp Arsalan; but in consequence of a quarrel with Nizam-ul-Mulk, the minister of that prince, he retired to Rai, his native country, and from thence, to Syria, where he entered into the service of a chief of the family of Isma'il the son of Jafar Sadiq, and adopted the tenets of that sect. The first object of Hasan was to possess himself of a stronghold; and he succeeded in gaining by stratagem the mountain fort of Alahmu't, situated between Qazwin and Gilan. The fort was built by Hasan-bin-Zaid in the year A.D. 860, A.H. 246, and Hasan Sabbah took it in A.D. 889, 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 Rodbar, which is also near Qazwin, was next to Alahmu't in consequence. Malik Shah Saljuki, the reigning Sultan, had sent a force to reduce him, but without any success. In the month of October, A.D. 969, Rumasani, A.H. 485, Nizam-ul-Mulk, who was then following the royal camp from Isfahan to Bagdad, was stabbed by one of the followers of Hasan Sabbah who was his personal enemy. Hasan Sabbah died in A.D. 1124, 26th Khadi II. A.H. 518. Nizam-ud-din, who was the last of this family, and who is better known under the name of Qahir Shah or K'ür Shah, after a weak and inefficient struggle fell before Halak. 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. 1246, Zil-Qadra A.H. 654. It was his father Ali-ud-din Muhammed who forced Nasir-ud-din Tusi to remain with him for some years, till he was released by Halak Khan. Vide Ismail and Isma'ilis. The successor of Hasan was his son Umar. [Hasan Sabbah and the minister had both been schoolfellows at Umar Khayyam (q.e.)]

Hasan Salimi (حسن سليمي). Vide Salimi.

Hasan Sanjari, Khwaja (حسب خواجه سنجري), 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 Nizam-ud-din Auliya. He died, according to the author of the Mirat-ul-Khayyir, in the Dacca in the year A.D. 1327, A.H. 707, and is buried in Daulatabad. He is the author of several works, amongst which is a Diwan, and one called Farâ'îd-ul-Fa'âvida, a collection of letters written by Nizam-ud-din Auliya to his disciples. Tâlib says he died in A.D. 1337, A.H. 738. His father's name was Ali Sanjari.
Hasan, Shaikh (حسین شیخ), the son of Shaikh Nazar-ullah. He is the author of a work called Sukhat Jatarm. He died in Mriz in the year A.H. 1078.

Hasan Khan Shamlu (حسین شاملو), governor of Herat under Shah Abbas II, and his son Shah Sulaiman. He died in A.D. 1697, A.H. 1109, and is the author of a Diwan.

Hasan, Sayyad (حسین سید غزنوی), of Ghazni, a poet who flourished in the reign of Sultan Bahram Shah the Ghaznavid, and is the author of a Diwan. He is also called Sayyad Haman-al-Husaini. He died on the way while returning from Mecca, in the year A.D. 1170, A.H. 558.

Hasham (هشام بن عبد الملك), the son of Abd dal Malik, and the tenth Khalif of the house of Umayya or Emnaiides, succeeded his brother Yazid II. in A.D. 724, A.H. 105. He conquered the Khawqan of Turkistan, and made war against Leo III. the Isaurian. He was always attended by 600 eunuchs 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. 125, and was succeeded by Walid II. son of Yazid II. In his time lived the celebrated Ma'ani, the lover of Laili.

Hashim (هشام), a poet who flourished at Bhusanpur in the Deccan in the reign of the emperor Jahangir and was a disciple of Shaikh Ahmad Faridi, commonly called Shaikh Ahmad Sarhindi. He is the author of a Diwan and several other books, and was alive in A.D. 1616, A.H. 1066.

Hashim (هشام), the son of Abdul Munaf, was the father of Abdul Muttalib, who was the father of Abdullah and grandfather of Muhammad the prophet of the Muslimans. He succeeded his father as president of the Ka'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 Abdul Muttalib, who became president of the Ka'ba.

Hashimi Kirmani (حسامی کرمانی), author of a poem or Masnawi called Mazhar-ul-Adhr. He died in A.D. 1641, A.H. 948.

Hashmat (حسنمت), the poetical name of Mir Muhtasham Ali Khan, whose ancestors were of Bada Khansa, 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 (حسنمت), the poetical name of Bakhshi Ali Khan, which see.

Hasrat (حسنر), the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Shah.

Hasrat (حسنر), 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 Mahbub Khan at Lucknow.

Hasrat (حسنر). Fide Shefta.

Hatif, Maulana (حافظ مولانا), the poetical name of Abd-ullah, the son of Maulana Abdur Rahim 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 Kharjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle Hasif, with his permission, secluded himself from the world. When Shah Isma'il Salwi fought the Uzbak Tartars in Khurasan, and slew Shah Isma'il Khan, his chief in A.D. 1608, A.H. 914, he prevailed on our poet to quit his cell, and come to court. Soberly ambitious of rivaling the Khamsa or five poems of Nizamiz, he wrote in imitation of them his Laih and Majmud, Khuaro and Shirin, Haft Manzar, the Khimar Nameh, which is also called Zaffarnama, and in imitation of the Sikandar Nameh, he undertook a heroic poem in praise of his patron, called Fatuhat Shahi, which he did not live to finish. Among the numerous Persian poems on the story of Lail and Majmud, that of Hasif seems universally esteemed the simplest and most pathetic.

Hatim (حاتم طالبی), commonly called Hātim Tāi, a famous Arabian Chief of the tribe of Tāi, 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.
Hayati Mulla (†Hayati Mulla, of Gilân, a poet.

Hazin (†Hazin, or Shâh Hâtîm, the poetical name of Maulâna Shaikh Muhammad 'Ali, a Persian of distinction, eminently learned, and accomplished. He fled into Hindustân from his native country to avoid the persecution of Nâdir Shâh 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 Hazin, was made by F. C. Belfour, F.R.A.S., and published in 1830. His father's name was Shaikh Abû Tâlib of Gilân, a descendant of Shaikh Tâyûdîn Behâm, commonly called Shaikh Zâhid Gilânî, who was the spiritual guide of Shaikh Saîî-udîn Arbîbî. He was born at Isfâhân on the 7th January, 1692, o.s., 27th Rabî' II. A.H. 1103, was in Delhi at the time of Nâdir Shâh's invasion, and died in 1798, 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 Musalâm, Hindû and English inhabitants of that place. He is the author of several works in Persian and Arabic.

Hazuq, Hakim (†Hazuq, Hakim, son of Hakim Hümâyûn, the brother of Abû'îl Fathâ Gilânî. He was a noble of the reign of the emperor Shâh Jâhân, a physician and a poet, and is the author of a Diwân in Persian. He died A.D. 1638, A.H. 1008.

Hessing, Colonel John William, of Holland. He came to India and was at first employed by the Nawâb Nizâm Ali Khan of the Deccan in the year A.D. 1765, A.H. 1177, and afterwards by Mâlîko Râo Sindhiâ in 1784, after whose death in 1794, he continued in the service of his nephew Daunt Râo Sindhiâ, by whom he was appointed a Colonel in 1795, with the command of the fortress and city of Agra. He died on the 21st July, 1803, and was buried in the Roman Catholic burial-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.

Hidayat (†Hidayat, poetical name of Hidayat Khan, the uncle of Nisâr-ullah Khan Firâk. He died in the year A.H. 1216, and left a Diwân.

Anwars in Arabia. There is an account of his adventures in the romance entitled Hâtim Zîrî in Persian, which has also been translated into Urdu. An English translation of this romance was made by Duncan Foyzes, A.M., from the Persian.

Hâtim (†Hâtim, surnamed Al-Asam, that is to say, the deaf, was a great Musulîm doctor, much esteemed for his piety and doctrine. He was a disciple of Shâiq Bâkhî and master of Ahmad Khizroya. He died A.D. 851, A.H. 237, in the reign of Mutawakkil the Kulîf of Baghdad, and was buried at Bâkhî in Khurasân, his native country.

Hâtim Kashi, Maulâna (†Hâtim Kashi, Maulâna, a poet of Kâshân in Persia, who flourished in the reign of Shâh Abbas the Great.

Hâtim Ali Bag, Mirza (†Hâtim Ali Bag, Mirza, Vide Melk.

Hawas (†Hawas, poetical title of Nawâb Mirzâ Tâqi, son of Nawâb Mirzâ Ali Khan. He is the author of the story of Lâlî and Mâjûn in Urdu, and of a Diwân in which every Ghazal contains the name of Lâlî and Mâjûn.

Hâya (†Hâya, poetical title of Shio Râmâdâs, a Hindû, and brother of Râjâ Dayâ Mal Intiâyûz. He was a pupil of Mirzâ Abdûl Qâdir Bedîl, and is the author of a Diwân of about 5000 verses.

Hayât-ullah Ahrarî (†Hayât-ullah Ahrarî, author of the work called Hâhâta Ahrarî, which contains the life of Ahrarî. He died in A.H. 1061, and his tomb is in Agra.)
Hidayat-ullah (هدایت اللہ), author of a work on arts and sciences called *Hidayat-ul-Ranān*, written in A.D. 1601.

Hidayat-ullah Khan (هدایت اللہ خان), great grandson of Khan 'Azim Mirzā Koka. He is the author of a history called *Tarikh Hidayat-ullah Khan* written in the year A.H. 1639.

Hijri (هجیری), the poetical title of a poet who was a native of Koubânah but lived in Bengal. He is the author of a Diwan in which there is a Qasida of a most wonderful composition. If you read the first letter of every Misra, you have a Qita in praise of Nawâb Sayyâd Muhammad Riza Khân Mumâzar Jâng. Some letters in the Qasida are written in red, if you read them by themselves, you have a Ghâzal, and certain letters in the Rahâri form a Misrâ. He was living in A.D. 1766, A.H. 1180.

Hilal Qazwini (هلال قزوینی), an author who died in A.D. 1327, A.H. 934.

Hilali (هلالی استرابدی), of Astârâbâd, was a Tarâr of the trib. of Jughâi or Chughâi, and author of a Diwan consisting of amorous odes. In his youth he travelled to Khurâsan, and resided at Herâz, where the illustrious Amir 'Ali-heck conferred on him many favours. He was a Sunni by religion, and was, by the contrivance of his enemies, who were Shias, put to death by order of one of the Uzbek chiefs in the year A.D. 1530, A.H. 938, but according to a book called *Tadfsa Shâh*, in A.D. 1532, A.H. 940. He is the author of the following works, etc., *Shâh-âr-Darvâsh, Lâli-âr-Mu'âna, Sfâlul-Askâhîn*, and a *Diwan*.

Hilm (حلم), poetical name of Prince Mirzâ Sa'id-uddin, commonly called Mirzâ Fâlîyâ-uddin, son of Mirzâ Rayîyâ-uddin ibn Mirzâ Muhammad Jân, son of Mirzâ Khurram Bâkh, son of Mirzâ Jahnâdar Shâh, son of Shah Alâ, king of Delhi. He is the author of a *Diwan*.

Himmat Bahadur Gushain (همت بہادر خاچین), *Diwan* of Gâni Bahâdur, Nawâb of Banda, and one of the Peshtâwa's (Bâji Rao II) principal officers in Bundelkhand. He joined the British troops under the command of Lieutenant-Colonel Powell in September, 1803, and gave battle to Shamsâhar Bahâdur, Nawâb of Banda, who was defeated and compelled to retreat with loss. Himmat Bahâdur was a powerful commander of a large body of horse, and of a numerous party of Ghushânis or Nagâs, 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. [Tide Hunter's *Imperial Gazetteer*, in vo. Kalpi.]

Himmat Khan (همت خان), was the son of Khân Jahnâ Shâyâda Khân, the son of the wazir Asaf Khân. He built his house on the banks of the river Jamna in a year with many other buildings such as gardens, reservoirs, baths, etc., of which a bath, a reservoir, a Buhâl, etc., are still to be seen. His proper name was Sayyâd Muzaffar. Shah Jahnâ entered on him the name of Himmat Khân. In the 15th year of Alâmghor he was appointed governor of Allahâbâd. In the 24th year of Alâmghor, the appointment of Ikhlîjgâni was conferred on him; and in the 30th year of Alâmghor, he was again appointed governor of Allahâbâd.

Himu (هیمو), a banâun or Indian shopkeeper of the caste of Dhûsor, whom Sultan Shâh, king of Delhi, had made superintendent of the market. In the reign of Muhammad Shâh 'Adil, he was appointed his wazir, 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 Delhi which also surrendered, and Turi Beg, governor of that place, who fled to Sâhâri, was seized by Bâirâm Khân (g.v.), the minister of Akbar, and beheaded for abducting Delhi, where he might have detained himself. Himu was afterwards defeated and made prisoner in a battle fought at Punpit on Thursday the 5th November, A.D. 1565, 2nd Multâram, A.H. 964, and brought into the presence of the king by Bâirâm Khân, who begged him to kill the infidel with his own hand. Akbar (who was then in his fifteenth year) in order to fulfil the wish of his minister, drew his sword and touched the head of the captive, while Bâirâm Khân, drawing his own sabre, at a single blow severed the head of Himu from his body.

'Hinda (هند), the daughter of Utba and wife of Abâ' Sufiân.

[Hida Hamzâ (Amir).]

Hindal Mirza (ہندال میرزا), Vide Handal Mirzâ.

Hindu Rao (ہندو رو, (g.v.), the brother of Bâji Rai (g.v.), the wife of Maharâjâ Daulet Râo Sidhâlah, His Koilâ or Reka House on a hillock is well-known at Delhî. He died in A.D. 1855. [He was fond of the society of Englishmen in India, among whom he was very popular.]}
Hira Singh (हिरा सिंह, also called Shah Hira Singh) was the son-in-law of Maharaja Duleep Singh of Lahore. He was murdered in 1845.

The text describes his lineage and military career, including his service under Maharaja Duleep Singh and the events leading to his death. It also mentions his role in the 1845 Indian Rebellion (the First War of Indian Independence) against British rule.

The text is difficult to read due to the quality of the image, but it appears to be a historical account written in English, possibly from a book or a historical manuscript.
Humam, Queen (هُمّامةٍ یَمَّا), was the
daughter of Bahman, who is also called
Ardashir Deradat (أَرْدَأْشِير دِرَادَت). In the fourth century before
Christ, the Persians built the city called Bunahs, which
the author of the *Tabb lamakhi* says,
bore also the name of Shemrud, and is the
same which is this day called Jodhabiqu.
The Persian authors state, that when she
advanced the throne, she was present
by her own request. She left her to conceal this
custom, and the child, of which she
was delivered was given over to a nurse
to be put to death. The life of the child
however was unanimously preserved and
the unnatural mother first recognised his son
when he terrors and violece had advanced him
to the rank of vizir, as is in his
annals. Humam immediately recognised the
terror and violence which the life of his
father she had endured 12 years. Her son
recruited about 10 years, and is called by
the Persians Dara or Darab I.

Humam, Hakim (همم، حكم), brother
of Hakim Abu'l Ismail Khusraw, 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
Shah Sulaiman to Abdullah Khan
Urzik, ruler of Khurasan, about the year
A.D. 1599. He died in A.D. 1599 and
leaves behind him, Hakim Sadaq
and Hakim Shahrshid.

Humam (همم), poetical name of
Humam-ud-Din Muhammad son-Abul Wahab (Son of the most
illustrious doctor of the people of the
Khurasan), that is to say at the time of Ak
the king of Khurasan, the time of
Humam (Hummam) and died in A.D. 1157.
He was an author of a commentary on the Hadis.
His proper name is Humam-ud-Din Muhammad-
Mawar, which see.

Humam Tabrzi, Khwaja (هَمّام چْواجة),
a celebrated Persian poet of

Humam-uddin Tabrzi (همم الدين، تبرسي),
emperor of Hindustan, among the Nasir-uddin
Muhammad, was the eldest son of the emperor
Bahar Shah, born at Kabul on the night
of Tuesday the 7th March, A.D. 1508,
4th Zi-ul-Qa, A.H. 913, and his mother's
name was Maham Begam. He succeeded
his father on the throne at Agra on the
20th December, A.D. 1508, 6th Jumada I
914, and was crowned and honourable
attained to by Shah Bahar, and the
Padang on his brother Mirza Kamuran, to Mirza
Akbar who gave the government of Suiik
and Khandan, to Mirza Alwai, and
the government of Badakshan to Mirza
Samahan the son of Khan Mirza, the son of
Sultan Muhammad the third of Sultan Alwai
Humayun's who entered the throne by
Shah Bahar (afterwards Shir Shah) in a battle
fought on the banks of the Chamara in Bahar
on the 26th June, A.D. 1599, 9th Satar, A.H.
916 and the second time at Quenoj on the
17th May A.D. 1510, 10th Muharram, A.H.
917. The capital no longer afforded him a
place of safety, even his brothers became
his enemies, and would not grant him shelter
in their provinces. He fled from one place
to another, subject at times to the greatest
hardships, and was at last obliged to quit
the kingdom and seek an asylum in Persia,
where he arrived in July A.D. 1544, A.H.
951, and was converted and reconciled to
the religion by Shah Jahan of Persia, who
assisted him with troops. During
the absence of Humayun, which extended
to a period of fifteen years, five khan's ascended
the throne of Delhi viz. Shir Shah, his son
Salmi Shah Muhammad Shah Asfari, Ibrahim
Khans and Muhammad Shah Humayun, and
overcome his brothers at Kabul and Qandahar,
commanded his march from the former
city in the month of Januar, A.D. 1505, Satar,
A.H. 962 towards Indi. He took the
Punjab, and advancing towards Delhi defeated
Sikandar Shisar on the 22nd June, A.D. 1556,
and Shahjahan A.D. 1557, in a battle fought
at Sutrad Sikkandar, after his defeat, fled
to the mountains of Sialik, and Humayun
having rushed Delhi in triumph, became
second time emperor of Hindustan Buraam
Khan (گا), to whose valour and talent the
king was principally indebted for his
restoration, was rewarded with the first offices
in the state with the title of Khan Khanan. The
year of this victory was found by Buraam
Khan to be contained in the words, "The
sword of Humayun." Seven months after
this victory, on the 21st January, A.D. 1556,
since Humayun was coming down at the
time of even more power to the
city of Delhi he fell headlong down the
steps, and died on the 26th January, A.D. 1556
11th Rabi I A.H. 963. The words "Alas! my
sovereign fell from the throne," are
the English of the line recording the year
of his demise. He was buried at Kilographi,
a distance of four kos from the city of Shâhjânhâbâd 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. 1563, A.H. 975, was superintended by Hâji Begam, mother of Akbar, and was finished in 15 years at a cost of 15 lâhs of rupees. Farrukhsâyâr, 'Alamgir II. Dârâ Shikoh and other princes are also buried in this mausoleum, where the last of the dynasty took refuge in 1837 (see above, in loc. Bahâdûr Shâh II). Humâyûn, after his death, received the title of Jamûnî 'Ashânî.

[For Humâyûn's character vide Keene's Sketch of the History of Hindostan.]

Humâyûn, Amir (Humâyûn-i Amîr), of Isfârân, a poet who went early in life to Tabrîz, and was supported by Qâzî Isâ, and Sultan Yâqûb, who called him Khâsrî Shâh, that is, the second Khâsrî and Khâsrî Kichak. After the death of his patron, he went to Kâshâkh and died there in a.D. 1496, A.H. 902. He is the author of a Divân.

Humâyûn Shâh, Bahmânî, Sultan (Humâyûn Shâh Bahmânî), surnamed Zâlim, or the Cruel, was the 11th Sultan of the Bahmânî dynasty. He succeeded his father Sultan 'Alâ-ud-dîn II. Bahmânî in the year a.D. 1458, A.H. 862, and causing his brother Husân Khân's eyes to be put out, ascended the throne of the Deccan. According to the will of his father, he entered the title of Wâkil-ud-Daulat on Khwaja Mahmûd Gower, with the title of Muhâlit-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 1st September, 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 cruelty. He was succeeded by his son Sultan Nasîr Shâh, then only eight years of age. See above in loc. Bahmâni.

Hunain (Hunain), surname of Abû Zaid 'Abdah Rahmân Hunûn, son of Isâhâq, son of Hunain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

Humûr or Hurmûz I. (Hurmûz), the third king of Persia, of the Sâsânian race, was the son of Shâhîpûr I. whom he succeeded in a.D. 272. He is the hero of the Greek authors, and is said to have resembled, both in person and character, his grandfather (i. Ardashî Bahgân). The mother of this monarch was the daughter of Mâhrukh, a petty prince, whom Ardashî, who had put to death, and whose family had persecuted, because an astrologer had predicted that a descendant of Mâhrukh should attain the throne of Persia. This lady had fled to the tents of a sheik, where she was seen by Shâhîpûr when hunting. This prince became enamoured, and married her privately. His father Ardashî, going one day unexpectedly to his son's house, saw young Humûz. He was greatly pleased with the appearance of the child and made inquiries, which compelled Shâhîpûr to declare all that had happened. The joy of the old king was exceeding "The prediction of the astrologers," he exclaimed, "which gave me such alarm is, thank God, confirmed, and a descendant of Mâhrukh shall succeed to my crown." Humûz 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 Bahârân I.

Humûr or Hurmûz II. (Hurmûz-i Awsâd), the eighth king of Persia of the Sâsânian race. He succeeded his father Narsî about the year a.D. 293, ruled Persia seven years and five months and died a.D. 310. 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 humûr was pregnant, and that there were certain indications that the embryo was male. The child was brought forth, it was named Shâhîpûr, and every care was taken to give the young sovereign an education suited to his high duties.

Humûr or Hurmûz III. (Hurmûz-i Nasîr), the second son of Yezdijârd II. succeeded his father, of whom he was always the favourite, a.D. 456. His elder brother Firdawûs, 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 Humûz was, after a short reign of little more than one year, deposed and put to death a.D. 457.

Humûr or Hurmûz IV. (Hurmûz-i Isâbâ), the name of the Greeks) was declared successor to his father the great Chosroes, surnamed Naushemân the Just, and ascended the throne of Persia a.D. 579. His subjects revolted against him at the instigation of Bahârâm Chobîn or Varaneus, his general, whom he had offended by sending him a female slave because he had been defeated by the Romans. They confined Humûz and put out his eyes to disqualify him from assuming the throne, and soon after put him to death a.D. 590. His son Khosru Payrîz having collected a force to oppose Bahârâm, who with the intention of taking the government into his own hands was advancing towards Madsim, was defeated,
and with great difficulty effected his escape to the territories of the Romans (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 Mada'in he was defeated by an army of Romans and Persians commanded by Khusro, and died at Taqary.

Husain (حسین) (HaSHAN), poetical name of Musafer Husain, an author who is also called Shahid or Martyr. He is the author of the work called *Hayat-ul-Salikin*.

Husain Ali Khan Bahadur (حسین علی خان بهادر), second son of Alahwirdi Khan, a nobleman of high rank who served under the emperor Alamgir, and died on the 3rd October, A.D. 1686, 23rd Zil-Qa'da, A.H. 1097, a day after the fort of Bijapur was taken. See above in rev. Alahwirdi.

Husain Ali Khan, Sayyad (حسین علی جانب سید), Amir-ul-Umrā. *Vide Abdullah Khan (Sayyad).*

Husain-bin-Alim (حسین بن علم), author of the *Nuzhat-ul-Arwāḥ*, containing interesting anecdotes of most of the celebrated Sufis. [ *Vide Husain-bin-Hasan-al-Husain.*]

Husain-bin-Hasan-al - Husaini (حسین بن حسن البسینی), a native of Tbor and author of several works, viz., *Konzul Ramzi, Si Nama, Nuzhat-ul-Arwāḥ*, *Zad-ul-Musafarīn, Tarab-ul-Majalis, Ruh-ul-Arwāḥ, Nirat-ul-Mustajima*, and of a Diwan in Arabic and Persian. He died, says Jānī, in the year A.D. 1317, A.H. 717, and is buried at Ure'at. Pirzada calls him Amir Husaini Safāt and says that he with his father Sayyad Najm ud-din came to India as merchants and became the disciples of Shaikh Baha-ud-din Zakaria at Multan, and died at Herat on 1st December, A.D. 1318, 6th Shawal, A.H. 718.

Husain - bin - Muhammad, as - Samani (حسین بن محمد السمنی), author of the *Khāzīn-ul-Mas'ītīn*, 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 Sambhali, Mir (حسین دوست سبھالی میر), son of Abū Tālib of Sambhali. 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 Shâh the emperor of Dehli, who died in A.D. 1748, A.H. 1257.

Husain Ghaznavi (حسین غزنوی), author of the story of Padmawat in Persian poetry called *Qissai Padmawat*.

Husain Hallaj, Shāhī (حسین حلیل), the son of Mansūr 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 Hūrīs, 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 (حسینی), author of the *Amari Husaini and Maktubat Husaini*.

Husain - ibn - Muin - uddin Maibadi (حسین ابن معين الدين مبدي), author of a work on religion, entitled *Firdaš*.

Husaini Fathi-Alli, a Sūf of Dehli, author of a biographical dictionary published 1750-1. Mentioned as still living in 1806 by Qasim of Agra (q.v.).

Husain, Imam (حسین عمام), the second son of 'Ali, the son-in-law of Muhammad. He was born at Medina in January, A.D. 626, Shubān, A.H. 4, and was the third *Imâm* of the race of 'Ali. Having refused to acknowledge Yazid the son of Mu'āwia 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 Ubaidullāh-ibn-Ziyāyād, one of Yazid's captains, on the 10th October, A.D. 680, 10th Muharram, A.H. 61. When his head was brought to Ubaidullāh at Kāfā, he struck it over the mouth with a stick, and treated it with great contempt. He then sent it along with his family, who were made captives, to Damascus, where Yazid then reigned. The day on which he was killed is still a great day amongst the Muslims. He is buried at a place called Karbala in Babylonia, or Chaldea near Kāfā. Some pretend to show that Husain's head was buried near the river of Karbala; others say that there are
no other traces of it remaining. However, the first Sultan of the race of Royaids built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musulmans. It is called 'Gunbad Faiz,' or the dome of grace.

Husain Jalayer, Sultan (حسین جلایر) (سلطان), grandson of Amir Hasán Buzurg, succeeded his father Sultan Ayes Jalayer to the throne of Baghdad 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. 784. ["Firdausi of Buzurg."]

Husain Kashi (حسین کاشی), an author, who died in A.D. 1544, A.H. 951.

Husain, Kashmiri (حسین کشمیری), author of the Persian work entitled Hadīyat-ul-'Amī, 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, summoned from his birthplace Khonsar, a town between Tehran and Kashaż. He flourished in the latter part of the 17th century.

Husain Langa I. (حسین لنگا), third king of Multan, succeeded his father Qutb-ud-din Mahmūd Langa in A.D. 1469, A.H. 874. He entered into a treaty of alliance with Sikandar Lodī, king of Delhi, and died about the year A.D. 904, or according to some, on Sunday the 28th August, A.D. 1502, 26th Safar, A.H. 608, after a reign of 30 or 34 years. He was succeeded by his grandson Mahmūd Khān Langa. Firuzhta says that the Tarārīkh Bahāādār Shāhī, which contains the history of this prince, is full of errors, and the author of the Mirāt-Sikandari declares it to be absolutely unintelligible.

Husain Langa II. (حسین لنگا), fifth and last king of Multan, was, after the death of his father Mahmūd Khān Langa in 1524, raised to the throne, although a minor. He was only a pageant in the hands of his sister's husband, Shujā-ul-Mulk, who assumed the office of protector. Shāh Husain Arghūn, king of Thatja, under the orders of the emperor Bābār Shāh, 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 Arghūn having nominated one Lashkar Khān his deputy, returned to Thatja. When Bābār Shāh, during his illness, abdicated the throne in favour of his son Humāyūn, the latter prince gave the Panjāb in jāgit to Mirzā Kāmān his brother, who on his arrival at Lāhor sent for Lashkar Khān and made over the district of Kābul to him, in lieu of that of Multān, since which time the kingdom of Multān has continued a province of the empire of Delhi.

Husain Marwi (حسین مروی). Vīdu Khiwāja Husain Marwi.

Husain Mailbāzi, Mīn-ud-dīn (حسین میلابلی) (مین‌الدین), author of the Sajānūl-ul-Āʾa, 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 مرزا). Vīdu Sulṭān Husain Mirzā.

Husain Muammār, Mir (حسین مواممر) (معماری میر), a celebrated punster who died in the year A.D. 1498, A.H. 904.

Husain Muin-ud-dīn (حسین معین الدین) (معینالدین), author of the Fawādatah Saba on Theology.

Husain Naqshī, Mullā (حسین نقشی) (ملح), a learned Musalmān of Delhi. He 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 Jumādā II. A.H. 989.

Husain Nizam Shaḥ I. (حسین نظام شاه) (نظامشاه) ascended the throne of Ahmadnagar in the Decan in the 30th year of his age, after the death of his father Būrān Nizām Shāh I. in the year A.D. 1564, A.H. 961. In A.D. 1565, A.H. 972, an alliance was formed between him and the three Sulṭāns, viz. 'Alî 'Adî Shāh of Bijāpur, Birāhīm Qutb Shāh of Gōkānda and Amīr Barādots Al-malābādī Bīlār, against Bāqraj, Rāja of Biijnamgar, who was defeated and slain. Husain Nizām Shāh died e'ven days after his return from this expedition, on Wednesday the 6th June, A.D. 1565, 7th Zī-Qa'da, A.H. 972, and his son Murtaza Nizām Shāh succeeded him. The death of Nizām Shāh has been commemorated in the following chronogram: "The sun of the Deccan has become obscured."
Husain Nizam Shah II. (حسین نظام شاہ), a nominal prince of the Nizam Shāh dynasty. [Vide Fathā Khan, the son of Mālik 'Amīr.]

Husain Sabzwari (حسین سبزواری), a native of Sabzvar, and author of the works entitled Latef Ważif and Ruhāt-un-Arāwī, books on Sufism, containing the best means of obtaining salvation and rules for moral conduct.


Husain Shah (حسین شاہ), of Bengal. Vide 'Alī-uddin Husain Shah.

Husain Shah Lohani, Pir (حسین شاہ لوہانی پیر), a Muhammadan saint whose tomb is in Mānghār, where both Hindūs and Muhammadans make offerings especially on their marriages and other special occasions.

Husain Shah Sharqi, Sultan (حسین شاہ شرقی سلطان), ascended the throne of Jāmnpūr after his brother Muhammad Shāh, who was slain in battle about the year A.D. 1452, A.H. 856. He fought several battles with Bahāl 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 Jāmnpūr, which fell to the arms of Bahāl, 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. Bahāl having delivered over Jāmnpūr and its kingdom to his own son Bārbak, 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 Shāri '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 Bahāl Lodi (which happened in A.D. 1489, A.H. 894) Husain Shāh incited the prince Bārbak to rise up against his brother Sikandar Lodi, king of Delhi, and wrest the government out of his hands; but Bārbak was defeated in the first action and retired to Jāmnpūr, to which place he was pursued by the king. Jāmnpūr fell shortly after, and was added to the kingdom of Delhi. Husain Shāh was now induced to seek refuge with 'Alī-uddin Pūrbi, 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 Jāmnpūr was extinguished.

Husain Shah, 'Sayyad (حسین شاہ سید), author of the story of Bahram Gūr, entitled Hosh Gubash, which he made into prose from the Hosh Bahshāt of Amir Khusro in the year A.D. 1800, A.H. 1216, on the requisition of M. Charles Perron, who served under Daulat Rāo Sindhīa. [Vide Hak-ik-at.]

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 Hidaya, entitled the Nīhāya.

Husain Waez, Maulana (حسین وعیز مولانا) Molana), surnamed Kāshīfī, was a man of consequence in the time of Sulṭān Husain Mirzā, surnamed Abūl Ghazi Bahādur of Khusrāw, and held the office of sacred herald in the city of Herāt till the Hijri year 910, on the last day of which he expired, i.e. on the 3rd June, A.D. 1505, 30th Zīl-hijja, A.H. 910. He is the author of a commentary on the Qurān, commonly called Taṣfīr Husainī, which he entitled Mouwāhīb al-'Utātī, also of one entitled Jawāhir al-Ṭafṣīrī. Besides these, he wrote several other works, amongst which are the Rassāt-ush-Šabbād, an excellent history of Muhammad and his life with a minute detail of the battle of Karbala, dedicated to Sulṭān Husain Mirzā in A.D. 1461, an abridgment of which is called Duḥ Majūsī. His Akhbār Muhāsinī is a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, et cetera, dedicated to the same Sulṭān A.D. 1494, A.H. 900, the title of which gives the year of its completion. The Anwār Suḥelī, Toaṣ of the star Canopus, is a translation of Pilpay's Fables in Persian, dedicated to Amir Shakh Ahmad Suhelī, scull-bearer to the Sulṭān. He calls himself in this book. Maulāna Husain-bin-'Alī-al-Waṣa surnamed Kāshīfī. He also made an abridgment of Mouliwi Ṭāhī's Masnavi which he called Lōbāt-ī Lōbah. He is also the author of the works called Mawqūfāt-ī Iskāh, Sāhu Kāshīfī (on astrology), Aṣāl Qāsimī, Muttaw-ī Anwārī, and of a collection of Anecdotes called Lātīf-ī Tawāwī. This author by some writers called Kamāl-uddin Husain-al-Waez-al-Kāshīfī-us-Subzwarī.

Huzuri, Mir (حضوری میر), son of Amir Sayyid 'Ali Muhtasib. He lived in the time of Shāh Ismā'īl Safvi, 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 Diwan.
I

IBN-A

Ibn-Abi Tai (ابن أبي طي), author of the work called Kitāb Ar Rauzatāin.

IBN - Abu Usaiha, Muwaffaq-uddin Abūl Abbas Ahmad (ابن ابواسیهما), author of the Arabic work called Ayūb-al-Abīfi-Tubgāt-ul-Atibbā, 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 Kumaru-al-Hindu, he says: He was skillful 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-Abu Usaiha died in A.D. 1209, A.H. 668.

IBN-B

Ibn-Amin (ابن امین) Vide Ibn-Yamin or Amir Mahmud.

IBN-C

Ibn-'Arabi (ابن عریبی), surname of Shāhī Muḥ-uddin Abū ‘Abdullāh-bin-Muḥammad-bin-ʿAlī-Ṭā’al-al-Hātimī-al-Andalusī, a celebrated doctor of Damascus to whom, the Muhammedans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year A.D. 1229, a book of mystical divinity, called Ḥakīm-ul-Ḥakīm, the most celebrated of which is a history of the Life of Amir Taimur (Tamerlane) entitled Aṣīr-ul-Maqdās. He died at Damascus in the year A.D. 1450, A.H. 854.

[Also called Arab Shāh (g.v.).]

IBN-D

Ibn-'Asir (ابن اشری), al-Shaibānī Majduddin, also called Jazari, a most celebrated Arabian author, of whom we have several works. He is the author of the Arabic work on Jurisprudence entitled Jāmi-ul-Usūl, a work having great authority. Another of his works is called Kamī-ul-Tawārikh. He is also known as Abū Sa'adāt, Mubārik-bin-Asir-al-Jazari, commonly called Ibn-Asir. He died A.D. 1209, A.H. 696.

[Vide Jazari.]

Ibn-'Askar (ابن عسکر), an author who wrote the history of Damascus.


Ibn-Batuta (ابن بتوته), the Arab traveller whom Muhammad Tughlaq (g.v.) made Judge of Delhi, was the author of the work called Travels of Ibn-Batuta, which has been translated from the Arabic by the Rev. S. Leo, 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, “Me God canoble it.”


Ibn-Dahan (ابن دهانی). Vide Dāhān.
Ibn-Darastuya (ابن درستویه), commonly called so, but his proper name is Abū Muhammad ‘Abdullāḥ, the son of Ja‘far, a very learned Muslim who died A.D. 928, A.H. 347, at Baghdad.

Ibn-Dured (ابن درید), author of a dictionary and of a work entitled Ġabarīb-ul-Qurūn, which is also called Jamahira. He died at Baghda in A.D. 933, A.H. 321.


Ibn-Farghani (ابن فرغاني) (ابن فرغاني), Shaikh Abū ‘Bakr Wasiti, a saint, who died about A.H. 320.

Ibn-Fouraq (ابن فوق) (ابن فوق), Vide Fouraq.

Ibn-Ghayas (ابن غياس) (ابن غياس), Vide Kamâl-uddin Muhammad (Khwâja).


Ibn-Hajar Yehsamì or Yehthami (ابن حجر يهمسي) (ابن حجر يهمسي), son of Badr-uddin, author of the work called Sanâ‘î Muhammad, and several other books. He died in A.D. 1566, A.H. 974.

Ibn-Hajib (ابن حاب) (ابن حاب), an Arabian author of several works. He died at Alexandria in the year A.D. 1246, A.H. 646. He is the author of the two commentaries called Kifṣa and Shafṣa.

Ibn-Hanbali (ابن حنبلی) (ابن حنبلی), surname of Muhammad-bin-Ibrāhīm Hanbali, author of the Uddat-ul-Ḥaṣbih wa-‘Umdat-ul-Masâhîb, a book of Arithmetic. He died A.D. 1663, A.H. 971, and is the author of several other works.

Ibn-Hasam (ابن هسام), the author of the Sirat-ul-Resâl or Biography of the Prophet. His native place was Old Cairo, where he died in A.D. 928, A.H. 319. An abridgment of his work was made at Damascus in A.D. 1397, A.H. 707, by one Ahmad Ibn-Ibrahim.

Ibn-Hasam (ابن هسام بن يوسف) (ابن هسام بن يوسف), son of Yúsaf, author of several Arabic works, among which are Tawâṣîk, Sharâkh Alfa, etc. He died A.D. 1361, A.H. 762.

Ibn-Hibban (ابن حبان) (ابن حبان), whose proper name was Asir-uddin Muhammad, the son of Yúsaf. Was the author of several works. He died at Damascus in the year A.D. 1344, A.H. 745.

Ibn-Hilal (ابن هلال) (ابن هلال), also called ‘Alâ‘î, is the author of a work entitled Minhâj-ul-Tâbîhin, which is also called Târikh ‘Alâ‘î, and is dedicated to Shâh Shujâ‘ Kirmâni.

Ibn-Houbal (ابن هوبل) (ابن هوبل), a celebrated physician and author, who died in the year A.D. 1213.

Ibn-Houkal (ابن هوكل) (ابن هوكل), an Arabian, and author of the work entitled Aqhal-ul-Bild, containing maps and geographical description of several countries which he wrote in the year A.D. 977, A.H. 307.

Ibn-Humam (ابن همام) (ابن همام), author of a Commentary on the Hidâya, entitled Fatâ-ul-Jîrat, which is also called Sharâkh ‘Idâya. He died in the year A.D. 1457, A.H. 861. He is also called Humâm, which see.


Ibn-Ibad (ابن عباد) (ابن عباد), surname of Abû‘l Qasim Ismâ‘îl, Kâfî, who was wa‘ir and first minister of state to the Sulţâns Muwaiyad-uddaula and Fâkhr-uddaula of the race of Bâya. He died A.D. 995, A.H. 385, and is said to have left a library consisting of 412,000 volumes, and to have passed for the most generous and most liberal man of his time. He was also styled Kaft-ul-Kafât.
Ibn-Imad (ابن عماد), a poet of Khurasan who flourished in the latter end of the 14th century of the Christian Era. He resided in Shahriz, and is author of a Divan or a love story, called Šah Nāma, in Persian.

Ibn-Jinni (ابن جنی), whose proper name was Abūl Fathā 'Uṣmān, a learned Musalman, but blind of one eye. He died at Baghchis in A.D. 1002, A.H. 392.

Ibn-Jouzi (ابن جوزی). Video Abū
Farāh-ibn-Jouzi.


Ibn-Khaldun (ابن خلدون), the African philosopher. His name and titles are in Arabic: "Wali-ud-din Abū Zayd Abdur rahman - bin - Muḥammad - al - Ḥazrim - al - Ḥābibī," but he is better known by the single patronymic name of Ibn- Khaldūn. His father named Khaldun was a native of Amazing or Barber (in Africa), and his wife, descending from a family of the Arabian province Hazrmat, made her son adopt the surname of Al-Hazrimi. 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-Khallikān (ابن خلیکان), whose full name is Shams-ud-din Abūl Abīs Ahmad-ibn-Muhammad-ibn-Abu Bakr-ibn Khallikān, drew his descent from a family of Bakhsh. This very eminent scholar and follower of Shāfi'i's doctrines, was born at Arba, but resided at Damascus, and had cultivated the local art of composing in various styles, and highly accomplished; he was a scholar, a poet, a compiler, and an historian. By his talents and writings, he merited the honourable title of "the most learned man," and was an able historian. His celebrated biographical work called the Wafāt-ul-Aynūn, or deaths of eminent men, is considered the acme of perfection. This work was translated from the Arabic by Baron McGregor 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 abridged to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khallikān was born on Thursday the 22nd September, A.D. 1211, 11th Rabīi 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 Kāṣīyūn.

Ibn-Khuradibih (ابن خرذابه), an historian, who died about the year A.D. 912. [Video Khurâziba.]

Ibn-Maja (ابن ماجه), whose proper name is Abū Abdullah Muhammad bin-Yuzid-Ibn-Maja-ul-Qarwini, was the author of a collection of traditions, and of a commentary on the Qurān. The first, which is entitled Kitâb-us-Sunna, is the sixth book of the Suna, 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. 866, A.H. 273.


Ibn-Maqla (ابن مقلة), wazīr of the khalīf al-Qāhir Billāh of Baghdād, whom, with the consent of other Umrās, he deposed and having deprived him of sight raised Al-Râzī Billāh to the throne. Not long after, his hands and tongue were cut off by the order of Râzī, because he had written a letter to the Khalīf'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-Bauwāb.

Ibn-Marduya (ابن مردويه), commonly called so, but his proper name is Abū Bakr. He is the author of the work Mustakharij Bikkāri and of a commentary and history. He died A.H. 410.


Ibn - Ra'īsh (ابن رشيد), surname of Abūl-Walīd Muhammad-bin-Ahmad, whom the Europeans call Arrovus and Aen Rosch, 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 high priest and chief judge, under the emperor 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. Falling under the suspicion of heresy, he was deprived of his posts and thrown into prison, from whence he was at last delivered and reinstated in his office of judge. He wrote a treatise on the art of physic, an epitome of Ptolemy's Almagest, a treatise on astrology, and many amorous verses; but when he grew old, he threw the three last into the fire. He is best known as a translator and expositor of Aristotle; his commentaries were published at Venice A.D. 1489-1600. 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 Muhammadanism, 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. 596, corresponding with A.D. 1199, though Lepsius in his Universal Biography says that he died in A.D. 1206.


Ibn - Sad (ابن سعد), author of the Tabaqāt.

Ibn-Shahab-uz-Zohri (ابن شهاب الظهري), an Arabin author who flourished during the Khulafā' of 'Umar-ibn-'Abdul 'Azīz.


Ibn-Siraj (ابن 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 الخساس), whose proper name is Abū Muhammad 'Abdul-Allah, was an excellent penman. He died at Bagdad in A.D. 1172, A.H. 567.


Ibn-ul-Rumi (ابن الرومي), a famous Arabian poet, who was contemporary with Aviceana. He is the author of a Divān in Arabic.

Ibn-ul-Warda (ابن الوردا), author of an Arabic history called Mukhtāṣir-Jami'at-Tawāredd, a valuable general history from A.D. 1097 to 1623.

Ibn-us-Saleh (ابن الصالح), whose proper name is Abū 'Amr 'Usman-bin-'Abdur Rahman-ash-Shahhūri, author of a collection of decisions according to the doctrine of Shaf'ī, entitled Fatwās- Ibn-us-Saleh. He died in A.D. 1244, A.H. 642.

Ibn-Yemen (ابن يمین), a celebrated poet, whose proper name was Amir Mahmād, which see.

Ibn-Yunus (ابن يونس), astronomer to the Khulif 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-Zurik, Tanuki, an author.

Ibrahim, the patriarch Abraham.

Ibrahim, an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Munim.

Ibrahim, the son of Alashtar, killed in A.D. 690, A.H. 71, in a battle fought between the khali 'Abdul Malik and Misam' the brother of 'Abdullah, the son of Zubah, whose faithful friend he was.

Ibrahim, the son of Ibrahim Mahrân, a very famous doctor of the sect of Shafa'i, and author of several works.

Ibrahim Adham, a king of Balkh, who retired from the world, became a Dervish and died between the years 875 and 889, aged 110 years. It is said that he sat 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 cow!" Ibrahim from that day dedicated his throne, and became a wandering Dervish.

Ibrahim 'Adil Shah I., Sultan of Bijapur, surnamed Abul Nasir, son of Ismail 'Adil Shah, succeeded his brother Mallu 'Adil Shah on the throne of Bijapur in the Deccan in A.D. 1538, A.H. 941. He married the daughter of Ala-ud-din 'Imad Shah, named Rukha Sultan, in A.D. 1543, A.H. 958, reigned 24 lunar years and some months, and died in A.D. 1588, A.H. 965. He was buried at Kuki near the tombs of his father and grandfather, and was succeeded by his son 'Ali 'Adil Shah.

Ibrahim 'Adil Shah II., surnamed Abul Muzaffar, was the son of Tahmasp the brother of 'Ali 'Adil Shah, whom he succeeded in April, A.D. 1580, Safar, A.H. 988, being then only in his ninth year. The management of public affairs was given to Kamal Khan Dagh Khan, and Chahad Bibi Sultanah, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamal Khan behaved with due moderation in his office; but at length was guilty of some violence towards Chând Sultana, who turned her thoughts to means for his destruction. She secretly sent a message to Haji Khiswar Khan, an officer of high rank, who caused him to be murdered. After this event Khiswar Khan, by the support and patronage of Chând Bibi, grasped the authority of the State, and ruled with uncontrolled sway till he was assassinated. Akhlas Khan next assumed the regency; but after some time he was seized by Dilwar Khan, 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. 1592, A.H. 1036, and was succeeded by his son Muhammad 'Adil Shah. The first building of any importance we meet at Bijapur 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 fountain 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 Quran 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, the chief of Malaur Kotla, was a minor of about 15 years of age (1872), and was receiving his education in the Ward's School at Umballa.

Ibrahim Ali Khan, Nawab of Tonk, grandson of the famous Sindhi chief Amir Khan. His elder brother Muhammad 'Ali Khan was deposed by the British Government on account of the Jowa massacre in 1867. He was installed as Nawab of Tonk on the 19th January, 1871, by the British Government.

Ibrahim Astorabadi, an author who translated the Risala or Kitâb llaunist of Abu'l Fatâh Râzî Makki from the Arabic into Persian in A.D. 1551, A.H. 955.

Ibrahim Barid Shah, succeeded his father 'Ali Barid in the government of Ahmadabad Bühur 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 Bayu, Malik Malik). In the province of Behar there is a hillock called Piri Pahâri, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Malik Ibrahim Bayu 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. 1363, but who we 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. 181. The descendants of this governor, who settled in Africa, bore the name of Aghlabia or Aglabites, 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 علي), author of the work called Majmaa-ul-Amal, or the Genealogy of the different dynasties of Persia, till A.D. 1233, A.H. 630.

Ibrahim-bin-Hariri (ابراهیم بن حاریری), 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 Sultân Ibrahim Husain Lodi, king of Delhi, and became the founder of the Mughul Dynasty. He was appointed to be the Dārā of Babar Shah in A.D. 1528, A.H. 934.

Ibrahim-bin-Muhammad-al-Halabi, Shatkh (ابراهیم بن محمد الحلابی) (شیخ), author of a Persian work on Theology called Agâh Samnia and of the Mullaqaq-al-Abbâr. This work, which is a universal code of Muhammadan law, contains the opinions of the four chief Muhajid Imâms, and illustrates them by those of the principal jurisconsults of the school of Abâ Hanifa. He died A.D. 1549, A.H. 956.

[Vide Imâm 'Alam-bin-'Ata.]

Ibrahim-bin-Nayal (ابراهیم بن نیال), brother of Tughral Beg’s mother, a chief who deserted Tughân Shah I, a prince of the Saljuq family, in battle, took him prisoner and blinded him. Ibrahim was murdered after some time in A.D. 952, A.H. 415, by Tughral Beg, the uncle of Tughân 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 ‘Abbasa, daughter of Al-Malid, and obtained the government of Egypt and Palestine, and died in Egypt.

Ibrahim-bin-Walid II. (ابراهیم بن والد), a Khalif of the race of Umayyad, 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’awwâ II, who ascended the throne in Syria.

Ibrahim Husain, Khwaaja (ابراهیم حسین خواجه), a celebrated calligrapher in the service of the emperor ‘Akbar, who wrote a beautiful Nasta’liq hand. He died in the year A.D. 1693, A.H. 1011, and ‘Abdul Qadir Badâooni found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibrahim, viz. Alif.

Ibrahim Husain Lodi, Sultan (ابراهیم حسین ولد لدی), ascended the throne of Ágra after the death of his father Sikandar Shah Lodi in February, A.D. 1610, Zil-qâda, A.H. 918. He reigned 16 years, and was defeated and slain in a battle fought at Panipat with the emperor Babar Shah on Friday the 29th April, A.D. 1526, 7th Rajab, A.H. 932, an event which transferred the empire of Delhi and Ágra to the family of Amir Taimûr. 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 Humâyûn.

Ibrahim Husain Mirza (ابراهیم حسین میرزا), a son-in-law of the emperor Humâyûn, the second son of Muhammad Sultan Mirza, who had four other sons besides him, viz. 1st, Muhammad Hussain Mirza, 2nd, Ibrahim Hussain Mirza, 3rd, Mass‘ud Hussain Mirza, 4th, Ulugh Mirza, who died in A.D. 1567, A.H. 973, and 5th, Shah Mirza. They were styled “The Mirza’s,” and were, on account of their ill-conduct, confined in the Fort of Sambhal by order of the emperor Akbar. When that monarch marched in the year A.D. 1567, A.H. 975, for the purpose of subduing Malwa, they made their escape and sought asylum with Chingir Khan, a nobleman at Baroch. They took Champaner and Surat and also Baroch in A.D. 1569, A.H. 977, and created a great disturbance in the surrounding countries. Ibrahim Husain was taken prisoner in A.D. 1573, A.H. 981, and shortly after put to death by Mahbûs Khân, governor of Multan, and his head sent to the emperor, who ordered it to be placed over one of the gates of Ágra (vide Gulrugh Begam) and caused his brother Mass‘ud Hussain Mirza to be confined in the fort of Gwalior, where he soon afterwards died.
Ibrahim - ibn - Aghlab

This country was reduced by the Saracens in the Khulafār of 'Umar, and continued subject to the Khalif of Arabia and Bagdad till the reign of Harūn-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 Khalif. The race of Aghlab continued to enjoy their new principality peaceably till the year a.D. 910, a.H. 298, during which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obellullah surname 'Al-Mahdi rebelled against the house of Aghlab, and assumed the title of Khalif of Qairwán.

Ibrahim, Imam (إبراهيم 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 Al. He was a son of Muhammad, the son of 'Ali, the son of 'Abdullah, the son of 'Abbās, the uncle of the prophet, and eldest brother of the two first Khalifs of the house of 'Abbās: but was himself never acknowledged as a Khalif. He was put to death by order of Marwān II., surnamed Himār, had Khalif of the house of Umayyā, in the month of October, a.D. 749, Sūtar, a.H. 132.

Ibrahim Khan (إبراهيم خان)

The son of the celebrated Amir-ul-'Umra 'Ali Mardān Khan. He was honoured with the rank of 5000 in the second year of the emperor 'Ala'gir, a.D. 659, and appointed governor, at different periods, of Kashmir, Lahore, Bihār, Bengal and other places, and died in the reign of Bahādur Shāh.

Ibrahim Khan Fathā Jang (إبراهيم خان فتح جان) was a relation of the celebrated Nūr Jāhān Begān, whose mother's sister he had married. When Quseim Khan the grandson of Shāhī Shālim Chishti was recalled to court from the government of Bihār in the twelfth year of the emperor Jahanār, a.D. 1616, a.H. 1025, Ibrahim Khan was appointed governor of that province with the rank of 4000. He was killed at Dacca, a.D. 1623, a.H. 1032, in battle against prince Khurram (afterwards Shāh Jahan) who had rebelled against his father Jahanār. His wife Rāh Parwez Khanānu lived to a great age, and died in the reign of the emperor 'Alamgir.

Ibrahim Khan Sur (إبراهيم خان سور), son of Ghāzi Khan, governor of Bāyāna, was the brother-in-law of Muhammad Shāh 'Adil, whose sister he had married. He raised a considerable army and took possession of Dohi and Agra on the 28th February, a.D. 1655, 6th Jumāda I. a.H. 962. He had no sooner ascended the throne than another competitor arose in the province of the Panjāb, in the person of Ahmad Khān, a nephew of the late Sīr Shāh. He defeated Ibrahim Khān in a battle, and the latter retreated to Samuhāl, while Ahmad Khān took possession of Dohi and Agra, and assumed the title of Emperor Shāh in the same year.

Ibrahim Khān was killed by Sulaimān, king of Bengul, in Orissa in a battle fought in a.D. 1657, a.H. 975, and is buried there. Amongst the incidents of the year a.D. 1655, a.H. 962, was the explosion of the fort of Agra, when enormous stones and columns were sent flying several kās to the other side of the Jamma, and many people were destroyed. As the whole Fort was called Bādālghari, the date was found in the words "The fire of Bādālghari."

Ibrahim Khawas (إبراهيم خواس)

a pupil of Aḥū 'Abdullāh Maghrābi, who died a.D. 911. He was called Khawās, which means a basket-maker.

Ibrahim Qutb Shah (إبراهيم قطب شاه)

was the son of Quli Qutb Shāh I., sovereign of Golcandā. On the death of his brother Janshīr Qutb Shāh, the nobles of the court elevated his son Subhān Quli, a child seven years of age, to the throne; but as he was unable to wield the sceptre Ibrahim was sent for from Bijānīgar, 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. 1556, a.H. 972, he, in conjunction with the other Muhammadan monarchs of the Deccan, marched against Khurram, the Rāja of Bijānīgar, who was defeated and slain, and his territories occupied by the conquerors. In a.D. 1571, a.H. 979, the fort of Rājamandīr was taken from the Ihuūdā by Rafāt Khān, 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 Shāh, after a prosperous reign of 32 years, died suddenly on Thursday the 5th June, a.D. 1581, 21st Rabī’ II. a.H. 989, in the 51st year of his age, and was succeeded by his son Muhammad Qutb Shāh.

Ibrahim Mirza (إبراهيم مرزا)

the son of Bahrām Mirza and grandson of Shāh Ismā'īl Safvī. His poetical name was Jahān. He was murdered by order of his grandfather.

Ibrahim Mirza, Sultan (إبراهيم مرزا سلطان), was the son of Shāhrukh Mirza and grandson of Amir Taimūr. He was governor of Fars during the life of his father, and died a few years before him in

Ibrahim Shaikh (ابراهیم شیخ), the son of Shaikh Mussi, 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 18th Mehr, 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 Mauṣūl-ul-ʻUmdār, he was left behind by the emperor and ordered to take charge of the fortunes of Agra, where he died A.D. 1591, A.H. 995.

Ibrahim, Shaikh, ibn-Murfij-us-Suri (ابراهیم شیخ ابن مرفی سری), author of the history of Alexander the Great and of Khizr in Arabic, called Kitāb Turākh al-Iskandar Zulqarnain al-Rum ʻat-Wazirat al-Khizr. This is one of those substructures of myth upon which Eastern nations have erected a large and romantic edifice of fable, much in the same manner as the tales of chivalry of the Middle Ages, which, though fictitious, were partly attributed to real characters, as in the romances of the Knights of the Round Table and the Peers of Charlemagne.

Ibrahim Shaibanī (ابراهیم شبیانی), of Kirman Shāh, a pupil of Abū 'Abdallāh Mughraibī. He lived about the year A.D. 900.

Ibrahim Shirwānī, Shaikh (ابراهیم شیروانی شیخ), ruler of Shirwān, who reigned about the 'beginning of the ninth century of the Hijra. Maulānā Kāmil flourished in his time and died in A.D. 1435.

Ibrahim, Sultan (ابراهیم سلطان), the son of Sultan Masʿūd 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 Saljūkide, at the same time his son Masʿūd 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 viceries. 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 (ابراهیم سلطان), emperor of the Turks, was the son of Ahmad (Achmat). He succeeded his brother Murad IV (Amarath) in February, A.D. 1649, A.H. 1056, and spent a great part of his reign in the war of Creto against the Venetians, but without any great success. He was assassinated for his debaucheries and repeated cruelties in A.D. 1649, A.H. 1059. His son, Muhammad IV, succeeded him.

Ifrat (عفرة), the poetical name of Ahmad 'Ali Khān, cousin of Nawāb Sa'īdat Khān Zulfiqār Jāng.

Ifrat (عفرة), the poetical title of Mir Zāya-uddin, a poet, who wrote the first part of the story of Padmavat in Urdu verse, and died; consequently the second part was written by Ghalamāli 'Ifrat, and finished in the year A.D. 1796, A.H. 1211, the chronogram of which he found to contain the words "Tasmīf Doshāir."

Ifrat (عفرة), the poetical name of 'Abdul Manān, which see.

Ifrat (عفرة), the poetical name of Ahmad, a musician of Delhi, who from the instructions that he received from Mirzā 'Abdul Qādir Bedai, became an excellent poet. He at first had assumed "Maftūn" for his poetical name, but afterwards changed it for "Ifrat." He was a contemporary of Nāṣir 'Ali the poet, and was living about the year A.D. 1688, A.H. 1100.

Ifrat (عفرة), the poetical title of Mir Ziyā-uddin, author of the first portion of the story of Padmavat in Urdu verse. He died about the year A.D. 1796. [Fide Padmāvat.]

Idris or Adris - bīn - Hisam - uddin.

Mulla (ملا), author of the history called Tarikh Hasht Bahāsh, or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from A.D. 1451 to 1506.

Idrisī (دریسی) (Abū 'Abdullāh Muhammad ibn 'Abdullāh Idrīsī), also called Sharaf-al-Idrisi-al-Siqlī, author of a system of Arabian geography, composed in A.D. 1153. He is said to be one of the most eminent Arabian geographers and to have belonged to the royal family of the Idrissites. He was born at Couts or Sībtā (ad septim) in the year A.D. 1090. The title of his work is Nuzhat-al-Miṣḥir, and it has been translated into Latin by several authors.

Iftah Bano (عنفة بانو), daughter of the emperor Jahnār. Her mother was the daughter of Sultān of Kasghar. She died at the age of 3 years.

Iftikhar Khan (انتخاب خان), title of Sultan Husain, the eldest son of Mir 'Abdul Hādi, entitled Asiat Khan Mir Bakhsht, who died at Balkh in the 20th year of the emperor Shāh Jāhn A.D. 1647, A.H. 1057. In the first year of 'Alamgīr, Sultan Husain was honoured with the title of Iftikhar Khān (fr. Arab. خر "glory"). Some time before his death he was appointed Fanūjūr of Jaunpūr, where he died in A.D. 1681, A.H. 1002.

Ihshān (إحسان), the poetical name of Mirzā Ihsānūlī, commonly known by the title of Nawāb Zafar Khān, who at one time was governor of Kāhul when the poet Muhammad 'Ali Sāb of Persia came to see him there. He died in A.D. 1662, A.H. 1073, and was the author of a Divān in Persian.

Ihshān (إحسان), the poetical name of 'Abdur Ruhmān Khān of Delhi, who wrote excellent poetry in Urdu, and died some time after the year A.D. 1814, A.H. 1260.

Ihshān (إحسان), the poetical title of a Hindī named Chūnnī Lāl, who flourished at Āgra in A.D. 1700, A.H. 1174.

Ihtisham Khan (احتضان خان), title of Shāikh Farīd of Pāthpūr Sīkri, the son of Qutb-uddīn Shāikh Khānān (q.v.). He served under the emperors Jahnār, Shāh Jāhn and 'Alamgīr; and was raised to the rank of 3000. He died in A.D. 1664, A.H. 1076.

Ijad (إجاد), the poetical name of Mir Muhammad Ihshān, who died in the year A.D. 1721, A.H. 1153.

Ijtihād (اجتهاد), inspired interpretation; authoritative application of texts. [Fide Muftahid.]

Ikhlaṣ Khan Husain Bag (إخلاص خان حسین بیگ), a nobleman of the reign of the emperor Shāh Jāhn, who died in the year A.D. 1639, A.H. 1049.
Ikhlas Khan (अख्लास खाँ) was a Hindu of the tribe called Khatri of Lahore. He was well-versed in Persian, and served under the emperor 'Alamgir, who conferred on him the above title. In the time of Farrukh Siyar (c. 1715) he was raised to the rank of 7,000.

Ikhwan-us-Safa (اِخْوَانُ الْصَّفَا), "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'tazilas (q.r.).

Ikram Ali (اکرام علي), author of the Urdu Aqūwāt-us-Safā, which he translated from the Persian in the year A.D. 1810, A.H. 1225.

Ikram Khan (اکرام خان), the son of Islam Khan and Lādī Begam, the sister of Abū Fuzl, prime minister of the emperor Akbar.

Ikrām Khan (اکرم خان), title of Sayyid Hassan, an amir, who served under the emperor 'Alamgir, and died in A.D. 1661, A.H. 1072.

Ikrām-uddaula (اکرم الْدَوْلَة), the brother of 'Ali Nāki Khān, the prime minister of Wajid 'Ali Shah, king of Lucknow, died August, A.D. 1869.

'Ikrima (عَوْرَمَه), son of Abū Jahl.

'Ikrima (عَوْرَمَه). 'Vide Akrīma.'

Ispīr, Mirza (اکبر مرزا). 'Vide Aksīr.'

Ishāh (شیخ), an author who, according to the work called Khulāṣat-ul-Ashā'īr, died in A.D. 1538, A.H. 945.

Ishāh, Mir (الشیخ میر), name and poetical title of a person who was a descendant of the Sayyids of Rashīdbād in Hamadān. He came to India in the latter part of the reign of Jahāngīr, and served under his son Shāh Jahān. He is the author of a biography called Khaṣṣa Gāru Ishāh, and of a Diwān containing amorous songs. The author of the Mīrāt Jahān says he died in A.D. 1648, A.H. 1057, but from the chronogram which Ghazi Khusrawī wrote at his death, it appears that he died in A.D. 1651, corresponding with A.H. 1054.

Ishāh, Shāikh (شاکیخ), a philosopher of Bayānā, who in the time of Khān, or Salmī Shāh, son of Sher Shāh Sūr, made a great stir, by introducing a new system of religion. He called himself Imām Māhidī, who, according to the Shi'a 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, scourgéd to death by order of the emperor.

Ildiguz, Atabak (أَتَابَكْ يُلدِيْز), was a Turkish slave, sold to Sulṭān Mās'ud, one of the Saljuq 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 Ildiguz executed every duty that was assigned to him led at last, not only to his being charged with the education of one of the young princes, which gave him the title of Atabak or Atabez, but to his marriage with the widow of Tughrul II. (the brother of Mās'ud and nephew of Sulṭān Sunjar), 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. 568, in the reign of Arslān Shāh, and left his power and station to his eldest son Atabak Muhammad.

List of the Atabaks of the race of Ildiguz.

Atabak Ildiguz . . . . died 1172
  Muhammad, son of Ildiguz . . . . 1186
  Ghazi Arslān, son of Ildiguz . . . . 1191
  Abā Bakr, son of Muhammad . . . . 1210
  Muzaffar, son of Muhammad; he was defeated by Sulṭān Jalāluddin of Khwarizm, and died soon after. He was the last of the Atabaks of the race of Ildiguz who reigned in 'Azurāṣṭān . . . . 1225

Ibnham (ابنحم). 'Vide Malālū.

Imās 'Ali Khan (اِمَّام عَلِيُّ خَان), the celebrated rich and powerful nunch of the Court of Nawāb-Asāl-uddaula. He died in A.D. 1808.

Ilītimish (التمش). 'Vide Altamish.'

'Imād-al-Katib or Imād-uddin-al-Katib (Імад ал-қатиб), that is, 'Imād the Secretary, was the surname of Muhammad, the son of 'Abdullāh, the son of Samad, also called
Imad Faqih Kirmani, Khwaaja (عماد فقیح کوہتی خواجہ), a Muhammadan doctor who lived in the time of Shāh Sulṭān of Shirāz. His death is mentioned in the Janābīr-ul-Asha'īr to have happened in A.D. 1391, A.H. 793, but according to the poets Ḥāfiẓ and Daunāt Shāh he died in the year A.D. 1371, A.H. 773, which appears to be correct. Ḥāfiẓ also mentions having seen 12,000 verses of his composition, adding that he is the author of the works called Mubāhāt Nāma and Mubāhāt Nāma, and also that he wrote in all a 'lajGajj, that is to say, five Masnavīs or Poems. It is mentioned in the Habīb-us-Sarī, that Khwāja 'Imād had a cat that would stand up to prayers with him, and do what he did. This was believed by Shāh Sulṭān to be a miracle of the Khwāja; but Khwāja 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 so) because the cat of the saint says prayers."  'Imād Khwāja was buried at Kirman, the place of his nativity.

'Imād (عَمَّامِد), surname of Jamāl-uddin-bin-'Imād-uddin Ḥamātī, author of the Arabic work called Fiqh-ul-Imādī.

'Imad Khwaja (عَمَّامِد خوْاجة). Vide Imād Ḥaqqī.

'Imad Shah (عَمَّامِد شَا) Vide Imādul Mulk, commonly called Fathān-ullāh.

'Imad-uddin (عَمَّامِد الدُّنِيَّ) surname of Qara Arslān-bin-Dā'ūd-bin-Sūkān-bin-Artaq. Nūr-uddin Mahmūd was his son, to whom Salahuddin (Saladin) the Sultān of Egypt gave the city of 'Amid or Qara Amīd, A.D. 1183, A.H. 579.

'Imad-uddin Katibb (عَمَّامِد الْكَتِب) Vide Imād-al-Kātib.

'Imad-uddin (عَمَّامِد الدُّنِيَّ), author of a poem called the Gultaste or the Nooruy, which he composed in A.D. 1694, A.H. 1075. He was a native of India.

'Imad-uddīn (عَمَّامِد الدُّنِيَّ), author of the history of the Saljuqids.

'Imad-uddīn Zangī (عَمَّامِد الدُّنِيَّ زَنْجٖ), the son of Aṣṣaqaq, was one of the Aṭābaks or ruling ministers under the latter prince of the Saljuqik race. He was the first of that branch that had the government of Musul. He received the governorship of that province in A.D. 1127, A.H. 521, from Sulṭān Muhammad, the son of Sulṭān Mulk šāh Sulṭān, 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-Zangī, who defended the French at Damascens.

1145
Qutb-uddin Mauḍūd, son of Zangī, A.H. 661.

1149
Nūr-uddin Mahmūd, son of Zangī, he reigned at Aleppo and formed another branch; died A.H. 599.

Al-Muizz Saif-uddin Ghazi-bin-Mauḍūd

1175
Aziz-uddin Mauḍūd-Mauḍūd

1180
Nūr-uddin Arsalān Shāh-bin-Mauḍūd

1193
Mulk-ul-Qāhir Aziz-uddin Musa-uddin-bin-Nūr-uddin

1210
Nūr-uddin Arsalān Shāh-bin-Qāhir

1218
Nisār-uddin Mahmūd-bin-Qāhir

1219
Al-Mulk-ul-Rahim Mulk-uddin Lālā

1222
Al-Mulk-ul-Sulṭān Islam-ul-lā-Lālā

1229

Habāb or Aleppo branch.

A.D. 1127
Nūr-uddin Mahmūd-bin-Zangī.

1145
Al-Mulk-ul-Sulṭān Islam-šālī-bin-Nūr-uddin.

1174
'Imad-uddīn Zangī, Nūr-uddin Mahmūd-bin-Zangī.

1181
His son Muhammad reigned at Singara.

A.D. 1127
Nūr-uddin Mahmūd-bin-Zangī.

1145
Al-Mulk-ul-Sulṭān Islam-šālī-bin-Nūr-uddin.

1174
'Imad-uddīn Zangī, Nūr-uddin Mahmūd-bin-Zangī, delivered Aleppo to Sulṭān-uddin (died A.D. 1197).

1180

The former ul-Mulk (عَمَّامِد المُلُك) commonly called Fath-ullāh 'Imād Shāh, founder of the Imād Shāh dynasty in the Deccan, was descended from the Karmāreṇa īndāls of Bijānagar. Having been taken prisoner in the wars with that country when a boy, he was admitted among the bodyguards of Khān Jahān, commander-in-chief and governor of Berār. In the reign of Muhammad Shāh Bahāram, through the influence of Khwāja Mahmūd Gūrī, he received the title of 'Imad-ul-Mulk, and was subsequently raised to the office of commander of the forces in
'IMAD 178  IMAM

Berār. After the murder of his patron Khwaja Mahmād Gāwān in A.D. 1481, A.H. 896, he retired to his government of Berār. On the accession of Sultan Mahmād Bahmani, he was honoured with the office of wizārat, which he held for some time, but being soon after disgraced with the court, he left it and declared his independence in the year A.D. 1485, A.H. 896. Elīchpār was his capital. He died about the year A.D. 1512, and, succeeded by his eldest son 'Alā-uddīn 'Imād Shāh.

List of the kings of the 'Imād Shāh dynasty of Berār.

Fath-ūllāh 'Imād Shāh.
'Alā-uddīn 'Imād Shāh, son of Fath-ūllāh.
Dūrā 'Imād Shāh, son of 'Alā-uddīn.
Burhān 'Imād Shāh.
Tufāl Khān, prime minister of Burhān 'Imād Shāh, who usurped the throne, but was opposed from Ahmadnagar; and the family of 'Imād Shāh and Tufāl became extinguished in A.D. 1563.

'Imad-ul-Mulk (عمر الملك), title of the Ghāzī-uddīn Khān who murdered his master 'Alāmgar II. emperor of Delhi.

[Vide Ghāzī-uddīn Khān III.]

'Imad Zangi (عمر زنگی). Vide 'Imad-uddīn Zangi.

Imam (عَمَام) (lit. "pattern" or "example"). a high priest or head or chief in religious matters, whether he be the head of all Muhammadans, as the Khalif or the priest of a mosque, or the leader in the prayers of a congregation. This sacred title is given by the Shāis 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 Majhī, 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.: Imāms Hanīfī, Malik, Shāhī 't, and Hanbal. Of these four sects, the Hanbalite and Malikite may be considered as the most rigid, the Shāfī 'ite as the most conformable to the spirit of Islamism, and the Hanīfī as the freest and most philosophical of them all. Two other Imāms, Abū Dā'ūd-uz-Zāhirī and Sufān-us-Saurī, were also chiefs of the orthodox sects, but their opinions had not many followers, and after some time were totally abandoned. Ibn-Jarīr-at-Tabārī, 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 Sh'a Imāms of the race of 'Ali:

Imām 'Ali, the son-in-law of the prophet.
Husayn.
Zain-ul-Abīdīn, son of Husayn.
Baqär or Muhammad Bāqir.
Jafar Sādiq.
Mūsā Kāsim.
'Ali Mūsā Raza.
Taqi or Muhammad Taqī.
'Ali Nuqī.
Hasan Askari.
Mahdi.

[Vide Hughes' Dictionary of Islam in voc.]

Imam 'Alām-bin-'Ala-al-Hanafi (عَامَ عَامِ بن عَلَيّ العَفَفِ), author of a large collection of Fatwas in several volumes, entitled Fatūwā Tātārkhaanā, taken from the Mushīl-al-Burhānī, the Zakhīrat, the Khānīa and Zakhirīa. Afterwards, however, a selection was made from these decisions by the Imam İbrāhīm-bin-Muhammad-al-Halabī, and an epitome was thus formed, which is in one volume, and still remains the title of Tātārkhaanā.

Imam Bakhsh, Shaikh (شاکح). Vide Suḥūbī.

Imam Bakhsh, Shaikh (شاکح). Vide Naṣikh.

Imam Bakhsh, Moultī (مولی). Vide Suḥūbī.

Imam 'Azīm, title of Abū Hanīfa.

Imami Hīrwi, Maułāna (مَولَانَا). He is called Hirwi, because he was a native of Herīt. He was an excellent poet and contemporary with the celebrated Shaikh Su'di of Shīrza, whom, in the opinion of some writers, he surpassed in the Qasīda. He died about the year A.D. 1281, A.H. 880, and has left a Diwān.

Imam Malik (عَمَام مَالِك ابن آئس), son of Anās, one of the four Imāms or Jurisconsults of Mecca. He died on the 28th June, A.D. 795, 7th Rabī al-Awāl., in the time of the Khalif Hārūn-al-Rashīd.

[Vide Malik-bin-Anās.]

Imam Muhammad (عَمَام مُحمَّد مَفَی), a Mufti in the reign of Hārūn-al-Rashīd the Khalifa. 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 (عَمَّام الْحَنْدَيْنِ) the son of Shukr-ullah Khan, a descendant of Sayyad Jamal of Naishâpur. His mother Hâfiz Mariam was tutor of the princess Zeenâb Nisâ Begam, the daughter of the emperor 'Alamgir; by her influence her son 'Inayet-ullah Khân was raised by degrees to the rank of 2500. In the reign of Farrukhsiyar the rank of 4000 was conferred on him, and in that of Muhammad Shah, of 7000. He was the author of the work called Akhân 'Alamgiri and compiler of the Entanât Tuyâhat. He died A.D. 1726, A.H. 1139.

Indarman Bundela, Raja (أَمْرُ الْجَنَّةِ), the brother of Raja Sujân Sinhâ. He died in the Deccan about the year A.D. 1675, and his zamatâri of Uriba and the title of Raja were conferred upon his son Juswant Singh by the emperor 'Alamgir.

Insef (إِسْـدَّيْنَ), the poetical name of Muhammad Ibrahîm. His father was a native of Khurâsân, but he was born in India. He was a contemporary of Sârkhshah, the poet, was living about the year A.D. 1688, A.H. 1100, and died young.

Insan (إِسْـتَـنَـسَ), the poetical title of Nawâb Asad-ullah Asad Yâr Khân. He held the mansab of Hatt Hazâr (7000), in the reign of Muhammad Shah, and died in April, A.D. 1747, Íbad I., A.H. 1158. His remains were brought to Agra and buried there in the cemetery of his ancestors.

Insha or Insha Allah Khan (إِنْـشَا Ya), a poet and son of Mâbâ Allâh Khân. He is the author of four Diwâns of different kinds.

Intikhab (الْيَتْكَـبَيْنَ), a poet, who was a native of Khurâsân, but was brought up in India. He is the author of a Diwan.

Intizâm-uddaula Khan Khankhanan (أَنتَـظَـامُ الْدُّوَـلِّيّ خَان خَانَانَ), the second son of Nawâb Qamar-uddin Khân Wâzir. He was appointed to the rank of second Bakhsâh on the accession of Ahmad Shah to the throne of Delhi in A.D. 1748, A.H. 1161, and was honoured with the appointment of Wâzir in A.D. 1763, A.H.
1165, after the dismissal of Nawab Safdar Jang from the office. He was murdered by
Imad-ul-Mulk Ghazi-ud-din Khum on the 26th November, A.D. 1769, 5th Rabi' II.
A.H. 1173, three days before the assassination of the emperor 'Alamgir II.

Iqbal Pandit (अकांल पांडे), a Maratha
Brahman who, in the time of Shah Alam and
Madho Rao Sindhia, held the appointment
of the Subedarship of the fort of Agra.

Iqbal Khan (एकाल खान) was the
son of Zafar Khan, the son of Firuz Shah Tughluk. He defeated Nasrat Khan 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 Khan,
the governor of Multan, in November, A.D.
1405, 19th Jumada I. A.H. 808. After his
death Sultan Mahmud Shah, who was
commanded by Amir Taimur and had fled to
Gujrat and then to Quamj, returned on the
invitation of Daula Khan Lodhi, who com-
danded at Delhi, and took possession of the
ing empire.

Iqbal-uddaula Muhsin Ali Khan
(एकाल दूल्हा मुहसीन उल्लाह), the
son of Shams-uddaula Ahmad Ali Khan,
the son of Nawab Sadat Ali Khan at
Lucknow. He sailed for England to claim
the throne of Audh in January, A.D. 1838,
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
Pirang.

Irada Khan (एरदाल खान), the
son of Mir Jhangir or Jhag Khan, the son of
Nawab Azim Khan, who held a high rank in
the reign of the emperor Jahangir. Irada Khan
held various offices under Shah Jahan,
and in the first year of 'Alamgir's reign he
was appointed governor of Audh, but died
after two months in October, A.D. 1658,
Zil-bijja, A.H. 1068.

Irada Khan (एरदाल खान), the
title of Mirza Mubarak-ullah, whose poetical
name was Wazah. His father Is-hak Khan
(who afterwards held the title of Kifayat Khan) was the son of Nawab Azim Khan.
Both his grandfather and father were
members of high rank. The former was Mir
Bakshi to the emperor Jahangir, and was
afterwards appointed Fuajdar of Jaunpaur,
where he died in A.D. 1649, A.H. 1049.
The latter was the subject of the last article; and
his title of Irada Khan was conferred on his son
after his death. In the 33rd year of 'Alamgir
our present subject was appointed Fuajdar of
Jagni, and at other periods of Aurangzeb and
Mando in Mewar. Was squerry to Prince
Beda Bagh (q.v.) in the short war of 1707,
of which he wrote an account.
In the reign of Shah Alam Bahadur Shah I, he
was governor of the Dehli, and the intimate
friend of Mun'azam Khan, Wazir. In
the latter part of his days he led a retired life,
became a Kalandar, and died in A.D. 1716,
A.H. 1117. He had great abilities as a poet,
and he left a volume of poems behind him.
He is the author of the Kalimat Alit (Sublime
discourses), Muna Raza and of a
history of Aurangzeb'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 Farrukhsiyar,
his son Mir Haidar-ullah received the
title of Hoshekar Khan, held the rank of
4000, and died at Aurangabad A.D. 1744,
A.H. 1157.

'Iraqi (عراقي), whose proper name is
Fakhr-ud-din Ibrihim-bin-Shahryar, was
a native of Handan in 'Iraq, and a pupil and
grandson by the mother's side of the great
Shahik Sulaiman-ud-din Shahrwardi, author of
a host of mystical works highly esteemed by
the Sufis. 'Iraqi offended his parent and
mystery, 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 Shahik Bahar-ud-din Zikaria
of Multan, whom he accompanied on his
journey and became his disciple. 'Iraqi,
after a long sojourn in India, prepared
returning to his own master, Shahin-uddin; 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, 9th Zil-Qa'da,
A.H. 688, and was buried at Salalah in
Damascus close to the tomb of Shahik Mahdi-
uddin Ibn-ul-Arabi. His son Shahi Khan
Khwaja is also buried there. 'Iraqi is the
author of a work called Luna'id.

[Fide Fakhr-ud-din 'Iraqi.]

'Irфан (عريفس), poetical name of
Muhammad Rizā, the son of Muhammad Jan
Irfan, author of the Kūr Nāma, containing
the praises of Ali Mardan Khan, the Amir-
Ul-Umār of the emperor Shāh Jahan.

Irtaza 'Ali Khan Bahadur (ارطازا
खान बहादुर), author of the Fardis
Irtaza, 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 المسيح), Jesus Christ.


'Isam - uddin Ibrahim - bin - Muhammad Isfaraeni

(عsteam الدين), an Arabian author who died A.D. 1536, A.H. 943; he is the author of the Arabic note-book called *Hašša Isamin-uddin*.

'Isa İbn-Musa

(عيسى ابن موسى), the cousin-german of the Khilif Ahū Ja'far Mānsūr, after whose death in A.D. 775, A.H. 168, he entertained thoughts of setting up for himself at Kīfa, 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 Mānsūr, being apprised of his defection, sent a detachment of 1,000 horse to bring him to Baghdad; 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 Sāwā who was a Kāzī. He died in A.D. 896, A.H. 299.

'Isi Turkhan, Mirza

(عيسى تركمان مرزا), was a Turkānī and commander-in-chief of Shāh Beg Arğān, king of Sīnd's army, after whose death he took possession of Plūṭā, of which he was then governor, and assumed the title of king. He reigned 13 years and died in A.D. 1557, A.H. 975, when he was succeeded by his eldest son Mirzā Muḥammad Bāqī Turkānī, who during his rule always maintained a friendly intercourse with the emperor Akbar of Dihlī, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in A.D. 1605, A.H. 993, and was succeeded by his grandson Mirzā Jānī Beg.

Isdigeretes (إسديجرات), *vide* Yezdijard.

Isfahani (إصفهاني), author of the

*Dânīsh Nāma*, a system of natural philosophy.

Isfan or Stephen (إسفان) is the name and takhallus of a Christian poet born at Dihli. His father was a European. He was alive in A.D. 1800, A.H. 1216.

Isfandiyar (إسفنديار), the son of Kish-tāsp or Gash-tāsp (Hytaspes), the fifth king of the Kayanian dynasty of Persia, was a great warrior, the son of Darius I. and great-grandson of Achaeænææ. Isfandiyar answers, in some respects to the Xerxes (Sīrī Shāh) of the Greeks, and Alansuerus of the Jews. He is the Khīyārāshā of 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 Rustam (g.v.).]

Is-haq (إسحاق), the poetical title of

Jāmī-uddīn, a cotton-carder of Shīrāz. He was an elegant poet, and has left us a Diwan called *Akbār-al-Is-hāhī*, the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwāja Hādi, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of Prince Sūlīman Sīkandar, the son of Umar Schāgh, who much esteemed him. His proper name is Ābā-Is-hāq, which he uses in poetry by abbreviating it into Bus-hāq.

Is-haq - bin - 'Ali (إسحاق بن علي),

author of a Diwan in Arabic, and of a work called *Zahār-al-Asdāb*. He died in A.D. 1022, A.H. 413.

Is-haq - bin - Husain or Hunain (إسحاق بن حسين), an Arabian author who translated the *Almagest* of Ptolemy from the Greek into Arabic under the title of *Tahkīr-al-Majāṣṭī*. This book is to be found in the French National Library. Shīrāzī has written a commentary on this work, and entitled it *Hil Muhkāmat-al-Majāṣṭī*.

Is-haq Khun (إسحاق خان), styled

Mū'tamīn-uddūn, whose original name was Mirzā Ghuslām 'Ali, was a nobleman of high rank, and a great favourite of the emperor Muḥammad Shāh of Dihlī. He was a good poet, and used for his political name Is-hāq. He died in the 22nd year of the emperor, A.D. 1740, A.H. 1153, and after his death his daughter was married to Shujā-uddūna, the son of Nawāb Sādār Jung, and the nuptials were celebrated with uncommon splendour, A.D. 1746, A.H. 1160.

Is-haq Maulana (إسحاق مولان), a

learned Muslim who was born at Uchecha in Multān. In his youth he dedicated himself under the guidance of his uncle Sāyūd Sad-udūn Rājā Qattāl, whose sister was his mother. He died in A.D. 1456, A.H. 956, and was buried in the compound of his own house at Schārānpūr.
Is-haqa Mousali (اسماعيل موصلی), a celebrated Arabian author, born at Musal. It is related in the *Kitâb Al Maqâmât* 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.

'Ishtq (عشق), poetical title of Shâh Rukn-ud-dîn, who flourished in the reign of the emperor Shâh 'Alâm.

'Ishqi (عشقی), the title of a poet who flourished in the reign of the emperor Muhammad Shâh, and is the author of a Diwân. He died in A.D. 1729, A.H. 1142.

'Ishqi (عشقی), poetical title of Shâh Muhammad Wajîh, son of Ghulâm Hussain Mujrim of Patna; he was for ten years under the English government Tabâdîr of Khawwar; was living in A.D. 1809, A.H. 1224, and is the author of a Diwân.

Ishrat (عشقی), poetical name of Mirzâ 'Ali Rizâ, who collected his poems into a Diwân under Muhammad Shâh in A.D. 1747, A.H. 1160, and died shortly after.

Ishrat (عشقی), author of the last part of the story of Padmâwat in Urdu verse, which was completed by him A.D. 1796.

[Ishrat Padmâwat and Ishrat.]

Ishratî (عشقی), poetical name of a poet who is the author of a small Diwân. His name is Aka 'Ali of Isfâhân; he came to India, and on his return died at Mâshhad.

Ishliyq (اشتیاق), poetical name assumed by Shâh Wâlî 'Ullâb of Sarhind, who was the grandson of Shah Ahmad Sarhindî.

He was a distinguished theologian and Sûfî. He died in A.D. 1748, A.H. 1161, and left several works. Shâh 'Abdul 'Azîz of Dehli, the most celebrated Indian theologian in modern times, was one of his sons.

Ishuri or Ishwâri Singh (اشرف سنگھ), the son of Râjâ Jai Singh Swâî, whom he succeeded to the Râj of Jaipur in A.D. 1743. He died in A.D. 1760, and was succeeded by his son Mâdho Singh.

Ishuri Parshad Narain Singh Bahadur (اشرف پرشاد نرین سنگھ بہادر), Râjâ of Bemares (1869).

Iskander (اسکندر), Alexander the Great. *Rûh-e-Sikander Zulkarnain.*

Iskandar Manîshi (اسکندر المنشی), whom Stewart in his *Catalogue of Tidâr Sultan's Library* calls Sikandar Hamamshî, is the author of the *Târîkh 'Alâm 'Arâb. 'Abbasî,* a history of the Persian kings of the Fatâvi dynasty, from Shah Ismâ'îl to Shah 'Abbâs the Great, to whom it was dedicated in A.D. 1616, A.H. 1025.

Islam Khan (イスラーム・ハーン), title of Mir Ziyâ-ud-dîn Hussain Badakhshî, whose poetical name was Wâlî. He served under the emperor 'Alâmgîr, and was raised to the rank of 5000 with the title of Islam Khân. He died in the year A.D. 1663, A.H. 1074, at Agra, and the chronogram of his death was written by Ghânî Kashmîrî. He was the father of Nawabs Himnat Khân, Safi Khân and 'Abdur Rahîm Khân.

Islam Khan (イスラーム・ハーン), the son of Safi Khân and grandson of Islam Khân Mashhâdî, was Sâbûdâr of Lâhore in the time of the emperor Farrukh-sîyâr, and was raised to the rank of 7000 in the reign of Muhammad Shâh.

Islam Khân 'Mashhâdî, Nawab (イスラーム・ハーン・マッシュハディ・ナワブ) (he is by some called Islam Khan Rûni, but that is a mistake). He was a native of Mashhad, and his original name was Mir 'Abdus Salâm. If the time of Jahângîr he held the masâb of 8000, and the Sâlândâri of Bengal; and in the time of Shah Jâhân he was raised to the rank of 6000 with the title of Motam-uddauna and held the appointment of second Bakhshîgârî and governorship of the Deccan. He afterwards was again appointed governor of Bengal. In the 13th year of Shah Jâhân he was raised to the rank of Wâzârât with the title of Jumânat-ul-Mulk. Shortly after he was raised to the rank of 7000, and the Sâlândâri of the Deccan. He was wazîr to Shah Jâhân and held the masâb of 7000, with the title of Islam Khân. 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 Shawwâl, A.H. 1057, and was buried at Aurângâbâd.

Islam Khân Rumi, "Turk." (イスラーム・ハーン・ルミー) (خان رومی), title of Husain Pâshâ, son of 'Ali Pâshâ. He was governor of Basra, but being deprived of that situation by his uncle Muhammad, he left that country and came to India in A.D. 1689, A.H. 1080, where he was received by the emperor 'Alâmgîr with the greatest respect, and honoured with the rank of 5000 and title of Islam Khân. He was killed in the battle of Bijnor in the Deccan on the 13th June,
A.D. 1576, 11th Rabi' II. A.H. 1057. He had built his house ad Agra on a piece of ground consisting of four bigas and seven cottas, and a garden on the spot of three bigas and nine cottas, on the banks of the river Jumna near the Ghât called Tajâra close to the fort of Agra. Byzantine Turks were called "Romu" in medieval India; and officers of that race were often employed in the artillery.

Islam Khan, Shaikh (الصِّمَّامُ خَانُ شَيْخُ), styled Nawâb Yâ'tzâd-uddaula, was a grandson of Shaikh Salim Chishti, and son-in-law of Shaikh Mubârik, the father of the celebrated 'Abûl Fazl, whose sister, named Liqâl Begum, he had married. He was appointed governor of Bengal by the emperor Jahângir in A.D. 1608, A.H. 1017. Nawâb Ikrâm Khan was his son, and Qâsim Khan his brother. The latter succeeded him in the governorship of Bengal in A.D. 1613, Jumadil Kadr, A.H. 1029, in which year Islam Khan died. His remains were transported to Fathâpur Sikri, where his monument is still to be seen.

Islam Shah (الصِّمَّامُ شَاهُ), Vide Salim Shah.

Isma'il (ابن امام جعفر صادق), or Ishmael, the son of the patriarch Abraham.

Isma'il (ابن امام جعفر صادق), the eldest son of Imam Ja'far Sâdiq, from whom the sect of Isma'ilis or Isma'ilis 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 Imam, and not Mustâ Kâzîm, who was his younger brother, and became the seventh of Imam; for their common opinion see Hughes in cor. Ismâ'îlyâh. Isma'il Sabbâs was of this sect.

[For Isma'il's.]

Isma'il I. Safavi, Shah (اسمعیل صفوی ه 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 Mustâ Kâzîm the seventh Imam, who was descended in a direct line from 'Ali, the son-in-law of Muhammad. 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 Safiâ or Safavi. His son Sadruddin Musa, as well as his immediate descendants, Khwâja 'Ali, Shaikh Ibrahim, Sultan Jaunâ, and Haidar, acquired the greatest reputation for sanctity. Contemporary monarchs, we are informed, visited the cell of Sadr-uddin. The great Tâmir (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 Turkistan," was the noble and pious request of the saint. The conqueror complied; and the grateful tribes, when they gained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers; and the descendants of the captives of Tâmir became the supporters of the family of Safi, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. Khwâja 'Ali, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Jaunâd, sat on the mace as a spiritual guide after the death of his father Shaikh Ibrahim; and so great a crowd of disciples attended this holy man that Jahân Shâh, the chief of the tribe of the Black Sheep, who at that time ruled Azurbojan, became alarmed at their numbers and banished him from the city. He went to Isfâhân, where he became vizier under the seif, the brother of Sultan, under whose rule Israil Hasan, 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. 890. His son Sultan Haidar succeeded him, and his uncle Uzran Hasan, who had now by his overthrow of Jahân Shâh and Sultan Abâ Said become powerful in Persia, gave him his daughter in marriage. The name of this prince, according to Muhammadan authors, was 'Alam Shâh', but we are informed by a contemporary European writer that she was called Martha, and was the daughter of Uzran Hasan by the Christian lady Despina, who was a daughter of Calo Jouannes, 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, Shabôn, A.H. 935. 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 Azurbojan, and established his residence at the city of Tahrov; 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 was buried at Ardibe. Muhammadan historians fix the commencement of his reign from the year A.D. 1500. He left four sons—Tahmasp, who succeeded his father, Sam Mirzâ, Behram, and Ikhlas Mirzâ, and five daughters. He composed a Turkish Divân in which he uses the Tekhultus of Kitâbī.
The following is a list of the Safavi kings of Persia:—

1. Shāh Ṣafavi, first son of Ṣultān Haidar.
2. Shāh Tahmasp Ṣafavi I, son of Ṣafavi.
3. Shāh Ṣafavi II
4. Muhammad Khudā Bāda.
5. Hamza, son of Khudā Bāda.
7. Shāh 'Abbās I, son of Ṣafavi, the son of 'Abbās.
8. Shāh Ṣafavi, the son of Shāh 'Abbās.
10. Shāh Sulaymān, son of 'Abbās II.
11. Shāh Tahmasp II, last of the Ṣafavi dynasty.

Mahmūd, an Afghān.
Ashraf, an Afghān.


Isma'il II. Ṣafavi, Ṣah (اسمیل الثاني شاه), second son of Shāh Tahmasp I. Ṣafavi, whom he succeeded on the throne of Persia in May, A.D. 1576, Shafar, A.H. 984, by the aid of his sister Pari Khānum, who sent for him from the fort of Qalʻeh, 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 'Alī 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 Khūzestān, was then at Shirāz. Orders were sent to murder him and his son 'Abbās, but before they could be executed Isma'il was found dead one morning in a converted house, supposed to have been poisoned by his sister. His death happened at Qazvin on Sunday the 24th November, A.D. 1577, 13th Ramāżān, A.H. 983, after a reign of one year and six months. He was succeeded by his eldest brother Muhammad Mirza, who, on his accession to the throne, took the title of Muhammad Khudā Bāda.

Isma'il (اسمیل), surnamed al-Mansūr, third or fourth Khaliif of Babur by the race of the Fātimītes, succeeded his father Al-Qāem A.D. 945, A.H. 334, and having defeated and slain Yezdī Ibn-Kondat, 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. 962, 30th Shawwal, A.H. 341, and was succeeded by his son Abū Tāmin Ma'īd, surnamed Mo'īz-ud-dīn-allāh.

Isma'il 'Adīl Shāh, Sultan (اسمیل عدل شاه, surnamed عدال شاه, of Bijāpūr, surnamed Abūl Fātha, succeeded his father Yāsāf 'Adīl Shāh on the throne of Bijāpūr in the Deccan in A.D. 1510, A.H. 915, and died after a glorious reign of 25 lunar years on Wednesday the 27th August, A.D. 1534, the 16th Safar, A.H. 941, and was buried at Kuk near the tomb of his father. He was succeeded by his son Mullā 'Adīl Shāh.

Isma'il-bin-Hassan (اسمیل بن حسن), author of the work called Zādīra Khawārijm Shāh. He flourished in the reign of Alā-uddīn Tākāsh, Sultan of Khwārizm, who died in A.D. 1290, A.H. 696, and was a contemporary of Khwārizm the poet.

Isma'īl or Isma'īlī (اسمیلی), sect of Ismaiil ibn-Jā'far (جعفر). Their tenets were held by a man who had through the means of superstition established an influence over the minds of his followers; that enabled them to strike awe into the bosoms of the most powerful sovereigns, and to fill kingdoms with horror and dismay for a period of nearly two centuries. Their ruler, who became the chief of the Assassins, resided on a lofty mountain called Almahmt, and fate was in his hands; for there was no shape which his followers could not assume, no danger that they could not brave, to fulfill his mandates. These were the Isma'īlī or Assassins, well-known by the Crusaders, as subjects of the Old Man of the mountain. They were completely extirpated by Hakākā, the Tartar king of Persia, in the year A.D. 1256.

[Tād Hāṣan Sahlān.]

Isma'il Haqqī, Shaikh (اسمیل حقی), author of a commentary on the Qurān called Rūh-al-Dayān, and of the Hadis-ul-Aghā'īn.

Isma'il Mirza (اسمیل میرزا), of Iṣfahān, an author.

Isma'il Nizām Shāh (اسمیل نظام شاه). His father, prince Burhān Shāh, having been defeated in an attempt to dethrone his brother Murāza Nizam Shāh, had fled for protection to the court of the emperor Akbar. On his departure he left behind him two sons, named İbrahim and Isma'il, who were husbanded in the fortresses of Jāhān-gūr. On the death of Murāz̄ Imān Shāh, the younger being raised to the throne of Ahmadnagar by Jami Khan in the month of March, A.D. 1689,
Jumādā I. A.H. 997, took the title of Isma’il Nizām Shāh. His father Burhān Shāh, 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 Jamāl Khān 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 regained little more than two days, was taken prisoner and confined by his father, who ascended the throne of Ahmadnagar with the title of Burhān Nizām Shāh II.

Isma’il Pasha (اسماعيل باشا), a recent Viceroy of Egypt, the successor of Muhammad ‘Ali Pasha, who died in August, A.D. 1849.

Isma’il Samani, Amir (اسماعیل سامانی، امیر), the first King of Amir of the race of Sāmân, called Sāmān, traced his descent from Bulbul Chudān, the warrior who contended for the crown of Persia with Khursā Parvēz. Sāmān, the great-grandfather of Isma’il, is termed, by the European writers, a keeper of herds, and a robber; but this merely designates the ordinary occupations of a Tartar chief. His father Nasr Ámad, the son of Asad, the son of Sāmān, was appointed governor of Mawarān Nahr by the Khūfu Məmtūmil in the year A.D. 873, A.H. 261. On his death his son Isma’il succeeded him. Isma’il, after his conquest over AmānBinFaṣ, whom he seized and sent to Bagdad, in A.D. 900, became independent. The power of the dynasty of the Sāmānids extended over Kūrāsān, Sistan, Balκh and the countries of Transoxania, including the cities of Būshār and Samarqand. 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 Sāmān. 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 Sāmān.
3. Nāh h. son of Nasr.
4. ‘Abdul Mālik.
5. Mānsūr I.
6. Nāh h II.
7. Mānsūr II.
8. ‘Abdul Mālik II. the last of this race.

Isma’il Sayyād-bin-Husain Jurjānī (اسماعیل سید بن حسین جرجانی), author of two medical works in Persian, called Aghrīz-ut-Tobb and Kūff-i-‘Alāi, which he dedicated to Alp Arsalān, Sultan of Khwārizm.

Istāqarna (استکنارا), poetical title of ‘Abdul Rasul.

Istårūnsi (عسترنی). Vīde Muḥammad-bin-Mahmūd.

Itabi (산업), a poet, who died in the year A.D. 1614, A.H. 1023.

I’tmad Khan Khwaja Sara (اعتماد خواجه سرا), an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Masqūd ‘Alī in A.D. 1578, A.H. 916, and was buried at a place called I’tmadkhār, twelve miles from Agra, which he had founded in his lifetime.

I’tmad Khan (اعتماد خواجه), title of Shaikh ‘Abdūl Qawwāl, an Amir of the reign of the emperor ‘Alamgir. He was murdered by a Qahāndar in A.D. 1666. A.H. 1077.

I’tmad-uddaula (اعتماد الدوله), title of Khwaja Avis or Ghayyās the father of the celebrated Nūr Jāhān Begam, the favorite wife of the emperor Jahāngir. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahāngir, he was raised to the high rank of I’tmad-uddaula, and his two sons to the first rank of ‘Tura with the titles of Asaf Khān and ‘Īqād Khān. He died near Kota Kangāra, where he had accompanied Jahāngir on his way to Kashmir in February, O.S. 1621, Râji I. A.H. 1030. His remains were transported to Agra and buried on the left bank of the Jamn, where a splendid mausoleum was built over his relics by his daughter Nūr Jāhān. It was completed in A.D. 1628, and is still in a high stage of preservation. It is said, but it seems not to be true, that she intended to raise a monument of silver to his memory, but was reminded by her architect that one of less evitable material stood a fairer chance of duration. After his death his son ‘Abāl Ḥasan was appointed Wazir with the title of Asaf Khān. 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 Hindūkūsh: and another daughter of his grandson, to prince Murān Baksh, 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’tmad-uddaula during his lifetime. There are two tombs of yellow stone under the Rauza, or tomb; one of which is that of I’tmad-uddaula, 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 Jamna 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-uddaula (اعتداع الدولة), title of Muhammad Amir Khan, the prime minister of the emperor Muhammad Sháh.

[I'timad-uddaula (اعتداع الدولة), son of Muhammad Amir Khan, Wazir.]

I'tqad Khan (اعتداع خان), the brother of 'Asaf Khan, Wazir, and son of I'tmad-uddaula. He was appointed governor of Káshmir by the emperor Sháh Jahán, which situation he held for several years. He died at Agra in A.D. 1665, A.H. 1060.

I'tqad Khan (اعتداع خان), the title of Mirzá Bahman Yár, the son of 'Asaf Khan and grandson of I'tmad-uddaula. He was raised to the rank of 4000 in the 25th year of Sháh Jahán, A.D. 1651, 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 Bengul, to visit his father Sháista Khan, who was then governor of that province, and died there in the year A.D. 1671, A.H. 1082.

I'tqad Khan (اعتداع خان), former title of Zulfqár Khan Násrat Jâng.

I'tsam-uddin, Shaikh (أعتساب الدين), author of the Shagarf Nama-i-Wiládát, 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.

Izíd Baksh, Mirzâ (ابن جیش میرزا). His poetical name was Rásá; he was the grandson of 'Asaf Khan Ja'far Beg, who was Wazir to Jahangir. Izíd Baksh was at first employed by the prince 'Asim Sháh, and then by his father the emperor 'Alamgir in the capacity of Munshi. On the accession of Farrúkh-síyá, he was disgraced by that emperor for having cast some reflections on his father 'Asim-úsh-Sháh on account of the battle which took place between Aüzim Sháh and his brother Bahádur Sháh. By the order of the emperor, the hairs of his mustache were pucked 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. 1128. His tomb is still to be seen in the compound of the Agra College.

'IZZ-Ú (عزت), poetical name of (Shaikh) Abdul 'Aziz, which see.

'IZZ-Ú (عزت), poetical name of Sangam Lál, which see.

'Izzat (عزت), poetical title of Jaikishan, which see.

'Izzat (عزت), poetical appellation of Shaikh Wajü-uddin.

'Izzat-uddaula Mirza Muhsin (عزت الدوله محسن), brother of Nawáb Sañdar Jâng. He was sent to Persia on an embassy to Nádín Sháh after his invasion of Hindúkush, by the emperor Muhammad Sháh.

'Izz-uddaula Bakhtyar (عزاوة البختيار), the son of Mu'izz-uddaula ibn-Buyâ. He succeeded to the kingdom of 'Iráq the same day on which his father died, viz. Monday the 1st April, A.D. 967, 17th Rádi' II. A.H. 356. The Khalif-ul-Tâyá Billaq 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 'Azíz-uddaula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 29th May, A.D. 978, they met and fought a battle, in which 'Izz-uddaula was slain, aged 36 years. His head was placed on a tray and presented to 'Azíz-uddaula, who is said, on seeing it, to have covered his eyes with his handkerchief and wept.

Jabali (جابلي), the son of Ayham, last king of the tribe of Ghassan, who were Christian Arabs. He became a Muslim, and afterwards attempted to assassinate Umair, the second Khalif after Muhammad. He died A.D. 673, A.H. 53.

Jabali (جابلي), surname of Abū 'Ali Muhammad-īn-Abdul Wahhāb, who was the master of the celebrated Abū'l Hasan al-Ashʿarī, chief of the sect of the Ashūrāis, and one of the four Imāms of the Muslims.

Jabali (جابلي), poetical name of Abū Mushā Ja'far-al-Ṣafī, which see.

Jabir (جابر), poetical name of Abū Mūsā Ja'far-al-Ṣafī, which see.

Jabir (جابر), the son of 'Abdullāh, 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 Khān, commonly called Mīrzā Ja'far Bāgh.

Ja'far (جعفر), a soldier by profession. He is the author of a Masnaawi, which he dedicated to the emperor Shāh Jāhān.

Ja'far-al-Barmaki (جعفر البرمكي), son of Ahia or Yahia and grandson of Khalīd, the son of Barrauk who was originally a fire-worshipper. He succeeded his father Ja'far as wazir to the
Khalif Hārūn-al-Rashīd; his grandfather having been wazir to Abdūl'Aḥāb Saḡḥ, who was the first of all the Khalifs who had a wazir. This wazir Ja'far, was a great favourite of Hārūn-al-Rashīd who gave him 'Abbās, 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 Akhn into prison, and there left them to die. Ja'far was only 28 years old when he was executed, having been in the favour of Hārūn-al-Rashīd 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 (ジュファール・ムルック),
commonly called Mir Ja'far, whom the English placed on the masnad as Nawāb of Bengal, Behar and Orissa, after the defeat and death of Nawāb Sirāj-ud-daula, in June, A.D. 1757, Sha'wi 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 Qāṣīm '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 Dhawa Nula on the 2nd of August, A.D. 1763, 22nd Muḥarram, A.H. 1177, and expelled, and Mir Ja'far was again placed on the masnad by the English. He died on Tuesday the 5th February, A.D. 1765, 14th Shābān, A.H. 1178, and his son Mir Thulwārī, who assumed the title of Najm-ud-daula, was elevated to the masnad. Ja'far Ali's cemetery is at Murshidabad, where his Begam and his son Miran are also buried.

Ja'far Barmaki (ジュファール・バマルキ), 802
Ja'far-al-Barmaki.

Ja'far-bin-Abu Ja'far-al-Mansur (ジュファール・バフール・アーバル・マンサール), the Khalif of Baghdād. His daughter Zubeida was married to Hārūn-al-Rashīd. He died in the year A.D. 802, A.H. 186.

Ja'far-bin-Abu Talib (ジュファール・バフール・アーバル・タリブ) 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 Husain (ジュファール・ムハンマード・ムハンマード・ヒサイン), author of the Muntakhib-un-Tawārīkh, a very judicious abridgment of Oriental history from Adam down to Shāhrukh, Mirzā, son of Amir Tāmīr. This work was dedicated to Shāhrukh, eldest son of Shāhrukh, in A.D. 1417, A.H. 820. Many authors have compiled works under this title, one of which was written by Shāhāb 'Abdul Qādir Badānī.

Ja'far-bin-Tufail (ジュファール・ブフィール), an Arabian philosopher in the 12th century, author of a romance, called the "history of Hānī-bi-Jokshān", 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 Ja'far.]

Ja'far Khan (ジュファール・カーン), entitled "Umedat-al-Mulk," was the son of Sādīq Khan Mir Ḥusaini, and sister's son and son-in-law Yehūn-ud-daula 'Asad Khan, wazir. He held the rank of 5000 under the emperor Shāh Jahan, was appointed prime minister by 'Alamgīr about the year A.D. 1662, A.H. 1073, and died in the 13th year of that emperor, A.D. 1670, A.H. 1081, at Delhi. After his death the office of wazirat 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 Jumma.

Ja'far Khan (ジュファール・カーン), whose first title had been Murshid Quli Khan, was appointed governor of Bengal by the emperor 'Alamgīr 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 by Dājī Shāhīn, in 1645. He died in the reign of the emperor Muhammad Shāh about the year A.D. 1728, A.H. 1138, and was succeeded by his son-in-law Shuja-ud-daula (also called Shumja-ud-daula). The following is a list of his dynasty:-

A.D. Murshid Quli Ja'far Khan*...1704
Shuja-ud-daula, son-in-law of Ja'far Khan...1728
Ali-ud-daula Sufarār Khan...1729
Alahwardi Khan Mahālat Jang...1740
Sirāj-ud-daula, grandson of ditto...1755
Ja'far 'Ali Khan (dethroned in 1760)...1757
Qāṣim 'Ali Khan, son-in-law of ditto...1760
Ja'far 'Ali Khan, restored in...1763
Najm-ud-daula, son of ditto...1764
Saif-ud-daula, brother of Najm-ud-daula...1766
Mubark-ud-daula...1769
Nāzim-ud-Mulk Wazir-ud-daula, (died April 29th, 1810)...1796
Suyyad Zain-ud-din 'Ali Khan, son of ditto...1810
Suyyad Ahmad 'Ali Khan...1834
Humāyūn Jāh...1858
Mansūr 'Ali Khan, Nasrat Jang...1858
Ja'far Khan (جمیر خان بن صادق خان), son of Sadiq Khan, king of Persia of the House of Zand. He was recognised by the principal noblemen in Persia after the death of 'Ali Murad Khan in 1789, and the people were forward in acknowledging his authority, but unable to resist his enemy 'Aqā Muhammad Khan, who now ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahān. 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 (جمیر خان), a nobleman who in the first year of the emperor Bahadur Shāh was appointed governor of Kashmir in the room of Nawāzish Khan 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 sorrowing badly at present.

Ja'far Nasiri (جمیر نصیری), an author, who completed the work called Latā'ī Khaqān, in A.D. 1742, A.H. 1153, which was commenced by Mirzā Muhammad Salāh.

Ja'far Sadiq (جمیر صادق), or Ja'far the Just. He was the eldest son of Muhammad Bāghir, the grandson of Imam Husain. He is reckoned the sixth Imam; was born at Madīna about the year A.D. 702, A.H. 83, and died in the same city under the khilāfati of Abū Ja'far al-Mansūr, in A.D. 764, A.H. 148. He was very famous for his doctrine amongst the Musalmans, was invited to court by Al-Mansūr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view dully 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, Imam Bāghir, his grandfather 'Ali Zain-ullāh Bāghir, and his grandfather's uncle, 'Abdāl, son of 'Ali. His mother's name was Um'm Farwāh, daughter of Kāsim, the son of Muhammad, the son of Abū Bakr Sadiq, the first Khalif after Muhammad. He is said to be the author of a book of fato called Fāl Nāma.

Ja'far Zatali, Mir (جمیر زائدي میر), a Sāviyād of Nāmūn, contemporary with Mirzā Bedī'. He served under prince Azim Shāh, the son of the emperor 'Alamgīr, who was slain in battle in A.D. 1707, A.H. 1019. Ja'far was the most celebrated humorous 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-siyūr, on account of a satirical verse he had written on the accession of that emperor to the throne of Delhi.

Jagat Goshaīri (جگت کوشایری), Vide Jodh Bāi.

Jagat Narayan (جگت ناراین), a Hindī poet who wrote some kasidas in praise of Nawāb 'Asaf-uddaula of Lucknow, who died in A.D. 1797, A.H. 1212.

Jagannath, Raja (جمگناتہ راجا), the son of Bhārā Mal. He held the rank of 5000 in the time of the emperor Jahāngīr, about the year A.D. 1605, A.H. 1014.

Jagat Singh (جمگت سنگھ), the son of Makuml Singh Hārā, lived in the time of the emperor 'Alamgīr, A.D. 1659.

Jagat Singh (جمگت سنگھ), Rāja of Jaipur or Jāmīgarh, was the son of Rāja Partāp Singh, the son of Madho Singh, the son of Iṣhārī Singh, the son of the celebrated Rāja Jī Jī Singh Sawāī, 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 eminent prince; though he died without issue, he was succeeded by Rāja Jī Jī Singh, a posthumous son, believed supposities.

Jagannath Kalanwāt (جمگناتہ کلانوٹ), a musician who was employed by Shāh Jahān, who conferred on him the title of Māhā Kābraj.

Jaghtāi (جمگتی). Vide Chaghtaī Khān.

Jagannath (جمگناتہ), brother of Rāja Bhagwān Dās. He distinguished himself in the war with Rāja Partāp Singh. He slew the renowned champion Rām Dās, son of Jāmīgarh.

Jahan. Vide Benī Nārāyān.

Jahan Aṛa Begam (جہان آرآ بگم), daughter of the emperor Shāh Jahān, by Muntāz Mahāl, daughter of 'Asaf Khān, warīr; was born on Wednesday the 23rd March, A.D. 1614, 21st Ša'ār, A.H. 1023.

One of the most beautiful examples of fawā'ād modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroic, the witty, the generous, the elegant, the accomplished, and
the beautiful Jahān Arā Begam. One night (28th 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 unheedingly ignited by the flame of a lamp. Her whole dress, which was 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 insensible. For a long period, no hopes were entertained of her recovery, but she was ultimately restored to health by an English physician named Gabriel Bouchong 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. Bouchong'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-ud-din Aulīa at Dālī. The name of Jahān Arā 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 ‘Alamgir, who, yielding to the ambitious designs of Aurangzib, enabled him to dethrone Shah Jahān. The amiable and accomplished Jahān Arā not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of 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 letter, 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 faqīr Jahān Arā Begam, daughter of Shāh Jahān, and the disciple of the saints of Chisht, died in the year of the Hijra, A.H. 1092.’

Jahan Dar Shah (जहानदर शह), the eldest son of the emperor Shāh ‘Alam. Born about A.D. 1749. Appointed Regent by Ahmad Shāh Abdālī in 1761, after the overthrow of the Mahrāgīs at Panipat, he administered the remains of the Empire until his father’s restoration in 1771. His private appellation was Jawān Bakht (Mirza). In April, A.D. 1784, on account of the unsettled affairs of his father, he made his escape from Dāhli and repaired to Lucknow, where the British Governor of Bengal, Warren Hastings, had arrived to regulate the concerns between the wazīr, Asaf-ud-daulah, 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 wazīr at the earnest request of Mr. Hastings. He died in Benares on the 31st May, A.D. 1788, 26th Shabān, A.H. 1202, after an illness.
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 venerable Muhammad 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. Garcia de Tassy informs us, that there is a work of his in the Indian House, which has the title of Bayda Inayat Murshidkuda. 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.

[Vide 'Full of the Mogul Empire."

Jahangir (جوہر), a cousin and husband of Sikandar (q.v.) 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 Rengent by the army, and his daughter Sikandar Begam, heir. She married Jahangir who died in the year A.D. 1845.

Jahangir (جوہر), emperor, surnamed Nûr-uddîn Muhammed, 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 Mirza Salim on account of his coming into the world, as supposed, by the prayers of Shaikh Salim Chishti, a venerable Shaikh and divinity who resided in the village of Sikri, now called Pathansir Sikri in the province of Agra. His mother, who received the title of Marium Zamam, was the daughter of Raja Bihari Mal Khachwâha. After the death of his father, which took place on the 16th October, A.D. 1605, he was invested by his brother the title of Nûr-uddîn Muhammad Jahangir. He reigned 22 lunar years, 8 months, 14 days from the day of his father's demise; and died in camp on Monday the 28th October, A.D. 1627, 28th Safar, A.H. 937, on his way to Lahore from Kashmir, aged 59 lunar years, 11 months and 12 days; and was interred in the suburb of Lahore in the garden of his favourite wife Nûr Jahan Begam. He was succeeded by his son Mirza Khurram, who took the title of Shah Jahan. His favourite Sultanâ Nûr Jahan, who survived him 18 years, is also buried in the mausoleum. Jahangir, after his death, received the title of "Jannat Makan." It was to this prince that Sir Thomas Roe was sent as ambassador by King James I. Sir Thomas has given a good description of the grandeur of the court of the Hîmâyûn; 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, Ahmadabad, and Cambay. Jahangir wrote his own memoir in Persian, called Tâzak Jahangiri, which

has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called Jahangir Nama.

Jahangir Mirza (جوہر مرزا), the eldest son of Akbar Shah II. of Dehli. He was, in consequence of having fired a pistol at Mr. Seton, the Resident at Dehli, went as a State prisoner to Allahabad, where he resided in the garden of Sultan Khurro 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 Dehli, and buried in the court-yard of the mausoleum of Nizâm-uddîn Aulia.

Jahangir Mirza (جوہر مرزا), the eldest son of Amir Taimur. He died before his father A.D. 1574, A.H. 776. His son's name was Fir Muhammad, which see.

Jahangir Quli Khan (جوہر خلیل خان), son of Khan 'Azim Mirza 'Aziz Kâna, served under the emperors Akbar and Jahangir, and died in the fifth year of Shah Jahan A.D. 1663, A.H. 1041.

Jahangir Quli Khan, Kabul (جوہر خلیل خان (کابلی)), an amir of the rank of 5000, who was appointed governor of Bengal by the emperor Jahangir, in A.D. 1607, A.H. 1016, and died there in A.D. 1608, A.H. 1017.

Jahanian Jahan Gasht, Makhdûm (جوہانیان جہان گشت محمد) [Fide Shahik Jalal.]

Jahan Khatun (جوہان خاتون), a famous lady, who after the death of her first husband was married to Khwaja Amin-ud-din, minister to Shah Abâ'î-Isa, ruler of Shiraz. She is said to have been a very beautiful woman, and a good poet.

Jahan Shah (Prince) (جوہان شاہ), the third son of the emperor Bahlûdâr Shâh. He was slain in the battle which took place at Lahore, after the death of his father, between his brothers in March, A.D. 1712. His mangled body with that of his brother Rati-ud-Shâh and his son, was conveyed to Dehli and interred with ceremony and pomp in the mausoleum of the emperor Humâyûn, the general ancestor of the murdered princes of the imperial family.
Jahan Shah Turkman (جمهور شاه), son of Qarâ Yusaf Turkman, was the brother of Sikandar Turkman, after whose death in A.D. 1437, A.H. 841, the government of Azfâr-ju d was conferred on him by Shâhrukh Mirzâ, the son of Amir Taimür. 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 Dayâribâr, and fell in a battle which he fought against Hasan Beg, commonly called Uzzan Hasan, the ruler of that province, on the 10th November, A.D. 1467, 12th Rabi' 11. A.H. 872, aged 70 years. He reigned more than 30 lunar years, and as he was slain in battle against Hasan Beg, the chronogram of the year of his death was found to contain the words "Slain by Hasan Beg."

Jahan Söz (جمهور سوز), a title of Sultan 'Alâ-ud-din Hasan Ghóri.

Jahi (جاهي), the poetical name of Ibrahim Mirzâ (Sultan), which see.

Jahiz or Aljahiz (جاهز يا الجاحظة), the surname of Abâ 'Umar bin-Mahbûb Kamâna, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabians early in the third century of the Hijra entitled Kitâb al-Nawzî fi 'Tārikh, which is frequently quoted by Nauârâ. Jahiz died A.D. 968, A.H. 253, at the age of 96 years.

Jaïpa (جیپه), Sindhiya, succeeded his father Râmôji Sindhiya, the founder of the Sindhiya family, in A.D. 1758, A.H. 1165, and was murdered in his tent in A.D. 1769, A.H. 1172. He was succeeded by his brother Mâdôji Sindhiya.

Jai Chand (جیپ راعیر), the last Râhôr monarch of Kanoj. He ruled the country from Bazar to Kanjâ and reigned about the Sambât year A.D. 1409, A.H. 1343. His favourite residence was near the city of Jânpûr which he had built in A.D. 1359, Sambât 1416. The present city of Jânpûr was built by Firuz Shah in the year A.D. 1370, A.H. 772, in honour of his uncle Fakhr-ud-dîn Muhammad Jûnîn, the date of which is found in the words "Shahr Jânpûr." According to Colonel Tod, Jaichand reigned about the 12th century of the Christian era, and one of his grandsons named Sojî, with a few retainers, planted the Râhôr standard in Mârwâr in the year A.D. 1212.

Jai Chand (جیپ جن), a Râja of Nagarkot or Kangra, who lived in the time of the emperor Akbar.

Jaikishun (جیکش), a Kashmiri Brahman whose poetical name was 'Izâzat, was the agent of Nâshâb Is-hâq Khân.

Jaimal (جیمال), a Râja, famous in history as "the bravest of the brave." In A.D. 1568 Uddâl Singh, the son of Rana Sankâ or Sugna, and the founder of the capital Udaipûr in Chittôr, came under the displeasure of the emperor Akbar. The recreant chief fled and left the defence of his capital Chittôr to Raja Jaimal, who was killed by Akbar himself in the course of the siege, A.D. 1568.

Jaîpal I. (جیپل اول), son of Hitpâl, Râja of Lâhore of the Brahman tribe, who reigned over the country extending in length from Surhind to Langlah, and in breadth from the kingdom of Kashmir to Multân. He was once defeated by Subaktingâl, the Sultan of Ghazni, with great slaughter, and again on Monday the 27th November, A.D. 1701, by his son Sulân Mahâmîd. When Jaîpal with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahâmîd, but in compliance with a certain which prevailed among the Hindús, that whatever Râja 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 Amânpâl.

Jaîpal II. (جیپل ثانی راجہ), Râja of Lâhore, son of Amânpâl, whom he succeeded in A.D. 1713. He was routed in a great battle by Sulân Mahâmîd in A.D. 1722, on the banks of the river Râvi; the result was the permanent occupation of Lahore by a Muhammadan governor, and the appointment of a Viceroy of Lahore by Mahâmîd. Jaîpal fled to Aujûr. This has been considered the foundation of the Muhammadan empire in India.

Jai Singh I. (Raja) (جیپ سنگھ اول), Raja of the tribe of Kachhwâhâ, commonly called Mirzâ Râja, was the son of Râja Mâhâ Singh, the son of Parûp Singh, the son of Râja Mân Singh. He served under the emperor Shâh Jâhân, and was made governor over the conquered provinces of the Deccan about the year A.D. 1664, by the emperor Alamûr. He was recalled to court in A.D. 1666, but died on the road, soon after his arrival at Durbânpûr, 28th Muharram, A.H. 1708. According to Ormâ's Historical Fragments of the Mogul Empire, Jai Singh died at Durbânpûr soon after the pretended revolt of Sultan Muazzâm, the son
of the emperor, and was said to have been poisoned by the procurement of `Alamgir. There never was a prince among the Rájpúts equal to him in accomplishments. He was completely learned in Hindi, and understood the Turkish, Persian, and Arabic languages. He left two sons, Ram Singh his eldest, and Kirat 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. Sawal (जी सन्गे सोली), a Rája of the tribe of Kachh-wáhá rájpúts, was the son of Bi-lum Singh, the son of Kishun Singh, the son of Rám Singh, the son of Mirzá Rája Jai Singh. He is commonly called Mirzá Rája Jai Singh Sawá. He was the zamindár of Rája of a considerable territory in the province of Ajmir named Amer, but since the prince founded a new city called Jaipur the Rájáshhip also took that name. Bishan Singh, the father of Jai Singh and Brij Síngh, died about the a.d. 1693, Sambat 1750, and after his death the title of Rája was bestowed on Jai Singh by the emperor `Alamgir with the rank of 15,000, and subsequently with that of 2000. After the death of that emperor he espoused the cause of Azim Sháh, the son of `Alamgir, whilst his brother Brij Singh aided Bahádúr Sháh, who on his accession to the throne conferred the rank of 3000 on the latter. Brij Singh quarrelled with his brother for the Rája; and the emperor, not willing to displease either, confiscated their estate, and appointed Sayyad Husain Ali Khán of Bárbar, as FaujDar of that place. When the emperor marched to the Deccan to punish his brother Kumbahsh, a.d. 1708, a.h. 1120, Jai Singh, with the aid of Rája Ajít Singh Ráthor, engaged the FaujDar in battle near Jhaló and defeated him. He then proceeded the province. In the reign of Farrukhsíyár he was honoured with the title of Dhírjá Rája Jai Singh, and in the time of Muhammad Sháh with that of Sawá (g.d. “exceptional”). In the year a.d. 1732, a.h. 1145, he was appointed governor of Múlán. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehi, Banaras, Mathrá, Ujína, and Jaipur, and published a work on astronomy called Zji Muhammad Sháhí. He also erected a Kurávánaurí and market in every province of Hindustán for the convenience of traders at his own expense. After his death, which took place in September, a. d. 1743, 9th Shábán, a.h. 1166, three of his wives, with many concubines, burned themselves on his funeral pile. He was succeeded by his son Ishúri Singh, after whose death in a.d. 1760 Madho Singh his son succeeded him.

List of Kachchháh Rájás of Amer or Jaipur.

- Bhara Mal.
- Bhagyán Dás.
- Mán Singh.
- Bhrá Singh.
- Maláj Singh.
- Jai Singh Mirzá Rája.
- Rám Singh.
- Bisháán Singh.

Jai Singh III. (Rája) (जी सन्गे जाले), the tribe of the Kachchháh rájpúts and Rája of Jaipur, was a posthumous son of Rája Jagat Singh, who died in a.d. 1818. Jai Singh was murdered by his kándár, 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 (जी सन्गे), or Rána Jai Singh of Udaipur, a descendant of Rána Sunka who lived in the time of Th Akbar, succeeded his father Rána Jai Singh, a.d. 1680, a.h. 1091.

Jalal Asir (जलाल इसर) (जलाल इसर), a poet who flourished in the reign of Muhammad Musuñír, ruler of Fars and his descendents. He is the author of a Diwán.

Jalal Bukhari (जलाल बुकहरी), or Sayyad Jalal Bukhári. He came to India from Bukhára and became a disciple of Sháhí Bahá-ud-dín Zikríyá of Multán. He resided at Uchlea in Multán and died there. He had three sons, Sayyad Ahmad Kabír, Sayyad Bahá-ud-dín, and Sayyad Muhammad. Sayyad Ahmad Kabír, who succeeded his father as spiritual guide, had two sons, Makhúm Jahaníyan, also called Sháhí Jaiul and Sháhí Sadar-ud-dín, commonly called Rája Qattál.

N.R.—There is some confusion between this man and Sháhí Jalal. [Vide Sháhí Jalal.]

Jalal Bukhari, Sayyad (जलाल बखारी), a descendant of Sayyad Ahmad Kabír and son of Sayyad Muhammad Bukhári. He was born in the year a.d. 1694, 6th Jamáda II. a.h. 1093, and was highly respected by the emperor Sháh Jahan, who conferred on him the office of Sadrát (chief justiceship) of all India with the mangab 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. 1087, and is buried at Tājgai in Agra. His grandfather Sayyad Ahmad Kabīr līs buried at a place in Dehlī called Bijāi Mandīl. Jalāl Bukhārī left three sons, viz. Sayyad Ja'far, Sayyad Ali sayyed Razwī Khān, and Sayyad Mūsā, on whom high titles were conferred by Shāhjahān, and his eldest son Ja'far obtained the place of his fathers.

Jalāl (Hakīm) (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 Shujāʿ, rulers of Shiraz, both of whom reigned from A.D. 1533 to 1584. He is the author of a poem entitled Gūl-ea Nateq, which he wrote in A.D. 1334, A.H. 734. He is also called Jalāl-uddīn Tābīb.

Jalālī or Jalālī (جلالی یا جلالی), commonly called Sayyad-i-ʿAlām Jalāl or Jalālī, was a native of Ahmādābād, and his father and spiritual guide was Mīr Sayyad Jalāl bin-Ḥasan. He is the author of a Dīwān.

Jalālī, poetical name of Bādri-uddīn.

Jalāl, Šaikh (جلال شیخ). Vide Šaikh Jalāl, commonly called Makhādūm Jahānān. He was the son of Sayyad Ahmad Kabīr, and grandson of Sayyad Jalāl Bukhārī the first.

Jalāl, Šaikh (جلال شیخ تیهنسیری), of Thanesār.

[Jalāl-uddīn Ahmad Afzāl- bin- Muwaiyād (جلال الدين احمد افضل بین مويهد), an author.

Jalāl-uddīn Aldawānī (جلال الدين الدواني), author of several works.

[Jalāl-uddīn Farāhānt (جلال الدين فرھانی), a poet.

Jalāl-uddīn Fīroz Khiljī (جلال الدين فیروز خیلی), Vide Fīroz Shāh Khiljī.

Jalāl-uddīn Muhāllī (جلال الدين محلة), see Jalāl-uddīn Sayyūṭī. He is sometimes called Jalāl-uddīn Muhammad bin-Ahmād-al-Makhīl.


Jalāl-uddīn Khān (جلال الدين خان), the brother of Muhāmmād Khān, nawāb of Bijnār, a rebel of 1857. [Vide Saʿd-ullāh Khān.]

Jalāl-uddīn Muhāmmād AKBĀR (جلال الدين محمد أكبر). Vide AKBĀR.


Jalāl-uddīn Purbi (جلال الدين پوری), king of Bengal, whose original name was Jītmaūl, ascended the throne of Bengal on the death of his father Rājā Kana in A.D. 1392, A.H. 794. He became a convert to the Muhammadan faith and received the name of Jalāl-uddīn. 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 Aḥmad succeeded him.

Jalāl-uddīn Rūmī, Maulāna (جلال الدين رومي مولانا), commonly called Maulānā or Maulī Rūmī, was the son of Bāhā-uddīn Wald Bālkhī. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the Mangānī Mawānī Rūmī. He founded an order of Dervishes or Sūfis in the city of Conīs (Ivironium) in Asiatic Turkey. He was born at Būlkh on the 30th September, A.D. 1207, 6th Rabī' I. A.H. 604, and died in the time of Aḥkā Khān on the 17th December, A.D. 1273, 5th Jumādā II. A.H. 672. He was buried in a monastery at Conīs, 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 Dīwān contains 30,000 verses, and his Masnawi more than 47,000. In his Dīwān, instead of his own title, he has inserted the name of Shams Tābrīzī his master.
Jalal-uddin Sayyâti (جالل الدين سعّاتي), son of 'Abdur Rahman bin Abt Bakr, an Egyptian author of some merit, who died in A.D. 1506, A.H. 911. He is said to be the author of 400 works, among which are the commentary on the Ibarr, Al-Maukkar, and the last half of the Tafar Jalâlì; the author of the other half was Jalal-uddin Mahali, who died in A.D. 1450, A.H. 854. Another work of Sayyâti 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 Arabic labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sâmâni (or Samâni) in the sixth century of the Ilâya published one, entitled Fil Awâb, in which he does not only explain the sense and origin of these names, but also mentions with regard to every word the true names of the authors who have had them. This work was abbreviated in the succeeding century by Ibn-ul-Asir, and this extract shortened by Sayyâti. There is another work of Sayyâti called Knaâfâs-Sâmâna-un-Warjis Zalzala, containing an account of all the earthquakes which took place from the year A.D. 713, A.H. 99, 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 Join. "A. R. vol. xvii. part ii. p. 711. Sayyâti was also the author of the Jama'al-Jami'a, containing a collection of Traditions, of which he afterwards made an abridgment and called it Jama'-ul-Saghir.

Jalal-uddin, Sultan (جالل الدين سلطان), the son of Sultan Muhammad, surnamed Qutu-uddin, Sultan of Khvârizm. [Vide Muhammad (Sultan).]

Jalayer (جالير), the name given to a race of kings of Bagdad, the first of whom was Hasan Buzurg, commonly called Hasan Jalayer (g.e.).

Jalinus (جالينوس), "Galcn," or Galenus, prince of the Greek physicians after Hippocrates.

Jam Afra (جمال أنور). Vide Naairuddin Qâbbâcha.

Jama' Baf (جمة بان). Vide Mr Sayyad Jâma Bâf.

Jama Khalifa (جمال خليفة), surname of Is-haâq Karumaîn, another author of the commentary called Shurah India-ul-Arâ'în. He died A.D. 1526, A.H. 933.

Jama', Shaikh (جمال شيخ). Vide Shaikh Jama'.

Jama' Kil, Shaikh (جمال كيل شيخ), an inhabitant of Qazwin in Isfâmân. He lived in the time of Sultan 'Ali-uddin the Isâmâlî, ruler of the tor or Alahmüt, who highly respected him. It is said that he secretly followed the tenants of the Isâmâlîs, but the people thought otherwise. He died on Monday the 29th September, A.D. 1263, 4th Shawwal, A.H. 651.

Jama' Khan, a munsâdâr, or commander of 500 horse, in the reign of Shân Jâhân. 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 show 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-randy of a tolerable diamond figure. He demanded to know what price she set it on, 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 Jama' Khân. The husband received her very coldly, and told her that he would continue civil to her, but would never live...
with her again but in the same manner as if she was his sister. Upon which she went to
the palace, fell at the emperor's feet, and told him what her husband had said. The king, in
a rage, gave orders to carry her husband to the elephant garden and there he put him
to death by an elephant. The poor man was soon apprehended, and as they dragged him
from his house he begged to have leave to speak to the king. A friend of his ordered the
messengers of death to stop awhile, till he had acquainted the king with the request,
which was accordingly done, and he was ordered to be carried into the court of the
palace, that the king might hear what he had to say: and being carried thereto, the king
demanded what he would have. He answered that what he had said to his wife was the
honourable way 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 exhibit 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 الدين حسین اسم الجو), a celebrated Mu-
hammadan saint of Hansi, and grandfather of
Shaikh Qutb-uddin Munawwar.

Jamal-uddin Ataullah, 'Amir (جمال الدين عطا الله اميم), nephew of
Sayyad Asl-uddin 'Abdullah. He is the author of the work Rauzat-ul-Akhbār.

[See Ataullah bin-Muhammad al-Husaini Nishapuri.]

Jamal-uddin bin Abdul Razzaq (جمال الدين بن عبد الرزاق), a cele-
brated poet of Isfahān, and author of a

Diwan. He is the father of Kamāl-uddin
Imāmili and Mutn-uddin 'Abdul Kārim, 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 الدين حسین بن يوسف الجو), entitled Shaikh
al-'Allāmā, is called the chief of the lawyers of
Hilla. He is the author of the Ḥuṣnul-
ul-Aqālī. His legal works are very numerous
and frequently referred to as authorities
of undisputed merit. The most famous of these
are— the Tālibat-ul-Murām, the Ghābet-ul-

Akhām and the Tahrir-ul-Akhām, which
last is a yearly celebrated work. The Ḥuṣn-
tul-Aqālī-Shikāq is also a well-known composi-
tion of this great lawyer; and his Ishaqād-
al-Azhan is constantly quoted as an authority,
under the name of the Ishaqād-i-'Allāmā.

[See Allāmā al-Hillī.]

Jamal-uddin Husain Anju (جمال الدين حسن اسم الجو), son of Fakhr-
uddin Kashmirī, author of the Persian Dictionary called 
Furkhan Jahāngīrī, which he dedicated to the emperor Jahāngīr in A.D.
1605, A.H. 1014. The author of the Minār-ul-Uṣūrna calls him Mir Jamal-uddin Anjū,
and says that he is a descendant of the Sayyids of Shirāz, and came to the Deccan
and thence to Āgra A.D. 1685, A.H. 998, in the time of Akbar, who raised him by degrees
to the rank of 30000. In the reign of Aurangzeb the
rank of 4000 was conferred on him with the
title of 'Azd-uddaula.

Jamal-uddin bin-Malik (جمال الدين مالك), author of an Arabic work
on philosophy, called 
Alfa.

Jami (جمام نور الدين عبد الرحمن),
the poetical name of Nūr-uddin 'Abdur
Rahmān, a celebrated Persian poet, the son of
Mu'īnān Muhammad or Ahmad Jāhānī; he 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 "Jami." He was remarkably polite, of
a very gentle disposition, and daintied 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 unabonded
praises and the highest honours. He was very
intimate with Sulṭān Abū Sa'īd Mirzā
of Herāt, who continued the friend of Jāmī 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
countercontemporary of the esteemed Biographer
Dināt Shāh, who recorded his name in the
Lives of the Persian poets, called Tāhrist
Dināt Shāhī. Jāmī was the author of more
than 44 works. His poem on the Loves of
Joseph and Zalikha is one of the finest
compositions in the language; it contains
about 4000 couplets. He is also the author
of the book called Nafshat-ul-Ins, a very
celebrated abridgment of the Lives of the
Sultān Shāikh, translated from the Arabic
Tāhriš-Ins-Sāfīn, and dedicated to the
celebrated wazir Alīshīr in A.D. 1476, A.H.
881. It may be here observed that the
certified poems, as Ḥāfiz, Sādī, Jāmī, etc.,
were professors Sufis. The following are the works commonly known composed by Jámi:-

1. Sīhdat-uz-Zumab, dedicated to Rayyazid II.
2. Salāmān-ya-Absāf.
3. Tuhfah-ul-Ahrār.
5. Yuṣuf-wa-Zalikha.

(7) Khirad-nāma.
Sikandār-nāma.
Nahābāt-ul-Insān.
Bahāristān.
Futūh-ul-Harāmāin.
Khursheh-wa-Māhān.
Lauwā Jāmān.
Shawāhīd-ul-Nabūt.

Jāmī died at the advanced age of 81 lunar years, on Friday the 9th November, A.H. 1492, 18th Muharram, A.H. 998, mourned by the whole city of Ḥeṣār; his funeral expenses were defrayed by Šahān Hūsaīn, the most illustrious 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 Taṣfār or commentary of some note. [Ṣalāmān and Abāīl has been translated into English verse by the late Mr. Edward Fitzgerald.]

Jamila (جميلة), the poetical name of a Persian Poet.

Jamīl-ibn-Mīmar (جمال إبن معمار), a celebrated Arabic poet who lived in the time of the khālīf Abūl-Malāk, and died in the year A.D. 701, A.H. 82. He was contemporary with two or three other famous poets named ʿUmār the son of ʿAbdullāh and Kāthīr al-Kaṣī. Jamīl was the lover of Shāhā, one of these pairs of lovers whose constancy and fidelity the orientals prize in their histories and poems.

Jamīl-uddīn Kāšī (جمال الدين کاشی), author of the history called Zuhdat-ṣūrāriḵ. A work of the same title is mentioned under Shaikh Nūr-ul-Haḳ of Dēḥī.

Jamīl-uddīn Muḥammad Abdul Ṭāṣṣāq (جمال محمد عبد الظّاصق), Vide Jamāl-uddīn bin ʿAbdul Ṭāṣṣāq.

Jāmēd (جمید) (also called Jām) was one of the ancient mythic kings of Persia, and the fourth of the First or Pišdādān dynasty. He is celebrated as the founder of Persepolis, which is to this day called Isākhr and Taḥk Jāmēd. 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 Zuhāk, a Turanian king, and the unfortunate Jāmēd was obliged to fly before the emperor. He was pursued by the agents of Zuhāk, through Sīstān, India, and Eṣṭāpa, 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 Firdaūsī that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His gobbet, called Jām Jāmēd and Jām Jām, 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.

Jāmēd (جمید), this title is sometimes given by the Musulmāns to king Solomon the son of David, and they say that his magic ring and throne possessed extraordinary powers, and his control was absolute over genii and men.

Jāmshēd Qūb Shāh (جمشید قطب شاه), son of Qūb Qūb Shāh I. ascended the throne of Golkonda in the Deccan after the death of his father in September, A.D. 1543. Jumād I, A.H. 950. He reigned seven years and some months, and was succeeded by his brother Ibrāhīm Qūb Shāh in A.D. 1550, A.H. 957.

Jān (جان صاحب), or Jān Sābīb, poetical name of Mir Yar ʿAli, who is the author of a Diwān.

Jānabī (جنبی), the surname of Abū Muhammad Mustaʿfā bin-Ṣayyād Ḥasan-al-Ḥusainī, a celebrated historian and author of a work called Tārīḵ-al-Jumābī, of which the correct name is supposed to be Bahār-uz-Zahābī, 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. Jānabī died in A.D. 1591, A.H. 999.

Jan Fīshān Khān Bahādūr (جان فیسان خان بہادر نواب), Nawāb of Sarthānā. 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
grant of confiscated villages of 10,000 rupees per annum to be conferred upon him with remission of one half of revenue for his life, and a quarter for two generations.

Jangez Khan (جهانگیر خان), Vide

Jani (جانی), There have been three authors of this name. The first, 'Abd-Allah Muhammad ibn- Mustafa Ata, a native of Damascus; the second, Nasir Jani; and the third, Mansur-bin'Umar-al-Adib, a native of Isfahan, who died A.D. 1225.

Jani (جانی), the poetical name of Mirza Jan, the father of Mirza Jan Jansan.

Jani Begam (جانی بهجام), daughter of 'Abd-Allah Khan, Khan-Khaiman, who was married to prince Daulat, the son of the emperor Akbar in A.D. 1599, A.H. 1607.

Jani Beg Sultan (جانی بهج سلطان), son of 'Abd-Allah Khan's sister. His son, Din Muhammad Khan, was raised to the throne of Samarkand after the death of 'Abdul Momim Khan, the son of 'Abdullah Khan Uzbak.

Jani Beg Turkhan, Mirza (جانی بهج ترکان مرزا), ruler of Thatta, succeeded his grandfathers Mirza Muhammad Baqi, in the government of Thatta, the remaining province of Sind, in A.D. 1584, A.H. 993. Akbar Shah, who before the death of Muhammad Baqi had gone to Lahore, and had remained there for some years, expected a personal visit from Jani 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. 993 directed his commander-in-chief 'Abdul Rahim Khan, the son of Bairan Khan, 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, Mirza Jani Beg offered to acknowledge treaily to the emperor and to proceed to the presence. Shortly after 'Abdul Rahim Khan celebrated the murtis of his son Mirza Itir with the daughter of Jani Beg, and after the rainy season of the year A.D. 1592, A.H. 1001, accompanied Mirza Jani Beg to the presence of Akbar, who creasted the latter a noble of the realm; and from that date the whole kingdom of Sindh reverted to the sovereignty of the empire of Delhi. Mirza Jani Beg died at Burhanpur in A.D. 1598, A.H. 1008, and the government of Thatta was conferred on his son Mirza Ghani.

Jan Janan, Mirza (جان جنان منز), son of Mirza Jfn, a learned Muslim 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 Muzar; he was born at Agra about the year A.D. 1598, A.H. 1118, 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 Hussain—he was shot on the terrace of his own house, by a vindictive partizan of that martyr, and died on the 8th of that month, 10th Muharram, A.H. 1195. He was the author of a Divan.

Jan Muhammad, Munshi (جان محمد منشی), author of an Inshah or collection of letters which goes by his name.

Jannati (جناتی), a poetical name.

[Jannati (جناتی), a poetical name. [From Jannat = "Paradise."]

Jan Nisar Khan (جان نسر خان), title of Kamal-ud-din Husain, an Amir of 3000 under the emperor Shah Jahan. At the time of his death he was governor of Sistan, and died there A.D. 1638, A.H. 1049. [The word is the same as Janisun.]

Jan Nisar Khan, Nawab (جان نسار نواہ), was brother-in-law to the wazir Qamar-ud-din Khan who had married his sister. He was appointed Chakiladar of the district of Kurit Jahanabad in the province of Allahabad, and was assassinated by ArzU Bhagwant Singh, a zamindar of that place in A.D. 1731, A.H. 1144.

Jan Nisar Khan, Suyyad (جان نسار سید), son-in-law of the wazir Qamar-ud-din Khan, was put to death, together with several others, by Nadir Shawk, 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.
Janoji Bhosla (जानोजी भोस्ले), the second Raja of Berar, succeeded his father Raghoji Bhosla in A.D. 1749, and died in A.D. 1772. He was succeeded by his younger brother Madhoji Bhosla.

[Fide Raghoji Bhosla the first Raja of Berar.]

Jansipar Khan Turkman (जानसिपार खान तर्कमन), an Amir of 4000 in the reign of the emperor Jahangir. He was appointed governor of Allahabad in the first year of Shah Jahan A.D. 1628, A.H. 1037, and died there the same year.

Jansipar Khan (जानसिपार खान), second son of Mukhtiar Khan Saizewari, an amir of the reign of the emperor 'Alamgir. At the time of his death he held the sudderat of Haidarbahad, and died there in A.D. 1701, A.H. 1113.

Janubi (जनुबी), of Badakhshan, a poet and punster who flourished about the year A.D. 1621, A.H. 927.

Januni (जानुनी). Vide Jununi.

Jarbardi (जारबर्डी), surname of Fakhr-uddin Ahmad bin-Husan, an author who wrote the Shurah Shahrif, and the marginal notes on the Kashf. He died A.D. 1845, A.H. 746.

Jarir (जरिर). Vide Jurir which is the correct pronunciation.

Jarjis (जरजीस), George, and in particular St. George the martyr, very well known in the East, and even by the Muhammadans, who put him amongst the number of the prophets, and confound him with Elia.

Jarj Tamas (जार्ज तामस). Vide George Thomas.

Jarraz (जर्राज), the surname of Ahmad bin-Ibrahim-al-Tahib-al-Afriki, who is often cited under the name of Ibra-Jarrâz. He was a physician and an author, and a native of Africa. He died A.D. 1009, A.H. 400.

Jarullah Zamakhshari (जरूल्लाह जमौक्षशरी), surname of Mahmud bin-'Umar-al-Zamakhshari, the Ma'tsalite of Zamakhshar, a village in Khwarizm. He was the author of an excellent commentary on the Qur'an called Kashf, which he wrote in the name of one of the princes of Mecca. He obtained the surname of Jurrellah (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—

Khitab Fagl-dar-Nahr.
Asas-ul-Ilighat-dar-Loghat.
Rahil-ul-Ahbr.
Fasas-ul-Akhbar-wal-Faarooz-dar-IIm Farooz.
Raus-ul-Masael-dar-Fiqq.
Sharah AbiAti Sebenga.
Mustaquz-dar-Amsal Arab.
Himam-ul-Arha.
Sawar-ul-Islam.
Shakir-ul-Nu'mam-wal-Kistass-dar-uruz.
Mu'ayyin-ul-Hadath.
Manbij-dar-Ussal.
Muqaddam-al-Adab.
Diuwan-ul-Tamsel.
Diuwan-ul-Rasael.
Diuwan-u'sh-Shtraa.

Jassas (जसस), surname of Shaikh Ahmad bin-'Ali Razi, which see.

Jaswant Rae (जसवंट राय), a Hindoo who was a poet and the author of a Diwan, a copy of which was found in the Library of Tipu Sultan.

Jaswant Rao Holkar (जसवंट राओ होकर), the son of Takoji Holkar, and brother of Kashir Rao, whom he succeeded as chieftain of Indore 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 insamn in 1806, and Tuleh Bhai, his wife, was acknowledged regent. He died on 20th October, 1811, and was succeeded by Mahur Rao III., his son, by a woman of low birth. Tuleh Bhai, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tuleh Bhai, 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 (जसवंट सिंह), 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, son of Balwant Singh Mahārāja of Bhārtpūr. 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 सिंह बुंडेला), son of Rāja Indrarāma. He held a suitable rank in the army in the reign of the emperor 'Alamgir,' and died about the year A.D. 1867, A.H. 1099. After his death the zamindāri of Uṛchā 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 Shujā Singh or of his brother Indarāna, to succeed him; upon which the Rāni Amar Kūnwar, grandmother to the deceased prince, placed on the Rāja Udāut Singh, who was descended from Madhukar Sūh, father to Rājā Bir Singh Deo, which was approved by the emperor, who conferred on him the title of Rāja with a suitable munsab.

Jaswant Singh, Kunwar (जसवंत सिंह कुंवर). Vide Parwāna.

Jaswant Singh, Maharaja (जसवंत सिंह महाराज), the celebrated Rāja of Jodhpūr or Mārwār, of the tribe of Rāghor Rājpūts, who acted as capital a part in the competitions of 'Alamgir and his brother Dārā Shikōh whose cause he espoused, and was guilty of great impropriety. He was the son of Rāja Gaj Singh and a descendant of Rāo Mādō, Jaswant Singh, subsequently became one of the best generals of 'Alamgir, and held the rank of 7000 for several years. He died near Kābul about the 11th December, A.D. 1678, 6th Zil-qada A.H. 1089. He had built a fine house at Agra on the banks of the Jamna, the surrounding walls of which are still standing, and his followers brought his infant children and his women who did not burn with him, towards their native country. Orders were sent by the emperor 'Alamgir to conduct them to court, where, on their arrival, he insisted on the children being made Musalmāns. Upon this the rājpūt attendants determined to die rather than submit to this order, fled 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 'Alamgir 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-siār who married his daughter.

Jat (जात), a tribe of Hindū labourers who made no figure in the Mughal empire, as a nation, till the reign of 'Alamgir, in whose expedition to the Deccan, they were first heard of as a gang of banditti, under an intrepid leader Chūrāmān. 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 Agra. Mukham Singh, who after the death of Chūrāmān commanded the Jāts and took upon himself the title of Rāja, but their power increased under Dālan Singh and Sūrājmal (q.v.).

[Vide Chūrāmān Jāt.]

Jawād 'Ali, Mirzā (जवाद अली मर्ज़ा), or more properly Mirzā Muhammad Jawād 'Ali Sīkānī, Mirzah Bahādur, son of Amjād 'Ali Shāh, and brother of Wājīd '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 30 lunar years. The body of the prince was transferred from London to Paris, to be buried on French soil beside that of the Queen his mother. An immense crowd assembled to witness the procession, attended by Mirzā Hamid 'Ali, the nephew of the deceased.

Jawahir Singh (जवाहर सिंह). Vide Jouhar.

Jawahir Singh (जवाहर सिंह), the Jāt of Dig and Bhārtpūr, was the son of Sūrājmal Jāt. He succeeded to the Rāj after his father's death in December, A.D. 1783, A.H. 1177, was secretly murdered in 1788, and was succeeded by his brother Rāo Ratān 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 Rūpānand, who pretended to transmute copper into gold.

[Vide Ratan Singh.]

Jawahir Singh (जवाहर सिंह), a Sikh chief who became the minister of Maharājā Dilip Singh after the death of Hirā Singh, and was murdered by the troops at Lāhore on the 21st September, A.D. 1846. Rājā Lāl Singh succeeded him.

Jawahir Singh, Maharaja (जवाहर सिंह महाराज), son of Dhyān Singh and nephew of Maharājā Gulab Singh, ruler of Kashmīr.
Jawan (جوان), the poetical appellation of Mirzā Qasim ‘Ali, a Hindustāni lyric poet, attached to the college of Fort William. He is the author of an Urdu Diwān and also of a Bārāh Māsa, which composed in A.D. 1802, A.H. 1217. He was alive in 1812.

Jawan Bakht, son of Shāh Alam. [Vide Jahānda Shāh II.]

Jawan Bakht, Mirza (جوان باخت مرزا), the youngest son of Bāhādur Shāh, the ex-king of Dehli, who accompanied his father to Rangoon 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 Zanāni Begam in A.D. 1873.

Jawizi (جوذی), whose proper name was ‘Abd al-Muazzam ‘Abdulmalik bin ‘Abdullaḥ, was a doctor and a very celebrated meta-physician, who bore the title of ‘Imām-ul-Haramain.” He flourished in the reign of Malik Shāh the Salṭāne, and professed the doctrine of Shāfī’ī at Naishāpūr, where the famous Ghazzālī (g.e.) was his disciple. He was the author of several works, amongst which are the following: Tārikh Shāhī Khudwān and Aqīdat-ul-Naẓīmat. He died in A.D. 1086, A.H. 478.

Jawera (جوئرہ), one of the wives of Muhammad whom he married in the sixth year of the Hijrā A.D. 627. She is said to have been a woman of great beauty, and was brought among the captives after a fight. She died about the A.D. 670, A.H. 56.

Jawid Khan (جاوید خان), an eunuch and a great favourite of the emperor Ahmad Shāh and his mother, who raised him to the rank of an Amīr with the title of Nawāb Bahādür. Nawāb Safdar Jung, who was much dagristed 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.


Jazari (جزاري), surname of those who were born at a city called Jazarat-ul-‘Umar, situated on the Tigris, to the northward of Nineveh and Mosul. One of the most illustrious amongst the men of letters of this city has produced, was Ibn-Asir ul-Shaihānī Mājul-uddīn, who died A.D. 1209, A.H. 606, and of whom we have several works. * [Vide Ibn-Asir.]


Jent Parkas, Lala (جنپ پرکس), author of a poem called Dustār Isḥāq, containing the story of Sāsān and Panūn in Persian verse. It is believed that his correct name is Jot Parkash.

Jhankoji Sindhiha (جنگکوچی سندھی), son of Jiāpa or Jyāpa Sindhiha, was killed in the great battle which took place between Ahmad Shāh Abdalī and the Marhūtas on the 14th January, n.s. 1761, at Fīnāpāt.

"Jhanko Rao Sindhiha (جنگکو رو سندھی), also called Mukkī Rāo, on the death of Dowlāt Rāo Sindhiha, was elected by his widow Bāji Bāī as Rāja of Gwālīar, and was put on the māsam on the 18th June, A.D. 1827; but being then only nine years of age, Bāji Bāī acted as regent. He assumed the reins of government in A.D. 1828, reigned 15 years and some months, and died on the 4th February, A.D. 1843, aged 24 years. He was succeeded by his adopted son Jiājī Sindhiha the late Rāja of Gwālīar, with whom Bāji Bāī appears to have resided until the time of the mutiny.

Jiājī Rao Sindhiha (جیاجی راو سندھی), the late Rāja of Gwālīar, whose name in full is, Māharājā ‘Ali Jāh Jiājī Rāo Sindhiha, was the adopted son of Jhanko Rāo Sindhiha, on whose death he succeeded to the government on the 4th February, A.D. 1843. His installation took place on the 29th January, A.D. 1844, when Lord Ellenborough visited the fort. He was made G.C.B. and a British General, and died in A.D. 1888.

Jījī Begam (جيجي بگم), the wet-nurse of the Emperor Akbar, and the mother of Mirzā ‘Aṣīz Kūkā, who was raised to a high rank by the emperor with the title of Khān ‘Azīm. She died in the year A.D. 1699, A.H. 1008. The emperor carried her coffin on his shoulders and shaved his beard and moustache.

Jodha Rao (جوده راو), Raja of Mâwêr, and a descendant of Sêjit, the grandson of the celebrated Jâchîndâ, the last Khâtûr monarch of Kanûj. He, in the year A.D. 1432 founded the modern capital of Jodhpur, to which he transferred the seat of the government from Marwar.

Jodh Bai (جوده بائی) (whose maiden name appears to be Jâgât Goshâînî and also Bâmlâtî), was the daughter of Râjâ Udâ Singh of Jodhpûr or Mâwêr, the son of Râjâ Malde. She was called Jodh Bâi, because she was a princess of Jodhpûr. She was married to Miîzû Salîm (afterwards Jâhûngîr) in A.D. 1636, A.H. 994, and became the mother of the Emperor Shâh Jâhân, who was born in A.D. 1592, A.H. 1000, at Lahûr. She poisoned herself at Agra in A.D. 1619, A.H. 1028, and was buried in Solâgârâh, a village surrounded by her, where her palace and tomb are still to be seen in a ruinous state.


Josh (جوش), poetical title of Ahmad Khân, who is familiarly called Achehût Sâhib. He was living in Lucknow in A.D. 1858, A.H. 1239, and was the author of an Urdu Diwân. He was the son of Nawâb Muqîm Khân, the son of Nâvîb Muhabbat Khân, the son of Hazîf Rahmat Khân (q.v.).

Joshish (جوشش), poetical title of Muhammad Hasân or Muhammad Rûshân of Patna, who flourished in the time of the Emperor Shâh 'Alâm.

Jot Parkash, Lala (جوت پرکاش لا), a Hindû Kâyî and an author. This appears to be the correct for Juet Parkâs, which see.

Jouhar (جوہر), the poetical appellation of Jawâhir Sîngh, a Hindû, who was the pupil of the poet Mulla Nâtîq of Naiûshpûr. He was the author of a Diwân in Persian and Urdu, and was living in A.D. 1651, A.H. 1267.

Jouhar (جوہر), the poetical name of Munshi Sewa Râm of Shâhshâhânâpûr, who flourished in the time of Aklâr Shâh II. and was the author of several works in Persian, such as Jouhar-ul-Tâlim, Jouhar-ul-Târikh, etc.; the last-named work he wrote in A.D. 1820, A.D. 1255.

Jouhari Farabi (جوہری فارابی), surname of Abû Nasr Ismâîl 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 "Isâm-ul-Ulghât," or master of the language. He is the author of a very large Arabic Dictionary entitled Sâhîh-ul-Ulghât, the purity of the tongue. He is often called after this work, "Sîhîh-us-Sâhîh," or the author of the Shâh. He is commonly called Farâbî or Farâbî-ul-Turk, because he was a native of Fârâb in Turkistan. He died A.D. 1002, A.H. 393. Some authors say that his death took in A.D. 992, A.H. 392.

Jouhari Zargar (جوہری زگر), a poet who flourished in the time of Sultan Muhammad Shâh and Asrâlân Shâh of the house of Salâh. He is the author of a poem containing the story of "Amîr Ahmad and Muhâstî."

Jounpur (جونپور), kings of. Vide Khwâja Shâhân.


Juban Choben or Jovian, Amir (جوبان امیر), the tutor and general of the armies of Sultan Abû Saîd Khân, son of Aljâfîr, king of Persia. He was put to death by Malik Ghayâs-uddîn Kûrt in November, A.D. 1327, Muharrîm, A.H. 728, by order of the Sultan, because he refused to give him his daughter Baghdad Khâtûn in marriage.

Juber (جبیر), a companion of Muhammad.

Judat (جدوت), a poetical appellation.

Jugal Kishor ( جگل کشور), an inhabitant of Dehli whose poetical name was Sûrât. He was wakî to the Nâzîm of Bengal for several years.

Jughtai (جدگتائی). Vide Chaghtai.

Juji Khan (جوجی خان), the eldest son of Chingiz Khân the Tartar, from whom he had received for his share the wide regions of Qâphâ; but this prince died a few months before his father in A.D. 1266, and left his territories to his son Bâd Khan, who conquered Russia and Belâria, ravaged the countries of Poland, Morâvia, and Dalmâisia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.
Junaid Baghdadi, Shaikh (جعفدر بحثدي), a celebrated ascetic whose father was a glass-blower, of Nahawand. He was born and brought up at Bagdad, and became one of the best disciples of Shâfa'i, but followed the system of Súfîan Souri. He made thirty pilgrimages to Mecca, alone and on foot. He died at Bagdad in the year A.D. 911, A.H. 298, and was buried near the tomb of his master and maternal uncle, Súri Saqti.

Junaid, Shaikh or Sultan (جعفدر), third in descent from the celebrated Shaikh Súfí-ud-din Aridíbí, and grandfather of Shâh Isma'íl I. of Persia, founder of the Súfí dynasty which was extinguished by Nádir Shâh. He was a Súfí or mystic philosopher, but being expelled from Azúrribá'yán by the Turkman ruler Jalâin Shâh, established himself in Dyuvaríbír. In the latter period of his life, he went to Shirwán with his disciples, and was killed in A.D. 1456, A.H. 860, in a conflict with the troops of Amír Khúlil-úllâh, ruler of that province.

[Fide Isma'íl I. Súfí. The book called Nábkát Bedíl, written by Mirzá Bedíl, contains his Memoirs.]

Juna Shah (جونا شاه), a brother of Muhammad Tughlág Sháh, king of Íchli, who rebuilt the city of Jómpá, which goes after his name.

Jununi (جدوئی), author of a poem called Látîf 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 Alâmgír, but many were rather obscure.

Jununi, Maulana (جدوئی موالانا), a sprightly satirical poet of Heráth who flourished in the time of Amír Ghúyán-ud-din Súfín Husain, son of Fíroz Sháh, about the 5th century of the Hiýrí era.

Jurat (جرات), poetical title of Kálandar Bakhshí, a son of Yéhia Aunám and pupil of Harát. He was first supported by Náyáb Mubábbát Khán, but in A.D. 1806, A.H. 1215, he was in the service of prince Súlaimán Shíkóh 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 Jurát and his family had the family name of Yéhia Mán, because they said that they were descended from Yéhia Rái Mán, who resided in a street at Délí which is close to the Cháhrád Chouk, and is still called the Rái Mán Street. It is also stated that this Rái Mán was executed by Nádir Sháh. Jurát died in the year A.D. 1810, A.H. 1226. He was the author of an Úrdú Díwán and two Masnavías.

Jurir (جیر), or Abú Hâzrá Jurir íbn-Atiya, was one of the greatest and most celebrated poets. He flourished in the reign of the Khalíf 'Abdulmalik of the house of Umayya, and received from him a handsome salary. He was once rewarded by the prince for a single panegyrical ode, with 100 camels, 18 slaves, and a silver jug. Abú'l Faraj íbn-ul-Janúz places the death of Jurir in the year A.D. 729, A.H. 111, aged 80 years.

Jurir-íbn-'Abdulláh (جیرر ابن عبدالله), a general of the army in• the time of 'Umar, the second Khalífa after Muhammad.

Jûrjáni (جرجینی), a native of Jûrjá or Georgia. Al-Sayyád-úsh-Sháírí Abú'l Hasan (or Husain) 'Ali was thus surnamed because he was born in that country. He was one of the most celebrated Musulmán doctors; was born in A.D. 1399, A.H. 736, and died at Shiraz A.D. 1413, A.H. 718. There have been several other authors of this surname, as Al-Sháírí-al-Husainí, a son of the first, who was a famous physician and lived in the time of Atsír, Súlún of the Khwárizmíans. Also Abú’l Wafa, a mathematician, Abú Bakr bín-Abdul Kháhir, a grammarian, and Muhammad Jirjáni, a valiant captain of the Sultan of Khwárizm, and governor of the city of Heráth, who was killed in defending that place against Táli Khán, son of Changez Khán.

Juyá (جويا), poetical appellation of Mirzá Daráb Bog, a poet whose native country was Kuehnúr. He died in A.D. 1706, A.H. 1118, and is the author of a Díwán. The poetical name of his brother Mirzá Kámrán, was Gúyá.
Ka'b (كعب ابن داير), or Ka'b ibn-Zahir of Mecca, was an Arabian poet, and author of the Qasidah Nārat Sa'ādī, 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 Rabi, 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 Qurān. Vide Wilkin's Biographical Dictionary under Coob.

Ka'b-al-'Abbar (كعب العببر), 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 'Uthmān.

Kabir (كبری), a celebrated Hindī poet, by trade a Musulmān weaver, who, according to the Akbar-nāma, was contemporary with Sikandar 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, inculeate the purest morality, good will and hospitality towards all men, and breathe so fine a spirit of toleration that both Hindūs and Musulmāns 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 Hindūs and Musulmāns, 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 Kāśi (Benāres) and Guyā, and sojourneyed also at Jaganāth, where he gave great offence to the Brāhmans by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples, both Musulmāns and Hindūs. He is buried at Katampūr, where his tomb is said to be seen to this day.

Kabir, Shaikh (كبری شیخ), surnamed Bala Pir, was the Shaikh Qāsim Qādiri, whose tomb is at Chūnār. Shaikh Kabir died at Qanaq on Monday the 4th November, A.D. 1644, 12th Ramāzan, A.H. 1054, where a splendid mausoleum was built on his tomb by one of his sons, named Shaikh Mahdi, who died A.D. 1677, A.H. 1088, and is also buried there.

Kabir-uddin (كبری الدين ابن تاب الدين), son of Taj-uddin 'Itrāqi, lived in the time of Sultan Alā-uddin, king of Delhi, and wrote a book on his conquests.

Kabli Mahal (كابلی محل), a wife of Shāhzahan.

Kaeexwaha, the title of the Rājas of Amber or Juiipur. Vide Bharā Malā.

Kafi (کافي), surname of Taqī-uddin 'Ali bin-'Ali, an Arabin author who died in the year A.D. 1365, A.H. 756. His name is spelt in some of our biographical dictionaries, Cufī.

Kafi or Kami (کافي or كامي), poetical name of Mirzā Alā-uddaula, who flourished in the reign of the emperor Akbar. [Vide Alā-uddaula (Mirzā) and Kami.]

Kafi (کافي), whose proper name was Kifāyot 'Ali, was a poet of Muradābād, and author of the Bahār Khudā, which is a translation of the Shināvī.


Kafur, Malik (کافر مرک), a favourite of Sultan Alā-uddin Khalji, king of Delhi, probably of Hindū birth, who was raised to the high rank of waṣī, after the king's death the first step which the traitor took was to send a person to Gwalīr, to put out the eyes of Khuṭir Khān and Shāhīd Khān, the two sons of the deceased Sultan. His
orders were inhumanly executed. He then placed Shahab-ud-din, 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 Mubarak, the third son of the king, was raised to the throne.

Kahaj Tabrez, Shaikh (کچ تبرزر), a learned Musalman who held the office of Shaikh-ul-Islam at Tabrez during the reign of Sultan Ashar and Sultan Hussain of Baghdaad. He was the author of a Diwan.

Kahi (کاہی). Vide Qasim Kahi.

Kaukasus (کیکاووس), second king of the Kayanian dynasty of Persia, was the son of Kaukab. 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 Firdauis, who has given, in his history of this period, the extraordinary and affecting tale of the combat between Rustam and his unknown son, Suhrah, who is killed by his father. This part of the Shah-nama has been translated in English verse by J. Atkinson, Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814.

Kaukab, when grown old, resigned his crown in favour of his grand-son Kaukhusro, the son of Siawaghi (corresponds to Cambyses I.; vide Achaemenids).

Kaukais, Amir (کیکاووس امیر), grand-son of Qabas, prince of Jurjan, and one of the noblemen who lived at the court of Sultan Manubid, the grand-son of Sultan Mahmod of Qasmi. He is the author of the work called Qabianma.

Kaukhusro (کیکوسرو), the third king of the Kayanian dynasty of Persia and the grandson of Kaukab. He ascended the throne in the lifetime of his father, who resigned the crown in his favour. He had several battles with Afrasiab the king of Tahir, who was at last defeated, taken prisoner, and daji. Soon after these events Kaukhusro resolved to devote the remainder of his life to religious retirement: he delivered over Kahu, Zabu-lisbar and Nimroz to Rustam, as hereditary possessions; and resigned his throne to Lahriz, the son-in-law of Kaukhus and his own son by adoption and affection. After these arrangements, he went, accompanied by some nobles, to a spring which he had fixed upon as the place of his repose. Here he disappeared, and all those that went with him were destroyed on their return by a violent tempest. He lived 49 years and reigned 60.

Kaukhusro (کیکوسرو), the son of Sultan Muhammad Khan, governor of Multan, who was the eldest son of Sultan Ghayas-uddin Balban, king of Delhi. After his father's death in A. 1286 he was made governor of Multan by his grandfather, and after his decease in A.D. 1286 was murdered at Rohilk by Malik Nizam-uddin, wazir of Kaukhus, who ascended the throne as king of Delhi.

Kalihmurs (کویس), the first monarch of Persia, according to all Muhammadan writers. This king is stated to have reclaimed his subjects from a state of the most savage barbarity. They say he was the grandson of Noah, and the founder of the first dynasty of Persian kings, called Pishchadian. His son Siwak was killed in one of the battles with the barbarians or Devs; and when that monarch carried Hoshang, the infant son of Siwak, to share in the revenue he meant to take upon his enemies, his army was joined by all the lions, tigers and panthers in his dominions, and the Devs were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kalihmurs returned to his capital Kalkh. He reigned 30 years, and was succeeded by his grandson Hoshang.

The following is a list of kings of the first or Pishchadian dynasty:

1. Kalihmurs.
2. Hoshang.
3. Tuhmurs, surnamed Deobaud.
5. Zahak, surnamed Alwun.
7. Mamurchel.
8. Xnur or Nauzar.
10. Zâb, brother of Nauzar.

Kaliquab (کیقیب), the founder of the second or Kayanian dynasty of the kings of Persia, was a literal descendant of Munchurch, according to some ancient 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 Zal and proclaimed king of Persia. He committed the administration of government into the hands of Zal, whose son Rustam was appointed to lead the Persians against the dreaded Afrasiab, who had again passed the Oxus and invaded Persia. In this battle Rustam overcame Afrasiab, 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. Kaliquab lived some time after this peace; he is said to have reigned 120 years, and to have left four sons—Kalikas, Ariehe, Ram and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.
Kaliqbad (कैलीक्बड़), surnamed Mu’izzuddin, was the grandson of Sultan Ghiasuddin Balban, whom he succeeded in A.D. 1286, and continued to rule until his death in A.D. 1297. He was the son of Khaliluddin, who had succeeded his father in the throne of Delhi. The whole scene was so affecting that almost all of the court shed tears. On this occasion the poet Ahmad bin-Idris, who wrote the poem called the ‘Atwa-i-Sultan on the Compunction of the Two Princes,’ wrote a poem in praise of Kaliqbad and the whole scene. Kaliqbad was succeeded by his son, Kaliq, who continued the government of the empire.

Kaliq Khan (कलीक खान) (Vide Kiyak)

Kaka (कका) (Vide Ahmad bin-Idris)

Kalb Ali Khan (कलब आली खान), Nawab of Rampur in 1869-70

Kalb Husain Khan, Mirza (कलब हसन खान मिर्जा), Deputy Collector of Etawah, the son of Aftabuddin, was the author of four Diwan and a biography called Shamsudin Naderi. He was living in A.D. 1864, A.H. 1281.

Kahana (कहाना), a Brahman and author of a history of Kashmir, called Rajatarangini. There are four chronicles of the history of Kashmir written in Sanskrit verse: the first by Kahana, bringing the history of Kashmir to about 1148 after Christ; the second, a continuation of the former, by Jaura, to A.D. 1412, the third, a continuation of the second, by Sivara, a pupil of Jaura’s, to A.D. 1477; and the fourth, by Prayajbhatta, from that date to the conquest of the valley by the emperor Akbar. The author of the work, the Pandit Kalhana, of whom we merely know that he was the son of Champa, and lived about A.D. 1150, under the rule of Suhra Deva of Kashmir—reports that before entering on his task he had studied eleven historical works written previously to his time and also a history of Kashmir by the sage Nala, which seems to be the oldest of all. Kalhana began his work with the mythological history of the country, the first king named by him is Govinda, who, according to his chronology, would have reigned in the year B.C. 2448, and the last mentioned by him is Suhra Deva, about 1150 after Christ.

Kali Das (कली दास), a celebrated Hindu poet, traditionially said to have lived towards the commencement of the Christian era and to have been one of the most lyrical poets that adorned the court of Raja Bikanar-mati (Vikramaditya). Some say that he flourished in the time of Raja Bhoj (1040-90 A.D.). He wrote the Akadha for the purpose of exhibiting his unbounded skill in embellishment. In four books continuing on the average forty-four stanzas each, he has given such illustrative essays as this art can never be surpassed. This work has been published in Europe with a Latin translation by a enthusiastic scholar, L. C. Sumner. Now an union can be imagined why Kali Das should again write the history of Aaha and D. urna. unite, if it had been so clearly written in flowing verse by Vasati Deva, except that he intended in this simple story to show forth his majesty in embellishment. He is also the author of the poem called Hemnisa banbhav, and another called Mahakala.

Kalim (कलिम), the poetical name of Abu Tahir Khun, which see

Kalim-ullah (کلیم اللہ), a title of Moses the prophet

Kalim-ullah (کلیم اللہ), the last king of the Bahman dynasty of Malwa. He was expelled in A.D. 1627 by Amir Buri, who mounted the throne and took possession of that kingdom.

Kalim-ullah (کلیم اللہ), author of a work called Kshatriya Tvanasaf, an exposition of the mystical phrases of the Shafts.
Kali Sahib (काली शही), surname of Chulān Nasir-uddin, the son of Maulānā Qutb-uddin, the son of Maulānā Fakhruddin. Although he was the murshid or spiritual guide of the king of Delhi, he preferred the habit of a Dervish. He died in A.D. 1352, A.H. 1268.

Kamal (كمال), a poet of Isfahān.

Kamal (كمال), poetical title of Mir Kamal 'Ali of Gaya Mānpū. He wrote Persian and Rākhta verses, and is the author of a large work called Kamāl-ul-Hikmat, on philosophy, and one called Chahārdah Davād, i.e. the fourteen blessings, containing an account of the Imāms. He died in A.D. 1400, A.H. 1315, and the chronogram of the Hijrī year of his death is contained in the word Dāreghā.

Kamal Ghayas, Maulāna (كمال غياس مولانا شباز), of Shīrāz, a poet and physician who flourished in the time of Ilīdūmin Sulṭān.

Kamal Khan, Gikhar (كمال خان, गिकार) (prince of the Gikhers, was the son of Sultān Şarang, the son of Malīk Kūlān I. the son of Malīk Kūlān II. who was the son of Malīk Kūlān, who was the founder of the principality of the Gikhārs. Their country lies among the mountains between Bhat and Sīnīth, which formerly belonged to the government of Kashmir. Malīk Kūlān II. had several battles with Šer Shāh, but was always taken prisoner and put to death by that monarch, and his son or grandson Kamāl Khān imprisoned in the fortress of Gwāliar. He was, however, after some years released by Sālih Shāh the son of Šer Shāh, but during his confinement his uncle Sultān Šāhād had taken possession of the country. In the first year of the reign of Akbār 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 Sultān Šāhād his uncle taken prisoner and made over to Kamāl Khān, who put him in confinement, where he died. Kamāl Khān, who became tributary to Akbār, died in A.D. 1592, A.H. 970.

Kamal Khujandī (كمال خجندی), Vide Kamal-uddin Khujandī.

Kamal Qazi (كمال قاضي). Vide Abul-Fath Būgrāmī.

Kamal-uddin 'Abdul Razzaq, Shaikh (كمال الدين عبد الرزاق شيخ), is the author of several works, among which are the following: Tūfār Tiqīgāt, Kitāb Iltūthāt Sūfī, Sharḥ Fawā'īl-i-Hikmat, Sharḥ Ma'ājīd-ul-Shābīn, etc. He was a contemporary of Shaikh Bukan-uddin 'Aīl-uddaulī. He died in A.H. 1592, A.H. 897.

["Vide 'Abdul Razzaq."]

Kamal-uddin Isma'il (كمال الدين اسماعيل), son of Jalāl-uddin Muḥammad 'Abdul Razzaq, of Isfahān, a celebrated poet of Persia, styled Malīk-ush-Shāhārā, that is to say, king of the poets, and is the author of a Dīvān. In the year A.D. 1327, 2nd Jumāda I. A.H. 635, on the 21st December, when Qutbī Khān, the son of Chaghez Khān, invaded Isfahān and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Mughuls, who expected to find hidden property in his house.

Kamal - uddin Khujandī, Shaikh (كمال الدين خجندی شيخ), was a great Shaikh and lyric poet, and a contemporary of Hāzīr, who, though they never saw each other, much esteemed him, considering him and Nāmān Shāhī as amongst the first poets of their time. He is commonly called Kamāl Khujandī, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mecca he settled at Tabrīz, a place which he found extremely agreeable during the reign of the princes of the family of Jālāyīr. The principal personages of Tabrīz became his pupils, and he led a life of literary ease and enjoyment; but when Tashān Khān surprised Tabrīz, Shaikh Kamāl was made prisoner, and was carried to Semnān in Kappāk by order of Mangā Khān the grandson of Chaghez Khān, where he remained four years, after which he was permitted to return to Tabrīz, near which city the Sultan Āwes Jālāyīr built him a house. Kamāl did not sing the praise of Portuguese princesses in Tabrīz, nor did he write Ma'nawīs, but only Ḩikmat and fragments. He died in the year A.D. 1390, A.H. 792, and was buried at Tabrīz. A MS. of the Dīvān of Kamāl, which had been the property of a Sultān, 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

Kamal-ud-din Muhammad-al-Siwasli

Kamal-ud-din Muhammad bin-'Abdul Muna'im Jujari, Shaikh

Kamal-ud-din Muhammad, Khwaja

Kamal-ud-din Musa bin-Yunus bin-Malik

Kamal-ud-din Shah

Kam Baksh (prince)

Kamal (kama), whose proper name is Mirza Ala-ud-daula Quwzini, was the son of Mir Yahya bin-Abdul Latif, and is the author of the work called Siyasa-ul-Masir, 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.

[vide Humam and Ibn-Humam.]

Kamal-ud-din Muhammad bin-'Abdul Muna'im Jujari, Shaikh

Kamal-ud-din Muhammad, Khwaja

Kamal-ud-din Musa bin-Yunus bin-Malik (kamal al-din musli bin yusuf bi marc), name of an Imam, who was one of the most celebrated Musalmans doctors.

Kamal-ud-din Shah

Vide Lutfi-ul-ullah.

Kam Baksh (prince), 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 attempting in vain to win him over by concessions, marched against him with a powerful army to the Deccan, and deposed 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 Udajari Mubal, and he was born on the 25th February, A.D. 1607, 10th Ramadhan, A.H. 1077.

Kamal (kama), author of the Harbas

Hudari, a history of Ali and his son Husain in verse, composed in a.d. 1723, A.H. 1125.
Karim (کرمی), poetical name of Mr Muhammad Kāzīm, the son of Fikr. He flourished in the time of Kāpurshāh of the Deccan, and is the author of a Dīwān.

Karim Khān (کریم خان), the murderer of Mr. W. Fraser, Commissioner of Delhi. See Shams-ud-dīn Khān (nāwab).

Karīm Khān (کریم خان), a Pindārī chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Tālūq of Burhānār in the Gorakhpūr district, which was held by his descendants up to the mutiny in 1857.

Karīm Khān Zand (کریم خان زند), the history of Persia, from the death of Nādir Shāh till the elevation of Aqā Muḥammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karim Khān, a chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Mafī, 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 Khurāsān partially remained in possession of the descendants of Nādir Shāh; and the countries bordering on the Caspian Sea were retained by Muḥammad Ḥasan Khān Qājār, ruler of Māzandarān, the great-grandfather of Aqā Muḥammad Shāh Qājār. Karim Khān, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, viz. from 1759 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shīrāz. He died at an advanced period of life on the 2nd March, A.D. 1779, 13th Safar, a.h. 1193, being nearly 80 years of age. After his death Zākī Khān assumed the reins of government, and was assassinated two months after. Sādūq Khān, brother of Karim Khān, took possession of Shīrāz after the death of Zākī Khān, and was put to death on the 14th March, A.D. 1781, 18th Rabi' I. a.h. 1195, by 'Ali Murūd Khān, who now became the sovereign of Persia, and died on the 11th January, A.D. 1783, 28th Safar, a.h. 1199. After his death Lutf 'Ali Khān reigned for some years at Shīrāz. He was defeated in 1794 and slain afterwards by 'Aqā Muḥammad Khān Qājār, who took possession of the throne of Persia.

Karīm - uddīn, Professor in Āgra College, published in 1845 an Urdu Anthology which became very popular. It is prefixed by a dissertation.

Karshasp (کرشارسپ), or Garshāsp, the son of Zū, and the last king of the first or Pāshādīan dynasty of Persia. [See Zū.]

Kart (کرت), kings of the dynasty of. See Shams-uddīn Kart I.

Kashfī (کشفی), the poetical name of Shāh Muḥammad Ṣalāmāt-ūlāh. He is the author of a Dīwān in Persian, which was printed and published before his death in A.H. 1279.

Kashī (کشی), takhallus of Mr Muḥammad Sīlah, who flourished in the reign of the emperor Jahāngīr, and is the author of a Tarjumān called Majmaʿa Rāzā, which he composed in A.D. 1021, A.H. 1030, containing 270 verses. He died in the year A.D. 1608, A.H. 1609, at Agra, and lies buried there.

Kashi, Mulla (کاشی ملا), surname of

Kamāl-uddīn Abūl-Ḥamām Abūl Razāq bin-Jamāl-uddīn, a celebrated doctor, placed amongst the Musulmān saints, was author of several works. He died young about the year A.D. 1329, A.H. 720.

Kashi Rao Holkar (کاشی راہولکار), the eldest of the four sons of Tukījī Holkar, after whose death in A.D. 1797 disputes arose between Kāshi Rāo and his brother Mulhār Rāo, and both required to the court of the Peshāwī at Pāna, where, on their arrival, Daulāt Rāo Holkār, with a view of usurping the possessions of the family, espoused the cause of Kāshi 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, Sindhi pretended to govern the possessions of the Holkar family in the name of Kāshi 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 Juswānt Rāo Holkar, the brother of Kāshi Rāo, and continued till the year A.D. 1802, when Juswānt Rāo appears to have taken possession of Indor, the territory of his father.

Kashīfī (کشیفی), the poetical name of Maulānā Husain bin-Allī, also known by that 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 Herki in Khurāsān. He died in A.D. 1505, A.H. 910. [See Husain Wāez.]
Kashmere, kings of. *Vide Shâh Mr.*

Kasîr (कासिर), or Katîr Azzâ, one of the celebrated Arabian poets of the court of the Khalif 'Ubâdul Malik. *Vide Jamil.*

Katîr (कातिर), *Vide Kastr.*

Katibi (कातिबी), poetical name of Manuel Shams-uddin Muhammad bin-'Abdulâla al-Ensâshâpiri and Tânhâzi. He wrote a very beautiful hand, on which account he assumed the title of "Katibi." He came to Herât in the reign of Bâisângâr Mirza, and afterwards became one of the best poets of the courts of the princes Sultân Mirzâ Ibrâhîm 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 Astrabad, and died there in A.D. 1435, A.H. 839. His works, which contain five poems, are called Majnun-ul-Bahrain, the story of Nâsir and Mansûr, which may be read in two different metres; *Dâd Bâb, Haswâns Isha and Bahârân and Gulandân.*

Kau$$^{*}$. *Vide Kaikâus.*

Kayuk Qaan (कयुक तान), or Kayûk Khân, was the son of Oqtaî Qaan, the son of Changez Khân. He succeeded his father in January, A.D. 1212, A.H. 639, to the kingdom of Tartary, and his uncle Jaghâlî or Chaghîlî Qaan to the kingdom of Transoxiana, Badakhshân and Kashghar. He reigned one year, and died about the beginning of A.D. 1243, A.H. 640, when Mangû Qaan, the eldest son of Tûfî Khan, the son of Changez Khân, succeeded him and reigned nine years.

Kazim Ali Khan (काशीम उल्लू मुहम्मद खान). A physician of the Lodi period, who made a garden at Agra on the banks of the Jumna opposite Hân Bâgh. Some traces of this garden still remain called Hâkim ka Bâgh. It was made in the year A.D. 1551.

Kazim, Hakim (काशीम हकीम), a physician who had the title of Hâzîb-ul-Mulk and was the son of the Mufti-ud-Dinar Ali Tâshkârist. He is the author of the work called *Farah-ul-Isha Fittâna*, which he composed in A.D. 1737, A.H. 1150.

Kazim, Hakim (काशीम हकीम). *Vide Sâhib.*

Kazim Zarbaya (काशीम जरबया), a Persian poet who died at Isfâhân in the year A.D. 1541, A.H. 948.

Kerat Singh (करत सिंह), second son of Mirzâ Râja Jaisingh. 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. 1094.

Kesarî Singh (किसरी सिंह), Râja of Jaipur who lived in the time of Muhammad Shâh, emperor of Dehlî.

Kesho Das Rathor, Raja (कंशो दास राठोर), who gave his daughter in marriage to the emperor Jahângîr, by whom he had Bahur Jano Begam.

Khadîja (खदीजा), Muhammad's wife. Although this is the correct pronunciation of the name, yet see under Khudijâ.

Khadim (खादीम), the poetical name of Nâser Beg, a poet. He was a pupil of Muhammad Azyat Sâbit, and died some time before the year A.D. 1700, A.H. 1174.

Khâdîm (खादीम), the takhallus or poetical appellation of Shaikh Ahmad 'Ali of Sandila and son of Muhammad Hajî. He is the author of several works, amongst which is one called *Ain-ul-Ushâkâh*, an anthology. He flourished about the year A.D. 1752, A.H. 1155. [Vide Hasan bin-Muhammad Sharif.]

Khâf, Kasmirm, Maulana (काशीफ खान), a poet.

Khafl (खाफल), poetical title of Mir Abû Hasan Khân, author of a poem called *Châhâr Jervish.*

Khafl Khan (खाफल खान), whose original name is Muhammad Hâshim, was the author of the work called *Târîkh Khâf Khan*, which is also called *Muntâjib-al-Lubâb*, an excellent history of Hindûsân, commencing with the invasion of the emperor Bâbar Shâh, A.D. 1619, A.H. 926, and continued to the accession of Muhammad Shâh; comprehending the whole of the reign of the emperor 'Alamgîr, also those of Bahâdur Shâh, Jahândâr Shâh, Farâkhsiyar, and Râfî-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 (e.g., Stewart) so worthy of being translated. The author was a person of good family, who resided at Delhi during the latter part of the reign of 'Alamgir, where he compiled his history; but in consequence of the well-known prohibition of that monarch he was obliged to conceal his intentions, and for some other causes did not publish it till the 14th year of the emperor Muhammad Shâh, a.d. 1732, A.h. 1145. The work was well received, and the author was honoured with the title of Khâfi Khân, or the "concealed."

[English extracts may be found in Dowson's "Elliot," vol. vii.]

Khâir-u-dîn Muhammad, Maulvi (خیار الدین محمد مولوی), author of the history of Jaunpur.

Khâir-un Nisa Khâtun (خیر النساء خاتون), a poetess, who was the daughter of the Qâ'iq of Samarqand, and lived at Khurâsân.

Khâju (خاجو). Vide Khwâjü.

Khâki (خاکی), author of the Munâqib-ul-'Arâfîn. This book contains the memoirs of three very celebrated Sâfî Shâhâhs, viz. Khwâjâ Bahâ-ud-dîn, Bahârân-ud-dîn, and Jâlâl-ud-dîn. The formers of these were reputed a great saint, and was the founder of an Order of Sâfîs, distinguished by the title of Naqshbandi. He died at Harâm in Persia, a.d. 1453, A.H. 857. The two others were authors of commentaries on the Qurân, and were held in much veneration. The above-mentioned book was dedicated to Bahâ-ud-dîn.

Khâki Shirazi (خاکی شیرازی), author of a Persian Divân.

Khâkersar (خاکسار), poetical name of Shukr-ullah Khân, who died in a.d. 1696, A.H. 1108, and has left a Divân.

Khâldun (خالد بن). Vide Khâlîdîn.

Khâlîd ibn-Barmak (خالد ابن برماک), was the first of the Barmacides, who acted as wazir to Abûl 'Abbâs Safiḥ. He was the grandfather of Ja'far, wazir to Harâm-ul-Râshîd. He died in the year a.d. 780 or 782, A.H. 165 or 166.

Khâlîf ibn-Walîd (خالیف بن والید), 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 Qurân, 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" Abû Úbeda died that year, and Khâlîk survived him about three years, and then died.

Khalid ibn - Yezid ibn - Mu'a'wîa (خالد ابن يزيد). He is reported to have been the most learned of the tribe of Qureish in all the different branches of knowledge, and skilled in the art of alchemy. He died in a.d. 704, A.H. 85.

Khalîdî (خالید), surname of Abû'l Parâj, one of the first poets of the court of the Sultan Sa'id-ud-Dawla Hamdânî. He was a native of Khâlidî or Châldea, consequently he is called Khalîdî.

Khalîdun (خالدون), or 'Abdul Raḥma'n bîn - Muhammad bîn - Khalîdûn, surnamed Alhazrâmi, was an author and Qâ'iq of the city of Aleppo when Amîr Timur took it, who carried him away to Samarqand as a slave, where he died a.d. 1405, A.H. 808.

Khalîf or Khalîfa (خليفة). This Arabic word (which signifies viceroy or successor), from which we have formed that of Khalîf or Calîf, is the name of a sovereign dignity amongst the Musulmân, which comprehends an absolute power, and an independent authority over all that regards religion and political government. Not only the first four immediate successors of Muhammad, but the rulers of the house of Umâyya (written by us Ommaides), who reigned in Damascus, and the 'Abbâsîdes, who reigned in Bagdad, were also called Khalîfes. There were in all 50 Khalîfes, 4 of whom were of the house of the prophet, 15 of the house of Umâyya, and 37 of the house of 'Abbâs.

Khalîf or Khalîfas (خليفة), of the house of Muhammad. See Abû Bakr Siddîq.

Khalîf or Khalîfas (خليفة اميد), of the race of Umâyya, who reigned at Damascus.

Khalîf or Khalîfas (خليفة عباسي), of the house of 'Abbâs called 'Abdâs or Abbâsides, who reigned at Bagdad.

Khalîl (خليل), the poetical title of Ali Ibrahim Khân, which see.
Khalil (خلیل), the poetical appellation of Mirzâ Muhammad Ibrahim, whose title was Asâlat Khân. He served under the emperor ʿAmâl-ʿaṣr, and was living in Patna in A.D. 1600, A.H. 1102. He was a native of Khurâsân, but brought up in India.

Khalil bin-Ahmad (خلیل بن احمد), 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-haqq (خلیل ابن اسحاق), author of a Mukhtârîj which goes by his name. This is a work professedly treating of the law according to the Malikî doctrines, and has been translated into French by M. Perron and published in the year 1849.

Khalil Khân (خلیل خان), a mahsuldar of 5000 of the court of Shâh Jahan, but of a very bad temper. It was he who instigated ʿAmâl-ʿaṣr to confine his father Shâh Jahan. He had built a fine house at Agra on the banks of the Jamna, of which some traces are still to be seen.

Khalil, Maulana (خلیل مولانا), a poet of Persia, who flourished in the time of Shâh Tahmâsâ Safî, and was living about the year A.D. 1539, A.H. 940.

Khalil, Sultan (خلیل سلطان), son of Shaikh Ibrahim Shârâvâni, ruler of Shârâwan. He reigned about the beginning of the 16th century of the Christian era.

Khalil, Sultan (خلیل سلطان), also called Mirzâ Khalil and Khalil-ullah, was the son of Mirzâshshâ, 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 Shâd-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 Kasaqhar in A.D. 1408, A.H. 811, where instead of endeavours 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 Mirzâ Shârârkh his uncle, who had taken possession of his kingdom, and who not only gave him the government of Rej, Kur and Ramdân, 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 Shâd-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 (خلیل الله), the Friend of God, a title of Abraham the patriarch.

Khalil-ullah Hirwi, Mir (خلیل الله هریو میر), a descendant of Shaikh Naʿmat-ullah Wali.

Khalil-ullah Khan (خلیل الله خان), entitled Undâl-ul-Mulk, brother of Asâlat Khân Mir Bakhtshâ, served under the emperor Shâh Jahan, was appointed governor of Dehli about the year A.D. 1653, A.H. 1003, and was raised to the rank of 6000 in the first year of ʿAmâl-ʿaṣr, A.D. 1658, A.H. 1068. He died on the 11th February, A.D. 1662, 2nd Rajab, A.H. 1072.

Khalil-ullah Mirza Mirza (خلیل الله میرزا).

Khalis (خالیس), the poetical name of Intiyyâz Khân of Isfâhil, which see.

Khallikan (خالکین).

Khamosh (خاموش), poetical name of Râc Sâhib Râm of Dehli. He was for some time Tahsildâr under Mr. Jonathan Duncan in Benares. He has left a large Diwân.

Khan (خان). This word, which appears to be a corruption of ʿQân, is a Turkish title and means powerful lord. The most powerful kings of Turkistan, of Great Tartary, and of the Khâyâns have borne this title. Chagzâz, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Chagzâz Khân. It means the same as Khâkân or ʿQân.

Khan (خان), the poetical name of Mirzâ Sharif.

Khan ʿAlâm (خان عالم), title of Mirzâ Barkhurâd, son of Mirzâ ʿAbdul-Rahmân Daulûd, a nobleman who served under the
emperor Shah Jahān and was raised to the rank of 5000; he was also in favour under Aḥmadzād (Aḥmadzād). 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 Būrj of the Rauza of Tajūn in a spot consisting of 90 bighas. In the latter part of his life he was raised to 6000 and appointed governor of Bihār.

Khan 'Alam (خان عالم), title of Jhālsī Khan, the son of Khān Zamān Shaikh Nizām. He served under the emperor 'Alamgir and was raised to the rank of 5000 in A.D. 1689, A.H. 1100, with the title of Khan 'Alam. In A.D. 1696 the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of Azīm Shaikh 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 Mūsandī Husain Mīrāz, the son of Ibrahim Husain Mīrāz. [The word is the feminine of Khān, as Begām is of Beg.]

Khan 'Azīm (خان علم), Vide 'Azīm Khan.

Khān Sayād Begām (خان سید بیگم), the sister of the emperor Bābur, was five years older than he. Another daughter of 'Umar Shaikh was Mehr Bāno, eight years younger than Bābur. Another daughter was Yādgar Rūtān Begām, whose mother's name is Agha Sulṭān Ghunwāiz; the fourth daughter was named Rūtān Sulṭān Begām whose mother's name was Makhūmā Sulṭān Begām, who was also called Qara Qūr Begām; the last two daughters were born after the death of their father.

Khānazād Khan (خانزاد خان), Vide Khān Zamān Bahādur and Rāh-ullāh Khan.

Khānazād Khan (خانزاد خان), son of Sāruband Khān, was governor of Peshāwar in A.D. 1723, A.H. 1135. When the government of Allāhābād was conferred upon his father by the emperor Muhammad Shāh, in A.D. 1732, A.H. 1145, he was deputed to act for him as governor of that province.

Khān Bahādur (خان بهادر), son of Rājā Mittra Jit 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 contains tables of logarithms for natural numbers, sines, tangents, etc., also of a small octavo volume of Perspective called 'Iltī-ul-Maṣarārat, in the Persian language, which he presented to the Asiatic Society in A.D. 1835, A.H. 1251.

Khān Bahādur Khan. A descendant of Hāfiz Rahmat (g.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 was driven out at the end of his reign. The date of his death is uncertain.

Khān Bahādur Khan (خان بهادر خان), the son of Jalāl-ud-dīn Khan, the son of Hāfiz Rahmat Khān. Vide Masūd.

Khāndro Rao Gaqwar (کندری روگوار), Rājā of Baroda. He died in A.D. 1870, and was succeeded by his brother Malhar Rāo, the deposed (1875) Rājā of Baroda.

Khāndro Rao Holkar (کندرو روہلکر), the only son of Malhar Rāo Holkar I. He was killed in a battle at Dīg against Sūrāj Mal Jāt in A.D. 1754, many years previous to his father's death, and left an only son, Malī Rāo, who succeeded his grandfather and died nine months after. [Vide Malhar Rāo I. and Ahlia Bāi.]

Khān Durān I. (خان دوران اول), whose proper name is Shāh Beg Khān Kābūlī, was an Amīr in the time of the emperor Akbar. He received the title of Khān Dourān from Jahāngīr 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.

Khān Durān Khan II. (خان دوران دوم), Nasrat Jang, title of Khvāja Sābir, son of Khvāja Hīsārī Naqshbandī. He was an officer of state in the service of the emperor Shah Jahan and held the rank of 7000. He was stabbed one night whilst asleep by a young Kashmirian Brahman whom he had converted to Muhammadanism, 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 Gwāliār and buried there in the cemetery of his ancestors.
Khan Duran III. (খান দুরান সিয়ুম), Nasrat Khan, son of Khan Duran Nasrath Jang. He held the rank of 5000 in the reign of the emperor Alamgir. In the latter part of his life he was appointed governor of 'Trissá, which post he held for several years and died there, A.D. 1677. A.H. 1077.

Khan Duran IV. (খান দুরান জাহার), Fide Abüls Samad Khan Bahadur Jang.

Khan Jahan (খান জাহাঁ), title of Husain Quil Beg, a munsabdar of 5000 in the reign of the emperor Akbar. He was appointed governor of Bengal after the death of Munim 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 Fámás in A.D. 1578, A.H. 986, and was succeeded by Muzaffar Khan.

Governors of Bengal. | A.D. |
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Khan Jahan Barha (খান জাহাঁ বার্হা), title of Sayyid Muzaffar Khan of Bárá Zilla Muzafarnagar, an officer of the rank of 6,000, who died in the time of the emperor Sháh Jahan at Láhoré, A.D. 1645, A.D. 1055.

Khan Jahan Kokaltash (খান জাহাঁ কোকাল্তাশ), whose proper name was Mr Malik Husain, the son of Mr Abd al Ma'allí Khwát. He was a nobleman of high dignity, and being the foster-brother of the emperor Alamgir, thought himself superior to all the other Umar. 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, 10th Jumada 1, A.H. 1109. He seems to be identical with the author of the Šuíb 'Asim or the Invasion of 'Asim.

Khan Jahan Kokaltash Khan Zafar Jang (খান জাহাঁ কোকাল্তাশ খাঁ জাফার জাহাঁ জাহাঁ জাহাঁ), a title of Alt Murâd, a foster-brother of Jahándar Sháh. In the time of Bahádúr Sháh he was honoured with the title of Kokaltash Khan, and when Jahándar Sháh ascended the throne, the rank of 9000 was conferred on him with the title of Khan Jahan Zafar Jang and the office of Mír Bakhshsháni. But he did not long enjoy this high station, for he soon after fell in the battle which took place between his master and Farráqí Súfí A.D. 1718, A.H. 1126.

Khan Jahan Lodi (খান জাহাঁ লৌদি), 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 Suláh Bakhlú Lodi, and by others of Dúlat Khan Lodi Sháh Sháh Khalíl. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jánghír, and commanded in the Deccan under prince Páwroz at the time of that prince's death. On the accession of Sháh Jahan, he entered into a close intimacy with his new favourites, and seemed to be aiming at independence. He was at last killed, together with his son, in an engagement with the royal troops on the 28th January, A.D. 1631, 1st Rájab, A.H. 1040, and their heads sent as a most acceptable present to Sháh Jahan. An affecting account of his death may be found in the third volume of Dow's History. The Šuíb 'Asim Jánáhin Lóni, which is also called Makhzóm Afghání, contains the memoirs of this chief, written by Hábíbat Khan in A.D. 1676.

[Vide Sketch of History of Hindustán.]

Khan Jahan Maqbul, Malik (খান জাহাঁ মক্তাবুল, মলক), entitled Kwa'm-ul-Mulk, was the prime minister of Súlú Fírí Sukh Bárbak, who ascended the throne of Dehlí in A.D. 1361. He was originally a Hindú by name Sáth. On his conversion to Muhammadanism in his youth, Súlú Muhammad, the predecessor of Fírí Sháh, changed his name to Maqbul, and appointed him to the government of Múklá. He afterwards became Náb wáriz under the
wazirship of Khwaja Jahan, 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 Delhi, and was appointed by him wazir of the kingdom. According to the historian Shamsi Siraj Afti, he died in the year A.D. 1374, A.H. 775, but by others in A.H. 772. After his death his son Jahan Shah was honoured with his place and title of Khan Juvar by the king, who placed much confidence in him as he had done in his father. He filled the office of prime minister for twenty years.

Khan Khanan (خان خانان). This word is a title of honour, and means Lord of Lords. Bairam Khan and his son 'Abdur Rahim Khan, both ministers to the emperor Akbar, and several others were honoured with this title. Like the later title, Amir-ul-Anna, it originally implied military command of the highest rank, but became an honorific title in later days.

Khan Mirza (خان ميرزا), ruler of Badakhshan, was the son of Sultan Mahmud Mirza, the son of Sultan Abul Sa'id Mirza, a descendant of Amir Timur. 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 Babur, who on Mirza's death appointed his own son Humayun to that government.

Khan Mirza (خان ميرزا), surname of 'Abdur Rahim Khan (q.v.), Khan Khannun in the time of the emperor Akbar.

Khan Zaman (خان زمان), title of 'Ali Quli Khan; he and his brother Bahadur Khan were the sons of Haidar Sultan Uzlan, who was an officer of state in the service of the emperor Humayun. In the reign of Akbar Sháh, these two brothers, for their good services, were raised to higher ranks and honoured with the post of jagirdar of Jamhpur and the lower provinces. They at last rebelled in the name of the emperor's brother Mirza Akakin, which induced the emperor to march against them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 9th June, A.D. 1597, Ist Zil-hijja, A.H. 974, at a place some distance west of Allahabad, which on account of this victory was named Fataspur. The date of this transaction is commemorated in the words "Fathah Akbar Mubarak," i.e. May this great victory be prosperous.

Khan Zaman (خان زمان), title of Mir Khalif, second son of 'Azim Khan the brother of 'Assaf Khan Jalal Beg, and son-in-law of Yemin-uddaula 'Assaf Khan. He served under the emperor Shah Jahan for several years, and in the reign of 'Alamgir was raised to the rank of 5000. At the time of his death he was governor of Malwa, where he died A.D. 1684, A.H. 1095.

Khan Zaman Bahadur (خان زمان بہادر), whose former title was Khanzad Khan and proper name Mirza Aman-ullah, was the eldest son of Malibat Khan, the surname of Zamana Beg. He was an officer of state in the time of the emperor Jahangir, and was appointed governor of Bengal A.D. 1625, A.H. 1033. In the first year of Shah Jahan, the rank of 5000 was conferred on him with the title of Khan Zamun Bahadur. He was a good poet, and is the author of a work, called Mjimaq, containing a history of all the Muhammadan kings who reigned in different parts of the world before his time, and of a Diwan. He died in Daulatabad in A.D. 1637, A.H. 1047, in which year Bicur Khan also died. His poetical name was Amooi.

Khan Zaman Fathar Jang (خان زمان فتحر جان) was the title of Shaikh Nizam Haidarabad. He at first served under Abul Hasan ruler of Haidarabad for several years, and then left him and was employed by the emperor Alamgir. In the year A.D. 1689, A.H. 1109, he took prisoner Sambal, the Marhatta chief, together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died A.D. 1696, A.H. 1108.

Khaqan (خانقان), the title of Chagacz Khan and his descendants. It means an emperor in the Turkish dialect.

Khaqani (خاقاني), a celebrated Persian poet surnamed Azal-uddin Ibrahim bin 'Ali Shirwani. He was a native of Shirwan, and the pupil of Fakhri the poet. He flourished in the reign of Khaqan Manucher, prince of Shirwan, who conferred on him the title of Khaqani. He is the author of the book called Ta'bihul-ul-Jagran, a poetical description of the two provinces of Iraq 'Ajam and 'Iraq '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-Shar'ara" or king of poets. He is also the author of a Diwan, according to Daulat Shah, and the book called Hafif Aglan. He died at Tahreza in the year A.D. 1186, A.H. 582, and is buried at Surkhab, where, close to his tomb, Zahiruddin Faryabi and Shah Ghasir Naishapuri are also interred. The chronogram of the year of his death, given in the work Mughal-ul-Wastin, shews that he died in A.D. 1189, A.H. 586.
Kharag Singh, Maharaja (महाराजा), the ruler of Lahore and the Panjāb, was the eldest son of Mahārāja Ranjit Singh, whom he succeeded on the 27th June, A.D. 1839, A.H. 1265. He reigned one year and four months, and died on the 6th November, A.D. 1840, A.H. 1265, aged 46 years. He was succeeded by his son Rājā Nau Nihāl 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 Rāni Chānd Kūnjwar managed the affairs of her country for two months, when her second son Rājā 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 Rājā Partīb Singh, by Sardār Ajīt Singh, on the 13th September, A.D. 1843. Rājā Dalīp Singh, the youngest son of Mahārāja Ranjit Singh, who was only ten years of age, was then raised to the masud.

Khasha (खाश), the poetical title of a person who is the author of a Diwān, which he completed in A.D. 1081, A.H. 1692.

Khashaf or Al-Khassaf (खाशफ), the poetical title of Abū Bakr Ahmad bin 'Umar-al-Khassaf.

Khatib (खतिब), surname of Shamsuddin Muhammad bin-Ibrāhīm-al-Mālikī, commonly called Khatib-al-Wazirī, an author who died in the year A.D. 1486, A.H. 891.

Khattabi (खत्ताबी), surname of Abū Sulaimān Hamīd bin-Muhammad, an author who died in A.D. 908, A.H. 388.

Khatun Jannat (खतून जन्म), i.e. the lady of paradise, a title of Fātimā, the daughter of Muhammad, and wife of 'Ali.

Khatun Turkan (खतून तर्कन). This name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Sulṭān Malikshāh Suljākī bore the same title. She was the mother of Mahāmād, 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 Burkaṇārāk his eldest brother mounted the throne. The wife of Sulṭān Sanjār was also called Khatūn Turkan. She died in A.D. 1156.

Khwari (ख्वारी), poetical title of Mir 'Abd-Allāh Fathā. e

Khwās Khan (ख्वास खान), an amīr in the service of Sulṭān Shāh, 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 kingly in favour of his brother 'Adī Shāh. He at last took protection with Tāj Khān, governor of Sammāhil, who to ingratiate himself with Sulṭān Shāh basely assassinated him about the year A.D. 1551, A.H. 958. His body was carried to Dehli and there interred. His tomb is frequented to this day, by the devout who number him among their saints.

Khwās Khan (ख्वास खान), an amīr in the service of the emperor Jahāngīr. He had a jagir in Kānauj, and died there in the year A.D. 1621.

Khawind Shah or Khawand Shah (खांवंड शाह), also called Mir Khāwand, and Amīr Khān, and Shāh, a celebrated Persian historian, known amongst us by the name of Mīrkhwand, as he calls himself in the preface of the life of Muhammad, but his true name at length is Muhammad bin-Khawand Shāh bin-Mahmūd. He is the author of the work called Rauzaat-wus-Safā, 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 Sayyād Burhān-ud-dīn Khawānd Shāh, a native of Māvarūnahr, after whose death he found means to be introduced to the excellent Amīr 'Alīshār, prime minister to Sulṭān Husain Mirzā of Herāt, 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 Zi-Qād, A.H. 903, aged 65 years. There is no Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the Rauzaat-wus-Safā. This work is written in seven books. The author had just completed the 6th book when he died, and his son Khōndā Mir wrote the 7th book, and finished it in A.D. 1523, A.H. 929. [The Rauzaat-wus-Safā was translated by the late David Sheà, 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 Shāhnāma.]

Khayal (खयाल), the poetical title of Mir Muhammad Taqī, author of the work called Būstān Khayāl, the Garden of Imagination. He flourished about the year A.D. 1756, A.H. 1170.
Khayali (खयाली बखारी), of Bukhārā, 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 Herāt in the service of Mirzā Uthoha Beg, during whose reign he died and left a Divān.

Khażīn (ख़ज़ीन), an astronomer whose proper name was 'Abdūl Rahmān.

Khink Sawar (खिन्क सोर). Vide Sayyad Husain Khink Sawar.

Khirad (खिरद), the poetical name of Bāqīr Kāshī, which see.

Khitaib (खिताबि), the poetical title of Shāh Ismā'īl Safawi I.

Khizr Khan (ख़ीज़र खान), king of Dehli. Firishita says that both the authors of the Tabītī Muhmād Shāhī and the Tawārīkh Muhārīk style him a Sāyyād or descendent of the prophet. His father Malik Sulaimān was governor of Multān, and he succeeded him in that office. He defeated Daulaṭ 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 two months and two days on the 4th June, A.D. 1421, 17th Jumādā I.A.H. 824, and was succeeded by his son Mubārīkh Shāh. Khizr Khān did not assume the title of emperor, but proceeded to hold the empire for Shahrukh Mirza the son of Amir Taimūr, in whose name he struck coins. The following is a list of the kings of the 4th or Sāyyād Dynasty of Dehli.

Khizr Khān, a Sāyyād . began 1414 817  
Mubārīkh Shāh, son of Khizr Khān . 1421 824  
Muhammad Shāh, son of Parād, the son of Khizr Khān . 1434 837  
'Alā'-ud-dīn, son of Muhammad Shāh, the last of the Sāyyāns, who abdicated in favour of  
Dahol Lodi . . . . 1446 819  

Khizr Khan, (ख़ीज़र खान, the son of Sulān 'Alā'-ud-dīn Khilji. This prince fell in love with Dewāl Devī, the daughter of Rājā Karan, Rāja of Gujrat, and married her. The history of their love is written in a poem, entitled Isbēga, by Amir Khusro. [Vide Kula Devī.]

Khizr Khan Khwaja (ख़ीज़र खान ख़वाज़ा), a descendant of the kings of Kāshghar. He served under the emperor Humayūn, who gave him his sister, named Gulsadān, in marriage, and appointed him governor of Lāhore and afterwards of Behār, where he died about the year A.D. 1659, A.H. 966.

Khizr, Khwaja (ख़ीज़र ख़वाज़ा), name of a prophet who, the Orientals say, is still living, and sometimes appears to travellers who have lost their way. He is said to have accompanied Alexander the Great to the dark regions of Zulmāt, where he told him he would find the Water of Life.

Khojam (खोजम, the poetical name of Khwaja Sulān, the author of a poem in Urdu containing the story of Shamsād Shāh, dedicated to Shāh 'Ali Khān, the Nawāb of Lucknow, about A.D. 1798.

Khondamir (खौंदमिर), the son of the celebrated Amir Khawand Shāh (Mīrahōnd). His full name is Ghayās-uddīn Muhammad bin-Hamid-uddīn Khond Amīr. He is the author of the history called Ḥalluqāt-ul-Akkābir, which is considered to be an abridgment of the Rūgzaib-ul-Uṣrāf; this book he wrote in A.D. 1498, A.H. 904, and dedicated it to Amir 'Ali Shīr his patron. He was born, says Sir H. M. Elliot, at Herāt about the year A.D. 1475, A.H. 880, for he states in the preface to the Ḥāhib-ul-Uṣrā that when he commenced it in the year A.D. 1521, A.H. 927, he had advanced through seven or eight stages beyond the fortieth year of his life. It was after the name of his patron Karim-uddīn Ḥabīl-ul-ṭulānī, a native of Ardibil, that he entitled his work Ḥāhib-ul-Uṣrā. Besides the above mentioned works, he composed the Manṣūr-ul-Malik, the Akhāridor-ul-Akkābir, the Dastār-ul-Wazār, Ṭabīr-ul-Akkābir, and the Muntakhīb Tārikh Wusāf. There are two other works ascribed to him, called Ḥaraqul-ul-Awārī and Jawārūl-ul-Akkābir. He was compelled to leave Herāt on account of the disturbed state of the country in A.D. 1527, A.H. 933, and afterwards took a journey to Hindustān in company with Maulānā Shāhul-uddīn the panster, and Mirzā Ibrāhīm Qāmūnī, esteemed the most literary men of the age. On Saturday the 19th September, A.D. 1528, 4th Muḥarram, A.H. 938, they reached the metropolis of Agra, and were introduced to the emperor 'Alāb Bābā Shāh. They were loaded with presents and directed to remain in future about his person. Khondamir accompanied the emperor on his expedition to Bengal, and after his death attached himself to his son Humayūn, in whose name he wrote the Qamān Humayūnī, which is quoted by Abū'l Fazl in the Akbār.
Khusro Malik. A converted Hindu, who hold possession of the throne on the death of Mubarak Shah Khilji (q.e.). He called himself Khusro Shah; but after a brief orgy was overthrown and slain by Ghazi Beg Tughlaq A.D. 1321.

*Vide Giyats-uddin.*

Khusro Malik (خسرو ملک), the brother-in-law of Sultan Muhammad Shah I. Tughlaq, whose sister named Khudawandzida 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 adjacent to where the king sat, but the king was saved by Dawai 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 Parvez (خسرو پوری), the son of Humuz III. (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. 603 he instantly declared war, on the grounds 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 deomed the sole cause of the desolation of his country: a conspiracy was formed against him; he was seized by his eldest son Sheroya or Siroz; 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. 628, A.M. 7, after he had reigned 38 years. The glory of the house of Chosroes (Nausherwan) 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 blasp.," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Khusro." The historians of Muhammad, says Gibbon, date this embassy in the seventh year of the Hijra, which commenced the 11th May, A.D. 628. Their chronology is apparently erroneous, since Khusro died in the month of February of the same year (Gibbon, vol. viii. p. 205).

Khusro Shah (خسرو شاه), a descendant of the ancient kings of Badakhshan, whom Bihâr Shah defeated about the year A.D. 1505, and took possession of his country and made it over to his cousin Khahn Mirza.

Khusro Shah (خسرو شاه), surnamed Nizam-uddin, was the son of Bahram Shah of Ghazni. He succeeded his father at Lahore in A.D. 1152, A.H. 647, and died there after a reign of seven years in A.D. 1160, A.H. 656. He was succeeded by his son Khusro Malik.

Khusro Shah (خسرو شاه), Vide Malik Khusro.

Khusro, Sultan (خسرو سلطان), the eldest son of the emperor Jahangir; was born in the month of August, A.D. 1567, Ramazan, A.H. 955, at Lahore. His mother was the sister of Raja Mân Singh, the son of Raja Bhagwân Dási, and after the birth of Khusro she got the title of Shâh Begam. He died in the Deccan on the 16th January, A.D. 1632, 13th Rabí 1. w. 1031, aged 36 lunar 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 Sulthank Husroo, or "Khusro-Bâgli,") and where his mother Shâh 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 "Faiz Lâeg." It is related in the work called Maâbîj Qutb Shâhî that Khusroo was strangled by a man named Rasâ by the order of Shâh Jahân his younger brother.

Khuzaí (خزاؤی), a celebrated author, descendant from a tribe of Arabs called Khuzâs.

[Vide Abu `Abdallah Muhammad bin-Iüsain-al-Khuzaí.]

Khuzaíma (خزایمه), a companion of Muhammad.
Khwaja Baqi Billah, a Muhammadan saint. Vide Muhammad Baqi (Khwaja).

Khwaja Hasan, Vide Sanjari.

Khwaja Hasan Basri, Vide Hasan Basri.

Khwaja Hasan Sadr Nizami, author of the work entitled Gaj-ul-Ma'arif, which he dedicated to Sultan Qutbuddin Aibak, king of Delhi, about the year A.D. 1208, A.H. 605.

Khwaja Hashim Kashmiri, (بکسی, author of a Persian work entitled Zuhbat-ul-Magnoon, containing the (pretended) miracles of Ahmad Sarhindi, a Muhammadan saint, and others.

Khwaja Husain Marvi, a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote ephorums 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 Sanghas Battali into Persian verse, but did not complete it. He is the author of a Divan.

Khwaja Husain Sanai, (بکسی مسعودی), of Mashhad. He and his father were protégés of Sultan Ibrahim Mirza. He flourished about the beginning of the 11th century of the Hijra, left Qashqias and a Masnawi called Sadde Sikander.

Khwaja Husain Sanai, a Persian poet, and son of Ghayasuddin Muhammad. He came to India in the time of Akbar, died in A.D. 1588, A.H. 996, and left a thick Divan.

Khwaja Ibrahim Husain, Vide Ibrahim Husain (Khwaja).

Khwaja Imad, Vide 'Imad Faqih.

Khwaja Imami, author of a story in Persian entitled Malal Dohafta. He was a contemporary of Mirza Qatl.

Khwaja Jahan, 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 Ta'awub al Mu-akhir Shahi that Sultan Muhammad Shah, son of Firuz Shah Tughlaq, king of Delhi, created one of his eunuchs, named Malik Sarwar, his prime 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 Mahommed Shah Tughlaq, a boy of ten years age, in A.D. 1394, A.H. 796, he was appointed governor of the Eastern provinces of the empire, viz. Qanauj, Audh, KaPa and Jaunpur, the latter of which he made the seat of his government. The reign of Mahommed 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-ul-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 Wasiil or Qarantul, who assumed the title of Muhammad 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 Mahommed 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. 1458, A.H. 861 or 862, when Husain Shah, his brother, succeeded him. He had several battles with Bahadil Lodhi, 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. 905. 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 (خواجه چہان), an Amir or Manzabdar of 5600, who died in the time of Jahangir, in the year A.D. 1619, A.H. 1029, at Lahore.

Khwaja Jahan (خواجه چہان), Vide Mahommed Gawan.

Khwaja Kamgar (خواجه کمگار), Vide Ghairat Khan.
Khwaja Kirmani (خواجه کرمانی), an excellent Persian poet of Kirman, named Malik-ul-Puzhi, or king of the learned. He assumed for his poetical title Khwaja and Khwajá; was contemporary with Sa'íd of Shiraz and a disciple of Shirúkh 'Alá-ud-din SNUMÁN, whom he outlived, and died some years after A.D. 1345, A.D. 747, for he completed his Gáhär-náma in that year. He has written about 20,000 verses, and one of his poetical compositions is called Humtahum. Mr or Amir Kirmání and Ahmad Kirmání were also two Persian poets.

Khwaja Mansur Qarabuga (خواجه قربعگا), a poet of Tús in Khurasán who flourished in the reign of Sháhrukh Mirá, and was employed by the Prince 'Alá-ud-daula. He died A.D. 1450, A.H. 854.

Khwaja Mansur Shirazi (خواجه شیرازی), also called Sháh Mansúr, an excellent accountant who served under the emperor Akbar in the capacity of Diwán, and afterwards as his wazír for four years. He was accused of embezzlement by Rája Todarmál, Búr bá and others, as he said, on account of his being too strict with them; and was imprisoned and afterwards impaled on the 27th February, A.D. 1581, 23rd Muhárram, A.H. 899, on a supposition that he had been carrying on a correspondence with Mirzá Muhammad Hákím (q.v.) half-brother of Akbar, who had at that time invested Lahore.

Khwaja Masa'ud (خواجه مسعود), of the family 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 Diwán's, one in the Persian, one in the Arabic, and one in the Hindústání language of that day. He is the earliest Mulsám poet who wrote in Hindústání of whom we have any account.

Khwaja Masa'ud (خواجه مسعود), a poet of an illustrious family of Kán, and one of the most celebrated writers of Músání in the last cycle of the greater Persian poets. He chose the admired subject of Yúsuf and Zálekhká for one of his poems. He was called to Herá in the time of the Sulía'n Rustá'n Míráz, 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 Dispute between the Sun and the Moon, and Between the Pen and the Sword. He flourished about the year A.D. 1480, A.H. 885.

Khwaja Mu'ázzam (خواجه عازم), a man of a very mischievous character, was the brother of 'Ilámídá Bánú Bégám, and husband of Bíbí Fátíma, the emperor Akbar Sháh'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 عثيم), Vide 'Abd-ul-Samad-Khán.

Khwaja Muhammad Baqi (خواجه باقي). Vide Muhammad Baqi (Khwaja).

Khwaja Muhammad Muqim (خواجه معتم), Vide Nizám-uddín Abyad.

Khwaja Nasir (خواجه ناصر), author of the works called Bastán-ul-Kirám and Asíf-ul-Ashráf.

Khwaja Nasir (خواجه ناصر), a poet who was a contemporary of Salmán Sáwaji.

Khwaja Nasir (خواجه ناصر), whose poetical name is 'Audalíb, was the father of Mir Dárd the poet.


Khwaja Parsa (خواجه پربا), surname of Muhammad bin-Muhammad Háfiz Bukhári, author of the book called Fáz'il ul-Kiitáb fi Múdhrarát, containing the memoirs of all the celebrated Súfí Sháhíkh of the Naqshbandí Order; and of several other books. He flourished in the reign of Sháhrukh Mirzá, and died A.D. 1419, A.H. 822.

Khwaja Rustam Khozyani (خواجه رستم خزینی), Vide Rustam (Khwaja).
Khwaja Sadr Niżami (خواجه صدر نیظامی), author of the book called Taj-ul-Maṣir. He is also called Khwaja Hasan Sadr Niżami.

Khwaja Shakir Nasir-ud-din ʿAbdullah (خواجه شکر نصرالدین عبدالله), one of the greatest saints of Turkistan.

Khwaja Wafa (خواجه وفا), Khwaja Sara of Shāh Jahān.

Khwaja Zain-ul 'Abidin ʿAli ʿAbd Beg Nawedī (خواجه زین العلمی ʿعیسی ʿعبد بگ نوئدی), of Shirāz, was for many years Mustaṭfī or Secretary of State in Persia. He was particularly distinguished as a writer of Masmavi, and composed two Khamsas in imitation of Niżāmī. He is also the author of several other works, one of which is called Jām Jāmehd, and has left three Divāns; the first is called Charrāi Charrā; in this he uses his poetical name of Nawedī, in the second of ʿAbdī. He died at Ardebel in A.D. 1580, A.H. 988.

Khwaja Zikaria (خواجه زکریا), son of Khwaja Muhammad Ahīa, a nobleman of the time of the emperor Jahānār.


Khansarī or Khonsari (خیانساری), poetical name of Mir Abūl Fathā.

Khansarī (خیانساری). Vide Husain Khōnsarī.

Khwarizm (خوارزم), kings of. Vide Qutb-ud-dīn Muhammad, son of Anūštakīm.

Kirmānī (کرمانی), a native of Kirmān. This is the surname of several authors, and amongst others of Yaʿkūb bin ʿĪdrīs, who died in the year A.D. 1430, A.H. 833. [Vide Khwaja Kirmānī.]

Kisā, Hakim (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 Kisā, whose proper name was Abūl Ḥasan, 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 Krishnā Rāja.

Kishn Chand (کشن چند), whose poetical appellation was Ḫkhās, was the son of Achai Dās Khāṭṭīr of Dehlī, 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 Taṣkira or biography entitled Nāmeška Bahār, i.e. Eternal Spring, which he compiled in the year A.D. 1723, A.H. 1136. It contains, in alphabetical order, an account of about 200 poets who flourished in India from the time of Jahānīgīr to the accession of Muḥammad Shāh.

[Vide Ḫkhās Khān Ḫkhās Kesh.] Kishna Singh, Kachwaha (کشنا سنگھ), Rāja of Kishangarh, and eldest brother of Rāja Sūraj Singh Rājān, who served under the emperor Jahānār, to whom his sister was married. Kishna Singh was slain by his brother Sūraj Singh, A.D. 1615, A.H. 1024, in the 10th year of the emperor Jahānār, who was married to his sister, by whom he had Shāh Jahān.

Kishtasp (کشتاسب). Vide Gaiṭasp.

Kochak (کوچک), poetical name of Prince Mirzā Wajih-ud-dīn, who died in the East, though his remains were brought to Dehlī and buried close to the Durgah of Sullān-ul-Masāḥūkh, which is about 6 or 8 miles distant from Dehlī.

Krisn (کرشن), a god of the Hindūs, was in the world in the time of the Kauras and Pandūs, or the 7th century after the commencement of the Kāliyug, according to this shibôt: "When something more than 600 years of the Kāliyug were expired, then were the Kauras and Pandūs, in whose time the Great War took place."

Krishna Raj Udawar (کرشن راج اودار), the lineal descendant of the ancient family of Mysore, whose power Ḫaider ʿAli Khan had usurped in the year A.D. 1761. But after the defeat and death of Tipū Sullān, and the departure of his sons from Seriṇapatam to Vellore, Mysore was divided between the Niẓām and the English. The English took the southern portion and the city of Seriṇapatam, by which ascension their territory reached from sea to sea. The Niẓām 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 Maharrūfis, which they refused to take, and they were divided between Niẓām 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. 1790, and Purana, a Brahman 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, Chamrajendra Odawar, was recognized and proclaimed as Maharaja of Mysore. The young Maharaja, 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 (कनौर सिंह), or Kuhwar Singh of Jagadispur, a rebel of 1857, was killed in battle in May or June, 1858.

Kublai Khan (कबली खान), great-grandson of Changez Khan. Vide Qublai Khan.

Kudia Begam. Vide Udham Bai.

Kukab (कुकब), poetical name of Munshi Mahdi, in the service of Nadir Shah, author of Surah-i-Nadir, Tavrikh Nadiri, and a poem entitled Nadir-nama.

Kukab (कुकब), poetical name of a poet who died in the year A.D. 1840, A.H. 1290.

Kula Devi or Kawaldah (कुला देवी), the beautiful wife of Rae Karnam, Raja of Gujrat, which place was taken by Sultan 'Ala-ud-din Khilji in the year A.D. 1297, A.H. 697, and among the captives was Kula Devi, whom the king married. Her daughter Dewal Devi 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, Khizr Khan, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called Iskhtia, composed by Amir Khwero of Dehil. Muharik Shiah, in the second year of his reign, put to death his brother Khizr Khan, who was imprisoned at Gwaliar, and took Dewal Devi to be his wife.

[Vide Khizr.]

Kura Mal, Choudhari (कुरा मल), author of the story of Kamrap, a poem in Persian verse. He died on the 16th May, A.D. 1848.

Kuthari Bukhari (कुथरी बख़री), an author who died in the year A.D. 1475, A.H. 880.

Kya Muhammad (किया मुहम्मद). Vide Inzurg Ummaid.

Kyjupu (क्यजपु), second son of Sultan Alja Khan, the son of Halal Khan, the Tartar King of Persia. He was raised to the throne by the voice of the majority of the Amirs on the death of his brother Arghun Khan in March, A.D. 1291, Rabii' I. A.H. 690. The resentment of a personal injury led Baiidu Khan, a grandson of Halak Khan, 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. Baiidu Khan succeeded him.
Labid (لبيد), whose full name is Abū Aqīl Labīd bin-Rabīḥ, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Muḥdil-qaṣīṭ, a series of prizes suspended in the Ka'bah. He was still an idolater when Muhammad commenced publishing his laws. One of his poems commenced with this verse: "All praise is vain which does not refer to God; and all good which proceeds not from Him is but a shadow:" no other poet could be found to compete with it. At length the chapter of the Qurān, entitled Ruṣūḥ, 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 Amr-ul-kāīs and other indel poets who were arrayed 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 Ka'ba in 141 of the Hijrī (A.D. 768); but there seems some mistake in the year of his death. 1st. Ockley's History of the Saracens. Labīd is supposed to be the friend and tutor of Amr-ul-kāīs, commonly called Kaisūd Mājnūn, the lover of Laila.

Lachhmī Bāi (لاصمي بei), the wife of Malik Rām, Kāinā of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

Lachhmī Narāyan (لاصمي نریان), of Benares. He is the author of a biography of Tuzkār called Gol-i-Ka'ba.

Lachhmī Ram (لاصمي رام), a Hindū, who was a poet and had adopted the word "Sūrūr" (happiness) for his poetical appellation.

Laddardeo (لاداردیو), a Rājā of Telangana who became tributary to Sultan Alā-uddin Sikandar Sāsā in the year A.D. 1310, A.H. 710.

Ladli Begam (لدلی بگم) was the daughter of Shaikh Mubārīk of Nāgor, and sister to Abūl Fazl the minister of the emperor Akbar. She was married to Nawāb Islām Khān, who had been governor of Bengal about the year A.D. 1668, 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 Ladhī.

Laila, or Lailī (لایلی), the name of the mistress of the celebrated Mājnūn, whose original name was Qāis. 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 all once all their hopes. Laila was commanded to think of Qāis 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. Qāis became insane from disappointment, and his name was therefore changed to Mājnūn (the distressed). 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.

Laqi, or Layiq (لیقی), the poetical name of the author of the poem called Dastīr Hilūmat, containing the story of Kāmrūp in Persian verses, which he dedicated to Hilūmat 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 Hilūmat Khān.

Lais, or Laith (لیث), is the proper name of a brazier, who by his valor raised himself to the highest posts in the dominions of Darham, who then reigned in Sajistān. He left three sons, Ya'qūb, A'īṛ, and 'Ali, of whom the first, called Ya'qūb bin-Lais, was founder of the dynasty of the Saffarids.

Lal (لَل), a celebrated Hindu poet; at. temp. Aurangzeb. He wrote a history of Chair Sāl (g.r.) entitled Chair Frakāsh.

Lal (لَل), or Lallu, Kābi, a Brahman of Guzrāt in the beginning of the 18th century. Wrote a version of the Pemihāg.
Lal Chand (لاہ جہید), whose poetical name was Uns, is the author of a Persian Diwan. He died in the year A.D. 1862, A.H. 1269.

Lal Khan (لاہ 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 (لاہ کونور), the favourite mistress of Jahandar Shah, emperor of Dehli. This woman had been a public dancer, and her family were of the same disceritable 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) (لاہ سنگھ راجا), a Sikh chief and paramour of Ranjit Singh's widow, Chand, 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, 1843. Lal Singh lived at Agra as a state prisoner for several years; and died at Dehra about A.D. 1879.

Laludin (لاہ عدین), the younger Nawab of Najibabad, who turned rebel in 1837, and was hanged in April, 1838.

Lama'i (لامعی) (also called Lamma'i), a native of Bukhara. His proper name is Mīhamūd bin ʿUḥmān, and he is the author of the works called Sharaf-ud-Dīn, Ibrāhīm-vida, and Shaqawar-Pardwāna, in the Turkish language. He died in A.D. 1533, A.H. 940. He was a pupil of Sozni.

Largiran Gun (لارگیرن گون). Vide Ablia Rai.

Lashkar Khan (لشکر خان), a nobleman of the court of the emperor Jahangir.

Lashkar Khan (لشکر خان), a nobleman of the court of Jahandar Shah and Shah Jahān who held the mansab of 5000. He had built his house near Naiki Mandi on a spot of 20 bigas which had a large gate.

Latafat Khan (لٹافت خان), favourite eunuch and general in service of Nawab Afzul-Ud-Daula, viceroy of Audh, sent in command of contingent destined to assist Shah Alam (q.v.) in 1775. He was captured and blinded, by Mirzá Shaft, in 1783.

Latifunnisa Begam (لطیف النساءا بیگم), a widow of the late Nawab Shams-ul-Urwa and Wikar-ul-Umra's mother, died at Hydarabad Deccan on the 24th August, 1864, 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 sepulchre of her husband.

Law, the Mushir Lās 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 Gaya, 16th January, 1761. His son was a distinguished French General under the First Empire; the Marquis de Rammston represents the family. Date of death unknown.

Lilawati (لیلاوتی). Vide Bhaskarārcharya.

Lisani (Maulana) (لسانی مولانا), poetical name of Wajih-uddin 'Abdulrah Shirāzī, a son of Mir Muhammad Mushkīrūsh. He died at Tabriz according to Khusgho in A.D. 1585, A.H. 991, and left a Diwan containing 4000 verses.

Lodi (لوتی), a tribe of Pathans or Afghans in India. Vide Khan Jahan Lodi.

Lonkaran (لکرائ). Vide Rai Lonkaran.

Luhrasp (لیہرسپ), the son-in-law of Kaikhus, and successor of Kaikhoor, 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 Bakht-un-Nasr (Nebuchadnezzar), the governor of Iraq, took Jerusalem, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrasp is said to have reigned 120 years, and was succeeded by his son Khīrkhā or Gushṭāp, who is believed to be the Darius Hyetaspes of the Greeks.

Luhrasp (لیہرسپ), original name of MahālKh Khan, the second son of the celebrated Mahakhan Khān Jahangiri. He had been governor of Kābul for several years in the time of the emperor 'Alamgīr, 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 Mahārkā Jawsant Singh, who was recalled.

Luqman Hakim (لکمن حکیم). 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 moraist, 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 Qurān, which is called Sūra Luqmān, with
profound reverence. Luqmân's wisdom, like Solomon's, is supposed to have been of divine origin. One day as he was in his room, working at his trade (he was a carpenter), several angels invisibly entered and saluted him. Luqmân, hearing voices, looked around him, but not seeing 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 vicegerent on earth. Luqmân answered: If it is the absolute will of God that I shall become a monarch, that will must be accomplished; and I trust that he will grant me grace to execute His commands faithfully; but if the liberty of choice be given me, I should prefer abiding in my present condition; the only favour that I ask from God being, that he would preserve me from offending Him, for were I to offend Him all the dignities of the earth would be but a burden to me. This reply was so agreeable to God that he at once bestowed on Luqmân the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maximo Luqmân are ten thousand in number; and 'any one of these,' says an Arabian commentator, 'is of much greater value than the whole world.' His wisdom and the striking morality of his fables are so like those of Šop that he is considered by some to have been the original author so called.

Lutf. Literary name of Mirzâ Ali Khan (q.v.).

Lutf (طهی), the poetical name of Mir Amman, a Hindîstânî lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the Bâgh-o-Bahâr, a simple version of the Naujâs Murâsas in Ùrdû, completed in A.D. 1802, A.H. 1217.

Lutf 'Ali Khan, 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 Aqa Muhammad Khan Kuchâr, by whom he was defeated, taken prisoner, and afterwards murdered in A.D. 1795. He was the last prince of the Zand family.

Lutfullah (طلف الله), a Muhammadan gentleman, who was born in the ancient city of Ñdhârânagar, in Mâlû, on Thursday the 4th November, A.D. 1802, 7th Rajab, A.H. 1217. His father Maulvi Muhammad Akram was a Muhammad of the sacred order, a descendant of Shah Kamâl-ud-dùn, who was a great saint of his time in the province of Mâlû, being the spiritual guide as well as general preceptor of Sultan Muhammad Kâhlîj 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, surrounded 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 Afgân-ud-dùn, Nawâb of Sûrât in March 1844, and after his return from England he wrote his adventures in 1856, entitled the Autobiography of Lutfullah in English, and dedicated it to Colonel W. S. Sykes, F.B.S., London, and published in June 1857.

Lutfullah Khan (طرف الله خدان), son of Sa'dullah Khan, wazir of the emperor Shâh Jâhân. After his father's death in A.D. 1656, A.H. 1066, though he was then only eleven years of age, the mânâs of 700 and 100 sawârs were conferred on him. In the reign of the emperor 'Alâmghir he was raised to a higher rank, and died at the time when that emperor was engaged in conquering the fort of Gandâna in the Deccan. This event took place on the 28th December, A.D. 1702, 18th Shaban, A.H. 1114.

Lutfullah Maulana (طلف الله مولانا), a native of Naishâpûr in Persia. He was an excellent poet and flourished in the time of Amir Timur. The poet Shâhî Azüri has mentioned him in his work called Jawâhir ul-Asâr. He is the author of the Tarîkh Shâhîrkh, 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 Shâhîrkh Mirzâ, to whom he dedicated the work A.D. 1419, A.H. 816, and died the same year.

Lutfullah Muhammad Muhaddis bin-Ahmad (طلف الله محمد محتدس بن احمد), author of the work called 'Asmâin Sayhun, a rhymed abridgment of the Tâkira Daûdat Shâhî. We are informed in the preface that Faezî Kirmânî rendered the Tâkira of Daûdat Shâhî in Persian verses in the reign of Aklâr Shâh; but altered the division of the original, making ten periods instead of seven; Lutfullah, who was a contemporary of Auranzeb 'Alâmghir, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac; and in allusion to it, he gave it the above title. It consists of 250 verses; every verse contains the name of a poet.

Lutfullah Sadik. An Ansârî of good family, who held high office under the Emperor Muhammad Shâh (A.D. 1710-48).

Lutf-ûnisa Begam (طلف النساء بیگم), the wife of Siraj-ud-dùnâla, Nawâb of Bengâl. She was murdered in the time of Nawâb Ja'far 'Ali Khan with several other women of the house of the late Nawâb in June 1760.
MADA

Madaini (مداينی), a celebrated historian who was a native of Mada'in in Persia.

Madan Pál, Maharaja (مدهان پال), G.C.S.I., of Karauli, died of cholera on the 17th August, 1869. This event deprived Rājpūta of one of the best of her native rulers. The Māhārājā having died without a son, the Government of India recognised Lachman Pál, son of his younger brother Birhan Pál, as successor to the Rāj of Karauli.

Madari Mal (مدارا مل), a Hindū and author of the work Badāya-ul-Fanā, containing forms of letters on different subjects in Persian.

Madar Shah (مدار شاه), a celebrated Muslim saint whose tomb is at Makauspūr in Qanauj.

[ Vide Shāh Madār. ]

Madhava Rao (مدهاو راو), or Mādhoji Sindhia, Rāja of Gwalūr, was the son of Rānōji Sindhia. He succeeded his brother Jāīpā Sindhia (A.D. 1759) in the management of his patrimonial inheritance, of which Ujjain was the capital; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Mālwā, belonging to the government of Pūnā, as well as to extend his domains over a great part of Hindūstān; and to obtain possession of the person and nominal authority of the emperor Shāh '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 Daūlat Rāo Sindhia. He had built a small fort close to a place called Gazar Tijārā in Agra, and named it Mādhōgarh, 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 Bhoosa (مادهوچی بھوسلا), the third Rāja of Bērār of the Bhoosa family, was the son of Bāghoji Bhoosa I. He succeeded his eldest brother Rānōji or Jānōji

MADHI

Bhosla in A.D. 1772, and died at an advanced age on the 29th May, A.D. 1788. He was succeeded by his son Rāghoji Bhosla II, the fourth Rāja of Bērār of Nāgpūr.

Madho Ram (مادهو رام), a learned Hindū who is the author of a book of letters which goes after his name, called Jashāh Mādho Rām, containing forms of letters on different subjects in Persian.

Madho Rao I. Bilal Peshwa (مادهو راو ول بلي), second son of Bālājī 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. 1776, and was succeeded by his brother Narāyān Rāo.

Madho Rao II. Peshwā (مادهو راو ثانی پيشوا), of the Murhaṭṭa, also called Sēwājī Mādho Rāo, was the posthumous son of Narāyan Rāo Peshwā, who was murdered in August, A.D. 1772, by his paternal uncle Raghunāth Rāo, also called Rāghoja, who usurped the maṇṣād. A few months after this event Narāyān Rāo's widow was delivered of a son, who was named Sēwājī Mādho Rāo, and was raised to the maṇṣād, 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 Chinmājī Apā, the younger son of the Marhūta chief Raghunāth Rāo.

Madho Singh Kaohwaha (مادهويسکھا), the son of Rāja Bhagwān Dāś and brother-in-law of Jahāngīr.

Madho Singh Kaohwaha (مادهويسکھا), succeeded Isīrī Singh his father to the government of Jājpūr in the year A.D. 1760. He died in A.D. 1778 and was succeeded by his son Pirthī Singh, a minor, who was soon after deposed, and his brother Purtāp Singh succeeded to the gaddī the same year, and died in A.D. 1862.
Maftun (مفتون), poetical name of Momina 'Ali, a poet.

Maftun (مفتون), the poetical title of Ghulam Mustafa, a brother of Razi-uddin Sariri, who was usually called Ghulam Murtasai. He is the author of a Diwan. He died at the age of 30, about A.D. 1766, A.H. 1168.

Maghnum (مغرب،), poetical name of Ramjas, a Hindú of Lucknow, and author of an Urdu Diwan. He was employed by Muntaz-udaula (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 Khunjandi, and like him a profound Sufi. He died at Tabrez A.D. 1416, A.H. 819, and is buried at Surkhbah. 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 Quaid Maghrabi, and several other works.

Mahabat Jang (مهباث چانگ), also called Ali Wardi Khan.

Mahabat Khan (مهباث خان), whose proper name was Zamann Beg, was the son of Ghor 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. 1026, Jamada H. A.D. 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 tents, 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 his eldest son Mirza Amun-ullah received the title of Khan Zaman, and his second son Ludhars 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 (مهباث خان), whose original name is Ludhars, 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. 1086, in the reign of Alamgir, on his way from Kabul to the presence. Also mentioned under Lahurasp, q.v.

Mah Afrid (مادر آفید), daughter of Firoz, the son of Yezdijird, the last monarch of the Sassanian dynasty of Persian kings, and mother of Yezid II. twelfth khalif of the house of Umayya.

Maham Anaka (محم انکا), mother of 'Azim Khan. (Vide 'Azim Khan.)

Maham Begam (محم بیگم), a grand-daughter of Shaikh Ahmad Jâm. She was married to the emperor Babar Shah, and became the mother of Humayûn. She was living about the year A.D. 1661, A.H. 969, as appears from an inscription on the gate of an old Madrasa (or college) and mesjid constructed by her in that year near the fort of Delhi called Dām Pūnā. The numerical words of the inscription, from which the year of the buildings is known, are Khair Manzil, or the Mansions of Bliss. She must have been then more than 70 years of age.

Maha Singh (مہا سنگھ), the grandson of Raja Man Singh Kachhwa of Ameer (now Jaipur), and son of Purtap Singh. He served under the emperor Jahangir, and died in A.D. 1617. He was the father of Mirza Raja Jai Singh. (Vide Man Singh.)

Maha Singh (مہا سنگھ), a Sikh Raja of Lahore, who was the father of Maharaja Ranjit Singh. He extended his rule and died in A.D. 1792, when his wife became regent, with Jukbat Singh minister.

Mahan Bano (محان بانو), sister of Khan 'Azim Koka. She was married to 'Abdul Rahim Khan, Khan Khumán, son of Bairam Khan, about the year A.D. 1573, A.H. 980, and died A.D. 1597, A.H. 1005.


Mah Chuhak Begam (ماد جوہک بگم), one of the wives of the emperor Humâyûn, and mother of the prince Farrukh Fâl, surnamed Muhammad Hâkim.
Mahdi, the first khalif of the Fatimites in Africa. His son, who succeeded him, was named Kāem-bi-‘amr-‘ullāh.

Mahdi, the third khalif of the house of ‘Abbās. [Vide Al-Mahdi.]

Mahdi ‘Ali Khan (महदी अली खान), the grandson of Ghalām Hāsin Khān, the historian. He resided in Behar in A.D. 1801.

Mahdi ‘Ali Khan, Hakīm (महदी अली खान हकीम), prime minister of Naṣir-ud-dīn ‘Ilidār, king of Andh. The iron suspension bridge over the Kālīnāth at Khedāganj near Pathūrgaṛh, which was seven years in progress, was built at his expense for 70,000 rupees, and finished in July, A.D. 1836. 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 (महदी इमाम), surnamed Abāl ‘Qāsim Muhammad, the last of the twelve Imāms, who are held in the highest veneration by the Muhammadans. The first of these was ‘Ali, and the last Mahdi, the son of Husn ‘Askari, who was the eleventh Imam. He was born at Sarannārī in Baghdād on Friday the 29th July, A.D. 869, 15th Shaw‘bān, A.H. 255, and when he was about four or five years of age his father died. The Shi‘īs or Shi‘ites say that at the age of 10 he entered into a rivalry at his father’s house, while his mother was looking on, and that he was himself brought out again. This occurred in A.D. 879, A.H. 265. They believe he is to be still alive, and concealed in some secret place, and 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, Mirza (महदी खान मिर्जा), surnamed Munsī ul-Mumārī, was the confidential Secretary to Nādir Shāh, and is the author of the Tārīkh Nādirī, which is also called Nādir-nāma, or the history of Nādir Shāh, and Tārīkh Jihān Kāshā. This work was translated into French by Sir William Jones.

Mahdi, Mirza (महदी मिर्जा), author of the work called Majma‘ Mirzā Mahdī, a chronological table of the remarkable events of the house of Timur, commencing A.D. 1422, with Abā Su‘ud Mirzā (third in descent from Timur, and grandfather of the emperor Bahādur Shāh) who reigned over Khurāsān and Transoxiana; and terminating with the emperor Bahādur Shāh, A.D. 1708.

Māhī, ‘Ali, a native of Āgra. His father was a Hindū in the service of Mīrzā Ja‘far Mu‘ammār 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 Mīrzā Ja‘far he attached himself to Dāiuḥman 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-Arrāng, which he wrote in praise of the emperor Aurangzeb ‘Ālāngīr on his accession to the throne.

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Majīhur (मजीहूर), Vide Muhammad Bakhsh.

Māmūd (ममूद), Vide Muhammad Bakhsh.

Mūshirun (मुशिरुन), surnamed Burūn-ush-Shārīr, who lived in the seventh century of the Hijra, is the author of the work on jurisprudence called Wīdāya, which he wrote as an introduction to the study of the Ḥudūlāya. This work has been comparatively eclipsed by its commentary, the Sharḥ al-Wīdāya, by ‘Abd-‘ullāh bin ‘Ma‘mūd; this author’s works combines the original text with acopious gloss explanatory and illustrative. Both the Wīdāya and the Sharḥ al-Wīdāya are used for elementary instruction in the Muhammadan Colleges. Other commentaries on the Wīdāya exist, but they are of no great note.

Māmūd (ममूद), an Afghan chief of Qandahār of the tribe of Ghalīzā, was the son of Mir Wais, after whose death in A.D. 1716 he succeeded him. He besieged Isfahān in A.D. 1722, and compelled Sultan ‘Usān Safi, 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 Māmūd, 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 Muḥarrum, A.H. 1135. After two years' possession of the sovereign power, he gave orders for the death of the Safaẕān 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 in A.D. 1735, he overthrew with abuse, and in this condition died in A.D. 1736. But before his death the Afghans, being threatened by an attack of the Persian prince, Tahmâs Pîr Mirzâ, the son of Sultan Husain, who had fled from Isfahân, elected Ashraf, the cousin of Mahmûd, to be their ruler, who, in April, A.D. 1726, 12th Sha'ban, A.H. 1137, murdered Mahmûd, and became the king of Persia.

Mahmûd (محمد), the son of Sulîjan Muhammad Saljûqi. He held the government of Iraq and Azerbaijan for several years as deputy to his uncle Sultan Saryar, who gave him his two daughters in marriage named Șihi Khatûn and Mâh Malik. He died in A.D. 1131, A.H. 525.

Mahmûd (محمد شمشتري), of Shustar (Shabistari), author of a religious book called Hâl-ul-Yekeb, which is held in great estimation among the Persians.

Mahmûd I Sultan (محمد الأول سلطان), emperor of Constantinople, was the son of Mustafa II. and nephew of Ahmad III. whom he succeeded in A.D. 1730, A.H. 1121. His janissaries expected from him the recovery of the conquered provinces, but he lost Georgia and Armenia, which were conquered by Nâdir Shah. Mahmûd died in A.D. 1754, A.H. 1168, and was succeeded by his brother Usman II.

Mahmûd II Sultan (محمد الثاني سلطان), emperor of Constantinople, was the son of Sulîjan 'Abdul Hamid, commonly called Ahmad IV. the son of Mustafa III. He was born on the 20th July, A.D. 1756, and ascended the throne after the deposition of his uncle Selim III. and Mustafa IV. on the 28th July, A.D. 1808. He was of the eighteenth generation from 'Usman I. who founded the dynasty, and the thirteenth sovereign of that family. He died on the 30th June, A.D. 1839, A.H. 1255, and was succeeded by his son 'Abdul Majid. The reign of Mahmûd 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 Mahmûd 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.

Mahmûd bin-Faraj (محمد بن فرج), a famous inquisitor who gave himself out for Moses risen from the dead; but was hanged to death by the order of the khalîf Mulawâkîl.

Mahmûd Boria, Pahlawan (محمود پهلوان), a Muhammadan saint of Persia who followed the occupation of a boatman, and is the author of a work called Kitâb Qunz.

Mahmûd Gawan, Khwaja (محمد خواجه), styled Malik-ut-Tijjâr Khwaja Juhân, was the wazir of Nâzîm Shah Bahman, king of the Deccan. In the reign of Mahmoud II. the duties of Wakil-us-Sultân 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 26th April, A.D. 1481, 9th Safar, A.H. 880. Mahmûd 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 Razzaq al-Jashâ and some poems. Maulâna 'Abdul Rahmân Jami corresponded with him, and some of his letters are to be seen in his works.

Mahmûd ibn-Masa'ud (محمد ابن مسعود), author of a work called Zinat-us-Zamán.

Mahmûd Khan (محمد خان), na'wâb of Bijânr and a rebel of 1857. He was the great-grandson of Zahir Khân the son of Najîb-ud-daula Amir-ul-Umara. [Tide Sa'd-ullâh Khân.]

Mahmûd Khan Langa (محمد خان لينگا), the fourth king of Multân, son of prince Firûz, succeeded his grandfather Hussain Langa on the throne in August, A.D. 1502, Safar, A.H. 908. He reigned 23 years. In A.D. 1624, A.H. 931, some time before his death, the emperor Rûbar Shah having conquered the country of the Panjâb
proceeded to Dehli, from whence he wrote an order to Husain Arghun, governor of Tharā, informing him that he intended him henceforward with the directions of affairs in Multān. That chieflain, in consequence, crossed the Indus and marched with a large army to Multān; but before his arrival the king died and was succeeded by his son Husain Langa II.

Māhmad Khatirzī, Maulana, a poet of Khwārizmī.

Māhmad, Mulla (محمد ملا), of Jaunpūr, the son of Muhammad Fārāqī, was the author of the work called Shams Bāzīghā, and of the Huwārish Farid fi Sharḥ al-Farābi, which he wrote in A.D. 1632, A.H. 1042, and died in A.D. 1662, A.H. 1062.

Māhmad Purā, Khwāja (محمد بازها), a poet who flourished in the time of Prince Alā-ud-daula and Sultan Abū Saʿīd Mirzā, and died A.D. 1477, A.H. 882.

Māhmad Saʿīd, Erchi (محمد سعيد), author of the Tuhfat-ul-Majalis; he was a contemporary of Shāhī Aḥmad Khāṭī, whom he mentions therein.

Māhmad Shah, one of the sons of Timūr Shah, the son of Ahmad Khāṭī Abālā, who being driven from Kābul by Muhammad Kūhān, took possession of Herāt, which country he ruled for some years, and after his death in A.D. 1829 his son Kāmrān succeeded him.

Māhmad Shah I. (محمد شاه ویقر، دولت), surnamed Qāʾiqa, the son of Muhammad Shah and brother of Gūrsh-ud-dīn or Qūb Shah, was raised to the throne of Gūrāt after the deposition of Dāūd Shah in June, A.D. 1459, Shāhān, A.H. 863. He caused the city of Ahmadābād to be surrounded by a wall and bastions in A.D. 1447, A.H. 892; and on its completion had the sentence میں دھل کا ان میں میں دھل کا ان میں میں دھل کا ان میں میں دھل کا ان میں میں دھل کا ان میں میں Dost, in commemoration of the date of that event, inscribed on one face of the fortification. The meaning of which is, "Whosoever is within is safe." He made two expeditions to the Deccan, reigned 55 lunar years, and died on the 23rd November, A.D. 1511, 2nd Ramaḍān, A.H. 917, in the 70th year of his age. He was buried in Sārkīj or Sārīkī near Ahmadābād in the mausoleum of Shāhī Aḥmad Khāṭī. He was succeeded by his son Muzaffar Shah II.

Māhmad Shah II. (محمد شاه ثانی), whose former name was Nāṣir Kūhān, was the third son of Muzaffar Shah II. He was raised to the throne of Gujārāt after the murder of his eldest brother Mikandar Shah in May, A.D. 1526, Shāhān, A.H. 932. He reigned about three months, after which his brother Bahādur Shāh, returning from Jaunpūr, deprived him of his kingdom and mounted the throne on the 20th August the same year, 15th Zī-Qaʿda, A.H. 932. Māhmad Shāh died in A.D. 1527, A.H. 933.

Māhmad Shah III. (محمد شاه رابع), was the son of Lāṭīf Kūhān the brother of Bahādur Shāh. He was raised to the throne of Gujārāt after the death of Mirān Muḥammad Shāh in April, A.D. 1537, Zī-Qaʿda, A.H. 943. In his reign, about the year A.D. 1540, A.H. 947, the fort of Sūrat (Sūrat), on the shore of the sea, was completed by Khudāwāndā Kūhān, before which time the Pōrūngāne were in the habit of attacking the Muḥammadāna along that coast. Māhmad Shāh reigned about 18 years, and was slain on the 16th February, A.D. 1554, 13th Rābaʾ I, A.H. 961, while he was asleep, by one Ruknī, at the instigation of Bāhrānī, private chaplain to the king, who hoped by that means to prevent the throne of Gujārāt. The same year died also Sālim Shāh king of Dālī, and Nizām Shāh Bahārī the Sultan of Ahmadnagar in the Deccan. The words, "Zawāl Khursānū," i.e. Destruction of Kings, commemorate the date of this event. Māhmad Shāh was buried in the vault of Sultan Māhmad Bāq̄ara, close to the mausoleum of Shāhī Aḥmad Khāṭī and was succeeded by Ahmad Shāh II.

Māhmad Shah I. Bahmāni (شام بنمنی اول), the fifth Sultan of the race of Bahmāni kings of the Deccan, was the youngest son of Sultan Alā-ud-dīn Hasan. He was raised to the throne at Kulkara after the assassination of his brother Dāūd Shah in May, A.D. 1378, Muharram, A.H. 780, reigned 19 lunar years 9 months and 24 days, and died of a putrid fever on the 20th April, A.D. 1397, 21st Rābaʾ, A.H. 799. He was succeeded by his son Sultan Ghayās-ud-dīn Māhmad, 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 Faqīr-ullāh Anūj, who presided in the seat of justice, once presented him with an ome, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. In his time the great poet Shah Khwāja Hādīz, determined to visit the Deccan, but was prevented by a train of accidents.
Mahmud Shah II. Bahmani (محمدشاه یکم), the fourteenth Sultan of the race of Bahamani, kings of the Deccan, succeeded his father Muhammad Shah II. on the throne at Ahmadabad Bedar in March, A.D. 1483, 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-ul-jija, 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. Khiliqi (محمدشاه یکم خیلیقی) was the son of Khan Bahadur Khilji, styled Malik Mughis and Azim Humayun, the former minister of Hoshang Shah, after whose death Mahmud in conjunction with his father, having succeeded in poisoning his young brother Muhammad Shah, the son of Hoshang Shah, ascended the throne of Malwa on Tuesday the 15th May, A.D. 1436, 29th Jalal, A.H. 839. He reigned 51 lunar years, and died on the 27th May, A.D. 1489, 19th Zil-Qa'da, A.H. 873, aged 65 years. The munerals of the two Persian words were given the year of his death. He was succeeded by his son Ghayasuddin Khilji, who reigned 33 years and left his khalifum to his son Sultan Nasiruddin. He reigned 11 years and 4 months and was succeeded by his son Sultan Mahmud II.

Mahmud Shah of Gujar (محمدشاه گجر), 3rd son of Sultan Nasiruddin, after whose death he ascended the throne of Malwa on the 3rd May, A.D. 1511, 3rd Safar, A.H. 817. Malwa was taken by Bahadur Shah king of Gujarat 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 Gujarat. After the death of Bahadur Shah, one Qadir Khan and after him Shuja Khan ruled over Malwa for some years, and after the demise of the latter his son Bahlol ruled till the year A.D. 1570, A.H. 978 when that kingdom was entirely subdued by the emperor Akbar.

Mahmud Shah Purbi (محمدشاه پوربی) succeeded his father Firuz Shah to the throne of Bengal in A.D. 1484, A.H. 899. He reigned about one year and was then murdered by Siddi Badi, who succeeded him and assumed the title of Muzaffar Shah in A.D. 1495, A.H. 900.

Mahmud Shah Sharqi, Sultan (محمدشاه شرقی سلطان), ascended the throne of Jamapur 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. 1457, A.H. 922, when his eldest son Bikhun Khan succeeded him, and assumed the title of Muhammad Shah Sharqi.

Mahmud Shah Tughlaq, Sultan (محمدشاه تغلق سلطان), surnamed Nasir-mudin, was the son of Muhammad Shah, the son of Firuz Shah Tughlaq. He was raised to the throne of Delhi after the death of his brother Humayun in A.D. 1394, Jamuda II. A.H. 906, 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 Mahmud Shah in a battle fought, according to Firishta, on the 15th January, A.D. 1399, 7th Jumada I. A.H. 801, and according to Sharaftuddin Yezdi, on Tuesday the 7th Rabii I. A.H. 801, corresponding with the 17th December, A.D. 1399, when Mahmud fled to Gujrat, and Timur the next day took possession of Delhi.

On the eighth of Rabii-us-Sani, with the sun in Capricorn, Timur took Delhi won.

Timur, soon after his conquest of Delhi, returned to Persia with an immense treasure from India. After the departure of that conqueror Nasrat Khan, son of Fath Khan, the son of Firuz Shah, took possession of Delhi, and ascended the throne with the title of Nasrat Shah. He was succeeded in A.D. 1440 by Iqbal Khan, after whose death Mahmud Shah, who was then at Qamari, returned and ascended the throne of Delhi on the second time in December, A.D. 1405, 22nd Jumuda 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. 1415, 29th Zil-Qa'da, A.H. 815, and was succeeded by Danlat Khan Lodgi. With Sultan Mahmud the empire of Delhi was lost to the race of the Turks who were adopted slaves of the House of Ghur.

Mahmud, Sultan (محمد سلطان گزری), the celebrated king of Ghuzni, was the eldest son of Sultan Nasir-uddin Subuktigin. 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 Mahmud, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmud reigned more than 33 lunar years, during which time he made twelve expeditions into India; took Lâhore, Dehî, Kanauj, and other parts of Hindustân; many hundred temples of the Hindus he levelled with the ground; many thousand idols he demolished, and broke to pieces the famous idol of Somnâth, the fragments of which he distributed to Mecca and Medina. He was born on the 13th December, A.D. 967, 9th Muḥarram, A.H. 357, and died on Thursday, the 23rd Rabi" II. A.H. 421, which year and date is inscribed on his tomb at Ghâzni, corresponding with the 30th April, A.D. 1030. On a tombstone of white marble lies the name of Mahmud, 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 (محمود سلطان), the son of Muhammad (سولتان), the son of Malik Shah, which see.

Majhd. Shâh Bahmân (مجد شاه بحمن), also called Majhuddin Hâbat-ullah. [Vide Majhd Shâh.]

Majhd Hamkar Farsi (مجد همکار فارسي), also called Majhuddin Hâbat-ullah. [Vide Majhd-uddin Hamkar.]
Majd-uddin Hamkar Farsi (مجد الدين فارسي), also called Majd-uddin Haibat-ullah and Majd Hamkar, i.e. Majd the weaver. His poetical title is Majd and Rikhi. He was a native of Shiraz and assumed his descent from Anushirwan. He was in high favour with the Atabak Sa'ud Abî Bakr bin-Zangi and a contemporary of Sa'di. Under Abâqâ'ân, the Tarât king of Persia, he was made governor of Shiraz, where he died upwards of 90 years of age in A.D. 1287, A.H. 886, and left a Diwân in Persian. In his time, people used to call him the king of poets.

Majd-uddin Isma'il, Shâi kh (مجد الدين سليمان), was Kâzî of Shirâz in the reign of Shâh Shâykh 'Abâ Is-hâq Khwâja Hâfiz, who praises him in one of his odes, and has found the year of his demise to be contained in the words "Rahmat Haq," i.e. the mercy of God. He died on Wednesday the 29th July, A.D. 1355, 18th Rajab, A.H. 756.

Majd-uddin Khalîl (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 Firuzâbâdî, is the author of the much esteemed and very copious Lexicon in Arabic called the Qâmûn, or Bahâr ul-Mukhtâr, "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 Abâ Khân. He was put to death at the instigation of Shamsuddin Muhammad, commonly called Sa'îb Diwân, on suspicion of sorcery, in the reign of Sultan Ahmad Khan, in August, A.D. 1282, 20th Jamâ'da I. A.H. 681, and not long after Shamsuddin had to undergo the same fate.

Majîr (مجر). Vide Mujîr.

Ma'jîz (مجز). Vide Ni'am Khân Ma'jîz.

Ma'jîzî (مجزي), a poet who was a contemporary of Rukn-uddin Qâbâi, and master of the poet Badr-uddin Jâyurmî.
Majju Khan, Nawab, a chief of the rebels who caused himself to be proclaimed Nawab of Muradabad, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, A.D. 1858.

Majlis (मज़लिस). Vide Muhammad Bakhir Majlisi.

Majnoon (मज़नन). This name was given to a person, whose proper name was Qais, after he had fallen in love with Lalai or Laaili. The meaning of the word is a madman; also a man who is transported by love either divine or profane. [Vide Lalai. Majnun lived in the time of the kalif Hashim of the house of Umaysa, about the year A.D. 721, A.H. 103.]

Majnoon (मज़नन), the poetical title of two poets, one of Dehli and the other of Lucknow.

Majruh (मज़रूह), takhallus of Munshi Kishan Chand, a Kashmirian, who was living in A.D. 1782, A.H. 1196, at Lucknow.

Majzub (मज़धूब), Mirzâ Muhammad Majzub of Tubrez. He is the author of several Maqâmâts and also of a Diwân which he completed in A.D. 1653, A.H. 1063.

Majzub (मज़धूब), poetical name of Mirzâ Ghulâm Haidar Beg, an adopted son of the celebrated poet of India, Souda; was living at Lucknow in A.D. 1800, A.H. 1216, and had written two Diwâns in Urdu.

Majzub (मज़धूब), poetical title of Najâhat 'Ali Shâh, an Urdu poet who died in the year A.D. 1819, A.H. 1234.

Makhdum Jahânian Jâhangasht (مکھدوم جہانیان جہانگیش), Vide Shaikh Jalâl.

Makhdum Sharqi (مکھدوم شرقتی), author of the Kitâb-un-Nawâfa.

Makhi (مکھی), the poetical title of the princess Zeb-un-Nisâ Begam, daughter of the emperor Alamgir. She is the author of a Diwân and of a Tafmir or summary on the Qurân. Makhi was also the takhallus of Nurâlî Begam. [Vide Zeb-un-Nisâ Begam.]

Makin (مکین), poetical name of Mirzâ Muhammad Fakhir, 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.

Maktabî (مکتبا), a school-master of Shiraz, who is the author of a poem called Laail wa-Majnun, composed in A.D. 1490, A.H. 895.

Maktub Khan (مکتوب خان), superintendent of the library of the emperor Shah Jahan.

Makunda Bramhohari (مکند، a famous Brahman ascetic. The Hindus insist that the emperor Akbar was a Hindu 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 Brahman 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 leap, 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 Allahabad, buried the plate and then buried himself. Nine months after wards he was born in the character of Akbar, who, as soon as he ascended the throne, went to Allahabad, 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 Maog, I, Makunda Bramhchhari, whose food was nothing but milk, sacrificed myself at Parâg (Allahabad) 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. 1642, 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 (ملدیو راو), a Raja of Mâwâr of the Râthor tribe of râjpats, and a descendant of Jodhâ Râo, who founded Jodhpur. He acquired a pre-eminence in Râjpûtâna, in A.D. 1592, and is styled by Frishta ‘the most potent prince in Hindustân.” 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 Udâl Singh succeeded him.
Malhar Rao Gaekwar (मलहर राव (गैकव), Raja of Baroda, succeeded to the Raja, after the death of his brother Khânde Râo, on the 29th November, 1870, aged 42. His father was called Mahârâja Khânde Râo Gaekwar, Sona Khuskhal Shamsâr Bahâdur, G.C.S.I. He is fifth in descent from Piliâji the second Gaekwar, and sixth from Dânujî the first Gaekwar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khânde Râo to replace his minion (Diwân) by some man of character, the Gaekwar fell into so violent a rage that the conflict of passion deprived him of life. At that time Malîrâ Râo 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 Pûjra 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. (मलहर राव (खोलक). The Holkar family are of the Ðhungar or Shepherd tribe. The derivation of the name Holkar, or more properly, Holkar, is perhaps from Hât a plough, and Kar a labourer; so that it would mean 'ploughman.' Malhar Râo, who was the first prince of this family, was an officer in the service of the first Peshâwâ Baji Râo, and was one of the earliest Marhatta adventurers in the expeditions to the northward: he killed Girdhar Bahâdur Sâhâbâr of Malâwî 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 Peshâwâ in 1729 about the year 1733. He was present at the battle of Panjâb 14th January 1761, and died in A.D. 1768. The direct line being then extinct, Ahâlî Bâi, Khânde Râo's widow, elected Takojî Holkar, the nephew of Malhar Râo to the principality. He had four sons, Kâwâ Râo and Malîrâ Râo by his wife, and Jaswant Râo and Eojo by his mistress.

The Holkar Family.
1. Malîrâ Râo Holkar I.
3. Takojî Holkar.
5. Jaswant Râo.
6. Malîrâ Râo II.

Malhar Rao Holkar (मलहर राव (खोलक), a son of Takojî Holkar, Râja of Indor, killed in battle against Daulât Râo Sindhiâ in September, A.D. 1797. (Fate Kâwâ Râo.)

Malhar Rao Holkar II. (मलहर राव (खोलक), the adopted or illegitimate son and successor of Jaswant Râo Holkar the son of Takojî Holkar. He succeeded his father as Râja of Indor in A.D. 1811. After the battle of Mahâdâpur, a peace was concluded by Government with Malhar Râo on the 4th January, A.D. 1818. He died in 1834 and was succeeded by Margand Râo his adopted son, who was soon after dispossessed by Khânde Râo, who, dying without issue, the East India Company assumed the right of nominating Mulkerî Râo.

Malika Bano Begam (मलिका बनो बेगम), the eldest daughter of 'Asif Kân, wazir, and sister of Mumtâz Mahâl. She was married to Sufi Kân surnameed Mirzâ Safî, son of Amâbuat Kân; he was an amir of 5000, and died in Bengal A.D. 1639, A.H. 1049. Malika Bâno died in A.D. 1640, A.H. 1050, during the reign of Shâh Jahân.

Malika Jahan (मलिका जहान), a princess of Dehlî married to Ilusia Shâh Shârqi, king of Jaunpur.

Malika Jahan (मलिका जहान), a wife of the emperor Jalângîr and daughter of Rawal Bhîm of Jâislâmîr, whose brother's name was Rawal Kalyân.

Malika Zamanâ (मलिका ज़माना), the daughter of the emperor vârrukh-sîyar, married to Muhammad Shâh, emperor of Dehlî, 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 Kâhul gate of Dehlî.

Malik Alashtar (मलिक अलश्तर), a Saracen chief who served under 'Abû 'Usâîda and subsequently under 'Ali. He was poisoned on his way to Egypt by order of Muâwîâ I. in A.D. 658, A.H. 38.

Malik Ambar Habshi (मलिक अमबर हब्शी), an Abyssinian who rose from the condition of a slave to great influence and command in the Deccan. When Ahmad-nâgar was taken by prince Dâniâl in A.D. 1600, A.H. 1009, Malik Ambar and Râja Minîbân, a Deccan chief, divided the remaining territories between them, leaving to a nominal Sulîâm, Mortazâ Nîzâm Shâh II, whom they had placed on the throne on the capture of Bâhâdur Nîzâm Shâh, only the fortress of Ousâ with a few villages for his support. About this period several combinations happening in the Deccan Government, owing to the rebellion of Sulîâm Sulîm, the death of Akbar, and revolt of Sulîâm Khusro, 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 Jahangir was established, he sent frequent armies to the Docean, but Amur was not to be subdued. He at length gave up the places taken from the Mughals to the Prince Shâh Jahân, to whose interest he became attached, and continued loyal until his death, which took place in the year A.D. 1628, A.H. 1032, in the 48th year of his age. He was buried in Daulatabad, under a splendid dome which he had erected. After his death Fathâ Khan, his son succeeded him.

Malik 'Aziz (ملاک عزیز). Fide Malik ul-Aziz 'Usman, or 'Abdul Fathâ 'Usman.

Malik Dinâr (ملاک دیئر), a Turk of the tribe of Ghuz. He in A.D. 1187, A.H. 588, dispossessed Bahram Shâh the last prince of Kïrmân of the family of Kâbard Shâluji, and put an end to that dynasty.

Malik Fikhr-uddin (ملاک فخرالدین), king of Bengal commonly called Fûrî. The first Muhammad chief who invaded Bengal was Malik Muhammad Bâkhtiyâr, in the reign of Qub-uddin Eybak, king of Dehli, A.D. 1191, A.H. 587. After him the several governors of that country were appointed from that capital. Malik Fikhr-uddin was originally a soldier in the service of Qâdir Khan, governor of Bengal, whom he put to death in the reign of Tughluq Shâh about the year A.D. 1338, A.H. 739, proclaimed himself king, and declared his independence of the throne of Dehli. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in A.D. 1436, and put to death by Mîr 'Ali Mubârîk, who had also proclaimed himself king under the title of Alâ-uddin.

Malik ibn-Anas, Imam (ملاک ابن انس امام), one of the four learned doctors of the Sunnîs, who are the founders of their faith. He was born at Madina in A.D. 714, A.H. 95, and died there in the reign of the khalîf Hârûn al-Rashîd, on Sunday the 26th June, 795, 7th Rabi' II, A.H. 179, and was buried in the cemetery called Al-Raqqa. He is the founder of the second Sunnî sect, and is sometimes called "Imâm 'Dâr ul-Hijrat," from the circumstance of his birth and death occurring at the city of Madâna. In his youth, he had the advantage of the society of Bihl bin-Sa'd, almost the sole surviving companion of the Prophet; and it is supposed that from him he derived his extreme veneration for the traditions. He is the author of the Arabic work called Mawadda, being a collection of Traditions, and is always looked upon as next in point of authority to the six Sahîbîs.

Malik ibn-Nawera (ملاک ابن نورا), the chief of those who refused to pay the Zakât (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 horseman-ship. He was murdered by order of Khâlid ibn-Walid in the year A.D. 533, A.H. 12.

Malik 'Imad (ملاک عماد), a poet who was a contemporary of Imam Muhammad Ghazzali.

Malik Imam (ملاک امام يعیض ابن انس). Fide Imam Malik or Malik Ibn-Anas.

Malik Jahîr (ملاک جاحیر), also called Nâth Bhanjan. In the well-known town of Mhow in Azaigâr, there is a place which obtains the distinguished title of "Nâth Bhanjan" from the great exploits of a saint called Malik Jahîr, who ejected the evil genius Dêo Nath, together with the original Hîdûs, and colonized the place with Muhammadans. The true story is thus related: During the reign of Jahângîr, king of Dehli, about A.D. 1609, one Ahîmân Singh, a Râjput of the Jatar 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, Jahângîr granted to him the whole Zamin-dari of Azaigâr, under the title of Râja Ahîmân Singh 'Ali Muhammad Naziruddaula Khan. From that period up to the time the Nawâb of Adui resumed the grant, the Muhammadans had the supremacy over the Hindûs, but in A.D. 1801, when the district was ceded to the British, the Hindûs taking courage came and resided there; since then there have always been feuds between the parties.


Malik Mansur Muhammad -bin- 'Usman (ملاک ابن عثمان), third Sultan of Egypt of the race of Ayyûb, succeeded his father in November, A.D. 1198, and died in A.D. 1200, when Malik 'Adîl Saïd-uddin, the son of Ayyûb, succeeded him and reigned 18 years.
Malik Moizz-uddin, Albak (محمد ذو الاعظم, a Turkoman slave of the Ayubite dynasty, who married the Queen Malikha Shajrat ud-Dar, the last of the Ayubite family, and reigned in Egypt. He began his reign in A.D. 1250, A.H. 651, and was murdered in A.D. 1257, A.H. 658. His descendants ruled the country for nearly a hundred years.

List of the Mamluk Sultans who reigned in Egypt and Hamath in Syria, after the Ayubite family.
A.D. A.H.

Malik Moizz Azz-uddin Albak Turkmani Sahahi began to reign . . . . . . 1250 648

Muzaffar Nâir-uddin 'Ali bin-Moizz imprisoned by Muzaffar . . . . . . 655

Muzaffar Kut uz-Moizzi (11 months) . . . . . . 657

Tahir Ruku-uddin . . . . . . 658

Sa'd Muhammad Nasir-uddin . . . . . . 676

'Adil Bâdr-uddin (4 months) . . . . . . 678

Mansur Abâl'Malik Qala-din Sahahi . . . . . . 678

Asrat Salâh-uddin Khalil . . . . . . 689

Nasir Muhammad big-Qala-din (reigned 44 years) . . . . . . 693

'Adil Kutebshah Mansuri . . . . . . 694

Mansur Husan-uddin, reigned 2 years, died . . . . . . 698

Muzaffar Ruku-uddin, reigned 10th, died A.D. 709 . . . . . . 709

Mansur Abâ Bakr (2 months) . . . . . . 710

Ashraf Kuchak (8 months) . . . . . . 711

Nasir Ahmad, died A.D. 745 . . . . . . 746

Salâh Ismâil 'Abûl Fida, the author of an abridgment of l'Invervat Histoire down to his time. He succeeded his brother Nasir Ahmad in A.D. 1344, A.H. 745 . . . . . . 746

In process of time, the old Mamluks grew proud, insolent and lazy: and the Borgites, a new militia of slaves of the old Mamluks, taking advantage of this, rose upon their masters, deposed them of the government and transferred it to themselves about the year A.D. 1382. The Borgites also assumed the name of Mamluks; and were famous for their valor and ferocity. Their dominion lasted till the year 1617, when they were invaded by Sulim I. the Turkish Sultan, who defeated them, took possession of their obscure country, and beheaded Turman Bey the last of the Borgites with 30,000 prisoners.

Malik Muhammad Jaisi (ملاك بإسحاق), a poet who was a native of Jâes and the author of the story of Padmâwat in Hindî verse. He lived in the time of the emperor Jahângir.

Malik Nasir Khan Faruqi (ملاك ناصر خان فاروقي), son of Malik Raja, after whose death in April, A.D. 1399, A.H. 801, he also like his father assumed the ensigns of royalty at Khândesh, and built Bûchampur. Learned men were invited from all parts, and literature was much promoted.

He seized the fort of Asir from 'Aâsî Ahîr, reigned 40 lunar years, and died on the 21st September, A.D. 1457, 20th Rabi' I. A.H. 841. He was buried in the family vault at Tâlmer by the side of his father, and was succeeded by his son Mirân 'Adil Faruqi.

Malik Qummi Mulla (ملاك قممي), a native of Kumm in Persia. He was an excellent poet, and came to the Deccan in the year A.D. 1579, A.H. 978. He was at first employed by Murtaza Nizâm Shah, and then by Bûcham Nizâm Shah, kings of Ahmednagar. Subsequently he went to Bijâpûr where he was much respected, and the highest honours conferred on him by the king of that place, Ibrâhîm 'Adil Shâh II. He gave his daughter in marriage to Mulla Zâhirî a celebrated poet of that court. Mulla Malik died in A.D. 1616, A.H. 1028, and Zâhirû one year after him. He was called Malik ul-Kalâm or the king of Poetry. He is the author of a Dwân and several Maqâwîs.

Malik Raja Faruqi (راجي فاروقي). The first person who assumed independence in the province of Khândesh was Malik Râja, the son of Khan Jalân Faruqi, whose ancestors were among the most respectable nobles at the Dohî court, in the reign of Alâ-udîn Khâliji 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 Khândesh by Firoz Shah Tughluq, and had the jagir of Tâlmer conferred on him. After the death of that prince, when Dilkâwar Khan Ghori assumed independence in Malwa, an intimate connection took place between the latter and Malik Raja, so much so that Dilkâwar 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 Shabân, A.H. 801. He was buried at the town of Tâlmer, and was succeeded by his son Malik Nasir Khan.

The following are the names of the kings of Khândesh:

1. Malik Raja.
5. 'Adil Khan I., or 'Ali Shâh.
6. Daûd Khan.
Malik ul-‘Aziz ‘Usmān obtained that of Egypt, and their brother Malik ul-Zahir continued to hold Aleppo. Damascene was afterwards besieged and taken by his uncle Malik al-‘Adil Sādūdīn Abū Bakr (the Saphadin of Christian writers). Nūr-uddīn ‘Ali, in a poetical address to the khilaf Nāsir, lamented the similarity of his own fate to that of the khilaf ‘Ali ibn-Abā Talib (his namesake) in being thus excluded from his rights by Abū Bakr and ‘Usmān; the khilaf in his reply consoled him by the assurance that in him he should find the Nāsir (protector) whom ‘Ali had sought in vain; but the intercession of the khilaf 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, Nūr-uddīn became Alābād, or guardian, to his infant nephew Malik ul-Manṣūr, and attempted by the aid of his brother, the Sultan of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saffīuddīn retaliated by invading Egypt, and expelled the young Sultan and his guardian, A.D. 1199. The unfortunate Nūr-uddīn now retired to Samosata, where he died apparently without issue. He was born in June, A.D. 1171, while his father was acting as waizir to the Egyptians. He died suddenly in February, A.D. 1225, Safar, A.H. 662, and was buried in Aleppo.

[Fide Nūr-uddīn ‘Ali (Malik ul-Afzal).]

Malik ul-‘Aziz ‘Usmān (ملک العزیز) [Fide Abīl Fathu ‘Usmān].

Malī or Mallī or Malliki or Mallhi Rao Holkar (مالي), Rāju of Indor, was the son of Khānde Rāo, and grandson of Mallūk Rāo I, whom he succeeded in A.D. 1766, and died after a reign of nine months. After his death the original family being extinct, Ahīn Rāj, the widow of Khānde Rāo, elected Takojī to the rāj.

Malīn ‘Adīl Shāh (مالی نامی), of Bijāpur, succeeded his father Ismā‘īl ‘Adīl Shāh 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 grandfather, and his younger brother Ismahīm was raised to the throne of Bijāpur in the beginning of the year A.D. 1535, A.H. 941.

Malī Khan (ملک خان), entitled Qādir Shāh, was the ruler of Malāw when Sher Shāh took it about the year A.D. 1542, A.H. 949, and made it over to one of his own officers named Shuja‘at Khān or Shuja‘a Khān Sūr, which see, as also Qādir Shāh.
Maluk Shah (ملكشاه), the father of the historian Shaikh 'Abdul Qadir of Badshah. He died in A.D. 1561, A.H. 969. He is the author of the work called Tāhli al-Khāwādir.

Malul (ملول), the poetical name of Shāh Sharaf-uddin, a derivate of Murādshāh. He wrote two Persian Diwāns, in which he used the taqhallas of Iḥām. He is also the author of a poem called Haft Mātkhānum, which he composed in A.D. 1777, A.H. 1191.

Malwa (ملوئ), kings of. Vide Dilāwar Khān.

Mamluk (مملوك). This word signifies, in Arabic, a slave in general; but in particular, it means the Turkish and Circassian slaves, whom the kings of the posterity of Sulaymān-uddin (Sulāhān) had instructed in military exercises, and who at last made themselves masters of Egypt, and are sufficiently known to be the name of Mamluks. These Mamluks reigned in Egypt 275 lunar years, that is to say, from A.D. 1250 to 1517, A.H. 648 to 923, when Sulām I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malīk Moazz 'Azz-uddin Abūl, which see.

Mannun (مانن), poetical title of Mir Nizām-uddin, a son of Qamar-uddin Khān Mīm. He flourished in the time of Akbar Shah II, king of Delhi, and is the author of two Persian and Urdu Diwāns. His ancestors were of Sīnāk, but he was a native of Delhi. He was employed by the English Government as a Sarfar-As-Salād at Ajmer. He died in the year A.D. 1844, A.H. 1260.

Mamun (مامون), the son of Hārūn al-Rashid. Vide Al-Maḡūn.

Munbhaoti Begom (منبوتوتي بگم), one of the concubines of the emperor Akbar. She built at Agra, on a spot of 40 bighās, a garden, of which no sign remains now.

Mangu Qan or Khan (ماغو خان), emperor of Tartary, was the eldest son of Tāf Khan, the son of Changez Khan. He succeeded his cousin Kaykāk Khan, the son of Qutb Khan, over the kingdoms of Tartary and Persia, about the year A.D. 1243, 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 Gbālī Khan; his brother Halik Khan became the sole master of Persia.

Mani (مانی), whom we call Manes, was the founder of the sect of the Manichæans. In the reign of Shāhpūr, the son of Ardishār, king of Persia, about the year A.D. 277, a painter, named Mān, 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. Shāhpūr was enraged at this imposture, and wished to punish the author of it; but Mān found means to escape, and fled as far as the borders of China, having first told his followers that he was going to heaven, and promised to meet them in a certain groat at the end of the year. In this retreat he amusing 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 Artong, which is often alluded to by the Persian poets. Milinding, the pure doctrines of Christianity with humility, he taught that there were two principles of all things, corporeal and celestial, that is, God and the Devil, that from the former all good, and from the latter all evil, proceeded. The good being he called the author of the New Testament, the bad of the Old. God, he added, created the soul; the devil, the body. He pretended also to work miracles, and was therefore sent for by Shāhpūr to cure his son, but his pretended power failed him, the child died in his arms, and the disappointed father ordered the prophet to be flayed alive, and his skin stuffed with chaff to be hung at the gates of the city; but Mān, who related his doctrines, saw it. Some say this impostor was put to death in the reign of Baḥrān, grandson of Shāhpūr.

Mani (مانل), a poet, who although called Kāngor Māzandarānī, i.e. a porcelain manufacturer of Māzandarān, yet acquired the favour of Muhammad Muḥsin Mīrzā, a son of Sultan Husain Mīrzā, in whose service he was killed by the Usbecks in A.D. 1507, A.H. 918. He was the author of a Diwan.

Ma'nī (معنی), the poetical name of Rāi Bījāl Māl, a brother of Imityāz, was living in A.D. 1760, A.H. 1174, and did military service under Nawāb Shuja'-ud-dūla.

Manja Begom (مانجا بگم), sister of Nār Jāhān Begom. [Vide Qasim Khān Jawānil.]
Manik Pal (মানিক পাল), Raja of Karauli. He died in A.D. 1805, and was succeeded by a boy then 13 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 Ussaila, in his work entitled Ayûn-al-Abâb, on the physicians of India, says that Manka of India was one of the most dis-
inguished 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 Shinâk the Indian, treating on poisons, from the Hindi to the Persian language. He lived in the days of Hâtîn al-Rasîd, and came during his reign from India to Iraq, and attached himself to him.

Manni Ram Seth (مانی رام سیتھ), the great banker of Mathura, died in July, A.D. 1836.

Mannu Lal (مننوع لال), a Hindû, who is the author of a work called Goldastâr Nasabât.

Manohar Das (منوہار داس). Vide Touani.

Mansabdar (منصوبدار) (from mansâb "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 the village of Gangâpur, by additions to which, in the usual modes of Hindustân, 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 Gwâllâr who lived in the time of Sultan Sikandar Lodî and his son Sulân Ibrâhîm Lodî, and died about the year A.D. 1518, A.H. 924. He was a prince of great value and capacity. His son Bîkârmâtî succeeded him in the rajâship and was at the time the emperor Babar conquered India.

Man Singh (من سنجھ), son or nephew of Râja Bhagwan Dâs Kachhâwâh, ruler of Amrit Ajmer, now called Jaipur and Jaigarag. He was appointed governor of Kâbul by the emperor Akbar in A.D. 1587, A.H. 995, and in the next year of Behâr, Hajípûr 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 mansâb 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. Man Singh died in the ninth year of the emperor Jahângîr, A.D. 1614, A.H. 1023, in the Deccan, and sixty of his concubines burnt themselves with his corpse. His second son Râja Bhâô Singh succeeded him and died of drinking. The eldest son of Mân Singh was Râja Parâj Singh, who died before his father and left a son named Mahâ Singh, who served under the emperor Jahângîr, and after the death of his grandfather and uncle was honoured with the title of Râja. Mân 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 Muhallâ Mâm-pânar close to the Jamna Manjîd at Agra is still very well known. He died at Bûs in A.D. 1617, A.H. 1026. His son Mirzâ Râja Jai Singh served under Shâh Jahân and 'Alâmghîr. He was poisoned by his son Kirât Singh about the year A.D. 1625. After him his son Râm Singh was reduced to a mansâb of 4000; Bishun Singh, reduced to a mansâb of 3000, and after him came Jai Singh Sawai, son of Bishun Singh, which see.

Man Singh (مان سنگھ), Raja of Jodhpûr or Mûrâr, was a descendant of Râja Jaswant Singh Râjâhî, the earliest Raja of this country on record. He succeeded Râja Dâm Singh in A.D. 1803 or 1804. Disasters or disappointments either soured the temper or affected the reason of Mân Singh, who became one of the most sanguinary monsters that ever disgraced the guddû. His death was announced on the 20th September, A.D. 1843. The Mûrâr succession question was settled in favour of Ahammadgar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Tekhî Singh, who was unanimously elected, and whose son accompanied him as prince royal. Tekhî Singh is a descendant of the Hârâlî Jaswant. Several of the Zamana ladies and three or four slave girls performed Sati.

Man Singh, Raja (مان سنگھ راجا), of Anâh. His title was Mahârâjâ Sir Mân Singh Bahâdur Kâyan Jung, K.C.I.E. He died at Ajûkhâ 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 (منصور), a Khalif of Baghdâd.

Mansur (منصور), the son of Bâîqurra Mirzâ, and father of Sulân Husain Mirzâ of Herât.
Mansur (محمد بن الحسن بن علي بن أحمد بن موسى بن علي بن ياسين), a poet, who is the author of a Divan in which are some Kusidas in praise of Shāh Abbas II, who died in A.D. 1666, A.H. 1076, and of Abbas Qulī Beg.

Mansur I. Samani, Amir (امیر سامانی), a prince of the race of the Samanides, was the son of Amir Nūh I. and brother to Amir 'Abdul Malik, whom he succeeded A.D. 961, A.H. 350. He compiled the Dilām 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 Rukan-uddaula, the reigning prince of that family. Amir Mansūr 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 Nūh II. His wariz Abū 'Ali bin-Muhammad translated into Persian the Turkish Tābāri.

Mansur II. Sāmanī, Amir (امیر سئمانی) succeeded his father Amir Nūh II. in A.D. 997, A.H. 387, on the throne of Kharāsān. 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, Nawāb of Anah, [Vide Sadar Jang.]

Mansur 'Ali Khan, Sayyad (سایید علی خان), Nawāb of Murshidabād. He died in 1864.

Mansur Hallaj (محمد حلاج), the surname of Shaikh Husain Hallaj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-corder. 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 sorcerer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the khilaf of Baghdad, Maqtal, and was put to death because he adhered to Malām ‘Ab-u-Iauq,” 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. 306, but according to Ibn-Khalikīn on the 24th Zi-Qud’a, A.H. 300, corresponding with the 26th March, A.D. 922. Shaikh Husein is commonly called Mansur Hallaj, 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 Sufism. 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 القائم ابن المهدی), a prince of Africa who died on Friday the 10th March, A.D. 953, Friday 29th Shawwal, A.H. 311.

Mansur, Khwaja (منصور خواجه). Vide Khwaja Mansur.


Manu (منی), the son of Brahmā, the first male according to the Hindūs. Kapila was Manu’s grandson, and the author of the Nāda Bhavya, in which he mentions the Vīra, which relates transactions that took place at the end of the Dwāpār and the beginning of the Kaljg. Manu is the supposed author of the work that goes by his name; it is said that it existed in the Satyug according to this shīkha: “When 1010 years of the Satyug were expired, I Manu, at the full moon of the month Bhair, by the command of Brahmā, finished this Shāstra.” So runs the legend. But the work known to us as the Institutes of Manu is a Brahminical Upaniṣa of comparatively modern date, probably A.D. 500.

[See Jup. Gazetteer of India, vol. vi. c. iv. where the evidence is summarised.]

Mannuorheh (منوءوره), one of the legendary kings of Persia of the first or Pahlavi dynasty, who succeeded Farndān. He was a good and pious monarch; but the great prosperity which attended his reign was chiefly owing to the wisdom and courage of his prime minister, Sám, the son of Narīmān, whose descendants Żāl and Rustam, even during this reign, obtained a celebrity which has led Persian historians and poets to speak only of these events that are connected with their biography. Mannuorheh died after a reign of 120 years, and was succeeded by his son Nauzar, in the latter part of whose reign died Sám, the son of Narīmān. After the death of Sám, Pashang the king of Tarūn invaded Persia with a force of 30,000 men, commanded by his son Afrāsiāb. Two engagements and
two single combats took place. Nauzar 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 Mirzâ Kâmiri (q.v.).]

**Manuchehr (مَنْوَحْر).** *Vide Qâbûs.*

**Manuchehr (مَنْوَحْر) (prince).** He was the son of Shaikh Ibrâhim, ruler of Shîrwan, who died in A.D. 1417, A.H. 820. His panegyrist was Kâlibî, who wrote a chronogram on his death, which happened in the year A.D. 1412, A.H. 815, five years before his father.

**Manuchehr (مَنْوَحْر).** *Vide Tousani.*

**Manuchehr, Malik or Khaqan (مَنْوَحْر مَلِک او خاقان), ruler of Shîrwan, whose panegyrist was Khwâjân the poet.** He was a descendant of Bârinân Chobin, and his title was Khaqqâni, hence the taqaddus of Khaqqâni. Manuchehr reigned about the year A.D. 1180, A.H. 576, of the Christian era.

**Manuchehr (مَنْوَحْر), who had the sobriquet of Shast Galla.** His name was Hâkin Najm-uddin Ahmad bin-Yâqûb bin-Manuchehr. He lived at the court of Sultan Mahmûd of Guzîn and of his two sons Musâ'îd and Muhmmad. He acquired much wealth, and hence his sobriquet of Shast Galla, i.e. sixty flocks of sheep. He died in A.D. 1090, A.H. 483, and left a Diwan in Persian.

**Manwi, Maulwi (مَلاوِی مَلُوی), an author.**

**Manzarî (مَنْزَرٍی), of Samarqand, a poet who was in the service of Bârirâm Khân at Agra, and wrote a poem called Shâhnâmeh Khwâjâ, which contains an account of the war of Sikandar Shâh Sîr, etc.

**Maqanna** (مَقَنْعَة). *Vide al-Maquina or Maqanna.*

**Maqbul (مَقْبُل), named Maqbuł Ahmad.** He is the author of Nâr-nâmâ and Qâf-nâmâ, also of a Maşânavi in Urdu called Dârâ Utîlat. He was living at Lucknow in A.D. 1853, A.H. 1270.

**Maqna** (مَقْنَعَ). *Vide al-Maquina or Maqanna.*

**Maqrizi (مَقْرِیَز), author of the work entitled Qâtâb wa-Sulâh.** He lived about the year A.D. 1229, A.H. 626.

**Maqrizi (مَقْرِیَز), whose proper name is Taqi-uddin Aḥmad, was an eminent Arabic historian and geographer, born in A.D. 1360, in Maqriz near Balâs.** He early devoted himself to the study of History, astrolgy, 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 (مَرْغِیِنَانی).** His proper name was Burhân-uddin 'Ali bin-Muhammad, but he derived this title from his native country Marghinân, a city in Mâvar-rân-mahr. He is the author of the *Nishâya* and several other works. His death happened in A.D. 1197, A.H. 593. [*Vide Burhân-uddin 'Ali.*]

**Maria (مَارْیَة), one of the wives of Muhammad, by whom he had a son named Ibrâhim, who died when an infant. She was called Qâbûli or Egyptian, because she was sent as a present to Muhammad by Makoukâs, king of Alexandria.** She died in A.D. 637, A.H. 16.

**Mamâ (مَرْمَز), This word in Arabic signifies Mary, and is only applied to the Virgin Mary.** The Qur'an, in the chapter called Al-Amîrân, or the family of Amîrân, and in Sûra Mirâm, confounds Mary the mother of Jesus with Miriam the daughter of Amîrân and sister of Moses and Aaron. In the book called Al-Sâkhîb, 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 Amîrân, Khadîja, the daughter of Khawwali and Fatimah, daughter of Muhammad."" Employed as an honorific title for Eastern ladies.

**Mamâ Mâkâni (مَرْمَز مَکَانِی), a title of Hamîda Bâno Bâgîm, the mother of the emperor Akbar, which she received after her death.** See Hamîda Bâno.

**Mamâ Zâmâni (مَرْمَز زَمَانِی). She was the daughter of Râja Behât Mîl Khâchâwana, and was married to the emperor Akbar Shah. Her proper name is not known.** She was the mother of the emperor Jahângîr. She died at Agra in the time of her son Jahângîr in A.D. 1623, A.H. 1032, and the mausoleum at Agra in Sikandar, which was erected by her son over her grave, is called by the people of Agra, Rauza Mamâ.

**Ma'ruf (مَعْرُوف), poetical name of Uâhî Baksh Khân, younger brother of Fâkhr-ud-dîn Nâwâb Aḥmad Baksh Khân, son of Mirzâ 'Arîf Khân.** He died in the year A.D. 1422, and left two Diwâns in Urdu.
Ma'ruf Karkhi, He was born 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 Mussulman; was contemporary with Daud Tâ and Ibrahim Adham, and became master of Sâri Sâqati. He died in the reign of Mâmnûn, the son of Harûn al-Rashid, on the 31st August, A.D. 815, 20th Muharram, H. 200, and lies buried in a place called Karkhî in Baghdad. The heart of Ma'rûf (that is to say the letter R, which is the numeral for 200) is the chronogram for the Hijrî year of his demise.

Marwan I, son of Hakam, was the fourth khalif of the race of Umayya. He was proclaimed khalif at Damascus after the death of Murâwiya II. in A.D. 684, A.H. 64. He was also called *Ibn-Târid,* the son of the expelled, because Muhammad had banished his father Hakam for divulging a secret. He died after a reign of 51 days on the 14th April, A.D. 685, 2nd Ramazân, A.H. 65. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Murâwiya II. He had married her on condition that her son Khâlid should succeed him, but afterwards altering the succession in favour of his own son Abdal Malik, young Khâlid reproached him with his breach of promise; upon this Marwan calling him bastard, the chiefl complaint 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 Himârûr "the ash," was the son of Muhammad the son of Hakam, and the fourteenth and last khalif of the house of Umayya. He was nephew to Marwan I. After deposing Ibrahim the son of Walid II. he ascended the throne of Damascus in A.D. 745, 24th Zil- luija, A.H. 132, and was defeated and slain on the 7th August, A.D. 750, in a battle fought against Abu'l Abbâs al-Sulhâf, who was previously proclaimed khalif by the inhabitants of Kûfâ on Friday the 29th November, A.D. 749, 13 Rabî' II. A.H. 132. Marwan, before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warlike, the honourable epithet of the king of Mesopotamia or Al-Himâr, a warlike breed of asses that never fly from an enemy.

Marwan ibn-Hafsa, an eminent Arabian poet, on whom the Khalif Mahdi, on one occasion, bestowed the sum of 70,000 dirhems (£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 means were required to defend himself from a formidable tribe of Turgars called Saljûq, who, had, for a considerable time past, made predatory incursions into Khorasan 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 Khorasan with Tughrul Beg Saljûq on Friday the 16th June, A.D. 1038, 9th Ramazân, A.H. 429, and was obliged to fly towards Lâhore, 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 Makâhîl the blind was again placed on the throne. Masa'ud remained in confinement for several years, and was afterwards assassinated by Aham the son of Muhammad Makâhîl A.D. 1041, A.H. 433.

Masa'ud II. Sultan, son of Sultan Mandûd, 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 'Alli, the son of Sultan Masa'ud I. was proclaimed emperor.

Masa'ud III. Sultan, the son of Sultan Ibrâhim, ascended the throne of Ghazni after the death of his father in A.D. 1098, A.H. 492. He reigned over Ghazni and Lâhore 16 years; and had for his wife the sister of Sultan Sanjar the Saljûkide, 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 Shermaud.

Masa'ud IV. Sultan, the son of Sultan Muhammad Saljûq, and brother of Tughrul 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 Rajab, A.H. 547. Atâbak Eldiguz was his minister.

Masa'ud Ghazi, Salar, a celebrated Muhammadan martyr commonly called Ghazi Miyâin, whose tomb is at Bahirûch in Audh. He was the son of Sâlûr Sûhâ, and related to Sultan
Mahmoud of Ghazni: his mother being that monarch's sister. He had forcibly taken possession of a Hindu temple in Bahrākh, upon which the Hindus surrounded him on all sides; a battle ensued, in which Masa‘ud Ghazni 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 Bahrah on the first Sunday in the mouth of Jaiž, which falls exactly on the 29th day after our Easter Sunday, and very seldom on any other day.

*The festival terminates with the flying of kites.*

Masa‘ud Hisari, Maulana (مسموع حسائی 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.

Masa‘ud, Khwaja (مسموع خواجه), of Bah, a place near Bakhsh. It is said that he was for some time a king in Mawarunnahr, but a derelict at heart. He is the author of several works on Sufism, one of which is the Imam al-Na"imah. He has also composed a Diwan, which he called Nar-ul-Ain, the "light of the eye," containing more than 3000 verses.

Vide Khwaja Masa‘ud.

Masa‘ud Sa'd Salman (مسموع سعد السلام), a poet and native of Jurjân. He flourished in the time of Manūchehr, ruler of that country, about the year A.D. 1069, a.h. 432. He is the author of a Diwan in Arabic and Persian.

Masa‘udi (مسموع البی), the famous historian who visited India, Ceylon, and the coast of China in the year A.D. 915. He is the author of the work entitled Mā‘dīn al-Jalārî, Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is Akhbar az-Zaman, an enormous work of at least twenty volumes; the second is the Qittih al-Awantah, being the supplement to the Akhbar; 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 farther they met with the image of a cock made of precious stones and placed upon a green column. Continuing their researches they came to a female idol of white stone and lions of stone on each side. This he says, occurred in the time of Yarid bin-'Abdallah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

Mash-hafi (ممشفى), an Urdu poet of Lucknow, whose proper name is Ghulam Hamdani. His native country was Amroha in the district of Muradabad. He died about the year a.d. 1824, a.h. 1240. He is the author of several Diwans 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 Shakhnama.

Ma’shuq ‘Ali, Maulana Muhammad (مصشوخ على مولانا محمد), of Juanpur, a learned Musulmân and author of several works in prose and poetry. He died in the year a.d. 1852, a.h. 1285.

Masha-ullah (مضا الله), the surname of an author who is also styled Al-Mirzâ, or the Egyptian. It is also the name of a Jew, who was a great astronomer, and lived in the time of the khâlife Al-Mansûr and Al-Mamûn.

Masih (مصیب), the poetical name of Hakim Rukna Kâitib, which see.

Masih (مصیب), whose proper name was Hâtilin, is the author of the poem called Qissas Manîcheh, containing the story of Maniâeh, which he composed in a.d. 1660, a.h. 1070, and dedicated it to Shâh Jahân the emperor of Delhi.


Masihi, Akhund (مسيحي اخوند), of Kashân, whose poetical name was Sâbih, a man who possessed every ornament of learning and accomplishment, had been a pupil and son-in-law of Aqâ Husain of Khyshâns, and gained the admiration of all mankind by his good qualities and agreeable society. He composed much in verse, and has left elegant compositions in prose. He died at Isfahân in the beginning of the 18th century.
Masihi (مسیحی), a Turkish poet of great repute at Constantinople, who flourished in the reign of the emperor Sulaimán 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 Moshēh, was the poetical name of Sa'd-ullâh, an adopted son of Maqarrâb Khân. He was a native of Pânpat, and flourished in the time of the emperor Jâhângir. He translated the Ramâyana, which contains the battle of Kîm Chând with Hâwan the ten-headed monster, from Hindu into Persian verse.

Masir (مسیر), poetical name of prince Mirza Hannýán Kadr, the son of Mirza Khushshnâ Kâddar. Vide Tâchkîr.

Masjidî (مسجیدی), poetical title of a poet of Persia.

Masjid Môth (مسجید موث), name of a mosque built by Mîân Bhûya at Dhelí. [Vide Bhûya.]

Maslah-u’dîn (مطلب الّدین), proper name of the celebrated Shaikh Sa’dî of Shâh. [Vide Sa’dî.]

Masleh-u’dîn al-Lârî (ملف الّدین لاری), a native of Lâr in Persia, and author of the work called Mirât al-Adwâr, the Mirror of the World.†

Masrûf (مسرف), poetical title of Nawâb Khân Bâhâdur Khân, the son of Jalâl-u’dîn or Zulfiqâr Khân, the son of Ilâz Rahmân Khân of Bîrâlî. He is the author of a Diwân. He rebelled against the British in 1857, and consequently was obliged to leave his native country and go to Meccâ.

Masrûr (مسرور), the poetical title of Wâli Muhammad Khân, who was governor of Lâr under Shah Tâhmâp 11. of Persia.

Mast (مست), the poetical appellation of Zulîfâr ‘Ali, which see.

Ma’sûm ‘Ali Shah, Mir (مخصوص علي شاد مسر), a celebrated Sûfî teacher, who was a disciple of Sâyîd ‘Ali Razâ, a native of the Docean. During the reign of Karîm Khân he went from India to Shîráz, where his followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karîm Khân to banish the saint from his capital, but his reputation was increased by the use of power which proclaimed him dangerous. After Karîm Khân’s death Mir Ma’sûm, who resided in a small village near Isfâhân, deposed his first disciple, Fâyân ‘Ali, to teach in that city. That holy person soon died, and was succeeded in his office by his son Nur ‘Ali Shâh: who, though young in years, was (to use the phrase of his biographer) ‘a king among men’. The number and rank of Mir Ma’sûm’s followers excited alarm in the priests of Isfâhân, who transmitted so exaggerated an account of the vileness of the Sûfîs to ‘Ali Murâd Khân 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 had their noses and ears cut off and their beards shaved on this memorable occasion.

Mir Ma’sûm ‘Ali and Nur ‘Ali Shâh, after wandering from one place to another, revisited Kirmân, where Mûshîq ‘Ali, the most pious of his disciples, was put to death. At Kirmânshâh Nur ‘Ali Shâh was placed in confinement; and Mir Ma’sûm 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 Shâh, with all who adhered to him, were banished the kingdom. His avowed disciples were at this period about sixty thousand, but many more were supposed to be secretly devoted to him. He is said to have been imprisoned at Mausul. It is related that two inhabitants of Kirmânshâh, 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 Jonah, within a league of Mausul.

Matîn (متنی), the poetical name of Shaikh ‘Abdul Raza bin ‘Abdulâh Matîn. He was a native of Isfâhân, but of Arabip origin. He came to India in the reign of the emperor Muhammad Shah, and subsequently went to Lucknow, where he received the garb of a dervish and received a pension from Durhân ul-Mulk Sa’dat Khân. Having
lost his pension owing to the change of rulers, he proceeded to Bengal, where he died A.D. 1761, A.H. 1176, and left a Diwan of 5000 verses.

Matrazi (مطرزي), surname of Muhammad Ayyub, the grandfather of Shaikh Nizami of Gujran. He was a poet and an author.

Maulud Chishti, Khwaja (محترم خشتي خواجه), son of Khwaja Yusafr the son of Sama' an. His father, who died in A.D. 1067, aged 84 lunar years, was buried at Chisht. Khwaja Maulud is the founder of a religious sect called Chishti, of which Khwaja Mo'inuddin Chishti, whose tomb is at Ajmir, was a follower. Maulud died on the 8th May, A.D. 1153, 1st Rajab, A.H. 557.

Maulud, Sultan (مولود سلطان), the son of Sultan Nasiruddin I. of Guzni. He was at Balkh when his father was murdered by Ahmad the son of the reigning Sultan, Muhammed Makhail; 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 and his sons prisoners, and put them all to death A.D. 1041, A.H. 435. The dynasty of Ghuzni lasted, during the reign of Maulud, all their possessions in Persia. Maulud died at Lahore on the 23rd December, A.D. 1048, 24th Rajab, A.H. 441, having reigned upwards of nine years.

Mauji (موجي بدخشاني), of Badakhshan, whose proper name was Muhammad Qasim Khan, is the author of a Yusafr Zalekhah, containing 6000 verses. He died at Agra in A.D. 1371, A.H. 979.

Maulana 'Ali (مولانا علي), the son of Mahmud Kirmani, commonly called Shahab. He is the author of a history entitled Manbir Mahmudi, which he dedicated to Sultan Mahmud Shah I. Khilji, king of Malwa, who reigned from A.D. 1436 to 1469.

Maulana Hasain (مولانا حسین), a learned Musalmán who died in the time of Sultan Salim Shah of Delhi in the year A.D. 1569. 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 Musnad Aqwa and of the Sharah Qasida Burda.

Maulana Maghrabi (مولانا مغربي). Vide Maghrabi.

Maulana Majd (مولانا مجد). Vide Majd (Maulana).


Maulud Muhammed (مولود محمد), author of a Persian work on Physics, called Bahar al-Munawi, the Son of Prodit, dedicated to Tipu Sultan.


Mauzin (موزین), poetical appellation of Raja Ram Narain of Patna, which see.

Mawasi (مواصي), a celebrated poet of Persia, who flourished at the court of Malik Shab Saljuq about the end of the eleventh century of the Christian era, and received the designation of Malik ush-Shafa'i, king of poets, and the dignity of an Amir. The poet Khakaini made him his model in verse of A.D. 1230; and so renowned were his poems, that more than a hundred poets endeavored to imitate his style.

Mazani (مزاني), whose proper name is Abu 'Usman, was an excellent Arabic Grammian. He died in A.D. 863, A.H. 249.

Mazani (مزاني), or Al-Mazani. Vide Abu Ibrahim Ismail.

Mazdak (مدخ), name of a famous importor, a native of Persia, surnamed Zandig, that is to say, the Impious. He lived in the reign of Qubaid the father of Nausherwan the Just. He was imprisoned and afterwards put to death by order of the latter.

Mazhar (مظاهر), author of a poem containing the story of Chandar Badan, which he dedicated to Aurangsib, emperor of Delhi.

Mazhar (مظاهر), the poetical designation of (Mirza) Jan Janan, which see.

Mazheri, Maulana (مظاهر مولانا, الكشميري), a poet of Kashmir who flourished in the time of Akbar.
Mazharul-Hasq (مظلہ الحقاً), poetical name of Abū ʿAbdullah Muhammad Fazîl, author of the Ḥubbî ul-Wadâān, a poem containing the chronograms of the most celebrated persons among the Muhammadans. He flourished in the time of the emperor ʿAlamgir and died in A.D. 1696, A.H. 1106. [Vide Abū ʿAbdullah Muhammad Fazîl.]

Mazmun (مضمون), the poetical appellation of Shaikh Sharaf-ud-duddin, a descendant of Shaikh Fard-ud-duddin Shukarganj. When he was past forty, he took up his abode in the mosque at Shalih-jumahâdâh called Zinat ul-Masâjid, and led the life of an ascetic. He was a pupil of Mazhar and ʿArzû; the latter called him “Shaīr-i-Dobâna,” because he had lost all his teeth. He died about the year A.D. 1746, A.H. 1159.

Mehr (مير), poetical title of Mirzâ Haym ʿAli Beg of Agra, formerly a Munsif of Chunar. He was a native of a Diwân and a book called Poinje Mehr. He was still living at Agra in A.D. 1873.

Mehr (مير), poetical name of Nawâb Amâr-ud-dawla ʿAbd ʿAli Khân, a son of Motâfud-ud-dawla ʿAshâ Mir, the ʿAja Nawâb of Lucknow. He was living at Cawnpore in 1836, and is the author of an Urdu Diwân.

Mehri (مير), poetical name of an author.

Mehr Nasir (مير نصير). Vide Mirzâ Mehr Nasîr.

Mehrun-nisa Begam (ميرون سيدة), fifth daughter of ʿAlamgir. Her mother's name was Aurangâbâdi Mâlûl. She was born in August, A.D. 1661, 3rd Saḥr, A.H. 1072, and married to Prince Ezid Ikâkhâsh, the son of Sultan Murâd Ikâkhâsh, and died in A.D. 1704, A.H. 1116.

Mehrun-nisa (ميرون سيدة), daughter of Nur Jahân by Sher Afgan Khân. She was married to Shahyar, the youngest son of Jahangir.

Melî (مليس هوی), poetical appellation of Mirzâ Muhammad Quli of Herât, who came to India in A.D. 1671, A.H. 979, and is the author of a Diwân.

Mîn Mir (مين مير). Vide Shaikh Mir of Lâhore and Shah Mir.

Minhâj us-Sarâj Jurjânî (منهاج السراج (الجورجاني)), a native of Jurjan or Persia, was an elegant poet and author of the Tâbâsîr Nâzîrî, which he wrote in A.D. 1252, and dedicated to Nasîr-ud-din Mahmûd, king of Dehli, who reigned from A.D. 1246 to 1266. He is also called Quazi Sadr Jahân Minhâj-ud-din Jurjânî. [Vide Abû ʿUmar Minhâj.]

Minnât (منتف), poetical name of Mir-ud-din Minnât, a native of Dehli. Warren Hastings conferred on him the title of “Malik-ul-Shirârzî,” or “the king of poets,” at the recommendation of the Nawâb of Murshidâbâd. He visited the Deccan and received 5,000 rupees for a Qasida or panegyric which he wrote in praise of the Nizâm of Haidarâbâd. He died at Calcutta in A.D. 1793, A.H. 1208, and left 150,000 verses in Persian and Urdu. Among his compositions is a Chauâmastîn and a Shukrâriyat. He was the preceptor of Gumâ Begam (q.v.).

Mir (مير). This word is an abbreviation of Amîr, which in Arabic signifies a chief, prince and commander. The Sayyids of India are also called Mir.

Mir (مير), the poetical designation of Mir Muhammad Taqî, a Hindûnâstî poet who flourished in the time of the emperor Shâh ʿAlâm, and whose poetry is mostly Râkhtâ. He was a native of Akhbarâbâd and nephew to Siraj-ud-dîn ʿAli Khân ʿArzû. He is the author of six Diwâns 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. [Vide Faiz.]

Mir Akhund (مير اكحن). Vide Khâwân Shâh.

Mir ʿAlam (مير علم), title of Mir Abûl Qâsim, the prime minister of the Nizâm of Haidarâbâd. 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 Mûnir ul-Mulk.

Mir ʿAli (مير علي), surnamed Dâmâd or the bridegroom (because he was married to a favourite sister of the great Shâh ʿAbbas), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadrî has, by his numerous works, proved himself independent of Aristotle in abstract science, though that great philosopher had hitherto the master of his preceptor and all his predecessors in those branches of learning.
Mir Amman, a Hindūstānī lyric poet, whose poetical name was Lutf, which see.

Miran, surname of Mir Sādīq, the son of Nawāb Ja'far 'Ali Khān of Bengal. [Vide Mir Sādīq.]

Miran 'Adil Khān Faruqī I. (میران عادل خان فاروقی), third king of Khāndesh, succeeded his father Malik Naṣīr 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 Burhānpūr on Friday the 28th April, A.D. 1441, 8th Zil-Ḥijja, A.H. 844. He was buried at Tālner by the side of his father, and was succeeded by his son Mirān Mubārīk Khān I.

Miran Ghani, commonly called 'Adil Khān Faruqī I. succeeded his father Mirān Mubārīk Khān in May, A.D. 1467, Rajāb, A.H. 861, to the government of Khāndesh, which province under his hale attained a degree of prosperity which it had never known under any of its former rulers. This prince added considerably to the fortifications of Asir, and constructed the strong outwork called Malanagar: he also built the citadel of Burhānpūr, and raised many magnificent palaces in that town. He died after a reign of 48 lunar years on Friday the 8th September, A.D. 1503, 14th Rabī' I. A.H. 909, and was buried at his particular request near the palace of the Daulat Mādān in Burhānpūr. He was succeeded by his brother Dād Khān Faruqī.

Miran Husain Nizām Shāh (میران حسین نظام شاه) ascended the throne of Ahmadnagar in the Deccan after the murder of his father Murtaza Nizām Shāh in June, A.D. 1588, Rajāb, 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 Jannāl Nīsām Shāh, the son of his uncle prince Burhān Shāh (who was then at the court of the emperor Akbar at Dehrī), was raised to the throne.

Miran Mubārīk Khān Faruqī I. (میران مبارک خان فاروقی) succeeded his father Mirān 'Adil Khān Faruqī 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, 13th Rajab, A.H. 964, was buried at Tālner, and succeeded by his son Mirān Ghani, commonly called 'Adil Khān Faruqī I.

Miran Mubārīk Khān Faruqī II. (میران مبارک خان فاروقی خان فاروقی) succeeded his brother Mirān Muḥammad Khān in the government of Khāndesh in A.D. 1598, A.H. 943. He reigned 32 lunar years and died on the night of Wednesday the 24th December, A.D. 1606, 6th Jamādā II. A.H. 974, and was succeeded by Mirān Muḥammad Khān Faruqī II.

Miran Muḥammad Khān Faruqī I. (میران محمد خان فاروقی) succeeded to the government of Khāndesh after the death of his father, 'Adil Khān II. in A.D. 1620, Rāmāw, A.H. 926, and after the demise of Bahādur Shāh, king of Gujrat and Mālwa, who was murdered by the Portuguese at Dīa in February, A.D. 1537, he (Muḥammad Khān) being the son of Bahādur Shāh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujrat and Mālwa, and was formally crowned at Māndo with the title of Mirān Muḥammad Shāh; but his reign in those provinces was of short duration, for he died suddenly on the 24th April, A.D. 1537, 13th Zi-Qu'dā, A.H. 943. His body was conveyed to Burhānpūr, and interred in the vault of his father, 'Adil Khān II. His brother Mirān Mubārīk Khan II. succeeded him in the government of Khāndesh, and Mahmūd Shāh son of Latif Khān the brother of Bahādur Shāh), to the throne of Gujrat.

Miran Muḥammad Khān Faruqī II. (میران محمد خان فاروقی) succeeded Mirān Mubārīk Khān II. in the government of Khāndesh in December, A.D. 1666, 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 Amīr Taimūr (Tamerlane), was born in the year A.D. 1367, A.H. 769. He had the government of Iraq, 'Azurbejān, Dayrābīr 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 Ẓafār the Tarkhan on the 20th April, A.D. 1408, 24th Zi-Qu'dā, A.H. 810, aged 41 lunar years 7 months and 10 days. He had several sons, viz. Abū Bakr Mirzā, 'Ali Mirzā, Umar Mirzā, who succeeded him, Mirzā Khaḥāl, Suliḥ Muḥammad Mirzā, Mirzā Ayjlā and Mirzā Sayr̲g̲ammīsh.
Mr Baqir Damad (میر بقیر داماد). He was called Damad because he was the son-in-law of Shah 'Abbás I, king of Persia. He is the author of the work entitled Uqul ul-Mulk, and the marginal notes on the Sharah Muhannad ul-Vul. He died in the year A.D. 1630, A.H. 1040.

[Vide Muhammad Baqir Damad.]

Mr Buzurg (میر بزرگ), author of a work on Sâfism called Durr ul-Ma'rifat.

Mr Dard (میر دار). Vide Dard (Mr).

Mr Haidar (میر حیدر). Vide Haidar (Mr).

Mr Haidar Rafiqi Mu'äm'mai (میر حیدر رفیقی معتمدی). Vide Haidar Mu'äm'mai and Rafi-ud-din Haidar رفیع.

Mr Raji (میر حاخی). The convict

Mr Raji, the murderer of Captain Douglas and others during the mutiny at Delhi, was executed on Tuesday morning the 29th 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.

He was brought from jail to the place of execution under a strong Police Guard; he mounted the scaffold with a firm step; while the rope was being adjusted he muttered in a low voice, "Brethren, remember your Kalmas," and then repeated in the same low tone two or three times, "La ilah," etc., soon after which the trap fell, and all was over, almost without a struggle. After hanging the usual time, the body was made over to the friends of the convict.

Mr Hussain (میر حسینی), author of Zad ul-Musâfîrin.

[Vide Hussain bin-Hasan al-Hussaini.]

Mr Ja'far (میر جعفر), nawâb of Bengal. Vide Ja'far 'Ali Khán

Mr Jumla (میر جملہ), title of Mr Muhammad Amin of Sha'hrisâbâd in Persia, came to India in the time of Jahângîr A.D. 1616, A.H. 1027, and served under him for several years. In the reign of Shah 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.

Mr Jumla (میر جملہ), title of Mr Muhammad Satt the prime minister of 'Abdullah Qutb Shah of Golconda. 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 Amin, a simple and violent young man, had drawn on himself the resentment of 'Abdullah Qutb Shah, and had involved his father in a dispute with the court at Delhi. Mr Jumla, in the year A.D. 1656, A.H. 1066, threw himself on the protection of the emperor Shah Jahan, in whose service he remained; became the chosen councillor of the prince Aurangzeb, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzeb 'Alamgir, he was sent in pursuit of Sultan Shujâ' and appointed governor of Bengal. The title conferred on him by 'Alamgir was Mu'azzam Khan Khân-khânân Sipah Sâlar. He held the rank of 7000. In the fourth year of the emperor, A.D. 1660, 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 Ghoraghat; from thence he proceeded with very little opposition to the capital Ghuragat 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 Asamnese, 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 Khizarpûr in Kich Bihâr on the 31st March, A.D. 1663, 2nd Ramzaan, A.H. 1073. The history of this expedition was written by Shahâb-ud-din Ahmad Talish in A.D. 1662, A.H. 1073.

Mr Jumla (میر جملہ), title of 'Abdullah, a nobleman and private favourite of the emperor Farrukh-sîyar, was promoted for some time to the Sâhadâri of Bihâr. In the first year of the emperor Muhammad Shah, he was appointed to the rank of Sha'ir musâdâr, and died in the 13th year of his reign, about the year A.D. 1731, A.H. 1141.

Mr Khund (میر خوئند). Vide Khâwand Shâh.

Mr Mannu (میر منو). Vide Mu'in ul-Mulk.

Mr Masum (میر مصوع -بکری), of Bihâr, 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 Masnavî called Ma'dun ul-Ashâr, written in imitation of the Ma'dhuqul ul-Ashrâ, and of a history of Sindh, called Turâkî Singh. He died at Bihâr in A.D. 1686, A.H. 1015.
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 Haidarābād (Sind) on the 17th December, A.D. 1870. Much respected, his remains were followed to the family mausoleum by the Commissioner, the Judge, and the Collectof, of the district. He lies in the place originally intended for his late father, Mir Murād '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 Haidarābād, 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 Mahdawī of Jaunpūr.

Mir Mu‘izzī (میر معزی). Vide Amīr Moizzi.

Mir Murtaza (میر مرتضی المدعو بعل المبدي), surnamed Al-Madū 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 lāhī of ruppes from a prince of Dehli for a Ghusal he composed.

Mir Sadiq (میر صادق), commonly called Miran, was the son of Mir Ja‘far ‘Ali Khān, nawāb of Bengal. He was killed by lightning when asleep in his tent on the night of the 2nd July, A.D. 1760, 8th Zi-Qa‘da, A.H. 1173. He had put to death the Nawāb Sirāj-ud-daula (q.v.) and killed several women of his harem with his own hand. Being reproached by the British Resident with the murder of one of the women, he answered, "What, shall not I kill an old woman, who goes about in her litter to stir up people against my father?"


Mirza (میرزا) is an abbreviation of Amīrzā, which in Persian signifies the son of a prince or nobleman. It is also written Mirzā, which has been adopted in this work. The descendants of Amir Taimūr were all called Mirzān till Bābur Shāh, who assumed the honourable title of Bādshāh, and the princes were called Sulāmans and Sulātāns. When used to designate princely rank the word follow the name; when it precedes it is a mere prefix of social respect like Mr. or Moustier.


Mirza ‘Ali Khan or Lutf. Author of a Tuzkira, said to be the first ever written in Urdu. Published about 1801, it bears the name Gulshān-i-Hind, and contains only 66 articles, but is illustrated by copious extracts. A native of Dehli, he resided at Patna and Lucknow; but he appears to have died at Haidarābād (De Tassy).

Mirza ‘Ali Nawab (مرزا علی نواب). Vide Haidar (میرزا), also called Haidar Doğlāt.

Mirza Haidar (مرزا حیدر). Vide Haidar (میرزا).


Mirza ‘Isa (مرزا عیسی), and Mirzā Jusvat-ullah, governors of Tatta in the time of the emperor Shāh Jāhān, 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. 1068.

Mirza Jan (مرزا جان), whose poetical name was Jan, was the father of Mirza Jan Jangān.

Mirza Janā (مرزا جنا), and Mirzā Ghāzī, two wazirs who lived in the reign of the emperor 'Alamgir. Their tombs are in Tatta, and the inscription shows the date to be A.D. 1683, A.H. 1665.

Mirza Jangilī (مرزا چنگلی), Nawāb Sa'ādat 'Ali's second brother.

Mirza Khan (مرزا خان), author of the "Tuhfat ul-Hind," a work on Hindū music, etc., composed under the patronage of 'Arzin Shāh. It contains a minute account of Hindū literature in all, and most of, its branches; he professes to have extracted his elaborate chapter on music, with the assistance of Pandits, from the "Rāgavarta" or Son of Passions, the "Rāgārpana" or "Mirror" of Modes, etc.

Mirza Mihr Nāṣir (مرزا مهر نصر), a physician in the service of Karim Khān, king of Persia, and author of a Masmū'. Amongst the many poems which have celebrated the charms and delights of the Spring, his "Masmū'" holds the highest place. He flourished about the year A.D. 1770, A.H. 1184.

Mirza Muhammad (مرزا محمد), surnamed Balbul, a celebrated Falsāʾist of Persia. It is related by Sir William Duncan, that an 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 nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes flittering 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 Muḥsinī (مرزا محسنی), brother of Nawāb Saidar Jang. His title was Nawāb Iṣaf-uddaula, which see.

Mirza Najaf. Vida Najaf Khān.

Mirza Nāṣir (مرزا نصر), the father of the maternal grandniece of Nawāb Shuja-uddaula. He came into Hindūstān in the beginning of the reign of the emperor Bahādur Shāh, the son of 'Alamgir, 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 Anīn, on being apprised of the death of his father, left Persia, and about the year A.D. 1718, visited the court of the emperor Firdawsiyār. He was appointed by this prince governor of the fort of Agra; and soon rising to greater honours, he ultimately became the viceregal of Audh, by the title of Burhān ul-Mulk Sa'ādat Khān.

Mirza Nāṣir (مرزا نصر), a poet who came to India from Mazandarān in the reign of the emperor Shāh 'Alam the blind. His son Malik Muhammad Khān received the title of Nawāb Samsām-uddaula Malik Muhammad Khān Dīler Jang, from Nawāb Zafrīk-kār-uddaula Najaf Khān and after some time died in Jaipur in A.D. 1804, A.H. 1219.

Mirza Rustām (مرزا رستم), a prince of Qandahār, being driven by difficulties by his own brothers and the Uzbeks, came to the court of Akbar in A.D. 1593, 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 Amir of the empire. He was the son of Mirza Sultan Hussein the grandson of Shāh Ismā'īl, king of Persia.

Mirza Shafī (مرزا شهی), nephew of Mirza Najaf Khān (q.v.). He contested the succession to his uncle with Afrāsāyāb (q.v.) on the great Minister's death, and was assassinated before the fort of Agra by Muhammad Beg Hamadāni in September, 1783.

Mīsā'āb (میسہب), brother of 'Abd-ullāh ibn-Zubair, on whose part he was governor of Basra in the time of the Khalīfs 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 Kafr during an entertainment, Mīsā'āb'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 'Umayr-ul-ūlā; 'Umayr-ul-ūlā to Almudhārī; Almudhārī to Mīsā'āb; and now at last Mīsā'āb's to yourself." This observation so affected the Khalīf, that either to avert the ill omen, or from some other motive, hurried the castle to be immediately demolished. Mīsā'āb had been 'Abdul Malik's intimate friend before he was Khalīf, but marrying afterwards Sakīna 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 (ممسکین), the poetical name of several poets of India.
Miskin Shah (مسكین شاه), a spiritual teacher of the chiefs of Karnal in the Balsiana districts, Southern Hindustan, whose mausoleum stands a mile distant from the town of Karnal. He is the author of a Diwan.

Mitti (مَتِّي), a person of the tribe of Indians called Kalâl, 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 Nûr Jâhân Begam, was well educated and became a poet in the time of Jahângîr. He is the author of a Diwan.

Mohan Lal (مونهال لال), a Hindū who adopted 'Anîs' for his poetical name. He was the author of a Tazkira called Anis-ul-Abab, compiled in A.D. 1783, A.H. 1197. He informs us that when 'Asif-ud-daula the Nawâb of Audh saw the Tazkira of the contemporary poet Hâzin, he ordered him to compile a similar work on Indian poets.

Mohan Lal Munshi (مونهال مونشی), the son of Pandît Buddh Singh, the son of Râm Manâ Tâm, 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 Pashtân, Afghanâr, Turkistan, Khurasân, 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 (مونهان سنگھ), son of Rao Quaran, murdered by one Muhammad Shâh about the year A.D. 1761. His women burned themselves alive with his corpse.

Mo'izzî (موزیز). Vide Amir Mo'izzî.

Mo'izz-ud-din allâh Abû Tamîm Mâd (مولوی ابّ عامر-) the son of 'Imâd-ud-din named Ahsân-ud-Din, the 4th Khalif of Barbary, and the first king of the Fâtimid dynasty who began to reign in the former country in A.D. 932, 30th Shawwal, A.H. 261. The greatest achievement performed by this Khalif was his conquest of Egypt, and the removal of the Khalif from Qarsin to that country in A.D. 978, A.H. 361. He subdued all Africa and built the city Al-Qâhirât in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in A.D. 1006, 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 557 in Egypt.

Mo'izz-ud-din Abû Tamîm A.D. A.H. Ma'd, reigned 24 years 963 341
Al-'Azîz Billâh Abû Naṣr Ta'âr, reigned 21 years 978 365
Hâkim bi-amr allâh Abû Mansûr, reigned 26 years 986 386
Tâhir li-âzâz-din allâh Abû'âs Îsâ bin-Hâkim 1020 411
Mustânasir Billâh Abû Tamîm bin-Tâhir 1036 427
Mustânî' Billâh Abû'âs Qâsim Ahmad bin-Mustânasir 1094 487
Amar be Ahkâm allâh Abû 'Ali Mansûr bin-Mustânî' 1100 495
Hâlî-âz-din Abû 'Abdul Ma'âd bin-Muhammad bin-Mustazhr 1130 524
Al-Zâhir bi-âbdulla h Isâînî 1147 564
Fâ'ez bi-na'ir allâh Isâ bin Zâfir 1152 567
'Azîd-li-âz-din hûnas bin-Yûsûf bin-Hâkitz, in whose time Egypt was taken by Sâlih-ud-din (Abdiz died in A.D. 1173) 1158 553

Mo'izz-uddaula (مونوؤدلود), the brother of 'Imâd-ud-din 'Ali Bûya. He was nominated wâizar to the Khalif Al-Râfî Billâh in A.D. 936, and held that office during the reigns of Al-Mutâqi and Al-Mustâflâ, the latter of whom he afterwards deposed, and continued through life to exercise absolute authority over Al-Mutâsi, the son of the Khalif Al-Muqaddir, 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 Baghda on Monday the 1st April, A.D. 967, 17th Rabi' I. A.H. 356. He was succeeded by his son 'Uzîz-ud-din Bukhtisâr, who was killed in battle in A.D. 968, A.H. 356, by Asîl-ud-din, the son of Rukn-ud-daula, who succeeded him in the office of wâizar to the Khalif of Baghda.

Mo'izz-uddin (مونوزعدین), title of the emperor Jahândâr Shâh.

Mo'izz-uddin (مونوزعدین), surname of Qâiqûsh the grandson of Sultan Ghaïsa-uddin Balban.

Mo'izz-uddin Husain Katt, Malik (مونوزعدین حسین کت), the seventh king of the dynasty of Katt or Kard. He succeeded his brother Malik Hâfas in
his secretary, and 'Umar gave him the lieutenancy of Syria, which he held during four years of that khilaf's life. 'Umayya 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 'Ali. Taken altogether, therefore, he held possession of Syria, either as governor or khilaf, for nearly 40 years. There are different reports about his age; some say 70 years and others 75. He was succeeded by his son Yezid I.

Khilaf of the house of Umayya who reigned, at Damascus.

1. Mu'awia I.
2. Yezid I.
3. Mu'awia II.
4. Marwan I.
5. Abdul Malik.
6. Walid I.
7. Sulaiman.
8. 'Umar, son of Abdul Aziz.
9. Yezid II.
11. Walid, son of Yezid II.
12. Yezid III.
13. Ibrahim, son of Walid.
14. Marwan II. the last of the Ommiades.

Mu'awia II. (محمد بن عبد الملك), son of Yezid I.

and the third khilaf of the race of Umayya. He succeeded his father in September, A.D. 683, A.H. 44, at Damascus, but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor. Therefore, as soon as he had made his abdication, the officers of the court proceeded to the election of a khilaf and their choice fell upon Marwan, the son of Hakam. In the meantime 'Abdullah the son of Zuber had been declared khilaf in Arabia, 'Irak, Khurasan, Egypt, and a great part of Syria.

[Vide 'Umar al Maksas.]

Mu'azzam Khan (محمد شاه خان), Khan Khhánh, entitled Mir Jumla, which see.

Mu'azzam Khwaja (محمد خواجه). 

[Vide Khwaja Mu'azzam.]

Mu'azzam, Muhammad (محمد مظفر),

[Vide Bahadur Sháh I.

Mu'azzi, Amir (امیر مظفر), a nobleman

at the court of Sulfa Maliksháh Saljákh. He is the author of a Diwan in Persian. He was living at the time of the Sulfa's death, which happened in A.D. 1092.

[Vide Amir Mo'izzi.]
Mubarak 'Ali Khan (Mubarak al-durr), Nawab of Bengal, Behar and Urisa, placed on the masnad on the 23rd December, A.D. 1824.

Mubarak Shah (Mubarak Shah), the son of Khizr Khan, ascended the throne of Delhi after the death of his father on the 22nd May, A.D. 1421, 19th Jumâdâ 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 RamâGAN, A.H. 837, in a masjid where he had gone to say his prayers, by Qâm 'Abdus Samad, Sidi Harun Khattari and others, who raised Muhammad Shah, his nephew, to the throne.

Mubarak Shah Khilji, surnamed Qutb-ud-din, ascended the throne of Delhi (according to Firâhsâta) on the 22nd March, A.D. 1317, 7th Muharram, A.H. 717, after the death of his father Sulûn 'Alâ-ud-din Khilji, and the murder of Kâfûr, a slave of the latter, who had aspired to the throne and had raised Shahâb-ud-din 'Umar Khân a boy of seven years of age, the youngest son of the late Sultan to the throne. Amir Khwero, 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. Mubarak Shah reigned four years, and was murdered on the 4th April, A.D. 1321, 5th Rabi' I. A.H. 721, by his wazir, Khwero Malik, a favourite slave to whom he had commended all the powers of the State. This man ascended the throne with the title of Khwero Shah, but was assassinated five months after by Ghâzî Khan Tughlq, governor of the Punjab, who took the title of Ghâyâs-ud-din Tughlq Shah. The house of Khilji terminated with Mubarak Shah.

Mubarak Shah Sharqi, (Mubarak Shah), whose former name was Malik Wâzîl or Karsafal, was the adopted son of Khwâja Jâhîn Sharq, whom he succeeded A.D. 1401, A.H. 803, to the government of Jaunpur, and perceiving that the kingdom of Delhi was thrown into disorder and anarchy, he, with the consent of the officers of his government, assumed the royal canopys, 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 Ibrahim Shah Sharqi.

Mubarak-uddaula, the youngest of the three sons of Mr. Jâfar 'Ali Khan, Nawab of Bengal. He succeeded his brother Sultân-uddaula in March, A.D. 1796, on the same terms as his brother, viz. to receive a pension of sixteen lacs of rupees, and the business of Nâzîm zu be managed by deputy. He died at Murshidâbâd in September, A.D. 1793, and was succeeded by his son Nâsir ul-Mulk, Wazir-uddaula. Mubarak-uddaula is mentioned in Foster's Travels as the grandson of Mr. Jâfar and of Mirza. Hamilton says Mubarak-uddaula died in A.D. 1790.

Mubarak-ullah, Mirza (Mubarak-ullah), a Persian poet.

Mubarak-uddin. Vide Muhammad Muzaffar.

Mubarak Khan (Mubarak Khan), a nobleman who, in the commencement of the reign of Muhammad Shah of Delhi, was governor of Haidarâbâd, and was killed in a battle which he fought at the instigation of the emperor against Nâzîm ul-Mulk on the 1st October, o. s. 1724, 3rd Muharram, A.H. 1137, and his head sent to court with part of his spurs.

Muqariz ul-Mulk (Muqariz ul-Mulk), a title of Nawâb Sarbâlum Khân.

Mubid (Mubid), the takhallus of Zinda Bâm of Kashmir. He was a pupil of Mirzâ 'Abdul Gani Beg Qubâl, and is the author of a Diwan. He died in A.D. 1769, A.H. 1172.

Mubid Shah (Mubid Shah), a Gucb who turned Musalmân and write a history of the religions in the time of the emperor Akbar entitled Jâhidin. The intention of the author appears to have been to furnish to Akbar a pretended historical basis of the religion which this emperor had invented, and which he was desirous to introduce. For this reason, the author commences with a very long chapter on the religion of the Mahadâdians, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published its first chapter in the New Asiatic Researches, 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.

Mubtala (Mubtala), takhallus of Sheikh Ghulâm Muhi-uddin Qarshi of Mârâth. He is the author of several works. He was living in A.D. 1807, A.H. 1222.
Muhammad (محمد) (or Mahomed), the Arabian prophet, author of the Quran, was born on Monday the 20th April, A.D. 571, 10th Rabi‘ 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 any certainty in the remote part of his genealogy. He lost his father, 'Abdullah, before he was two years old, and his mother, 'Aamina, 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 Taib, with whom he continued till he was twenty-five, when he was placed in the service of a woman named Khadija, 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 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 Rabi‘ I, A.H. 1, 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 re-markable that though Muhammad himself so often declared in the Quran 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 aided him as 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 laws, four wives to each Moorish follower, 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:—

1. Khadija, the daughter of Khayyilid, died 3 years before the Hijra era, aged 65 . . . . 619
2. ‘Ayesha, daughter of Zainab, died . . . . . 674 54
3. Hafsa, daughter of ‘Umar Khattab, died . . . . . 685 45
4. Umm Salma, daughter of Abu Umayyah, died . . . . . 679 59

A.D.  A.H.
By Khuwayd, his first wife, he had six children, two sons and four daughters, viz. Qasim and ‘Abdullah who is also called Tahir; and Zainab, Rukia, Umm Kulsum 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 Mahomet I.) Sultan of the Turks, was the son of Bayezid I. (Bajazet), whom he succeeded in A.D. 1413, A.H. 816, after an interregnum of eleven years, during which his brother Sulaiman had possessed Brusa. He was a brave and politic monarch, conquered Cappadocia, Servia, Wallachia, and other provinces, and was at peace with Manuel Paleologus, 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. (Amurath).

Muhammad II. (محمد الثاني) (Mahomet II.) emperor of the Turks, surnamed the Great, succeeded his father Murad II. (Amurath) in February, A.D. 1451, Muhammar, 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 Jumâdâ 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 appellation of Grand Seignor, which he assumed, has descended to his successors. After subduing two empires, twelve tributary kingdoms and two hundred towns, he was preparing for the subjugation of Italy, when a colic proved fatal to him, and he died on Thursday the 3rd May, A.D. 1481, 3rd Rabî‘ I. A.H. 886, after a reign of 31 happy years. His death was the cause of universal rejoicings over the Christian world, whose religion he had sworn to exterminate for the tenets of Muhammad. He was of 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 Bayezid II. succeeded him.

Muhammad III. (محمد الثالث) emperor of the Turks, succeeded his father Murad III. in January, A.D. 1566, Jumâdâ 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 Maximillian the emperor's brother, who would have obtained a decisive victory had not his troops abandoned themselves to pillage. Muhammad, obliged to retire from Hungary, buried himself in the vaults of his seraglio. He died of the plague, after a reign of 9 years, in January, A.D. 1604, Shabban, 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 Candia, with the loss of 200,000 men, he invaded Poland. His arms proved victorious, but the disgrace was wiped off by the valour of Sobieski, king of Poland, who the next year routed his enemies at the battle of Choszim. He was deposed in A.D. 1687, A.H. 1098, and sent to prison, where he died in A.D. 1694, A.H. 1102. He was succeeded by his brother Sulaiman II.

Muhammad ‘Abd (محمد عبد) of a Persian work on jurisprudence called Ansâ al-Istithâma, the Foundation of Muhammadanism, and of one called Fiqha Summat wa-Jamâ’at.

Muhammad ‘Adil Shah (محمد عادل) (شاه), king of Bijâpur, succeeded his father Ibrahim ‘Adil Shah II. in the year A.D. 1569, A.H. 1056. As the armies of the emperor of China were extending their conquests in the Deccan, and he knew that should the country of Ahamnagar be reduced his own would become the object of attack, he assisted Nizâm 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. 1694, A.H. 1094, the armies of the emperor of Shah Jahan invaded the Deccan on three quarters and laid waste the country of Bijâpur without mercy. After the reduction of Daulâtshâb and other forts, with most part of the kingdom of Nizâm Shah, Muhammad ‘Adil Shah agreed to pay a considerable tribute to
the emperor. He was the last king of Biijāpūr who resided in his own name. In the latter part of his reign his vassal Sēwājī, the son of Sāhā Bhīpāla, by stratagem and treachery obtained great power, and the foundation of the Biijāpūr monarchy became weak-ened. Muhammad died in November, A.D. 1566, Mūllarr, A.H. 1067, and was succeeded by his son 'Ali 'Adil Shāh II. His tomb at Biijāpūr, 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 eyes loses itself in the vast number of cupolas, domes, and minarets crowded
together. Conspicuous among these are seen the fair proportions of the Rauza or tomb of Ibrahim 'Adil Shāh.

Muhammad Afsal (محمد افضل),
author of the work named Muṣnad-ul-Akhīs. It gives an account of the creation of the world, and a history of all the prophets prior to the birth of Muhammad.

Muhammad Afsal, Shāikh 'Abdur Rahim, a pīrzada and native of Ghīzāqur, who by the command of his mahārāj, fixed his residence at Allahābād, where he held a school and passed the remainder of his life in teaching Arabic and Persian, and making proselytes. He is the author of several works; was born on the 28th October, o.s., 1028, 10th Rabī' I. A.H. 1028, and died aged 87 lunar years on Friday the 2nd January, o.s., 1713, 16th Zil-biija, A.H. 1124. His descendants are still at Allahābād. He used "Afsal" for his poetical name.

Muhammad Akbar (محمد اكبر), the emperor Akbar is sometimes so called.

Muhammad Akbar (محمد اكبر), the youngest son of the emperor Aurangzēb, ʿAlamgīr. He rebelled against his father, went to Persia and died there in A.H. 1115.

Muhammad Akbar (محمد اكبر), son of Muhammad Geē Darīz of Kulbarga. He is the author of a Persian work on Theology entitled Akīād Akbār, containing the principles of the Muhammedan faith.

Muhammad al-ʿUdīn bin Shāīkh 'Ali al-Hikfaṣī, ʿAlam-ul-dīn bin al-ʿAṣmī (شیخ علی العسکری), author of the work on Jurisprudence called the Fatāwa

Durr al Muḥtār, which is a commentary on the Tawārīkh al-ʿAbbār, containing a multitude of decisions.

Muhammad ʿAli (محمد علي), Viceroy of Egypt. Upwards of twelve centuries have passed since Egypt fell under the arms of the succesful General of the Khālīf Omar; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put to an end by the Turk-
mans in A.D. 1171, and about eighty years afterwards the latter were in their turn expelled by the Māmilākhs. The Māmilākh raised one of their own number to the throne, with the title of Sulṭān, and the dynasty lasted till 1517, when the last of the Māmilākh Sulṭān was put to death by the Turkish Sulṭān Salām, who appointed a Pasha to the government assisted by a council of twenty-four Māmilākh beys or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroy-
ing the Māmilākhs 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 measure of the remaining Māmilākhs made himself master of the situation.

The treaty of London in 1841 made the govern-
ment of Egypt hereditary in the family of Muhammad ʿAli, and Ismāʿīl Pasha was his grand-son. Egypt has now ceased to be a province of Turkey. Its ruler has had all the powers of an independent sovereign con-
ceded to him by the Fārmān, 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 Māmilākhs, who practically had long ruled Egypt. He was soon after involved in disputes with the Māmilākhs who had long practically ruled Egypt. They were at length entirely ex-
terminated 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 Ismāʿīl Pasha.

Muhammad 'Ali (محمد علي), author of an Inshā or collection of Letters.


Muhammad 'Ali Khan (محمد علي خان), eldest son of Faiz-ul-lah Kūnān the Bhoela chief of Rampūr. He succeeded his father in A.D. 1794.
Muhammad 'Ali Khan (محمد علي خان, Nawab of the Carnatic, was the son of Anwar-ud-din Khan. After his father's death he was confirmed to the government of the Carnatic by Nawab Nasir Jung in A.D. 1750, and placed on the mausad by the assistance of the English. He died, aged 78 years, on the 15th October, A.D. 1796, and his son 'Umdat ul-Umra succeeded him.

Muhammad 'Ali Khan (محمد علي خان), Nawab of Tonk, son of the Pindari chief Amir Khan, succeeded his father to the Gaddi of Tonk in 1831, and was deposed in 1867 on account of the Lawman massacre. His estate came under the immediate control of the Political Department in the end of 1876, when his son Ibrahim 'Ali Khan was installed as Nawab of Tonk.

Muhammad 'Ali Khan, Rohela (محمد علي خان, رولا). He succeeded his father Faiz-ullah Khan in September, A.D. 1794, to his jagir of Rampur. [Vide Faiz-ullah Khan.]


Muhammad 'Ali Mir (محمد علي مير), of Burhanpur, author of the Mirat-ul-Sofa. (See All the Year Round, vol. xviii. p. 157.)

Muhammad 'Ali Shah (محمد علي شاه), whose former title was Nawab Naibr-uddaula, was the son of Saadat 'Ali Khan, Nawab of Audh. He was placed on the throne of Lucknow by the British, after the death of his nephew Sultanum Jah Naibr-uddin Haidar, on the 8th July, A.D. 1837, 4th Rabir 11. A.H. 1253, at the age of 70 years, and took the title of Abu'l Fathah Mo'n-uddin Sultun Zamani Muhammad 'Ali Shah. He reigned exactly five lunar years, and died at Lucknow on Tuesday the 17th May, A.D. 1842, 5th Rabir 11. A.H. 1254, when his son Suruma Jaha Anjad 'Ali Shah succeeded him.

Muhammad al-Mahdi (محمد المهدي), the first khalif or king of Bahrain of the race of the Fatimite. He began to reign in A.D. 938, A.H. 266, and was supposed to be a descendant of Hussein the son of 'Ali and Fatima, whence the race is called Fatimite. His descendants conquered Egypt. He died in A.D. 933, A.H. 321, and was succeeded by his son Khaim Bismillah, who died in A.D. 946, A.H. 334, and was succeeded by his son Mansur Billah in A.D. 932, A.H. 341. [Vide Maizli-ul-din-Allah.]

Muhammad Amin (محمد أمين, son of Da'lat Muhammad al-Husayn al-Halghi, is the author of the work called Anfa' ul-Akhbar, or Useful Chronicle; and in the service of Nawab Siyad Khan, who received a long and laudatory notice at the close of the work. He concluded it in A.D. 1626, A.H. 1036, and styled it Anfa' ul-Akhabbar because the Hijri year A.H. 1036, in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmednagar.

Muhammad Amin (محمد أمين), author of the work entitled 'Avarr al-Ma'ani', a collection of poems on the conquests of the emperor Alamgir, and a panegyric on several cities of the Deccan, which, previous to its being subduced by his arms, was esteemed the garden of India. He also wrote another work on Theology, entitled Haqiqat Ibn Rakh.

Muhammad Amin Khan (محمد أمين خان), son of Muhammad Sa'id Mir Junla. He served under the emperors Sháh Juhán and 'Alamgir, and was raised to the rank of 3000. He died on the 6th May, o.s. 1682, 5th Jumada 1. A.H. 1093, at Ahmadabad Gujarát.

Muhammad Amin Khan (محمد أمين خان, entitled Ya'tmad-udaula was the son of Mir Bahá-uddin, the brother of Níqám ul-Mulk 'Asif Jha, and came to India in the reign of 'Alamgir under whom he served for several years. He was the chief counsellor of the emperor Muhammad Sháh, and was appointed waqir with the above title after the death of Sayyid Husayn 'Ali Khan and the imprisonment of his brother Sayyid 'Abdulah Khan in A.D. 1720, A.H. 1133, but he had scarcely entered on his office when he was taken ill and died suddenly on the 17th January, O.S. 1721, 29th Rabri I. A.H. 1133. After his death the office of prime minister was only filled by a temporary substitute, being ultimately designed for Níqám ul-Mulk 'Asif Jha, who was then in the Deccan.

Muhammad Amin Razí (محمد أمين رازی). Vide Amin Ahmad, author of the Haft Aqdam.

Muhammad Amir Khan (محمد أمير خان), of Agra, author of the Mawla Nádiri, containing the history and miracles of 'Abdul Kadir Gilani in Úrdú, written in A.D. 1847, A.H. 1293. [Vide Muhammad Qásim.]
Muhammad Ansar, author of the work called Mafīṣṣat Shāhīd Ahmed Maghābī or the Memoirs of Shaikh Ahmad Khan, a very celebrated Saint of Gujrat, whose tomb is at Ahmadabad and who is still held in veneration. It was written in A.D. 1445, A.H. 849.

Muhammad 'Arif, Mirza, a poet who was contemporary with Nāsir 'Ali.

Muhammad Aslam, Qazi, a poet who lived in the time of Shalydan.

Muhammad Atabak, an historian who wrote a history of Kashmir in continuation of one written by Haidar Malik. It is amusing to observe, says Sir II. M. Elliot, the extravagant praises which this orthodox historian centers upon Alauīr, whom he infinitely prefers to the noble and enlightened Akbar, of whom he compliments that he "treated all his subjects alike!" not favouring the Muhammadans above the Hindus. Was ever a nobler tribute paid to a ruler?

Muhammad Azim Khan, ex-amir of Kabul. Vide Azim Khan.

Muhammad Bakhsh, whose poetical name is Muljir, is the author of a work in Urdu called Namūnāt or the nine jewels, containing numerous stories, which he completed in the first year of Nawab Ghazi-ud-din Haidar of Lucknow or A.H. 1230. He is also the author of two other works of the same description, one called Gulshan Naubāhār and the other Chir Chaman.

Muhammad Bakhtyar Khilji, who was appointed governor of Bengal by Sultan Qutb-ud-din Aibak about the year A.D. 1203, A.H. 600. He made Lakhnauti the seat of his government.

Governors of Bengal, down to conquest by Akbar.

A.D. A.H.

Muhammad Bakhtyar Khilji 1203 600
Muhammad Sherān 'Ala-ud-din, slain in battle with the infidels 1205 602
Ali Mūrūn 'Ala-ud-din Khilji slain 1208 605
Husain-ud-din Ghauai slain 1212 609

Nāsir-ud-din bin-i-Shams-ud-din 1227 624
Mūmūd bin-Shams-ud-din, became Sultan of Hindustān 1229 627
Tughān Khān, governor under Sultan Rizāa 1237 634
Tirī or Taji 1243 641
Taimūr Khān Qirān 1244 642
Saff-ud-din 1246 614
Jalāl-ud-din Malik Uzbak 1258 651
Jalāl-ud-din Khān 1275 656
Tāj-ud-din Akbar 1288 657
Muhammad Tātār Khān 1290 659
Mu'izz-ud-din Tughār 1277 678
Nāsir-ud-din Būghar Khān, son of Ghayas-ud-din Balban, considered first sovereign of Bengal 1282 681
Qadar Khān, viceroy of Muhammad Shāh 1325 726
Fākhr-ud-din Sikandar, assumes independence 1340 741
'Alī-ud-din Mubarīk 1342 743
Shams-ud-din Muhammad Shāh 1343 744
Iliās Bhangara 1348 750
Sikandar Shāh bin-Shams-ud-din 1359 760
Ghayas-ud-din 'Aziz bin Shāh bin-Shams-ud-din 1361 774
Saff-ud-din Sulānīns-Sulture bin-Ghayas-ud-din 1374 775
Shāh-ud-din bin-Sultān us-Sulātān 1384 785
Kansa, a Hindu 1386 787
Jalāl-ud-din Muhammad Shāh (Chitmal bin-Kausa) 1394 796
Ahmad Shāh bin-Jalāl-ud-din 1406 812
Nāsir Shāh (descendant of Shams-ud-din Iliās) 1342 830
Bārbak Shāh bin-Nasīr Shāh 1457 862
Yūsuf Shāh bin-Bārbak Shāh 1474 870
Sikandar Shāh 1482 877
Fatḥa Shāh 1482 887
Shāhāzāda Sulṭān, an emnuch 1491 896
Firūz Shāh Tughlāq 1492 897
Muhammad Shāh bin-Firūz Shāh 1494 899
Musaẓafar Shāh Ilaḥbī 1495 900
'Alī-ud-din Husain Shāh bin-Sayyid Ashraf. 1498 903
Nasrat Shāh bin-'Alā-ud-din Ilaḥbī, defeated by 1534 940
Fārūd-ud-din Sher Shāh 1537 944
Humayūn hold court at Gaur also called Aunalaubad 1538 945
Sher Shāh, again 1539 946
Muhammad Khān 1545 952
Khizr Khān Bahadur Shāh bin-Muhammad Khān 1555 962
Jalāl-ud-din bin-Muhammad Khān 1601 968
Sulaimān Kārīnī 1564 971
Bāyazid bin-Sulaimān 1673 981
Dād Khān bin-Sulaimān, defeated by Akbar's forces under Mumāin Khān 1573 981

Muhammad Baqī, Khwaja, a Muhammedan saint who died on the 20th October, A.D. 1603, 25th Junāda II. A.H. 1012, and is buried at Dohl close to the Qadam Rasul. Nūr-ud-din Ahmad has mentioned him in his work called Kerāmat Ul-Awliā. 
Muhammad Baqir Dadam, Mir (محمد باقر درام میر). His father Sayyad Minhād was styled Dāmād, because he was the son-in-law of Shihkh 'Ali 'Amili. He was a native of Așrā'īl in Persia. Muhammad Bākir his son was also styled Dāmād, because he married the daughter of Shihkh 'Abdāb Bābā, king of Persia. He resided for many years in Isfahān, and is the author of several compilations, one of which is called Utkil Mubān. He died A.D. 1630, A.H. 1104.

Muhammad Baqir, Imam (محمد باقر امام), the son of Imām 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, Rabī' I. A.H. 113. His corpse was carried to Madīna and interred at the Baqī' 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 'Abdāb Bābā. Some authors have stated the day of his death to be 28th January, A.D. 733, which corresponds with the 7th Zil-hijja, A.H. 114.


Muhammad bin-'Abdul 'Azīz (محمد بن عبد العزيز), surnamed Wājūdī, author of the work in Turki called Sháhid wa-Mā'ūnī. He died in the year A.D. 1612, A.H. 1021.

Muhammad bin-'Abdur Rahman (محمد بن عبدالرحمن), surnamed bin-'Ali Laila, was a very celebrated Musulmān doctor, and Qāzī of the city of Kāf, where he was born in A.D. 639, A.H. 74, and died in the year A.D. 765, A.H. 148.

Muhammad bin-Abu Bakr (محمد بن ابو بكر), i.e., the son of 'Abū 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 the deputy of Musa ibn-i 'Abdul Malik, 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 (محمد بن أحمد), of Herat, author of the Tārījum Fāṭiḥa 'Arabī, containing the conquests of the Arama Tribes and the domestic quarrels of the Muhammadans, commencing from the Khiljūst of 'Abū Bakr A.D. 632, A.H. 11, and continued till the murder of Musa in the battle of Karbalā in A.D. 680, A.H. 61. This work is translated from the Arabic, and was written in A.D. 1198, A.H. 596.

Muhammad bin-'Ali (محمد بن علي), author of the Arabic work entitled Ḥabāni ul-Janāb, containing the Life of Muhammad and Memoirs of his companions.

Muhammad bin-‘Amr at-Tāmimi (محمد بن عمر الثميمي), author of a biographical work on the live-lynent Shias.

Muhammad bin-Husain (محمد بن حسين), author of an Arabic work on Jurisprudence called Ḥadāya-ul-Ḥidāya, and of another in Arabic and Persia entitled Ḥayāt-ul-Fuqā‘ā. He died A.D. 1680, A.H. 1098.

Muhammad bin-Ibrahim Sadr Shirazi Qazi ul-Quzat (محمد بن ابراهيم صدر شیرازی قاضي القضا), who is also called Mullā Sadr, is the author of the marginal notes on the Ushāqāt.

Muhammad bin-Idris, Imam (محمد بن أدریس 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-Isa (محمد بن عيسى), author of the Risāla Almaqāṣid fī Aqṣār al-Āṣim.

Muhammad bin-Isa Tirmizi (محمد بن عيسى ترمذي), author of the work called Jāmī Tirmiẓī. It is also called Sunan Tirmiẓi and likewise A-Shī‘ī. He was a pupil of al-Bukhari, and died in A.D. 892, A.H. 279.

Muhammad bin-Ishaq-un-Nadim (محمد بن اسحاق القيم), commonly called Abū Ya‘qūb al-Warrāq, author of the Qīṣah al-Fabrīk, the most ancient record of Arabian literature, written A.D. 987, A.H. 377. This work, though mentioned by Ḥājī Khān, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library at Paris, and the remainder in Herr von der Purgstall’s collection. By a passage in the book, the author says that the first who composed tales and apologetics were the kings of the first dynasty of the Persians; then those of the Arsacidæ, the third of the four ancient dynasties of Persia; these tales were augmented and amplified by the Sasanides. The Arabs, he then proceeds, translated them into their tongue, compounding others like them. The first book of the book was the Ḥāzīr Aḥsān, or "The Truth", the subject of which was Aḥsān, mentioning Shahrzâda and Nurzâdaas the two females who practise magic on the king. It is said, "since the book was very "Hunie, the daughter of the king. The truth is, the first who composed tales told him at night, was Alexander the Great, in order that he might keep awake and be upon his guard. The kings who came after him made use, for the same purpose, of the Thousand Tales, which fill up a thousand nights, and two hundred conversations 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-Ismail (محمد بن اسمعیل). Vide Muhammad Isma‘īl and Al-Bekhārī.

Muhammad bin-Jarir Tabari (محمد بن جریر طبری), author of several works. He died in A.D. 941, A.H. 330.

Muhammad bin-Khawand (محمد بن خواند). Vide Khawand Shâh.

Muhammad bin-Mahmud (محمد بن محمود), commonly called Al-Iṣārūsh, author of the Fusul al-İṣārūsh, a work principally restricted to decision, respecting morula’s transactions. He died in A.D. 1227, A.H. 529.

Muhammad bin-Murtaza (محمد بن مرتضی), surnamed Muḥsana, author of a Shia law-book called the Mufṣīḥī, on which a commentary was written by his nephew, who was of the same name, but surnamed Ḥādī.

Muhammad bin-Musa (محمد بن موسى), of Khwarīzm, author of a work on Algebra called Aljabar wal-Muqabalah. This work was translated into English by Frederic Rosen.

Muhammad bin-Qasim (محمد بن قاسم) was a cousin of the Khilaf. Wallid I. and son-in-law of Ḥajjāj bin Yūsuf Saqālī. By the command of the Khalif in the year A.D. 711, A.H. 92, he marched with a large army to Sindh, and having defeated and killed the Rāja of that country took possession of it on Thursday the 23rd June, A.D. 712, 10th Ramazān, A.H. 93. From amongst the prisoners captured in the fort of Alor, two daughters of the Rāja were sent to Damascus, and the Khalif sent them to his harem, consigning them to the care of his people until their grief should be assuaged. After two months, they were brought to the presence of the Khalif; when they raised the veils from their faces the Khalif was smitten with their beauty, and asked their names; one was called Girībādeh, the other Sūrājdeo. The Khalif ordered one to his own bed; she said, "O my Lord, I am not fit for the king’s service, we have both for three days been with Bin-Qasim, who after disdaining us sent us here." The king was highly incensed, and directed that his servants should seize Bin-Qasim, sew him up in a cow-hide, and send him to Syria. When Bin-Qasim received this order, he directed the messengers to do as they were directed. They obeyed the order, covered Bin-Qasim with a raw cow-hide; after enduring the torture for three days he died. They then put his body into a box, and conveyed it to the Khalif, who, opening it in the presence of the two women, said, "Behold how absolute is my power, and how I treat such servants as Bin-Qasim." The woman replied, "O king, just men ought not to be precipitate in great affairs, or be too
hasty to act, either upon the representation of
friends or foes." The khilaf asked their
meaning; they said, "We made this accusa-
tion against Bin-Qasim because of the hatred
we bore him, seeing that he slew our father,
and through us 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 Khilaf 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.

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Muhammad bin - Qawam - uddin
(محمد بن قوام الدین), author of
a Persian Dictionary called Bahr-ul-Fazā'i,
the Sea of Excellence.

Muhammad bin-Tahir II. (محمد بن
طاهر ثاني) succeeded his father in the
government of Khurasan and was the last of
the race of Tahirians. He was taken prisoner
in a battle about the year A.D. 874. A.H. 260,
by Ya'qub bin-Lais, who took possession
of Khurasan. Thus ended the race of the
Tahirians in Khurasan, who governed that
province for upwards of 64 lunar years.

Muhammad bin-Tunish al-Bukhari
(محمد بن طنیش البخاری), author of
the work called 'Abdullah-nama, containing
the history of the Usbuk Tatars originally
from Dastāl Qipchaq, on the northern shores
of the Caspian Sea. In A.D. 1194, they
invaded Transoxiana under Shâh Beg Khân;
and having driven out the descendants of
Taimur, retained possession of that country.

The prince, whose memoirs are the chief
subject of this work, was 'Abdullah Khân;
he was a converted of the renowned
Akbâr, emperor of Hindostân, with whom he
kept up constant correspondence and inter-
changes of ambassadors, and died A.D. 1586,
A.H. 1605. This book was dedicated to
Nisâm-uddin Kâjâlaš.

Muhammad bin-Ya'qub
(محمد بن يعقوب), author of the work called
Qâmas.
[Note Firozbâdî.]

Muhammad bin Ya'qub al-Kalini
• ar-Razi (محمد بن يعقوب الكلینی)
who is called the Rafi'ul-Muhaddisin, or chief

of the traditionists, is the author of the Jâmes
al-Kâtî, which is reckoned one of the books
of the Qâtub Arba'. It is of vast extent,
comprising no less than thirty books; and its
author is said to have been employed twenty
years in its composition. He also wrote
several other works of less note, and died at
Baghdâd in A.D. 939, A.H. 328.

Muhammad bin-Yusaf (محمد بن يوسف),
• یوسف نزیف حکیم), a physician of
Herât and author of an Arabic Dictionary
called Bahr-ul-Jawâhid, or the Sea of Jewels;
said to be an Encyclopedia or Dictionary of
Arts and Sciences.

Muhammad bin-Yusaf (محمد بن يوسف)
(یوسف نزیف), of Herât, author of the
Târîkh Hind. This work doubt (says Sir H. M. Elliot) is the same as Râziel
Ajâb wa-'Qurâhid-in-Umâlidin, since the author of that treatise also bears the name of Muhammad Yusaf Hirwi. This author
appears to have been contemporary with, and
to have conversed with, Khwajah Haan of
Dehli, who was a disciple of Nizâm-uddin
Aulia, who died in A.D. 1325.

Muhammad Bukhari, Sayyad (محمد
سید سعید), father of Sayyad Ahmad
• Jalal Bukhari. He had many disciples in the
time of Shâh Jâhân. Close by the western
gate of the Râma of Tajpanj is his shrine.
He died in the year A.H. 1445.

Muhammad Damghi (محمد دمغی),
name of an illustrious Persian poet, who lived
in the time of Fâzîl the son of Ahia the
Barmaki or Barmachide.

Muhammad Gesu Daraz, Sayyad
(محمد گسوس داراز سید), of Kulbarga
• in Danatalâbâd, a famous Muhammadan saint,
who was a disciple of Shâhîb Nasir-uddin
Chirâgh, Delhi. He was born at Delhi on the
His proper name is Sudan-uddin Mu-
hammad Husâni, but he was commonly called
Muhammad Gesu Darâz, on account of his
having long ringlets. He lived at Kulbarga
in the reign of the Bahman Shâh Khân, and
had the address to engage Prince Ahmad Shâh
to become his disciple, and build him a fine
house and a superb convent. When this
prince ascended the throne, in A.D. 1424,
A.H. 826, the credit of the saint became so
great, that from the lord to the artisan 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 is buried at Haasanabad, 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 repose near the saint, in various presents, and many villages were assigned to them by kings to defray the expenses of the tomb. He is said to be the author of several works, among which are the Akhbar ila-Murid, the Wadj ila-Ashiqin, containing the whole duty of a Sufi disciple, etc., and also of a book of Fables in Persian entitled Aushur ila-Awär. His son, named Muhammad Akbar, is the author of the Agaaid Akbari, containing the principles of the Muhammadan faith.

Muhammad Ghaus Jilani, Hazrat Shaikh (محمد غوث جیلانی حضرت) a celebrated Muhammadan saint whose tomb is at Uchch, of the Jilani in Mulan, and round whose shrine this town is built and after whom it was named. He was a descendant of Shaikh Abdul Kadir Jilani Baghla, and came to Uchch about the year A.D. 1394. The Dhundruters have continued to be his murids or disciples, and his successors of his murids from the time of their first leaving Shikarpur.

Muhammad Ghaus Khan (محمد غوث خان). Vide Siraj-uddaula Muhammad (Ghaus Khan).

Muhammad Ghaus, Shaikh (محمد غوث شیخ), of Gwalia. His proper name is Haji Hamin-ul-Awm, styled Ghaus-ul-Awm, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jungle which lies at the foot of the Churhills, consuming the leaves and fruits of the forest as his sole 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 Gwalia, where he engaged himself in the pursuits of his holy calling and in making proselytes; and managed to content himself with the proceeds of a jagir, which yielded a crore of tanga. He was the murshid or master of Shaikh Wajih-ul-Awm 'Ali of Gwalia, and died on the 14th September, o.s. 1662, 14th Muharram, A.H. 970. The chronogram of the year of his death is "Shaikh Andhbaad," i.e. Shaikh was a saint. He is the author of several works, among which are the Jawahir ul-Khuma, and another entitled Gulaar Adbur containing the memoirs of all the Sufi Shaitans of India with their places of burial and many other particulars. His brother Shaikh Phul, who served under the emperor Humayan, was killed at Agra, A.D. 1637, A.H. 948, by the adherents of Mirza Hamid, who had rebelled against his brother. His tomb is on a hill near the fort of Bayana. They were the descendents of Khwaja Farid-ul-Amin Muhammad Attar in the seventh generation. Their grandfather's name was Moth-ul-Azam Qatil, whose tomb is in Janapur, and father's name Kiyamuddin. He lies buried in Zahurabad, commonly called Kunbra, in Ghaziur. A small work entitled Mullah Khan, containing the adventures of Muhammad Ghaus, was written by Sayyad Fuzuli-ullah in the year Hijri 941, 24 years before the death of the saint.

Muhammad Ghaus Zarrin (محمد غوث زرین), of Bijnur. He lived in the time of Nawab Asaf-uddaula of Lucknow, and is the author of a Chahar Darwesh in Persian.

Muhammad Ghayas-uddin (محمد غیاث الدين), the son of Jalal-uddin, the son of Sharif-uddin, author of the Persian Dictionary entitled Ghyanul-Inqah, which he compiled after fourteen years' labour in the year A.D. 1826, A.H. 1242, also of the Mustaf-ul-Kissar, Sharif Siskandar-nama, Asafs Asif o-Bahar, and several poems and Kasidas, etc. He was an inhabitant of Mustaibad, commonly called Bampur in the Pargannah of Shabahabad, Lucknow.

Muhammad Ghazzali (محمد غازلی). Vide Ghazzali.

Muhammad Ghori (محمد غری), Vide Shahab-uddin Ghori.

Muhammad Hadi (محمد هادي), a nobleman of the Court of the emperor Jahangir, who wrote the last part of the Tazak Jaangir, during the last four years of that emperor's reign; Jahangir wrote the first part up to the seventeenth year of his reign, and the second part was written by Matmud Khan.

Muhammad Hakim, Mirza (محمد حکیم میرزا) Hammam and half-brother of Akbar, was born at Kabul on the 18th April, A.D. 1654, 16th Jumada I, A.H. 961. In the reign of his brother, the emperor Akbar, he had the Government of Kabul, of which he remained during his life in undisturbed possession. He had twice invaded the Panjab; once in A.D.
1566, A.H. 974, and the second time in February A.D. 1581, 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 Amdad-ul-Ihālī, corresponding with 16th Shāfī'ī, A.H. 993, aged 32 lunar years. After his death Rāja Bhāgwan 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 Chūchak 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 lawlī khulīf or Imām. He died in the year A.D. 790, A.H. 81.

Muhammad Hasan (محمد حسن) (Dehlī), of Persia, who flourished about the year A.D. 1604, 1013, is the author of a Musawwī or poem containing the praises of the prophet, of his chaste wives and of great saints.

Muhammad Hasan Burhan (محمد حسن برهان), author of the Persian Dictionary called Burhān Qāte', dedicated to 'Abdullāh Qutb Shāh of Haidarābād and Golkāndā, A.D. 1651, A.H. 1081.

Muhammad Hashim (محمد هاشم). 

Vide Khāṭī Khān.

Muhammad Husain (محمد حسین), author of a Persian work on Theology called Alqad Husain.

Muhammad Husain Khan (محمد حسین خان), the present nawāb of Kalpī; his title is 'Azīm ul-Mulk.

Muhammad Husain Mirza (محمد حسین میرزا). Vide Ibrahim Husain Mirzā.

Muhammad Husain, Shāikh (محمد حسین شیخ شهیر), whose poetical name is Shubrāt, was an excellent poet and a physician. He was a native of Arabia, but completed his studies at Shīrāz and came to India, where he was employed by the prince 'Azīm Shāh as a physician. In the reign of Farrukh-yāsīr the title of Hákim-ul-Mumālik was conferred on him. He went on a pilgri-mage 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 Dehīf. He is the author of a Diwān consisting of 5000 verses.

Muhammad Ibn-Alahmar (محمد ابن الاحمر), or more properly Ibn al-Al Ahmad, 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 'Abdullāh, but 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 Nasar; when he arrived at manly years, he was appointed Alayyqūq, or governor of Arjona and Jécu, and gained great popularity by his benignity and justice. Some years afterwards, on the death of Ibn-Hūd, 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 skilfully executed. It was about this time, towards the middle of the 13th century, that he commenced the splendid palace of the Alhambra. He retained his faculties and vigour to an advanced age. In his 79th year, he took the field on horseback, accompanied by the flower of his chivalry, to resist an invasion of his territories, but was suddenly struck with illness, and in a few hours he died vomiting blood and in violent convulsions.

[Vide Yūsuf Abīl Hājj.]
Muhammad ibn-Ishaq (محمد ابن عثمان‎), the earliest biographer of Muhammad the Arabian prophet. He died about the year A.H. 684, fifteen years after the overthrow of the Ummayad dynasty.

Muhammad ibn 'Iraq ut-Tabari (محمد ابن العراق الطبري), the son of Jurj, an Arabian author, who died about the year A.D. 942, A.H. 330.


Muhammad 'l-Mad (محمد عماد‎), who flourished about the year A.D. 1371, A.H. 773. He is the author of the following admired poems: Mithak ul-Istid, Munis ul-Abrar, Munavi Kuttaan, and Muhabbat-nama.

[See Imad Faqih.]

Muhammad 'l-Imam (محمد الإمام‎). Vide Imam Muhammad.

Muhammad Ishaq (محمد إسحاق‎), author of the work called Sīar ul-Nabī wa-'Asr Sahāba.

Muhammad Isma'il Bukhari (محمد إسماعيل البخاري‎), who is also called Abū 'Abdullah bin-Isma'il ul-Bukhari, is the author of the Sīra' ul-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.H. 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 ul-Mustaqim or The True Path, containing an account of the peculiar tenets held by the followers of Sayyad Ahmad the modern Muhammadan sect and reformer, with whose name we have recently become familiar. This work is one of the most important of several treatises which have been composed by that sect. The main object of the author in composing it was, in the first instance, probably to shew his own learning; in the next, to justify the claims of 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 who aspire to the honours of religious initiation. These are generally numbered as the followers of one or other, of three venerable Pirs, each of whom has given a name to a distinct school or sect; the first, the "Tariq-i-Qadiria," which traces its origin to 'Abdul Qadir Jilani. Another, the "Tariq-i-Chistia," so called from its founder Khwaja Mo'in-uddin Chishti, whose tomb is at Ajmer; the third, the "Tariq-i-Naqshbandia," derived from a Khwaja Bahā-uddin Naqshband, a native of Bukhara. 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 "Tariq-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 corruptuous, how extensively the emissaries of this sect have availed themselves of the Press to disseminate their tenets. The Sirāt ul-Mustaqim, the T︦qavat ul-Iman, the Hidayet ul-Munimīn, and a little tract attached to it, named the Māṣīḥ ul-Kabir wa'īl Bidāt, and two other tracts, entitled the Nasihatul-Muulimīn, and Tumbh ul-Qiyālin, have all been printed at private presses in Calcutta or at Hulāgh.

[See Sayyid Ahmad.]

Muhammad Janī (محمد جانی‎), author of the work called Anaw Amīrā, a minute history of Muhammad and the twelve Imams, with various anecdotes respecting them.

Muhammad Jogi Mirza (محمد جوگی میرزا‎), son of Shāhrukh Mirza, the son of Amir Taimūr. He died A.D. 1444, A.H. 848, two years before his father, aged 43 lunar years.

Muhammad Kari (محمد کریم‎), the son of prince Azir-i-Shāh, the son of the emperor Bahādūr Shāh. He was murdered by order of the emperor Jahānārā Shāh his uncle, in April, A.D. 1712, A.H. 1124.

Muhammad Kazim, Mirza (محمد قاسم میرزا‎), the son and successor of Mirzā Muhammad Amīn, private Musābi or Secretary to 'Alāmghir, and author of the history called 'Alāmghir-nāma. It is a history of the first ten years of the reign of the emperor 'Alāmghir, 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 (saye his
Muhammad Khan, Mir (محمد خان میر), commonly called Khan Kalân, was the eldest brother of Sjahsuddin Muhammad Anka Khan. He served under the emperors Humâyûn and Akbar, and was made governor of the Panjâb 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 Divân in Persian, and another in the Turkish language. He was native of Ghazni, and therefore chose for his poetical name Ghaznavi. This is a work on Sûfiism entitled Barûhân ul-Imân, either written by him or some other Muhammad Khan.

Muhammad Khan Shahbani (محمد خان شاهباني).VIDE Shâhi Beg Khan Usbâk.

Muhammad Khan, Sultan (محمد خان سلطان), also called Muhammad Qân and Khan Shahbâd, was the eldest son of Sülân Ghâyûs-uddin Bahman, king of Delih, who had appointed him viceroys of all the frontier provinces, viz. Multân, Lâhore, Debalpûr and other districts. This prince was blest with a bright and comprehensive genius, taking great delight in learning and the company of learned men. He, with his own hand, made a choice collection of the beauties of poetry, selected from the most famous in that art. The work consisted of 20,000 couplets, and was esteemed the criterion of taste. Among the learned men in the prince's court, Amir Khuram and Khvâja Husat bore the first rank in genius and in his esteem. The throne of Multân in Persia was at this time filled by Arghûn Khan, the son of Abâ Îân Khan, and grandson of Hâlakâ Khan. Timâr Khan Chûngiz, who was then an Amir of mighty renown in the empire of the race of Chânghz Khan, and governor Herât, Quandâhâr and other districts, invaded Hindûstân with 20,000 chosen horse. Having ravaged all the villages about Debalpûr and Lâhore, he turned towards Multân. The prince Muhammad Sulôtân, hearing of his designs, hastened to the banks of the river of Lâhore, 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 Khuram, the poet, who relates this event at large in his book called Kheir Khânî. This event took place on Friday the 9th of March, A.D. 1286, 30th Zil-bijja, A.H. 688.

Muhammad Khan Talpur (محمد خان تعلپر). VIDE Mir Muhammad Khan Taûpûr.
Muhammad Khuda Banda, Sultan
(محمد خدای باند), surnamed Aljajil, a descendant of Chagurs Khan, succeeded his brother Sultan Ghazi Khan, the son of Arghun 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 the sect of 'Ali. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imams to be engraved on all the money which he coined. He built the celebrated city of Sultanate in 'Asurhejan 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 Shawwal, A.H. 716, after a reign of 13 lunar years, and was succeeded by his son Suljan Abü Sa'id Bihadar Khan.

Muhammad Khuda Banda, Sultan
(محمد خدای باند), surnamed Sultan Sikandar Shih, was the eldest son of Shah Tahmasp 1st, who 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 Ismail II, in November, A.D. 1577, A.H. 985. 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, Humza Mirza, and his power terminated at the death of that prince, who fell under the blow of an assassin in his own private apartments on the 24th November, A.D. 1580, 22nd Zil-lajjma, A.H. 994. The chief of Khurasan 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 Qazwin, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was despoiled by every inhabitant of Qazwin and by his own army.

Muhammad Khusrū Khan (محمد خسرو خان), author of a medical work called Makkzan ul-Adicia.

Muhammad Lad (محمد لد), author of the Dictionary called Murugyd ul-Fazīlā.

Muhammad Lari, Mulla (محمد لاری), author of a work which goes after his name, viz. Tilif Mulla Muhammad Lari.

Muhammad Maghrabi, Maulana (محمد مغربي مولانا). Vide Maghrabi.

Muhammad Makahul, Maulana (محمد مکاول). Vide Muhammad (Suljan).

Muhammad Ma'sum (محمد مصعوم). the son of Shaikh Ahmad Sarhindi, was born in the year A.D. 1668, A.H. 1007, and died in A.D. 1668, A.H. 1079, aged 72 lunar years.

Muhammad Ma'sim Nami, Amir (محمد مسیم نامی, Amir), of Bakkar, was one of the nobles of the court of Akbar. He wrote five Masawis or Poems, containing 10,000 verses; one is in the metre of Haft Paicar, one in the measure of the Sidkurd-nama, one called Parī Sārat is in the metre of Laili and Majnun, one called Hulaa wa-Niz is in the metre of Yusuf Zalegha, and one in the measure of the Mehnvan ul-Akbar. He also wrote two Diwāns of Ghazal and two Sākk-hāmas. He once paid a visit to Shah 'Abbas, king of Persia, accompanied with no less than one thousand followers.

Muhammad Mir, Sayyad (محمد میر). His proper name is Kamāl-uddin Haider. He was a native of Lucknow, and translated the History of Roswell from English into Urdu for the Agra School Book Society, in the year A.D. 1839.

Muhammad Mirza (محمد میرزا), son of Mirza-dāh and grandson of Amir Taimur, was a pious prince, and not being ambitious he remained, with his brother Mirza Khudil-ullah ruler of Samarquand; and when that country was taken by Mirza Sháhrúkh 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 Mirza Abū Sa'id to him.

Muhammad Muhsin (محمد محسن), the rebel Tulsisdar of Pailāni who joined the mutineers in the year A.D. 1857, and was, together with 'Uainī 'All the rebel Deputy Collector, hanged at Banda on the 24th April, A.D. 1858.

Muhammad Muhsin of Kashan, Mulla (محمد محسن کاشانی ملا), author of the Tufair Sāftī.


Muhammad Muzaffar (محمد مظفر), surnamed Mubāris-uddin, was the founder of the dynasty of Muzaffarians in Fars. He held a high station at the court of Suljan Abū Sa'id Khān, king of Persia; but after his death, which happened in A.D. 1335, 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. 1355, A.H. 754, he took Shiráz from Sháh Sháhí Abú Isáq, and having seized him after some time put him to death, and became master of Fars. His son Sháh Shujá' rebelled against him in A.D. 1359, A.H. 760, deprived him of his sight and ascended the throne at Shiráz. Muhammad Muzaffar died in the year A.D. 1364, A.H. 765. This dynasty governed Fars 77 years, during which seven princes enjoyed power, viz.:

1. Mubáriz-uddin Muhammad Muzaffar or Muzaffar-uddin.
2. Sháh Shujá'; son of ditto.
3. Sháh Mahmúd, his brother.
4. Shujá' Ahmad.
5. Sháh Mansúr, son of Muzaffar, in whose time Shiráz was taken by Amír Taimúr.
7. Sháh Zain-ul 'Abidín, the son of Sháh Shujá'.

The last two only reigned a few months.

[Fide Muzaffar.]

Muhammad Nazir (محمد نظری),

Fíde Khwája Násir.

Muhammad Nazir Ahmad (محمد نظر احمد), Deputy Collector of Settlements in Jálín, author of the work named Miráj et Ürás or the Eideh al-Ma'rút, an admirable tale of domestic life among the Mughaladans of India, for which a reward of 1000 rupees was conferred on him by the Lieutenant-Governor in A.D. 1870.

Muhammad Parízada (محمد برزدار),

an author whose work is continually studied throughout the Othmúli 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, Fírishta.

Muhammad Qasim (محمد قاسم) II,

[Fide Násir-uddin Qábbača.

Muhammad Qasim (محمد قاسم), son of Hájí Muhammad Surúrí Khásháni, and author of the Farhang Surúrí, a dictionary of the Persian language, dedicated to Sháh 'Abdás Bahádur Khán, king of Persia, A.D. 1590, A.H. 1088.

[Fide Surúrí.]

Muhammad Qasim Khan Badaḵshání (محمد قاسم خان موجی), whose poetical name was Májí, 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 Tábaqát Kákání, containing the lives of Joseph and Poliphór's wife.

[Fide Májí.]

Muhammad Qasim, Mir (محمد قاسم میر), author of the Ibrat-námá, 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 Ațíja Qáwáis in Ürú, which he composed in the year A.D. 1855, A.H. 1271, containing the history and miracles of the celebrated saint of Baghdád, 'Abdul Qádír Giláni.

Muhammad Qúlí Khan (محمد قلی خان), governor of Allahábád, was the son of Miřá Muhsín, the brother of Náwáb Safídár Jáng of Adúl. In the year A.D. 1759, A.H. 1172, he, under the royal standard of the prince 'Abdól Gohár (afterwards Sháh 'Alám), who had procured from his father, 'Alamgúr II, grants of Bungal, Behár and Urya, marched towards Tútna, 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 Shujá'í-núdáula (who was his first cousin and the son of Safídár Jáng) 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 Jálálábád by order of Shujá'í-událá, who was jealous of his ambitious views in assisting the prince in the invasion of Bengal, and regarded Allahábád as his right, it having been given only in deposition by his father, Safídár Jáng, to Muhammad Qúlí Khán, who had refused to surrender it to the son.

Muhammad Qúlí Qubt Sháh (محمد قلی قبط شاه) (قلی قطب شاه). 

[Fide Qúlí Qubt Sháh II.]

Muhammad Qúlí Salmí (محمد قلی سالمی),

[Fide Salmí.]

Muhammad Quresh, Mirzá (محمد قریش 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 Sháhznád.
Muhammad Qutb Shah (محمد قطب شاه), the fifth Sultan of the Qutbshahi dynasty of Golconda, and nephew or brother of Muhammad Quli Shah, whom he succeeded in January, A.D. 1612, Zil-Qa'da, A.H. 1029. He was living in A.D. 1620, A.H. 1030. After his death, 'Abdullah Qutb Shah was raised to the throne of Golconda.

Muhammad Razi was a celebrated preacher at Isfahan, was contemporary of Mirza Saeb and Tahir Wahid. He is the author of a Diwan in Persian, as also of a poem containing the battle of Shah 'Abbas with Elam Khan, ruler of Taran, and one called Abwab ul-Janah, a religious book.

Muhammad Rafi'-uddin Muhaddis (محمد رفیع الدين محدث). Vide Rafi-uddin.

Muhammad Raza (محمد رضا), author of the Arabic work on Theology called Ashraaqat Alvia, Heavenly Illuminations, and of another on Jurisprudence entitled Intikhabat ul-Akhir.

Muhammad Raza Khan (محمد رضا خان). He was selected for the office of chief minister by the English, after the death of Jafar 'Ali Khan, Nawab of Bengal, to the young Nawab, the son of the late Nawab, in A.D. 1651. Deposed 1772.

Muhammad Sadruddin (محمد سدر الدين), surnamed Abu'l Ma'ali, which see.

Muhammad Salah Kambu. (محمد صالح كنبو), author of the 'Amal Salih.

Muhammad Salah, Mir (محمد صالح مير) lived in the time of the emperors Jahangir and Shah Jahan about the year A.D. 1628, A.H. 1037. His poetical name was Kashif, which see.


Muhammad Salah, Mirza, author of the Lat'af Elayd, 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 Ja'far Nasir in A.D. 1747, A.H. 1155.

Muhammad Salah, Shaitkh (محمد شايثك), author of the Bahar Sakhhs and the Tahirik Shahjahati, also of a poem called Aram Jau, which he completed in A.D. 1616, A.H. 1056.

Muhammad Sa'idi (محمد سعيد). Vide Must'ai'd Khan.

Muhammad Sarbadal (محمد سردار), was the chief of a kind of vagabonds called Sarbadalis, who had made themselves master of the city of Subzwar and of some others in Khuristan. This personage was also called Sayyid Muhammad, and although he was head of a gang of highwaymen or robbers, yet he was much esteemed for his probity.

Muhammad Shafia' (محمد شفيق) of Delhi, author of the work called Musht ul-Wara'idat, 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 (محمد شاه), the son of prince Farid-uddin, the son of Khizir Khan, king of Delhi. He was placed on the throne after the assassination of his uncle Muharik Shah in April, A.D. 1434, Ramazan, 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 (محمد شاه), the son of Ahmad Shah, succeeded his father to the throne of Gujrat in July, A.D. 1443, Rabii' 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 Qutb Shah also called Qasim-uddin.
Muhammad Shah (محمد شاه), 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 Khan (the son of Malik Mughis his prime minister), who ascended the throne under the title of Mahmud Shah Khilji in May, A.D. 1485.

Muhammad Shah (محمد شاه), emperor of Delhi, summoned Shashin Akbar or the Brilliant Star, was the son of the prince Jahan Shah, one of the three brothers who perished in disputing the crown with their eldest brother Jahangir Shah, the son of Babur Shah. He was born on Friday the 7th August, O.S. 1072, 24th Rabii' I. A.H. 1114, and crowned by the two Sayyids after the death of Rafi-ud-daula, on the 29th September, A.D. 1719, 25th Zi-Qa'da, A.H. 1131. On his accession it was determined that the names of his two predecessors, viz. Rafi-ud-daur and Rafi-ud-daula, who reigned about three months each, should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh-siyar. Muhammad Shah reigned 30 lunar years 6 months and 10 days, and died one month after the battle of Surhund, which his son fought against Ahmad Shah Abdali. His death took place on Thursday the 16th April, A.D. 1748, 27th Rabii' 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 Nizam-ud-din Aulia at Delhi, and was succeeded by his son Ahmad Shah. This emperor may be termed the last of the race of Amir Timur who reigned in Delhi and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Shah were mere puppet kings, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

Muhammad Shah (محمد شاه), king of Persia, was the son of 'Abbâs Mîrâz, and grandson of Fath-Allâh Shah, whom he succeeded to the throne of Persia in A.D. 1834, and died in A.D. 1847.

Muhammad Shah (محمد شاه), ruler of Budghishan. He was placed in that high position by Amir Sher 'Ali of Qâbul, 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 Rahîman Khan, the pretender to the Afghan throne, who was opposed by Sher 'Ali in A.D. 1868, but afterwards became Amir.

Muhammad Shah 'Adil or 'Adil (محمد شاه عادل), an Afghân of the tribe of Sûr, whose original name was Mubâriz Khan, was the son of Nizâm Khan Sûr, the brother of Sher Shâh, and brother-in-law of Salâm Shâh, after whose death in A.D. 1564, A.H. 961, having murdered his son Firoz, a boy of twelve years of age who had been raised to the throne, he assigned royal dignity with the title of Muhammad Shah '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 Himâs, a Bani or Indian shopkeeper, whom his predecessor Salâm Shâh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghan chiefs, who, having conspired against his life, revolted from his authority. Ibrâhim Khân Sûr, 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 ensigns of royalty. Muhammad Shâh, finding himself betrayed by his subordinate to Chunar, and unable to defend himself with the government of the eastern provinces, he was slain in a battle fought at Munger with Babur Shâh, king of Bengal, A.D. 1556, A.H. 963. The period of his reign at Delhi was only eleven months.

Muhammad Shah Bahmani I. (محمد شاه بنمني اول), the second king of the Bahmani dynasty, was the son of Sultan Ali-ud-din Hasan Kangoh Bahmani, whom he succeeded to the throne of the Deccan in February, A.D. 1358, 19th Zi-Qa'da, A.H. 776. He reigned 17 lunar years and died on the 21st March, A.D. 1375. His son Mujahid Shâh succeeded him.

Muhammad Shah Bahmani II. (محمد شاه بنمني ثاني), the thirteenth Sultan of the Bahmani dynasty, was the son of Humâyûn Shâh the Cruel, he succeeded his brother Nizâm Shâh to the throne of the Deccan in July, A.D. 1458, in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwaja Jahan and Khwaja Muhammad Gâwân, under the direction of the Queen mother. The former was murdered after some time, and the title of Khwaja Jahan was conferred on Muhammad Gâwân, adding the duties of Wâlik-ul-Saltanat to his other functions. Muhammad Shâh reigned nearly 20 lunar years, and died a year after he had caused his minister Muhammad Gâwân to be put to death, i.e. on the 24th March, A.D. 1482, 1st Safar, A.H. 887. His son Mahmud Shâh II. succeeded him. The year of Muhammad Shâh's death is comprised in a Persian verse, the translation of which runs thus:

Sultan Muhammad Shâh, 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 (محمد شهد),

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 (محمد شاه شرقي),

succeeded to the throne of Jaunpur after the death of his father Muhammad Shah Sharqi, in A.D. 1452, A.H. 856, and was killed after five months in a battle which he fought against his brother Husein Shah Sharqi, who succeeded him.

Muhammad Shah, Sayyad (محمد شاه سيد), son of Sayyad Wall of Fauqā, author of a collection of documents containing Formus of Letters, Parwanas, instruments or Contracts of Law, etc., entitled Jami' al-Dustūr, written about the year A.D. 1800.

Muhammad Shah Tughlaq I. (محمد شاه طولق I),

whose former name was Malik Fakhr-ud-din Jānān, succeeded his father Ghiyāth-ud-din Tughlaq Shah on the throne of Delhi in February, A.D. 1325, A.H. 726. He took the fort of Nagarkot in A.D. 1337, and built several royal buildings and places in Delhi. It was in his reign that Alā-ud-din Ila- ḫān Kangōnī 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. 762, after a reign of nearly 27 lunar years. He was succeeded by his cousin Sultan Firuz Shah Bārbak, the son of Sīhā Salār Rāja.

Muhammad Shah Tughlaq II. (محمد شاه طولق II),

surnamed Nāsir-ud-din, was the son of Firuz Shah Tughlaq. He was born on the 3rd June, A.D. 1353, 3rd Jumādā I. A.H. 764. He ascended the throne of Delhi in the lifetime of his 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 Jaizār, which he called Muhammadabad. He reigned 3 years and 7 months, and died on the 10th February, A.D. 1394, 17th Rabī‘ 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 Humāyūn, who, on ascending the throne, assumed the name of Alā-ud-din Sikandar, Shah, but died suddenly after a short reign of 45 days, and his brother Sulṭān Mahmūd succeeded him.

Muhammad Sharif Haqqani (محمد شريف حقاني),

author of a poem called Aynak-e-Dil, which he completed in A.D. 1656, A.H. 1096.

Muhammad Shaikh (محمد شيخ),

author of the works called Jami Jāhān-nānā and the Nf’s Ruhshāā, containing meditation on the unity of God, and rules for solitary devotion.

[Mīr Shaikh Muhammad.]

Muhammad Sharif, Khwaaja (محمد شريف خواجه),

a nephew of Maulānā Umāyīd. He was wazīr to Shah Tahmasp Safwī I. and governor of Yazd, Abarkōh and afterwards of Isfahān for several years, and died in A.D. 1538, A.H. 946.

Muhammad Sharir, Mir (محمد شريف مير),

author of a Masnawi or poem containing felicitations on the accession to the throne of Lucknow of Ghāzī-ud-din Haidar; it was completed in A.D. 1814, A.H. 1229.

Muhammad Shīrin Maʿlūna (محمد شيرين ملونة),

commonly called Maʿlūnā Mağrābī, which see.

Muhammad Sufi, Maʿlūna (محمد سفی ملونة),

author of the work called Maḥdīn wa-Budhāhīna, or “the wine shop and idol house.” He was a native of Māzīdūrān, and was residing in A.D. 1725, A.H. 1038, at Ahmadābād in Gujarat, and afterwards for some time in Qushmir.

Muhammad, Sultan (محمد سلطان),

the last king of the ancient race of the sovereigns of Budhāshān, was taken prisoner in battle by Sulṭān Abū Saʿūd, a descendant of Amīr Taimūr, and slain together with all his children and relations in A.D. 1466, A.H. 871.

Muhammad, Sultan (محمد سلطان),

who was afterwards surnamed Mukahul or the Blind, was the second son of Sulṭān Mahmūd of Gžānī. He succeeded his father in A.D. 1030, in the absence of his elder brother Mansūr, 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 Mansūr deposed. He reigned at Lahore for two years, after which he was defeated and put to death by Sulṭān Mansūr the son of Mansūr A.D. 1044.
Muhammad, Sultan, (محمد سلطان), was the second son of Sultan Malikshah Saljuq, after whose death he ruled over Asiruzbejan, but when his eldest brother Barkaverak died in A.D. 1104, A.H. 408, he seized Bagdad also and assumed the title of Sultan. This prince died at Isfahan A.D. 1118, Zincbijju, A.H. 511, and was succeeded by his son Mahmud, who, however, was soon reduced by his uncle, Sultan Sanjar, to the condition of a dependent. Mahmud died A.D. 1131, 15th Shawwal, A.H. 526, aged 27 years, at Hamadan after a reign of 14 years.

Muhammad, Sultan, (محمد سلطان), surnamed Quth-uddin, succeeded his father 'Ala-ud-din Takash as Sultan of Khwarizm in A.D. 1200, A.H. 596. He was defeated by the celebrated conqueror Changan 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, Zincbijju, A.H. 617. His son Jalal-uddin for a long time bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain in A.D. 1230, A.H. 627.

[Vide Takash.]

Muhammad, Sultan (محمد سلطان), son of Baisanghar Mirza. [Vide Babar (Sultan) and Sultan Muhammad.]

Muhammad, Sultan (محمد سلطان), the eldest son of Jalangir Mirza. After his father's death, he was named by his grandfather heir of all his dominions, but died before him in A.D. 1404, A.H. 805.

Muhammad, Sultan Mirza (محمد سلطان مرز), or Sultan Mirza, the son of Awas Mirza, the son of Baisqara, the son of Mansur, a prince of the house of Amir Taimur. He accompanied the emperor Babar Shajah to India, and after his death rebelled against his son the emperor Humayun, and though 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 Sambhal, 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 Sambhal by order of the emperor Akbar, but when that monarch marched in the year A.D. 1607, A.H. 975, for the purpose of subduing Malwa, they made their escape to Gujrat and sought an asylum with Changan Khan, governor of Barouche, where they took refuge from future troubles, which only ended with the subjugation of the kingdom 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 Jaywara about the year A.D. 1507, where he died some years after.

Muhammad Tahir (محمد طاهر), Vide Inayat Khan.

Muhammad Tahir Nastrabadi (محمد طاهر نصرابادي), author of a biography called Tazkira Muhammad Tahir. He lived in the reign of 'Abbas Shah I. of Persia.

Muhammad Taqi Imam (محمد تقی), also called Muhammad al Jawad, was the ninth Imam of the race of 'Ali, and the son of Imam Ali Must Raz, 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 Bagdad near the tomb of his grandfather Imam Must Kazim, the son of Jafar Sadiq. His wife's name was Umm ul-Fazl, the daughter of the Khalif Mamin.

Muhammad Taqi, Mir (محمد تقی میر). Vide Taqi (Mîr).


Muhammad Ufi (محمد عوفی), author of a Tazkira or biography called Labâb ul-Abâb, and of another work entitled Jâma, ul-Hikayât. The latter he compiled in A.D. 1225, A.H. 626. He was a native of Marw, which, under the Saljuk princes, was the capital of Persia.

[Vide Nurr-uddin Muhammad Ufi.]

Muhammad Ufi (محمد عوفی); who flourished in the 16th century of the Christian era, is the author of a biography called Tazkira Muhammad Ufi.

Muhammad Wala (محمد وال), author of the work called Najm-ul-Hidât; containing much good advice, and written according to the Sufi faith.

Muhammad Walah, Sayyad, (محمد وال, سید), author of the Risâla Da'îrul ul-Namus, or the art of writing poetry, with specimens of the various measures.
Muhammad Yar Khan (محمد یار خان), the son of Aitmad Khan, a nobleman of the time of the emperor Alamgir.

Muhammad Yusaf (محمد یوسف), a native of Qabul, who came to India and was employed in the service of the emperor Akber. He was a good poet and died in the year A.D. 1682, A.H. 970.

Muhammad YusafAli Khan Bahadur (محمد یوسف علی خان), the late nawab of Rampur (1850-1872), who succeeded Muhammad Said Khan in 1855.

Muhammad Zahid, Mir (محمد زهید میر), son of Muhammad Aslam, an author who flourished in the reign of Shah Jahân and 'Alamgir, and died in the year A.D. 1690, A.H. 1191.

Muhammad Zaman (محمد زمان), a celebrated punster and poet of Persia, who came to India in the reign of Akber, but after a few years returned to his native country, where he died some years before or after A.D. 1600.

Muhammad Zaman (محمد زمان). Vide Qasim Khan, Sahadār of Qabul.

Muhaqqiq Tusi (محقق طوسی), of Tūs, author of the MJīr ul-Ashār, a book on the art of poetry. He died in the year A.D. 1273, A.H. 672. [Vide Nasir-ud-din Tusi.]

Muhi (محي), takhallus of a poet who flourished about the year A.D. 1692, A.H. 1001, and is the author of a Diwān.

Muhib (محب), poetical name of Sayyad Qulām Nabi of Bilgrām, who was slain in a battle which took place between Nawab Satdar Jang and Ahmud Khan, Nawab of Parrukhābād, on the 6th February, A.D. 1752, 29th Safar, A.H. 1165.

Muhib (محب), poetical name of Shāikh Wali-ullah of Delhi, who was a pupil of Sauda, and is the author of a Diwān.


Muhib-ullah, Qazi (محب الله قاضی), who, in the reign of 'Alamgir, was appointed Qazi of Lucknow and afterwards of Haidarābād in the Deccan. On the accession of Bahadur Shāh to the throne of Delhi, A.D. 1707, A.H. 1119, he was honoured with the Sadarat of all India. He is the author of several works, among which are the Kitāb Sullām al-Muṣāfīn.

Muhib-ullah, Shaikh (محب الله شيخ), a pirzāda of Allahābād who died there in the year A.D. 1648, A.H. 1058. He is the author of a work on Ethics called 'Ibadat ul-Khawāfa.

Muhindar Singh, Maharaja (میندر سرگی), (महाराजा सेरगिए), Rāja of Bhadawar (1870).

Muhir Narayan (میر نرایان), Rāja of Benares, who was living in A.D. 1789, was nephew of Rāja Chet Singh and grandson of Rāja Balwant Singh. The Rāja's daughter was wife of Iłhām Dīrghijī Singh, from whom the present Mahāraja is descended.

Muhit (محبت). Vide Rāmjas Musht.

Muhi-uddin (محب الدين), author of a heroic poem called Tarīkh Najīb-nāma, in praise of Najīb Khan, styled Najīb-ud-din Bahā, an Afghan chief who distinguished himself during the reign of the unfortunate 'Alamgir II. emperor of Delhi.

Muhi-uddin (محب الدين), author of
- the work called Irsahād Rāfa'i.


Muhi - uddin bin - Arabi, Shaikh (محب الدين ابن عربي شيخ), a celebrated learned Muhammedan of Persia, who was born in A.D. 1165, A.H. 561, died in A.D. 1259, A.H. 657, and was buried at Damascus. He is the author of a work in Arabic called Tarāḥat Ulakhaa. [Vide Ibn-Arabi.]
Muhi-uddin Tuls, Shaikh (معين الدين شايخ), a native of Tûs, and author of the work called Kanz al-Ashiqin, a treatise on divine love; abridgment from the Kmsa-al-Sa'adat. He was a contemporary of 'Umar Mirzâ, and was living in a.d. 1406, A.H. 811.

Muhsin 'Ali Khan, Sayyad (معين الدين سليمان), the son of Sayyad Shâh Husain, the son of Sayyad Arab Shâh, was an excellent poet, and is the author of a Diwan and a biography of Urdu poet called Sarâpâ Shâhun.

Muhsin Fani (محي الدين فاني), an excellent poet, whose proper name was Shâh Muhammad Muhsin and poetical title Fani. He held the appointment of Sadarud of the province of Allahâbâd for several years in the time of the emperor Shâh Jahân; and when that monarch conquered Bâlkh 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 Diwan composed by Muhsin Fani 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 Diwan contains about 7000 verses.

Muhtadi Billah (معتدي بالله). Vide Al-Muhtadi.


Muhtashim, Maulana (معتشم مولانا), a poet of Kashmir, and teacher of Fakhri bin-Maulana Sultan Muhammad Amiri of Herat. He wrote three Hanâfs, viz. Sahâba, Jadâba, and Shâhiba, besides a Diwan of Qasidas in praise of the Imâms and princes consisting of about 8,000 verses, and a Risâla of Mun'immus or enigmas and chronograms. There is a Qasida quoted on the accession of Shâh Ismâ'îl Safârî to the throne of Persia, of 66 lines, each of which contains a chronogram for the year a.d. 1576, A.H. 984.

Mu'in Jawini (معين جويني). Vide Mo'in-uddin Jawini.

Mu'in-uddin (معين الدين), commonly called Bhamâ, the son of Zâbita Khan, which see.

Mu'in-uddin (معين الدين), author of Gang Sa'adat, dedicated to the emperor 'Alamgir.

Mu'in-uddin Chishti Kâwâja (معين الدين خوايجي) a celebrated Muhammad saint whose tomb is at Ajmir. He was born at Sisân in a.d. 1142, A.H. 537, came to India and was residing at Ajmir when Fithânur, itâja of that place, was taken prisoner and put to death by Shahjâdâ Qâhorî, named Mo'ezz-uddin bin Sâm in a.d. 1192, A.H. 633. Mu'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 a green brocade. At the head of the tomb is placed a large silver censer, from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

Mu'in-uddin Isfaran, Maulana (معين الدين اسفرار مولانا), author of the Türkî Muhrîb Shâhî.

Mu'in-uddin Jawini, Maulana (معين الدين جويني مولانا), a native of Jawin, and author of the Nigâristân (the gallery of pictures), a miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the Gulistân of Sa'dî. There is a beautiful copy of this book, says a Johns. Wm. Jones, in the Bodleian library at Oxford. He was a contemporary of Shâh Sa'ud-uddin Hamwi, who died in the year a.d. 1252, A.H. 650.

Mu'in-uddin Muhammad (معين الدين), of Herât, an author of several works, among which are Türkî Mînevî, a history of the Jews, describing their origin, sufferings in Egypt, etc. The Kasat al-Jawmat, containing a minute description of the city of Herât, dedicated to Sultan Husain Abî 'l Ghâzî Behâdur in a.d. 1493, A.H. 900 Wm. Jones. The Mu'raj al-Nâfis, or the Ascent of the Prophet, details some of the grosser falsehoods that human invention ever suggested. Among many shocking circumstances of his journey to heaven, it is related that he saw the souls of his father and another swimming in the liquid fire of hell; and being about to interfere for them, he was told that if he then intervened for unbelievers, his intercession for the faithful on the Day of Judgment would not be admitted; he therefore left them to their fate. This work was written in a.d. 1486, A.H. 891. He is also the author of the Kasat al-Wasâyî.
Mu'in ul-Mulk Rustam Hind (معینRK, commonly called Mr Mannu, the son of Yu'tmād-uddaula Qamar-ud-Din Khān, wazīr. He was appointed governor of Lahore by the emperor Ahmad Shah of Dehli after the battle of Sarhind against Ahmad Shah Abdālī, in which his father was killed in A.D. 1748, A.H. 1161. He died suddenly in the year A.D. 1754, A.H. 1167.

Mu'izzī (معیزی). *Fide Moi'zzī.*


Mu'izz-uddaula (معیزی الدوُلہ). *Fide Moi'zz-uddaula.*

Mu'izz-uddīn (معیزی الدین). *Fide Moi'zz-uddīn.*

Mujaddid Alī Sani (محمد الدین نائینی). *Fide Aḥmad Sarhindi (Shāhkh).*

Mujahid Shah Bahmani (مجاهد شاه بہمنی) succeeded his father Muḥammad Shāh I. Bahmani on the throne of the Deccan in March, A.D. 1375, Shawwal, A.H. 776. He was murdered after a reign of three years on the night of the 14th April, A.D. 1378, 17th Zilhājīn, A.H. 779, by his uncle Dād Shāh, who ascended the throne by the title of Dād Shāh.

Mujib (مجیب), or Shāh Mujīb, author of a history of the loves of Joseph and Potiphar's wife called Yīnāfi sū'a-Zalekhā, in Urdu verse, composed in A.D. 1824, A.H. 1240.

Mujīd (موجید), the tāktullus of a poet who is the author of a Diwān.

Muţir (معیسر), poetical name of 'Abdul Mukārim Muţir-ud-Dīn of Bīlqān, a town in Azerbaijan. He was a pupil of Khākānī, and is the author of a Diwān. He died in A.D. 1198, A.H. 594. He flourished in the time of Qizāl Arslān, and was a contemporary of Zahir-ud-Dīn Pārvāżī.

Muţir-ud-Dīn Bīlqānī (معیسر الدین بیلگانی). *Fide Muţir.*

Mujrim (مجرم), poetical name of Rahmat-ullāh, who is the author of an Urdu Diwān.

Mujrim (مجرم), poetical title of Ghulām Husain of Patna, the father of Iṣḥāq, whose proper name was Shaikh Muḥammad Wajīḥ.

Mujtaḥid (مفتی), 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'tazilas still believe in this kind of authority. *Fide Hughes, in voc.*

Mukalil bin-Sulaiman (مکالیل بن سلیمان), author of a Commentary on the Qurān. He died in the year A.D. 723, A.H. 105.

Mukarram Khan, Nawab (مکرم خان, نواب), governor of Multān in the time of 'Alamgir.

Mukhīš (مخلص), the poetical name of Rāe 'Anand Rāe, a Khattāri, who was the father-in-law of Tamsukh Rāe, and a pupil of Mīr Ḥabīl. 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 Mukhīsh Hindī, to distinguish him from Mukhīsh Kāshī.

Mukhīš (مخلص), the poetical appellation of Mukhīsh 'Ali Khān, commonly called Mir Inqir. He was Nawāb Nawāzish Khān, Shahānūt Jang's sister's son, and is the author of a Diwān in Urdu.

Mukhīsh Kāshī (مخلص کشی), a poet of Persia.


Mukhtarī (مختاري), a Persian poet.

Mukhtar-ud-Dīn Maulā (مختار الدین مولہ). *Fide Murtaza Khān.*
Mukim Khan (مقيم خان) held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jahangir. He had a house at Agra on the banks of the Jamna at a place still called Mukim Khan ka Ghât.


Mulkim (ملكيم), a poet who flourished about the year A.D. 1706, A.H. 1118, and is the author of a Divan.

Mulla Akhmad (ملل احمد). Vide Aḥmad (Mulla).


Mulla ‘Ali Qusanjī (ملل علي قوسنجي), who also wrote a Hāshia or marginal notes on the Kāshahof, besides the one written by Tuhfāzūlī. He died about the year A.D. 1406, A.H. 808.

Mulla Firoz (ملل فيروز), a Pārsī priest. The Pārsīs 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 Qasṣ, the father of Mullā Firoz, the editor of the Durātar, for the purpose of making inquiries relative to the remnants of the Pārsīs in that country, the discovery by Qasṣ while on that mission of a copy of the Durātar in the Pahlavi language, and the English translation of that curious work, published by Mullā Firoz at Bombay in 1818, show the spirit and perseverance with which the Pārsīs of Bombay have instituted inquiries connected with the history of their country.

[Vide Transactions Roy. As. Soc. vol. iii. App. p. iv.]

Mulla Furati (ملل فراتي), author of a work, entitled the Qaraq Surtal, containing forty questions with the answers of Muhammad, according to tradition.


Mulla ‘Imad (ملل اماد), author of a work on Sunnism in Perzian, called Ḥāshia Mullā ‘Imad.

Mulla Jami Lahouri Namdar Khanī (ملل جامی لاهوری نامدار خانی), whose poetical name is Bokhud, was very well skilled in composing cirenograms, and has left a thick Diwan of Ghazals, etc. He died in A.D. 1675, A.H. 1085.

Mulla Jiwan (ملل جیون امید هوی), of Amaṯīr, whose proper name was Shaikh Ahmad, was the tutor of the emperor ‘Alamgir. He is the author of the commentary on the Qur’ān called Tafsīr Ahmādī. He is also called Mulla Jinān Jaunpūrī, and is said to have died in A.D. 1718, A.H. 1130.

Mulla Khusro (ملل خسور), author of a law treatise, entitled Qhurur ul-Aḥkām, and a commentary on the same work called the Durar ul-Ikhkām. Mullā Khusro, who is one of the most renowned of the Turkish jurisconsults, completed his work in A.D. 1478, A.H. 883, and died in A.D. 1480, A.H. 885.

Mulla Malik Qummi (ملل ملک قمی). Vide Malik Qummi.

Mulla Mir (ملل میر). He lived in the time of the emperor Akbar. In A.D. 1566, A.H. 974, he constructed a well at Agra, and Aḥshaf Khan Mir Munshi wrote the chronogram of the year of its construction. It is a subtractive one.

Mulla Mufid Balkhi (ملل مفيد بالکھی), a native of Balkh, was an excellent poet. He came to India and died at Multān in the time of the emperor ‘Alamgir, A.D. 1674, A.H. 1085. He is the author of a Divān. A subtractive chronogram on his death was written by Sarkhush.

Mulla Muḥsin (ملل محسین). Vide Faiz.

Mulla Muqimāt (ملل مقیم‌ات), an author who lived in the time of Shāh Jahān.

Mulla Qasim (ملل قاسم موشیدی), of Mashhad, author of an Insha, or Collection of Letters.

Mulla Shāh (ملل شاه), a native of Badakhshan, was a learned and pious Muslimān. He was a disciple of Mīlā Shāh Mir of Lahor and Murshid or spiritual guide of the unfortunate prince Dārā Shikōb, the eldest son of the emperor Shāh Jahān, 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 Kashmere in the commencement of the reign of the emperor Alangir, about the year A.D. 1660, A.H. 1070.

Mulla Sharif (محمد شریف), author of a
Divan, on the loves of Shirhu and Khwara, dedicated to Sultan Quit Gurb Shah of Golconda in A.D. 1615, A.H. 921.

Mulla Sheri (محمد شری), Vides Sheri (Mulla)

Mulla Shikebi (محمد شیکیب), an ex-
cellent poet who served under 'Abdul Rahim Khan, Khan Khanan, and was living in A.D. 1592, A.H. 1000.

Mullahzada (محمد زاده), of Patna, author
of an Urdu translation of the novel called Behar Danish, which he named Ishaar Danish.

Mullahzada (محمد زاده), author of the
marginal notes on the Muhallair Ma'ani wase-Bajann.

Multan (ملفہن بادشاہان), kings of.
Vides Yasaf (Shaitkh).

Muntaz (منشا), the poetical name
of two poets, one of whom is named Maulvi
Ihsan-ullah.

Muntaz Mahal (منشا محل), the
favourite wife of the emperor Shah Jahan, for whom he built the celebrated edifice at Agra called the Taj.

Muntaz Shikoh (منشا شکوہ), second
son of the emperor Shah Jahan.

Muntaz-uddaula, Nawab (منشا عدوالا), the grandson of Muhammad 'Ali Shah, king of Audh. He was living in A.D. 1686. 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 rebel, Brij Ram. For this conduct he was adjudged to suffer the loss of his pension, 700 rupees per month.

Muna'i2 (منعم), poetical name of Nur
ul-Haq, Qazi of Bareli, 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 Qadars, several Man-
navis, and three Persian Diwans. He was
living at Delhi in A.D. 1786, A.H. 1200.

Munai'm Khan (منعم خان), the son
of Sultan Beg Barlas, a nobleman who had been the emperor Bahadur Shah's principal officer at Qain, was, on the accession of that emperor to the throne of Delhi, appointed his wazir with the title of Khan Khanan. 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 Ithnaini Muna'mi.

Munai'm Khan, Khan Khanan (منعم 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 Khanan in A.D. 1660, A.H. 967, was appointed governor of Jumnapur after the death of Khan Zamun, where he built the famous bridge on the river Gumi in the year A.D. 1367, A.H. 975. He was latterly appointed governor of Bengal after the defeat of Daud Shah, king of that country, in A.D. 1575, A.H. 983. From the period of Muhammad Iskhyvar Khilji to that of Sher Shah the city of Gaur, which is also called Lakhnauti, had been the capital of Bengal, after which, owing to its insalubrity, it had been abandoned for Khawaipur Tanda. Munai'm 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.

Munai'm Shalik (منعم شلیک), a poet
who served under prince Sultan Shuja'at, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor Alangir in December, A.D. 1558, after which he was never heard of. For his poetical name, he used his own in his compositions.

Munir Lahori, Mulla (منیر اللهوری), a poet of Lahore, was the son-of
Mulla 'Abdul Majid of Mullah. He formerly took the words "Sekhu Sanj" for his poetical title, but afterwards used "Munir" in his compositions. His proper name was
'Abul Barkat. He died at Agra on Saturday the 31st August, A.D. 1644, 7th Rajab, A.H.
1054, and left about 30,000 verses and an Insha which goes after his name, viz. Inshai-Munir.
Munir-uddin, agent of the titular emperor, Sháh 'Alam, at Calcutta, after the battle of Buxar. Died at Benares, 1771.

Munis, Haji (مونس حاجی), author of a Diwán, which he completed in A.D. 1723, A.H. 1135.

Munna Jan (منا چان). Vide Nastr-uddin Isidar.

Munni Begam (مونی بیگم), a concubine of Mir Ja'far, Nawáb of Bengal. After his death and the death of his two sons Najm-uddaula and Saiy-uddaula, she was appointed guardian to Mubârîk-udaula, the infant son of the late Nawáb, 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 Najm-uddaula. She died A.D. 1779, Sha'bán, A.H. 1103.

Munshi (مونشی), takhallus of Jasswant Ráe Munshi. He is the author of a Diwán, and was living in A.D. 1712, A.H. 1124.

Munshi (مونشی), poetical title of Munshi Mulehând, a Kâyeth and native of Delhi. He was a pupil of the poet Nasir, and is the author of some fragments of the Shâh-nâmâ in Urdu. He died about the year A.D. 1822.

Munsif (منصیف), poetical title of Fâzîl Khan, who is the author of a Diwán, and was living in A.D. 1704, A.H. 1116.

Muqanna (مقدع). Vide Al-Makna or Muqanna.

• Muqarrab Khan (مقراب خان). Vide Masthi (Mulla).

Muftadi Billah (مفتدار بالله). Vide Al-Muftadî.

Muqtadir Billah (مقددر بالله). Vide Al-Muqtadî.

Murad I. Sultan (مراد اول سلطان), youngest son of the emperor Sháh Jahan, by whom he was appointed governor of Gujarât, Thatta and Bihâr. He was seized and imprisoned in the fort of Gáwliar by the orders of his brother the emperor 'Álamgîr, after the first battle he fought against his brother Dârâ Shikôh, and was subsequently murdered, A.D. 1692, A.H. 1072, at Gáwliar and buried within the fort.

and those who espoused his cause. He advanced into Europe, and made Adrianople his capital in A.D. 1380. He was a great warrior and obtained 32 victories, in the last of which he perished, A.D. 1389, A.H. 794, aged 71, by the hand of a soldier. He (or some say his father) was the first who established the formidable force of the Jânisâris. His son Bâyazed I. succeeded him.

Murad II. Sultan (مراد ثاني سلطان) succeeded his father Muhammad I. as Ottoman emperor in A.D. 1422, A.H. 895, 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 Sîkundâr Beg (Scanderbeg), and routed the Hungarians. According to Gibbon, he died on the 2nd February, A.D. 1451, Zil-hijja, 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, Shabih, A.H. 992, and to rid himself of all competitors he, at his first coming to the throne, caused his five brothers to be slaughtered 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 Tarsus, and the fort Gaino from the Hungarians. He died on the 18th January, A.D. 1305, Junûni, A.H. 1603, aged 50 lunar years. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved. He was succeeded by his son Muhammad III. Sultan Murâd is the author of the work called Fatihât-us-Siyâm.

Murad IV. Sultan (مراد رابع 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 Baghâlúd 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 Ibrâhim.
Murad Mirza

Sulaiman Murad and Shah Murad, was the second son of the emperor Akbar. His mother's name was Salima Sulayma 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 Paharî. 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 Gujarat, he called Fatehpur. 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. 1077. He was at first buried at Shalpur, but afterwards his corpse was removed to Dehli and laid by the side of Humayun the prince's grandfather.

Murassa' Raqam

Muraqwat (مرفعات, title of the author of the *Nawzaz Murassa. Vide* Tahsin.

Murshid Khan

Murrshid Quli Khan, a poet, who flourished in the time of Jahângîr, and is the author of a Diwan.

Murshid Quli Khan

Murrshid Quli Khan, a nobleman of the time of the emperor Shâh Jahn, who was Fauzdar of Multan, and was killed there in A.D. 1636, A.H. 1048.

Murshid Quli Khan

Murrshid Quli Khan, Nawab of Bengal. *Vide* Ja'far Khan.

Murrshid Quli Khan

Rustam Jung, son-in-law of Shujâ-uddin, governor of Bengal (q.r.), by whom he was appointed governor of Katik. Being defeated by Mahabat Jung, Nawab of Bengal, he fled to the Deccan in the year A.D. 1729, where he died. He was a good poet, and his poetical name was Sarsehâr.

Murtaza Khan

Murrshid Quli Khan, a Sayyad, who, on the accession of Nawab 'Asaf-ul-Hafta al to the musnad of Lucknow, was appointed by him his naib or deputy, with the title of Muhsîr-uddaula, but Basant 'Ali Khan, an old khwaja sarâ (sachman) 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. 1778, Shahr, A.H. 1190.

Murtaza Khan

Murrshid Quli Khan, a nephew and son-in-law of Dost 'Ali, the Nawab of Arak, under whom the pernicious seizure of Trichinopoly was perpetrated by Chanda Saliâb. The nawab was succeeded by his son Sâfdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khan, fell by the poignard of a Paushan 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 Arak 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 Safdar was invested 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 Arak. 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

Murrshid Quli Khan, Vide Shâhiq Farid and Fariđ Bukhari.

Murtaza Khan Anju

Murrshid Quli Khan, a nobleman of the reign of the emperor Shâh Jahn. At the time of his death, which took place A.D. 1629, A.H. 1038, he was governor of Thatra.

Murtaza, Mir

Murrshid Quli Khan, surnamed 'Al-Madaw bi-jilm ul-Hijâla. He died in September, A.D. 1046, Shahr, A.H. 436.

Murtaza Nizam Shah I.

Murrshid Quli Khan, ascended the throne of Ahmadnagar in the Deccan after the death of his father Husain Nizam Shah I. in A.D. 1566, A.H. 972, and maintained his minority in the person of his Khoruz Khusrau became for six years chief manager of affairs, after which the Sulân took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Miran 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 Sulân was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, A.D. 1589, 8th Rajab I. A.H. 992. But according to the work of Jâma-ul-Hind, he was poisoned by his son on the 21st June, A.D. 1588, corresponding with 18th Rajab, A.H. 998.
Murtaza Nizam Shah II (نظام شاہ), a nominal prince and a descendant of the Nizam Shâhí kings of Ahmadnagar, who was raised to the throne by Malik Ambar the Abyssinian and others after the capture of Bahâdur Nizâm Shâh in A.D. 1600, A.H. 1009. He was put to death about the year A.D. 1628, A.H. 1038, by Fathâ Khan, the son of Malik Ambar, who placed his son Husain, an infant of ten years, on the throne. Husain was afterwards continued for life by the emperor Shâh Jâhan in the fortress of Gwâliâr. [Vide Fathâ Khan.]

Musâhib, Mirza (مصباح مرزا), a poet who flourished after the poet Sâîb, whom he imitates, and who probably living in A.D. 1745, A.H. 1158.

Musa ibn-Nusair (مسیح بن نصر), 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 subjegated Spain. He died in disgrace in Arabia, 717.

Musallâma (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 prophetic office was Musallâma and Al-Awasd. Musallâma pretended to be joined in commission with Muhammad, and published revelations in imitation of the Qurân. He sent Muhammad a letter, offering to go hairâ with him, in these words: "From Musallâma 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 Musallâma the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy hearer shall attend those who fear him." During the few months which Muhammad lived after the setting up of this new imposture, Musallâma grew very formidable. Abû Bakr, Muhammad's successor, in the second year of his reign and the 12th of Hijri (A.D. 633, A.H. 12), sent an army against him under the command of Khalid, the son of Walid, who defeated and slew him in battle. Al-Awasd 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. Musallâma and he received the appellation of "The two Liars."

Musannifak (مصنيفک), surname of Mulla 'Alî-uddîn 'Ali bin-Muhammad, an Arabian author, who died A.D. 1470, A.H. 876.

Musa, Sayyad (سید), He fell in love with Mohanî, a jeweller's daughter, in the time of the emperor Akbar; an account of whom may be seen in the Tājâd Badômî.

Mushqaq (مشقق), a poet who was born at Bûkhârâ in the year A.D. 1538, A.H. 945, and composed a Diwân, which he completed in A.D. 1675, A.H. 983.

Mushaqtaq (مشتق), the poetical name of Mr. Said 'Ali of Isfahân, who flourished in the year A.D. 1760, A.H. 1174.

Mushaqtaq (مشتق), poetical title of Mushaqtaq Husain of Agra. He was the author of a Diwân, and since he was a pupil of Bahâdur Shâh, the last king of Dehli, in every one of his Ghazals he has mentioned in the last verse the poetical name of the king, viz. Zafar.

Mushaqtaq, poetical appellation of Muhammad Qâli Khan of Patna, a son of Hâshim Qâli Khan. He was a pupil of Muhammad Roushan Joshib, and Darâqghâ, of the household of Nawâb Zain-udder Aâmâd Khân Hâlibat Jung. He died in A.D. 1801, A.H. 1216.

Mushaqtaq (مشتق), poetical name of Shâh Qulâm Quth-udder, eldest brother of Shâh Muhammad Azâl of Allahâbâd. He went on a pilgrimage to Mecca and died there in A.D. 1773, A.H. 1192.

Musî bin-'Uqba (عقبة بن عقبة), author of the work called Kitâb Maghâst. He died in A.D. 708, A.H. 141.

Musî Kazîm Imam (عاصم امام), was the seventh Imam of the race of 'Ali, and succeeded his father Imam Ja'far Sâdiq, who was the sixth. He was born A.D. 745, A.H. 128, and died in the reign of the Khalîf Hârûn ar-Rashîd on the 1st September, A.D. 799, 25th Rajab, A.H. 183. He was buried at Bagdad on the west bank of the Tigrîs, opposite the mosque of Abû Hanîfah.

Musîl bin-Amr (عثمان بن عمر), the father of Qutâiba. He was slain in battle along with Musa'ib ibn-Zubair, about the year A.D. 660, A.H. 71.
Muslim bin-Hajij Naishapuri

author of the Sahih Muslim, a succinct collection of Traditions, and of the Musnad Kabir.

He died in the year A.D. 875, A.H. 261. The Sahih Muslim is considered as almost of equal authority with the Sahih-al-Bukhari, and indeed by some, especially by the African doctors, is preferred to that work. The two collections are constantly quoted together under the name of the Sahihain or two Sahih Muslims has been said to have composed his work from 300,000 traditions.

[Fide 'Abdulah Abi Muslim.]

Muslim ibn-'Uqai (Musulma Ansar)

nephew of 'Ali and cousin of Imam Husain, whose wish to resist against Yazid, the son of Mu'awia, but he was beheaded along with Haaris on the 8th September, A.D. 680, 8th Zil-biijj, A.H. 60, when their heads were sent as a present to Yazid by 'Abdull-ullah ibn-Zavd. This event took place a few days before the death of Imam Husain.

Muslim ibn-'Uqba (Musulma Ansar)

was made governor of Medina by Yazid, the son of Mu'awia I. A.D. 682, A.H. 63, to chastise the insolence of the inhabitants of that place, who had rebelled against him, which done, he marched directly with his army towards Mecca, but died by the way in September, A.D. 683, Muharram, A.H. 64.

Mustaa'sam Billah (Mustaa'sam Al-Mustaa'asam)

the 37th or last khalif of the house of ‘Abbas. [Fide Al-Mustaa'asam.]

Mustafa (Mustafai)

a title of Muhammad.

Mustafa I. Sultan (Mustafai)

succeeded his brother Ahmad I. (Achmet) as emperor of Turkey or Constantiople in A.D. 1617, Zii-Qa'ila, A.H. 10.5, which was a novelty never before heard of in this kingdom. It being the Grand Seigneur's policy to strangle all the younger brothers, however, this Mustafa was preserved, either because Ahmad, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said that Ahmad once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder that he cried out, "Muhammad will not let him die." He carried himself but insolently and cruelly, and was deposed and sent to prison in A.D. 1618, A.H. 1027, when 'Usman, his nephew, was raised to the throne. 'Usman was murdered in A.D. 1621, A.H. 1030, and Mustafa restored, but was ultimately strangled by his Janissaries in A.D. 1623, A.H. 1032. He was succeeded by Murad IV.

Mustafa II. Sultan (Mustafai)

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 Tarsupe, he attacked the Venetians, Poles, and Russians. He retired to Adrianople, where he forgot himself in licentious 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 (Mustafai)

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 (Mustafai)

son of Ahmad IV. succeeded Salim 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 Mahmut II. was raised to the throne.

Mustafa bin-Muhammad Sa'id.

(Mustafai), author of the Persian commentary on the Qur'an, entitled Aqaid, 'Ayat Qur'an.

Mustafa Khan, Nawa, under the name of Shafta, wrote the most considerable of all the Hindustani Tazkahs. Under the title of Gultshah-ke-Khur, it was lithographed at Delhi in 1845, and contains six hundred articles. Shafta was living in A.D. 1808 (Tassy).

Musta'i'd Khan (Mustafi)

surnamed Muhammad Safi, was employed as Munshi or secretary to 'Inayat-ullah Khán, wazir of Bahadur Shah, and is the author of the Masir-i-'Alamgiri, the history of the emperor, 'Alamgir. He had been a constant follower of the court for forty years, and an eye-witness of many of the transactions he records. He undertook the work by desire of his patron, and finished it in A.D. 1710, A.H. 1122, being only three years after the decease of 'Alamgir.

Mustaa'in Billah (Mustaa'in Al-Mustaa'ain)

[Fide Al-Mustaa'ain Billah.]

Mustafa again restored, but was ultimately strangled by his Janissaries in A.D. 1623, A.H. 1032. He was succeeded by Murad IV.
Mustajab Khan (محتاج خان), one of the sons of Hafiz Rahmat Khan, and author of the work called "Akhbār-i-Rahmat," being a history of his father. He died in February, A.D. 1833, 2nd Shawwal, A.H. 1248, aged 74 lunar years.

Vide Al-Mustajab Billah.

Mustakfi Billah (مستکبی بالله).
Vide Al-Mustakfi Billah.

Mustanasar Billah (مستندر بالله).
Vide Al-Mustanasar.

Mustanjad Billah (مستنجد بالله).
Vide Al-Mustanjid.

Mustarashid Billah (مسترشد بالله).
Vide Al-Mustarashid.

Mustazahar Billah (مستظهر بالله).
Vide Al-Mustazahir.

Mustazi Billah (مستضی بالله).
Vide Al-Mustazi.

Muswi Khan (مصبی خان), an amir of high rank in the time of the emperor 'Ala'ujīr. His proper name was Mirzā Mo'īz or Mo'īz-ud-dīn Muhammad, a descendant of Imām Mūsā Rāza. 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 Khan was added by the emperor. He died in the Deccan in A.D. 1650, A.H. 1101, aged 51 years. [Vide Fitrat.] His jagir at Agra extended from the Kacheri jāt to the Dargah of Sayyad near the Jāmā bāzār. The ground contained nearly 300 bighas.

Mutalib (مطلبی), surname of Muhammad bin-'Abd al-Shāfa'i, who was one of the four Imāms, or chiefs of the four orthodox sects amongst the Musalmāns.

Mut'amid Billah (معتمد بالله).
Vide Al-Mut'amid Billah.

Mut'amid Khan (معتمد خان), a nobleman of the reign of the emperor Jahāngīr, who wrote the second part (the first part was written by Jahāngīr himself) of the Ikbat-nāma Jahāngīrī, a memoir of that monarch from his accession to the throne in A.D. 1605, A.H. 1014. After the death of Mir Jumla, A.D. 1632, A.H. 1047, he was appointed Mir Bakhsbi by Shah Jahan. He died A.D. 1639, A.H. 1049 (vide Muhammad Hadī). There is an old masjid still standing in the city of Agra supposed to have been erected by him.

Vide Al-Mut'amid Billah.

Mut'amid Khan (معتمد خان), a nobleman who lived in the time of the emperor 'Ala'ujīr and in the year A.D. 1661, A.H. 1072, built the Masjid of Gwāliār, which is at the present time in perfectly good order.

Mut'amid-uddaula Bahadur Sardar Jang (معتمد الدوله بهادر سدارت جانگ). He was Diwan to Salābat Jang of Haidarābād, and died in A.D. 1774, A.H. 1188.

Mut'aqīd Khan (معتقد خان), son of I'tikār Khan, an officer of the rank of 4000 in the time of the emperor Shāh Jāhān. He died on the 17th October, o.s. 1651, 12th Zī-Qa'da, A.H. 1061, at Jaunpur, of which place he was then governor.

Mut'aqīd-uddaula (معتقد الدوله), the title of Mān Khan, the brother of Udham Bāi, the mother of the emperor 'Abdul Shāh of Dehli, on whose accession to the throne in A.D. 1745, A.H. 1161, he was raised to the rank of 6,000 with the above title.

Mut'arazzī (معتزی), surname of Nasr bin-'Abd al-Sa'dī, also named Burhān-ūddīn bin-'Abdul Mukārim. He was one of the most illustrious Arabian grammarians. He died A.D. 1213, A.H. 610.

Mut'asim Billah (معتمد بالله), khālīf of Baghdād. Vide Al-Mut'asim Billah.

Mut'azid Billah (معتمد بالله), khālīf of Baghdād. Vide Al-Muta'zid Billah.

Mut'azila (متصیل), a sect of sepa- ratists founded by Wāsīl bin-Ālā‘ī(also named Chhazzāl—who taught that the will was free, and that the Qurān was created and not eternal. They flourished at Basra in the 3rd century of the Hijra, and continued to be influential in those parts till the conversion to the Sunni orthodoxy of Ashā'ī (q.v.).

Mut'ī Begam (مہتی بیگم), one of the wives of the emperor Shāh Jāhān, who built a garden called Mut'ī Bāgh on the banks of the Jumna near the Rājgāh at Agra; no traces of it are to be seen now, but the ground on which it was built is still called Mut'ī Bāgh, and some of its land is under cultivation.

Mutia' Billah (مطیع بالله), khālīfa of Baghdād. Vide Al-Mutia' Billah.

Mutjail (متجیل), poetical name of Sayyad Qasī-uddīn.
Mutnabbi (متنبی), or Al-Mutnabbi, surname of Abū Tufayl Ahmad bin-Iṣaṣīn, one of the most celebrated of the . Arabian poets, born at Kifūn in A.D. 916, A.H. 303. He acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he had handed down in his poetical compositions. He flourished about the year A.D. 930, A.H. 335; his father was a water-carrier in Kifūn. His principal patron was . Sa'id-ud-Daula, prince of Damascus, of the family of Hamdan. The surname of Al-

Mutanabbi (the pretended prophet) was given him because he had set up for a poet in the flat country near Sawāma, where he was followed by a great multitude of the Banū Kalab and other tribes; but Lulū, governor of Emessa, having marched against him took him prisoner and dispelled his partizans. He kept Mutnabbi in confinement for a long period, and having at length brought him to the Muslim faith, he set him at liberty. He was attacked by a chief of the tribe of Asad, at the head of a troop of partizans; a combat took place, in which he was killed with his son Al-Muḥassas and his slave Muḥakk. This event happened in the month of September, A.D. 935, A.H. 344.

Muttabqi Bilāh (مَتَّاقِ بَلَاح), a khalif of Baghābīd. *Vide Al-Mutanabbi.*

Mutwakkil Al-Allah (مُتْوَكِّل عَلَى الْلَّهِ), a khalif of Baghābīd. *Vide Al-Mutwakkil.*

Muwyyad al-Hulla, Shaikh (مُوَيْيَد الدُّولَة), the (الصَّاعِي شَيْخ). *Vide Abū' l-Qāsim of Hulla.*

Muwyyad-uddaula (مُوَيْيَد الدُّولَة), son of Rukan-uddaula, the son of Abī Bāy the Būyite. 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 his Sāmānī-uddaula at Jirjan in January, A.D. 984, Shābān, A.H. 374, and his brother Fākhr-uddaula Abū' l-Husain Alī got possession of the empire.

Muwyyad-uddaula (مُوَيْيَد الدُّولَة), the son of Nūṣam al-Mulk, the celebrated wazir of Sulṭān Alp Arslān and his son Malikshāh. He served as minister to Bārkhāyrāk, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muhammad in an attack upon Bārkhāyrāk; but was taken, and put to death by that prince.

Muzaafar or Muzaaffarian (مُصَافِر و), a dynasty of petty rulers of Farīn in Persia. From the period at which the fortunes of the house of Halakū began to decline, i.e. after the death of Sulṭān Abū Sa'id in A.D. 1339, till the conquest of Persia by 'Alī Tāhirār, the prince of Farīn was governed by a dynasty of petty rulers, who took the name of Muzaffar from their founder, Muhbārī-ud-Din Muḥammad, whose title was Al-Muzaffar, or the Victorious, which title he received on his victory over Abū Jāhīl, the governor of Shīrāz, in A.D. 1335, A.H. 753. The capital of this family was Shīrāz, which is said to have attained its great prosperity under their rule.

[Vide Muhammad Muzaffar.]

Muzaffar (مُصَافِر), the poetical name of a person who flourished about the year A.D. 1690, A.H. 1192. The name of his Murshid or spiritual guide was Abī Amjad, in whose praise he has written some Ghazals.

Muzaffar Husain Mirza (مُصَافِر حسَن مِرْزَہ), was the son of Sulṭān Husain Mirzā, ruler of Khurāsān, after whose death in May, A.D. 1606, Zil-Ḥijja, A.H. 911, he conjointly with his brother Bādi 'Azāmān Mirzā, ascended the throne at Herāt; but they did not enjoy it long, for Shāh Beg Khān, the Uzbāk, defeated them in May, A.D. 1507, Muḥarram, A.H. 913, and took possession of the country. Muzaffar Husain Mirzā, who had gone to Aṭ-Ṭurābād, died there the same year.

Muzaffar Husain Mirza (مُصَافِر حسَن مِرْزَہ) of the royal Safī race of Persia, was the son of Sulṭān Husain Mirzā, the son of Bahram Mirzā, the son of Shāh Isḥāq-i Safī. 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 Sārāb of Sambhal was assigned to him in jagir, and Qandahār (which was made over to the emperor) to Shāh Beg Kābūl. About the year A.D. 1609, Mirzā Khurram (afterwards Shāh Ḫāǰān) was married to a daughter of Muzaffar Husain, who received the title of Qandahār Begām.

Muzaffar Husain Mirzā (مُصَافِر حسَن مِرْزَہ), was the son of Ibrāhīm Husain Mirzā and Gūrūkh Begām. He was married to Kāhānum Sulṭān, the daughter of the emperor Akbar, in A.D. 1593, and was living in A.D. 1600.

Muzaffar Jang (مُصَافِر جَان), also called Muzaffar Husain Khān, Nawāb of Parrūkhābād, whose original name was Dīlār Himāmat Khān. He succeeded his father Ahmad Khān Bangash in the month of November, A.D. 1711, Shābān, A.H. 1186, and received the above title from the emperor.
Shah 'Alam, who was then proceeding to Delhi from Allahabad. He ceded his territory to the English on receipt of a pension of 100,000 rupees on the 4th June, A.D. 1802. After his death, his grandson Tafazul Husain Khan succeeded him.

Muzaffar Khan, Nawab (مظفر خان) was the younger brother of Amir ul-Mu'min Khan Dauran Abul Samad Khan, by whose interest he was appointed governor of Ajmir in the reign of Farrukhshayar, and was ordered to march with a numerous army against the Maharaja chief Mahar Rao Holkar, who had invaded the territories of the Maharaja Jaising Sawat of Amber (now called Jaipur). Muzaffar Khan was slain along with his brother in the battle which took place between the emperor Muhammad Shah and Nadir in the month of February, A.D. 1739, Gā'īdā, A.H. 1161.

Muzaffar Khan (مظفر خان), a nobleman who was appointed governor of Agra by the emperor Jahangir in the year A.D. 1621, A.H. 1690. He built the mosque in the city of Agra called “Kāhin or Kāli Masjid,” in the year A.D. 1631, A.H. 1641, which is still standing, but in a ruinous state.

Muzaffar Khan Tīrbatī (مظفر خان تیرباتی), a nobleman who was appointed governor of Bengal by the emperor Akbar in A.D. 1579, A.H. 987. In his time Bābā Khān Qāpūlāáb rebelled against the emperor, took Gaur, slew Muzaffar Khān at Tânda in April, A.D. 1600, Rabī' T. A.H. 988, and became independent for some time.

Muzaffar, Maulana (مظفر مولانا), a celebrated poet of Hīrat in Khurāsān, who lived in the time of Sultan Ghayāt-ud-din Kurh and Shāh Shuja‘ā of Shīrat.

Muzaffar Qawami, Maulana (مظفر قوامي), Vide Qawāmī.

Muzaffar Shāh I (مظفر شاه اول) was the first king of Gujrat. He was born at Dāhil on the 30th 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 Muhammad Tughluq II, king of Delhi, in the room of Fūrūḥ al-Muljk, 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 Rabī' II. A.H. 814, in the 71st year of his age, and was succeeded by his grandson 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. Muhammad Shāh, surnamed Karim, the Merciful.
4. Qub Shāh.
5. Dādū Shāh, his uncle, deposed in favour of
6. Mahmūd Shāh I, surnamed Baiqar, who made two expeditions to the Deccan.
7. Muzaffar Shāh II.
8. Sikandar Shāh, assassinated.
9. Mahmūd Shāh II, displaced by Bahādur and confined.
10. Bahādur Shāh, who was murdered by the Portuguese.
11. Mirān Muhammad Shāh Faruqi of Māwā.
12. Mahmūd II, released from prison.
13. Ahmad Shāh II, a spurious sōhīr, set up by the minister.
14. Muzaffar Shāh III, a suppositious son of Mahmūd, and the last king in whose time Gujrat was taken by Akbar.
Muzaffar Shah II (मुजफ्फर शाह) was born on Thursday the 10th April, A.D. 1470, 20th Sha'bân, A.H. 576, and succeeded his father Sultan Mahmud Shah P. Baigara on the throne of Gujarât, in the 41st year of his age, in November, A.D. 1611, Shâ' bân, A.H. 917. He reigned nearly 10 years, and died on Saturday the 17th February, A.D. 1526, 3rd Jumâdâ I, A.H. 932, aged 56 lunar years. He was buried at Sarkhej. His son Sikandar Shah succeeded him.

Muzaffar Shah III (मुजफ्फर शाह), a suppositional son of Mahmud Shah III, named Nathu, was raised to the throne of Gujarât by Ya'tmâd Khan, the prime minister, after the death of Ahmad Shah II, in A.D. 1561, A.H. 968. In the year A.D. 1572, A.H. 980, the emperor Akbar was invited by Ya'tmâd Khan to occupy Gujrât as in former times; upon which Akbar advanced on the capital of that kingdom, which he took possession of on the 20th November of the same year, 11th Rajab, A.H. 980, and re-united it to Delhi as a province of Hindustân. 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 Gujrât, collected a respectable force, attacked the viceroy of Quli-ud-din Khân, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujrât. His reign was, however, of short duration; for in the year A.D. 1583, A.H. 991, Akbar having deposed Mirzâ Khan Khân Khânân, the son of Baiâm Khân to re-take Gujrât, Muzaffar Khân was defeated in a pitched battle and fled to Junâgarh; and as he was pursued by Khân '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 Gujrât; ever since, which period Khân has been considered as a province of Delhi.

Muzaffar Shah Purbi (مظفر شاه پوری), whose former name was Siddî Badar, was an Abyssinian slave; he murdered his sovereign Mahmud Shah, and ascended the throne of Bengal in A.D. 1494, A.H. 904. He reigned three years, and was killed in a battle fought with his minister Sayyid Sharif, who succeeded him with the title of Ala-ud-din II. in A.D. 1498, A.H. 904.

Muzaffar-uddin (مظفرالدین). Vide Sunqar.

Muzaffar-uddin (مظفرالدین). Vide Muhammad Muzaffar.

Nabi-Effendi (نامی ائندی), a Turkish poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century.

[ Vide Lamprico's Univ. Hist. ]

Nadim Gilani (نادیم گیلانی), an author who came to India, and was a contemporary of Na'iri of Našīqārat.

Nadir (نادر), poetical title of Mirzā
Kalb Husain, Deputy Collector of Bhāwāh.

[Vide Kalb Husain.]

Nadira Begam (نادرہ بیگم), daughter of Sulṭān Parwez, the son of the emperor Jahāngīr. She was married to prince Dārā Shīkōh, the eldest son of the emperor Shāh Jahan, on the 23rd January, A. D. 1634, by whom she had two sons,viz. Sulimān Shīkōh and Sīpehr Shīkōh. She died of fatigue in May, A. D. 1659. Rāmaṇ, A. H. 1059, at Dāwār, the country of Malik Jīwān, where her husband had fled along with her after his defeat at Ajjīrāt. She was buried in the Khaqān of Mūn Mīr at Lāhōre.

Nadir Shah (نادر شاه), also called
Nādīr Qulī Khān and Tāhmasp Qulī Khān, the greatest warrior that modern Persia has ever produced. He was the son of a sheep-bred, born in the province of Khūrāsān, A. D. 1627, but by selling some of his father's sheep, he collected a number of desperate followers who shared his dangers and the booty gained in plundering caravans. By degrees he saw himself at the head of 6,000 brave adherents, and his assistance was solicited by Shāh Tāhmasp II, king of Persia, whose throne was usurped by Ashraf, the chief of the Afghānīs. With impetuous valour, Nādīr attacked and routed the enemy, and then seated his master on the throne of his ancestors at Isfāhān, A. D. 1730. He then pursued the flying Afghānīs to Quandāhār, and on his return, taking advantage of the odium created by an unfavourable treaty made by Shāh Tāhmasp with the Turks during his absence, he deposed the king; and his son, an infant of six months he proclaimed Shāh, by the name of 'Abbās III. This event took place on the 16th August, A. D. 1732, A. H. 1145. In his name, Nādīr assumed to himself the sovereign power, and after having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in A. D. 1736. On the death of the young Shāh 'Abbās the same year, he signified his intention of resigning his honours; but the nobles, excited by his private intrigues, invested him with the sovereign power. The historian of Nādīr is careful in informing us that the crown of Persia was placed upon the head of the conqueror exactly at 20 minutes past 8 in the morning of the 26th February, 1736, Shawwāl, A. H. 1148. Nādīr, now elevated to the height of his ambition, wisely saw that war was the only support of his greatness, and therefore with a numerous army he marched against India in 1739. The Moghol empire was rapidly conquered, 200,000 men were put to the sword, and a booty estimated at one hundred and forty-five millions, in which was the imperial throne set with diamonds of an immense value, called the Peacock Throne, was brought away by him from Delhi. He latterly became capricious, proud, and tyrannical, and was guilty of such cruelty that the nobles conspired against him and assassinated him on the night of Sunday the 10th May, A. D. 1747, 10th Jumādā I. A. H. 1160, after he had reigned 20 years over one of the most extensive military monarchies of the time. He was buried at Muḥammad nine days after his death. His nephew and murderer 'Ālī Qulī Khān, who took the title of 'Alī Shāh or 'Adīl Shāh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nādīr; the only descendant of the conqueror that was spared was his grandson, Shāhrukhī, the son of Raza Qulī, 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." 'Adīl Shāh was soon afterwards deprived of sight and imprisoned. After him Ibrāhīm his brother reigned for some time in A. D. 1748, Shahrūkh in A. D. 1749, Sulaimān in A. D. 1750, Ismā'īl bin-Sayyūd Mustāfā from A. D. 1750 to 1759, and after him Karim Khān Zand and Aqā Muḥammad Khān Qājār, which see.

Nafis bin-'Iwaz (نفیس بن عوض), author of the Arabic work called Hall-i-Majālis-ul-Qinān. He was a contemporary of Mīrzā 'Ulāgh Beg.

Naftuya (نفتیویا), or Niftūyā, 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. 500. His proper name is Abū 'Abdullaḥ Ibrāhīm.
Naila (نائلا), the mother of Firuz Shah and the daughter of Da'lat Mail Bharat.

Naishapuri (ناشاپوری), or Naishaburi, an Arabian author, took his poetical name from Naishapuri his birthplace; he is called by European writers Nisaburienus. 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 Raksan (نیار و رکسان) are the poetical titles of Nawab Ziyad-ud-Din Ahmad Khan, the son of Nawab Ahmad Baksh Khan of Firuzpur and Lahore.

Najibat Khan Khanan Nawab (نجیب ہند کانگن 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 Shahabuddin and the grandson of Mirza Sultan Mirza of Kashan. He was born on the 26th November, A.D. 1603, and died on the 13th December, A.D. 1604, 4th Jumada J. A.H. 1076, at Ujjain. He held the rank of 6000 at the time of his death.

Najibat, Mir (نجیب میر), author of a poem called Gulkahri, on the art of wrestling, a Surah of which has been written by Siraj-ud-Din 'Ali Khan 'Arzā; and another by Munir, Ratan Singh of Lucknow. [Vide Najat (Mir).]

Najaf Khan (نجم خان), styled Amir ul-Umrā Žulfiqar-uddaula, was born in Persia of a family said to be related to the Safavi sovereignty of that empire, and in his infancy was, 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 Mulkin Khan, the brother of Nawab Sadar 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 Mulkin, and at his death attached himself to Muhammad Qali Khan, his son, the governor of Allehbad, who was shortly afterwards seized and put to death by his first cousin Nawab Shuja-uddaula, the son of Sadar 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-uddaula, Najaf Khan, not choosing to trust himself in the power of the latter, repaired to Bundolkhund, and served Gumatu Singh, one of the chiefs of that country. Upon the flight of Shuja-uddaula, 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 Wazir, the English, alleging the falsehood of his claim, set him 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-uddaula, whom he would have joined had he been successful in the battle of Kārā. From Allahabad he accompanied the emperor Shah 'Alam to Delhi in A.D. 1771, and having recovered the city of Agra from the Jāls, he was appointed Amīr-ul-Umrā with the title of Žulfiqar-uddaula. The Raja of Jaipur and several other Hindū princes were his tributaries. He died on the 22nd April, A.D. 1782, A.H. 1198, in the 49th year of his age, leaving a issue, when the succession was disputed by Mirza Žaft and Afsānāb 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.

[Vide Full of the Moghul Empire.]

Najaf Kuli Khan, a follower of the preceding. Died at Kanurul, A.D. 1790. [Vide Full of the Moghul Empire.]

Najashi (نجماشی). Vide 'Abū'l Husain Ahmad.

Najat, Mir (نجیب میر), of Isfāhān, whose proper name was Mir 'Abdul 'Al, is the author of a Diwān. He was a contemporary of Tāhir Wahid, who wrote a Preface to that work. He is also, it seems, the author of another poem on the art of wrestling, called Gulkahri. Some of the authors call him Mir Najabat.

[Vide Najat (Mir).—]

Nāji (ناجی), poetical name of Muhammad Shikār, who lived in the reign of the emperor Muhammad Shah, and was contemporaneous with the poets Wali, Hātim, Mazmuta, and 'Abrā. Vide Najib Khan (نجم خان). Vide Najib-uddaula.

Najibuddaula (نجم الدول), the title of Najib Khan, a Rohela chief, and nephew of Bashārāt 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 Dündë Khan the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Delhi by the wazir Ghazi-uddin Khan, and, being soon afterwards promoted to the command of the army, he attacked Sairdar Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges, A.D. 1763, 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 Bangash, 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 Marathas 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 Delhi and the protection of the royal family. He governed Delhi 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-uddaula Farsi (مَجِيب الدُّؤْلَاء فارس), a poet of Persia who died about the year A.D. 1321, A.H. 628, and left a Diwan.

Najib-un-Nisa Begam (مَجِيبُ العَدَّة بِغَم), the sister of the emperor Akbar, and the wife of Khwaja Hassan Nakshbandi.

Najm Saani (نَجْم ساني), a famous wazir of Shah Ismail I Safavi I, whose proper name was Mirza 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 Ramazan, A.H. 918, by order of 'Abdullah Khan Uzbek, king of Turan.

Najm-uddaula (نَجْم الدِّوْلَاء), whose proper name was Mir Phulwari, and the eldest son of Mir Ja'far 'Ali Khan, Nawab of Bengal, Behar, and Urga. He succeeded his father in February, A.D. 1765, Sha'bana, A.H. 1178, and the same year the East India Company received from the emperor Shah 'Alam the appointment of Dīwān 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 Zī-Qa'dā, A.H. 1179, and was succeeded by his brother Safi-uddaula.

Najm-uddin 'Abu Shah (مَجِيب الدُّؤْلَاء عَبُو شَه), a poet of Delhi, who flourished in the reign of the emperor Shah 'Alam.

Najm-uddin 'Abu Hafsa 'Umar bin-Muhammad (مَجِيب الدُّؤْلَاء عَبُو الحَضُص عَلِي بن دَاوُد), commonly called Qahqari, from Qahqar, a place in Chalden, situated near Basra, where he was born in A.D. 1172, A.H. 568. He was a descendant of Zubair bin-Awam, and a famous jurisconsult, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifite sect, in the college named Ruknia, in the city of Damascus, where he died in A.D. 1274, A.H. 615, aged 77 lunar years.

Najm-uddin Fahdani (مَجِيب الدِّوْلَاء ضَهَانَي حَانُظ), or Kahdani (Haziz), author of an Arabic work entitled Itahaf ui-Warâ bi-Akhdâr bi-Qurâ.

Najm-uddin Kubra, Shaikth (مَجِيب الدُّؤْلَاء كُبْرَة, شَوْكَث), a celebrated pious Muslim, who was slain at Kâvrizam at the time when the troops of Chaghe Khan, the Tartar, invaded that kingdom in A.D. 1221, A.H. 618.

Najm-uddin Muhammad Umar-al-Samarqandi (مَجِيب الدُّؤْلَاء عُمَر السُّمَارْقَانِدِي), author of a medical work in Arabic, called 'Abdâb wa 'Alâma.
Najm-uddin Razi (میجم الدین رازی), commonly called "Idullah," of the Had of God

Na'tman, Mir (نمرد,[48x578] a poet who died at Agra on the 4th March, A.D. 1648, 18th Salat, a H 1836, and was buried there

Na'imat 'Ali Khan (نمت علی خان), author of a work called Shah-nama, continuing an account of the Muhammadan kings of India

Na'imat Khan (نمت خان), whose poetical name is 'Ali, and who afterwards received the title of Munsamun Khan, Comptroller of the Kitchen to the emperor 'Alamgir and a constant attendant on his person. He is the author of a number of excellent poems out of which is called Hina-i-abbad, but those held in the greatest estimation is a satire on the conquest of Golconda by 'Alamgir, A.D. 1667, in which the author lishes not only the generals but even the camp itself, whose conduct in destroying the Muhammadan kings of Bijapur and Golconda while the Mahrattas and other Hindu chiefs had excelled the standard of a future was much disapproved of by many of the devout Musulmans. The officers and soldiery were also much despised by incessant wars in the Deccan and the very great hardships they suffered during the campaigns.

Na'imatullah (نمت الله سعد بازوئل), a Sayyid of Naurul and a pious Musalman who is said to have performed miraculous deeds. He had revolved a hawk by whom, and he procured his subsistence for several years. He afterwards proceeded to Akbarngur, commonly called Rajmahal, in Bengal, where the prince Sultàn Niljet, the son of the emperor Shah Jahan, then governor of this province, with several of his 'Umras, became his disciple. He died in the year A.D. 1666, A.H. 1777, at a place called Kumaon, east of Rajmahal, where he received a jagir from the prince. He was a saint and a poet.

Na'imatullah, Khwaja (نمت الله خواجه), author of the history of the Afghans or early Abdáhs, an account of which is given in the Journal of the As Soc. of Bengal, vol. xiv, p. 445. It is called Twilke Afghanistan, translated by Bernhard Dorn, Ph. D., etc.

Na'imat-ullah Wali, Sayyad Shah Nur-uddin (نمت الله ولي سعد شا), a descendant of Imám Múyí Qášm. He was a learned and pious Moslem, and an excellent poet. He is said to have performed miracles, was the disciple of Sultán 'Abdálly Yád, but followed the tenets of Imam Shaír. He is the author of two 600 books and pamphlets. He died in the time of Shahrukh Míná, the son of Amár I'smár, A.D. 1424 or 1431 A.H. 827, aged 70 years, and was buried at Mámun, a village of Kumán in Persia Sayyed was his poetical title.

Nama (نام), a poet who died in A.D. 1537, A.H. 910

Nama (نام). Vida Muhammad Mi'sum Nami

Nama un-Nami (ناموع نامی), surname of 'Abúl 'Abbas ibn-Muhammad ad-Dasmí al-Mawzá, who was an excellent Arabic poet. He died A.D. 1006 or 1007, ailed 90 years.

Namkín (نامکن), poetical title of Qálim Khan who lived in the time of the emir Jahanšír

Namud (نامود). Vida Taskhír.

Nama (نام), a corruption of Náhá, or Náñá is the appellation by which Bíljí Ráo Peshwa was commonly known in Hindúkadun, and is most supposed to be a title of Bríti., but, as we are informed, it arose from the mockery given him when a child by his father, Náñá according to the little man.

Nama (نام), or Náná (نام نانی) or Náñá (نام نانی), or Náná Dáwúrās (نام نانی دوارو), in the Punjab, is the son of Múhájí Ráo Peshwa. His original name was Jumudhum, and he bow by the ud of great melody and lack of sample was rival of Múhájí Peshwa, whose real-nephew Dáhu Böror Ráo owned the Nám's tail and uma. Died about 1797

Nama (نام), or Náná Sáhib, the neomenclature of Dhumáhpúat of Bálúh near Táwpur. This miscreant was an adopted son of Báji Ráo II the ex-Peshwá...
of Pūrāṇa, who died on the 28th January, A.D. 1863. The pension of the ex-Peshwā, amounting to 8 lakhs of rupees per annum, was not continued to the Nānā, and this appears to have been his principal, if not sole grievance, though he invariably maintained friendly relations with the European residents and indeed on many occasions treated them with apparently cordial hospitality. His residence was at Bīthūr, situated ten miles from Cawnpore, where he owned an estate left him by his patron the ex-Peshwā, 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 fled 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 Nānā Dhūndhāpūnt of Bīthūr to the district officer commanding in any military camp or at any military post; and, in addition to the pecuniary reward, a free pardon was guaranteed to any mutineer, deserter or rebel (excepting the Nawāb of Farrukhābād, Barelī, Banda and Bāji of Mainpūrī) who should so deliver up the Nānā Sāhīb. The Nānā was never afterwards heard of authentically, but probably perished in the Nīpāl jungles.

Nānā Shāh (नानक शाह), or Nānā Shāh, the founder of the sect called Sikhs, was born in the year A.D. 1469. He was the son of a Hindū grain-merchant, and disciple of Sayyād Husain, or as some say of Kubīr, and consequently a sort of Hindū deist, but his peculiar tenet was universal toleration. He maintained that devotion was due to God, that forms were immaterial, and that Hindū and Muhammadan worship were the same in the sight of the Deity. During his travels Nānā was introduced to the emperor Bābar, before whom he is said to have defended his doctrine with great firmness and eloquence. Nānā 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 Musulmān government, and its spiritual chief, the Guru Arjuna, was put to death in A.D. 1606, within a year after the decease of the emperor Akbar. This tyranny changed the Sikhs from insensible quietists into fanatical warriors. They took up arms under Harāpūnt, the son of the martyred Arjuna, 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 Nānā:

Guru Nānā Shāh, the founder of the sect . . . died 1539

Guru Angād, who wrote some of the sacred books . . . died 1562

Amārādās . . . 1574

Rāmādās, who beautified Amārādās . . . 1581

Arjumānnal, recompiled the 'Adī Granth' . . . 1606

Harāpūnt, who was the first warlike leader . . . 1644

Harā Rāj, grandson of Harāpūnt . . . 1661

Har Krishān, son of Harā Rāj . . . 1664

Teigh Bahādūr, uncle of Har Krishān . . . 1676

Gobind, son of Teigh Bahādūr. He remodelled the Sikh government. He was assassinated by a Pathān soldier in . .

Banda, put to death by the Musulmāns . . . 1716

12 Mīsās of the Sikhs captured Lāhōre and occupied the Panjūb . .

Charāt Singh of Sukālpāka misal . . . 1774

Mahu Singh, his son, extended his rule, and his wife became regent, and Lāhōre Singh her minister . . . 1792

Ranjīt Singh established Lāhōre independence in 1806 . . .

[ 'Tāi Ranjīt Singh.' . June.]

Nandkumar (नंदकुमार), a Brāhman born about 1720, in the district of Bīrbānām, became Wāna Fauquār of Khāil under Siyār-ul-daula (g.v.) about 1758. All the power of the State had been committed to him without control, in the time of the Nawāb Jāfar 'Ali Khān. 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 6th August, A.D. 1776, 7th Jumādā II. A.H. 1189. His treasure and effects were given up to his son Rājā Gūrdās. It is said there were fifty-two lakhs of rupees in money, and about the same amount in jewels and rich goods. In the Siyār-ul-Mutakhabānīn, it is said that in his house were found counterfeit seals of several 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.]

Naqīb Khan (ناقي خان), the grand-son of Yāhī bin-'Aṭīāl-Lātīf, which see.

Naqi Kamāl (نقاً کمال), a poet who died in A.D. 1622, A.H. 1031, and left a Divān.  

Naqshtab (نقشتب), poetical name of a person who is the author of the Tātī-nāma, or Tales of a Parrot. When he flourished or when he died is not known.  

Narayan Rao Peshwa (ناریان راو پشووا), the third son of Balaji Rāo Peshwā, succeeded his brother Madhō Rāo in November, A.D. 1770. He was assassinated by his paternal uncle Raghunāth Rāo, better known by the name Rāghobha, in August, A.D. 1772, and was succeeded by his infant son Sōwājī Madhō Rāo *Raghunāth Rāo*, failing 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 Divān.  

Narsi (نرسي), the Narses of the Greeks, a king of the Sasānian dynasty, succeeded his brother Bahram Hill. A.D. 5/3, on the throne of Persia, and after a reign of nine years abdicated it in favour of his son, Hūrmuz II. and survived that act but a short period.  

Narsingh Deo Bundella, Raja (درسکه دیو بندیه راجه), son of Raja Madhukar Sāh Bundella, who died in the reign of the emperor Akbar, A.D. 1592, A.H. 1000. He served prince Mirzā Salim (afterwards Jahāngi) for several years and by his orders slew Abbāl Fazl, the prime minister of his father Akbar, in A.D. 1602, A.H. 1011. In the first year of Jahāngi he was raised to the rank of 300 and subsequently to that of 4000. The Hindū temple at Mathura (Muttrā), which 'Alamgīr afterwards converted into a mosque, was built by him at a cost of three lakhs of rupees. He died in the year A.D. 1628, A.H. 1039.  

Nasafi (نهاشئی), or al-Nasafi, whose proper name is Abū 'Ali Barakāt 'Abdulrahman bin-Ahmad, commonly called Hāfiz-ud-dīn al-Nasafi, is the author of a law-book entitled Wafī and its commentary called the Kāfī. He is also the author of the Kunūz al-Da'e'āk. A book of great reputation, principally derived from the Wafī, and containing questions and decisions according to the doctrines of Abū Hanīfā, Abū Yūsuf, the Imām Muhammad, Zafar, al-Shāfi'i, Mālik, and others. Many commentaries have been written on this work; the most famous is the Bahīr ar-Ragheb by Zain-ul-Abīdin bin-NAjājī al-Misrī. Nasafī died A.D. 1310, A.H. 710.  

Nasafi (نهاشئی), surname of Najm-ud-dīn Abū Hafs 'Umar bin-Muhammad, a celebrated doctor, and author of the Aqīdah al-Nasafi, a book in Arabic containing the fundamental and principal articles of the Muhammad religion. This work is greatly esteemed by the Musalmāns, who prefer it to many others of the same title. A commentary on the above work was written by Tafazzānī. Nasafī died in A.D. 1142, A.H. 573.  

Nasai (نساي). *Vide* Abū 'Abdul Rahmān Nasāī. He was a native of Nasā, a town in Khurāsān.  

Nashat (نهاشئط), the poetical name of Rāo Phuknī Mal, a Hindū, who was Divān or Treasurer of 'Alamgīr's wazir.  

Nashati (نهاشئبیاطی), a poet who died A.D. 1508, A.H. 914.  

Nashwan bin-Said Himiri al-Yemani (نهاشوان بن سعد حمیری الیمنی), author of a work called Shams-ul-Vulun, or the Sun of Science. He died A.D. 1177, A.H. 673.  

Nasibi, Baba (ناسبی بابا), of Glān, was a court poet of Sulhān Yaqūb. He died at Tabriz, in A.D. 1537, A.H. 944, and left a Divān containing about 6,000 verses.  

Nasibi, Mirza Muhammad Khan (ناسبی میرزا محمد خان) (came from Persia to Lucknow in the reign of Nasir-ud-dīn Haidar; and died in that of Amlad Ali Shah before or after the year A.D. 1845, A.H. 1261. He is the author of several poems.  

Nasikh (ناعظی), Shaikh, Imām Bakhsh, a poet of the present century. His complete works, comprising three Divāns, or books of verse, besides chronograms on the deaths of earlier writers, appeared in A.H. 1232-47-54, under the title of Kāfī-i-Na'īsbī; the collection was to be found in the king of Audh's library. [See Catalogue by Sprenger, I. 623.] Died 1839.

Nasim (نسم), poetical title of Asghar 'Ali Khán of Dehlí.

Nasim (نسم), poetical title of Lachmí Narâyán, Raja of Benaras.

Nasir (نصر), poetical name of Mir Nasir 'Ali of Lucknow.

Nasir (نصر), poetical name of Nawāb Násir Jang, son of Nūsaffār Jang Bangaś. He died in A.D. 1813, A.H. 1228, on a day when an eclipse of the sun had taken place.

Nasir (نصر), poetical name of Shāh Násir-ud-dīn, an Urdu poet, commonly called Miān Kāllū. He was a native of Dehlī and the son of Shāh Gohāb. In the latter part of his life, he proceeded to Haidarābād and was employed by Māhārājā Chanda Lāl, in whose service he died about the year A.D. 1840. He has left an Urdu Diwān, containing more than 100,000 verses, which were collected together after his death by one of his pupils named Māhārājī Singh.

Nasir (نصر), poetical title of Şā двигат Khān, the son of Rīslat Khān. He is the author of five Diwāns and a biography.

Nasir (نصر), takhallus of Násir-ud-dīn Hamdānī, who flourished about the year A.D. 1606, A.H. 1015, in which year he visited Shirāz. He is the author of a Diwān.

Nasir (نصر), the takhallus of Muhammad Nāsir Khān, who is the author of a Diwān, and was living in A.D. 1807, A.H. 1222.

Nasir ('Ali, Mulla (نصر علي ملا), a poet of Shajhājahānābād, whose poetical name was 'Ali. He was born at Sarhind, and died at Dehlī in March, A.D. 1897, Ramaqān, A.H. 1108, and is buried near the mausoleum of Nīṣām-ud-dīn Aulīā. He was a fertile poet and has left a Diwān and a Masnavī.

Nasir Billāh (نصر بالله), a khalīf of Baghdād. Vide Al-Nāsir Billāh.

Nasir bin-Khusro, Hakim (ناصر خسرو حکیم), the author of the work called Zadb Mughfālīn, from which the compiler of the Hujaj Dararkoh Nīr-ud-dīn Shīrāzī has so largely borrowed. He was a genuine Kureish, and must have written under the short reign of al-Wāsiq Bīlāh, the ninth Khalīf of the house of Abbas, who reigned between the year A.D. 840 and 841. Vide Tran. Roy. As. Soc. vol. iii. p. 32. 'Ali Raza the 8th Imām, and great-grandfather of Nāṣir bin-Khūsro, died in the year A.D. 818, A.H. 204.

Nasir Bukhari, Maulana (ناصر باقري مولانا), a learned Musalmān who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmān Sāwājī, who died in A.D. 1577, A.H. 779.

Nasir Jang, Nawab Nizam-uddaula (نصر جان نازم ادولا) was the second son of Nīṣām-ul-Mulk 'Aṣaf Jān, whom he succeeded in the government of the Deccan in May, A.D. 1748, Jumādā II. A.H. 1161. He reigned two years and a half, and was slain on the 5th December, A.D. 1750, 17th Jumādā II. 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, Mūsafar Jang, who had been imprisoned by him. On his death Mūsafar Jang was placed on the monarch 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 Rabī' I. A.H. 1164. Nāṣir Jang was buried at Būhnāpur near the tomb of his father.

[See The French in India, by Colonel Malleson, C.S.I.]

Nasir Khan (نصر خان), ruler of Haidārābād in Singh, succeeded his brother Mir Nār Muḥammad Khān in A.D. 1842. He was imprisoned and sent down to Calcutta by the English in A.D. 1843, 6th Rabī' II. A.H. 1281, where he died on the 18th April, A.D. 1846.

Nasir Khan Faruqi (نصر خان فاروقی). Vide Malik Nasir Khan.

Nasir Khusro (ناصر خسرو), a celebrated physician and poet of Isfahān, whose poetical name was Hujjat. He is the author of several works, among which are the two following, viz. Kōstān-name in verse, and
Nasir-ud-din (نـصـ‌رـالدـین)، author of the Arabic work on Jurisprudence called *Fathul Brakhimi*.


Nasir-ud-din Haidar (نصـ‌رـالدـین هـایـداـر) (حیدر), king of Audh, was the son of Ghazi-ud-din Haidar, whom he succeeded on the throne of Lucknow on the 30th October, A.D. 1827, 28th Rabî‘ I. A.H. 1243, with the title of Sulaimân Jah Nasir-ud-din Haidar. He reigned ten years, and died, poisoned by his own family, on the 7th July, A.D. 1837, 3rd Rabî‘ II. A.H. 1253, in which year died also William IV. king of England, and Akbar II. king of Delhi. Nasir-ud-din Haidar was succeeded by his uncle Nasir-ud-daula, who took the title of Abû Muqaffar Mâj-ud-din Muhammad 'Ali Shâh, and Mumâ Jân the illegitimate son of Nasir-ud-din Haidar was sent to the fort of Chunâr, where he died on the 16th January, A.D. 1846, 16th Muharram, A.H. 1262.

Nasir-ud-din Khilji, Sultan (نصـ‌رـالدـین خـیلـجی سلطان), was the son of Sultan Ghiyâs-ud-din 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. 1306, 27th Rabî‘ II. A.H. 906. He reigned eleven years and four months; and, having previously declared his third son Mâmû as his successor, died about the year A.D. 1611, A.H. 917.

Nasir-ud-din Mahmud (نصـ‌رـالدـین مـهـمـد) (معیره دـهـلی), also called, by Firishta, Nasir-ud-din Mahmûd Awadh, surnamed Chiragh Dehlî, or the Candle of Dehlî, a celebrated Muhammad saint, who was a disciple of Shaikh Nîzâm-ud-din Auliâ‘, whom he succeeded on the masnad of Irâhî, or Spiritual Guide, and died on Friday the 16th September, A.D. 1356, 18th Ramaśan, A.H. 757. He is buried at Dehliâ‘ in a mausoleum which was built before his death by Sultan Firuz Shâh Bârbak, one of his disciples, and close to his tomb Sultan Bahâ‘l Lodi was afterwards buried. He is the author of a work called *Kha‘i-ul-Majâli*.

Nasir-ud-din Mahmûd (نصـ‌رـالدـین مـهـمـد) (معیره دـهـلی), surnamed Baghârâ Khan, governor of Bengal, was the son of Sultan Ghiyâs-ud-din Balban, and the father of Mîzâz-ud-din Kaigûbâd, who was, during the absence of his father in Bengal, made king of Dehlî. When Sultan Ghiyâs-ud-din Tughlaq, in A.D. 1324, marched in person towards Bengal, he was then living, and came
from Lakhnauti to pay his respects, bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to retain the eneigns of royalty. He died in the time of Muhammad Tuglaq Shah.

[Vide Bagh-rā Khān.]

Nasir-uddin Mahmud, Sultan (Nāsir al-Dīn Mahmūd), son of Sultan Shams-uddin Alī Tīmūr, succeeded his nephew Sultan 'Alā ud-Dīn Mas'ūd Shah in June, A.H. 1246, to the throne of Delhi. He reigned 20 years, was imprisoned, and died on the 18th February, A.H. 1268, when Ghūyās-uddin Balban succeeded him.

Nasir-uddin Muhtashim (Nāsir al-Dīn Muḥtashīm) is the person in whose name Khwāja Nasir-uddin Tūsi wrote the work entitled Āthāq Nāsirī.

Nasir-uddin Murtaza (Nāsir al-Dīn Muḥtaẓā), author of several works, one of which is called Risāla Misāḥā ilā Nāhē. He died in A.D. 1212, A.H. 610.

Nasir-uddin Qabbacha or Fattah (Nāsir al-Dīn Qābbaḥah qaṭḥī yā ṃaṭ), ruler of Sind. It is related in several histories, such as the Khulāṣat al-Insān, the Haj-i Māna, and the History of Hajj Mūhammad Gāndhārī, that the first establishment of the Muhammadan faith in the country of Sind took place in the time of Hajjāj bin-Yusuf, governor of Basrah, at the time when Wulid, the son of the Khilāfah 'Abbāsī, was ruler of the provinces of both 'Iraq. Hajjāj, deputed Muhammad Husayn in the year A.D. 706, A.H. 87, with a select army into Mīrān, and he subdued that country and made converts of many of the inhabitants called Balochis. He afterwards deputed Budmān to conquer Dībāl (modern Thatta on the Indus). Budmān failed in his expedition, and lost his life in the first action. Hajjāj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence of the year A.D. 712, A.H. 93, he deputed his cousin 'Imād-uddin Muḥammad bin-Qasīm, the son of Aqīl or Uqail Thaqafī or Saqafī, with six thousand soldiers to attack Dībāl, and he in a short time conquered the place, and Rāja Dāhīr, the ruler of Dībāl, was slain in battle. After the death of Muhammad bin-Qasīm, a tribe who trace their origin from the Awsārīs established a government in Sind; after which the zamin-dārs, of the tribe of Sāmārā, usurped the power, and held independent rule over the kingdom of Sind for the space of 500 years. About A.H. 737 the dynasty of Sāmāra was subverted, and the country subdued by another native dynasty called Sūmānā, whose chief assumed the title of Jām. During the reigns of these dynasties in Sind, the Mūhammadan kings of India Proper, such as those of Ghūzī, Ghūr and Deifī, invaded Sind, and, seizing many towns, appointed Mūhammadan governors over them. Among these rulers, Nāsir-uddin Qabbacha asserted his independence, and caused the public prayers to be read in his name as king of Sind. Nāsir-uddin was one of the Turkish slaves of Shahāb-uddin Muḥammad Ghūrī, who made him governor of Ucheha in Multān about the year A.D. 1253, A.H. 660. He espoused the daughter of Sultan Qutb-uddin Aḥkār, viceroy, and afterwards king of Deifī, after whose death in A.D. 1210, A.H. 607, having seized many of the towns subjected to the Sindhi government, he reduced the territory of the Sūmānās to the small tract of country around Thatā, and, renouncing his allegiance to the throne of Deifī, became independent. Besides Sind, his kingdom embraced the provinces of Multān, Kohrām and Surstā. He was twice attacked by Taj-uddin Eldūs of Ghūzī, but he successfully repelled both these invasions. In A.D. 1226 Shams-uddin Alī Tīmūr, king of Deifī, made several attempts to remove him from his government, and even marched for that purpose as far as Ucheha, when Nāsir-uddin, having no hopes of eventually repelling the arms of the Deifī monarch, placed his family and personal attendants with his treasure, in boats, and endeavoured to occupy a contiguous island; when a storm coming on, the boat founded, and every one perished. This usurer ruled in Sindh and Multān for a period of 22 years. In the latter part of the reign of Mūhammad Tughlaq of Deifī, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Sindhīs contrived, for a considerable period, to shake off their allegiance. The first of the family of which we have any account was Jām Aṭrā.

The following is a list of the Jām dynasty of Sūmāna, originally Bājūla.

A.H. 1253—

490 1. Jām Aṭrā, reigned 3 years and 6 months from A.D. 1336, and... died 1339

2. Jām Chōlūn, his brother, reigned 14 years... 1353

3. Jām Bānī, son of Jām Aṭrā, reigned 16 years... 1367

4. Jām Tīmmāñ, his son, reigned 13 years... 1380

5. Jām Sālāh-uddin, converted to Mūhammadanism... 1391

6. Jām Nisām-uddin, his son... 1393

7. Jām 'Aliṣah, his son... 1409

8. Jām Gīrān, son of Timmāñ, died on the 2nd day after his accession.

287 9. Jām Pātha Khān, son of Jakumār Khān... 1423

454 10. Jām Tughlaq, his brother, invaded Gujrat, reigned 27 years, and was succeeded by his kinsman Jām Mumārak, who was deposed after a reign of 3 days... 1460
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 wazir. 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 *Ashqiq Nasiri*, or the Morals of Nasir, in compliment to Nasir-ud-din 'Abdul Rahim, governor of the fortress of Duz; but the flattery did not procure him his liberty, he remained in that mountainous region till he was released by Halik Khan in November, A.D. 1256, A.H. 654. It was Nasir-ud-din that persuaded Halik Khan to march against Bagdad, which was taken in A.D. 1258.

The *Ashqiq Nasiri* is a translation in Persian of the Kitab-ul-Tayratur al-Hikmat Amali, an Arabic work by Abū Ali Muhammad al-Merzuq. There are two other works on Sufism which he wrote, one called *Ashqiq-ul-Ashraf*, the Praises of the Virtuous, and the *Bakar-ul-Maqali*, the Sea of Truth. He is also the author of a work entitled *Khuddu-nimsa Ithi*, and another work on Prosody called *Murr-us-shohra*. Nasir-ud-din died in the reign of Abu-kānān, the son of Halikān, on the 24th June, A.D. 1274, 18th Zil-hijja, A.H. 672, and was buried at Bagdad near the tomb of Imam Musli Qāsim. His brutal severity towards Ilū Hajib, a helpless captive, is an everlasting stain on the otherwise illustrious character of this distinguished man.

[Nasir-ud-din Qazi Baizawi](#), the son of Imām Badr-ud-din Umār bi-Fakhr-ud-din 'Ali Baizawi. [Vide Baizawi.]

Nasir-ud-din Shah (ناصرالدین شاه), king of Persia, was born in A.D. 1831, and was the eldest son of Muhammad Shāḥ, the eldest son of 'Abdors Mirzā, so well known for his partiality for the English, and the great-grandson of Kāddar 'Ali Shāh. Nasir-ud-din acceded to the throne after the death of his father, on the 4th September, A.D. 1848, in his 19th year. He visited Russia, London, France, Germany, etc., in A.D. 1873, and again in 1889.

Nasir-ud-din Tusi, Khwaja (نصرالدین خواجه), the famous philosopher and astronomer who was employed by Halik Khan, the grandson of Changiz Khan, to form the Ilkhāni Tables, etc. He was the son of Imām Fakhr-ul-Muhammad Rāzi, was born at Tūs in Khūraśān on Saturday the 3rd March, A.D. 1201, 11th Jumāda I. A.H. 697, and though a somewhat over-zealous Shī'ah, was one of the best, and certainly the most universal scholar that Persia ever produced. He wrote on all subjects, and some of his works are to this day standard books in Persian Universities. He was a fair Greek scholar, and made a new translation of Euclid into Arabic, wherein he proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author.
Nasrat (نصر), the poetical title of Dilāwar Khān, who is the author of a Dīwān. He died in A.D. 1726, A.H. 1139.

Nasrat (نصری), a celebrated poet of the Deccan, who is the author of a heroic poem in Hindi and the Dakhmini dialect, called 'Al-Rahma, which contains the conquests or wars of Sultan Ali Adil Shāh of Bijāpur. This prince, to whom the work was dedicated, was murdered in A.D. 1580, A.H. 938. Nasrat is also the author of two other poems, called Gūlshan Iskā and Gullada Tāriqā; the former is the tale of Rājā Manohar and the princess Chintāwati, 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 Shāh (نصر شاہ), the son of Fath Khān, the son of Fīroz Shāh Tughlāq. The throne of Delhi, which was vacated by Sultan Mahmūd Shāh on the invasion of Amir Taimūr in A.D. 1399, was taken possession of by Nasrat Shāh on that conqueror's return to Persia. He reigned six months, and was defeated in a battle by his cousin Eşfāl Khān, the son of Zafar Khān, who succeeded him in A.D. 1400. The Sāhās had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrat was seized upon by Khān 'Azim Zafar Khān; Mālāb by Dilāwar Khān; Qanāri, Anī, Kāra and Junāpūr by Sultan-ub-Sharākh Khwaja Jahan; Lahor, Dihālpūr, and Mālāb by Khān Mālāb Khān: Samāna by Khālī Khān; Bāyān by Shams Khān: Malāb by Muhammad Khān bin-Malikzāda Firūz, and so on.

Nasrat Shāh (نصر شاہ), who is called, by General Briggs, Nasīb Shāh, succeeded his father 'Alādīn in the government of Bengal in A.D. 1524, A.H. 930. When 'Ībrāhīm Lodi fell in battle with Bābar (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 Mahmūd (brother to 'Ībrāhīm Lodi) also took refuge there, and his sister became the wife of the king. Nasrat Shāh, A.D. 1536, A.H. 946, and Mahmūd, who was then one of his ministers; succeeded in usurping his throne. About this period Shēr Khān, who afterwards ascended the throne of Delhi, attacked and defeated Mahmūd in action, and eventually expelled him from Bengal, whence he fled to the court of Dehlī, where, representing his grievances, the emperor Humāyūn marched with an army and took the kingdom of Bengal from Shēr Khān, whom he defeated in a general action. Shēr Khān, rallying his defeated troops in the year A.D. 1542, A.H. 949, succeeded in re-conquering Bengal. On his death, and after the accession of his son Salīm Shāh to the throne of Dehlī, the province of Bengal was made over to Muhammad Khān Afghanī, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahādur Shāh.

Nasr bin-Ahmad Samāni (نصر بن أحمد ساماني). Vide Nasr Samāni.

Nasr Samāni, Amir (نصر ساماني أمير). Vide Nasr Samanī, the third Sultan or Amir of the race of Sāmānī or Samanides, was eight years old when he succeeded his father Amir Ahmed on the throne of Bukhārā and Khwājā Khān in A.D. 914, A.H. 301. He enjoyed a long and prosperous reign, and died at Būkhārā, A.D. 943, Rajāb, A.H. 331, leaving all his territories in peace. He was succeeded by his son Nūh I. Ridākī the poet lived in his time.

Nasr-ullah (نصر الله بن عبد الحميد بن، the son of 'Abdul Hamīd bin-'Abī al-Mu'āli, a poet who flourished in the reign of Bahārān Shāh of Ghāzni, in whose name he wrote the book called Kātibat Damu'ā, or Pilpay's Fahlis, which he translated from the Arabic into Persian.

[Vide 'Abū' al Mu'āli, the son of 'Abdul Majīd.]

Nasr-ullah (نصر الله), king of Būkhārā, who died in the year A.D. 1680. He was a great tyrant, a greeater 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, Nasr-ullah died, leaving the throne to his son and successor Musaffar-uddin.

Nasr-ullah bin-'Abdullāh al-Akhtal Alazhari (نصر الله بن عبد الله), a celebrated poet who died in the year A.D. 1173, A.H. 569. He is also called Qalasān and Alas al-Iskandarī.
Natiq, a poet of Naishapur, who came to India, and was the master of Jawahir Singh the poet.

Natiq (ناظر), the poetical name of Gul Muhammad Khan of Dehli. One of his works is called Jawahir ul-Muazzim. He died in A.D. 1648, A.H. 1204.

Nawai (نواي), the poetical name of Amir Aliseh.

Nawai, Mulla (نواي ملا خراسانی), of Khurasan. He came to India and found a patron in prince Daniyal, 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 (نول راج), 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, and 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 Ramazan, A.H. 1163.

Nawal Singh (نول سنک راخه), the Jat Raja of Bhartpur, who succeeded his brother Rae Ratan 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 Dij was besieged by Nawab Najib Khan. After his death his nephew Ranjit Singh, the son of Kohri Jat, the son of Surejmal Jat, succeeded him.

Nawawi (نوری), the son of Sharaif, whose proper name was Abu Zakaria Yehia; is the author of several works on different subjects. One of his works is called Tuhib-ul-Asmad, a biographical dictionary of Illustrious Men, another the Fatseb-an-Neuzuwi, a collection of decisions of some note. He also composed a smaller work of the same nature, entitled 'Unis-nul-Muhab al-Muhimmat, arranged in the manner of question and answer. He died A.D. 1278, A.H. 676.

Nawazish Khan (نوری), author of the Gulzar Deneish.

Nawati (نوری)، a poet who is the author of a Diwan. He was living in A.D. 1645, A.H. 1056. This person appears to be another Nawati besides the one whose proper name was Khwaja Zain-ul-Abidin, which see.

Nawerzi (نوری), an historian who wrote the Life of Sultan Bibars, the sovereign of Egypt. He died in A.D. 1331, A.H. 732.

Nazar (نصرت شمیل), son of Shumil, whose proper name is Abu'l Hasan Nazar, was an author of several works. He died at Merv A.D. 820, A.H. 204.

Nazar, Hakim (نازار حکیم) Yide
Nizari (یاقین)

Nazar Muhammad Khan (نذر محمد خان), ruler of Balkh. He was defeated by the emperor Shâh Jâhân, and his country taken possession of by that monarch in A.D. 1646, A.H. 1056.

Nazar Muhammad Khan (نذر محمد خان), Nawab of Bhopal, succeeded his father Wazir Muhammad in March, A.D. 1816.

Nasir Muhammad Khan (نذر محمد خان), Nawab of Bhopal, succeeded his father Wazir Muhammad in March, A.D. 1816.

Nasir (ناصر), the poetical title of a poet of Agra, whose proper name was Shaikh Wali Muhammad. He was the author of a poem or Diwan containing Persian, Urdu, and Hindi verses on different subjects. He has besides composed a Tarjikahs in Urdu on the Pرد-نمن of Safi'd. He supported himself by teaching, and his poetry is much esteemed by the bazaar people of Agra. He died at Agra on Monday the 16th August, A.D. 1830, 26th Safar, A.H. 1246, and was buried at Tajganj.

Naziir Bakhtyar Khan (ناصر بختیار خان), a man of letters who led a private life near Fardhabad, within a few miles of Agra, and is the author of a work called Muntal Azam, or the Mirror of the World. This work contains the history of the first ten years of the emperor 'Alamgir. He is also called Bakhthawar Khan, which see.
Nazri (ناصری), poetical title of Muhammad Husain of Naishapur. He came to India, where he found a patron in 'Abdul Bahim Khan Khan Khân Khanán. 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 Aḥmadabad, Gujrat, where he died in A.D. 1613, A.H. 1022. He was the author of a Persian Diwân.

Nekadar (نیکدار), surname of Aḥmad Khan, king of Persia, which see.

Neko Star, Sultan (نیکو سرک سلطان), son of Muhammad Akbar, the youngest son of 'Alamgir Aurangzeb.

Nigahī (نگاهی), of Arān, near Kāshān, is the author of a poem or Masnavi called Mubâhār-māna, of about 30,000 verses in the metre of the Shāh-nāma, and one called Mehr-va Mehrâvari, in imitation of Assâr's Masnavi.

Nihal Singh (نیہال سیدگ), Rāja of Kapūrthala. 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 Rāja'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. LordDalhousie once ordered the separation of a jagir of one lakh from the Kapūrthala Rāj, 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 Kapūrthala in 1868.

Nirpat Rae (نرپت رای), a Hindū, who was in the service of Sarhindī Dīgam, the wife of Shāhjāhān. He also built a garden at Agra on a spot of 28 bighas.

Nirpat Singh (نرپت سنگ), Rāja of Panīa.

Nisar (نیسار), of Dehlī, a poet who is the author of a Persian Diwân.

Nisari (نیساری), poetical name of a person who is the author of the work called Chahār Gūlār.

Nisbatı (نسبتی), of Thāne-sar, a poet who has left a Diwān in Persian.

Nizam (نظام), the poetical name of 'Imād-ul-Mulk Ghāzī-ud-dīn Khān III.

Nizam of Astrabad (نظام استرابادی), an extremely pious man, who died in A.D. 1515, A.H. 924, and left, besides a Diwān, a Masnavi, which bears the title of Rīgah and Sulāmān, and contains the story of Solomon and the Queen of Sheba.

Nizam Ahmad (نظام احمد), author of the work called Rābat-ul-Gūlāb, Delight of Heart, containing the sayings of Shāhīd Parīd-uddīn Shākarganjī, a Muhammadan saint who is buried at Aṭhūn, a place commonly called Pātān in Malāṭār.

Nizam 'Allī Khān (نظام علی خان) (نواب), Nawāb or Nizām of Hūdarābād in the Deccan, was the son of the famous Nizām-ul-Mulk 'Asāf Jāh. He deposed and imprisoned his brother Sulhāt Jang on the 27th June, A.D. 1762, 4th Zilhijja, A.H. 1175, and assumed the government of the Deccan; but his power was much curtailed by the Marhūtās, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Hūdarābād the seat of his government, reigned 42 lunar years, and died on the 17th August, A.D. 1802, 16th Rabbī II, A.H. 1217. He was succeeded by his son Nawāb Sikandar Jāh.

Nizam Bāt (نظام بات), the mother of the emperor Jahāndār Shāh, and wife of Bahādur Shāh.

Nizam Dast Ghaib (نظام دست غیب), a poet.

Nizam Haji Yemānti (نظام حاجی یمنی), author of the Latāf Ashraft, which explains the origin of the Shāfs, their tenets, customs, dress, mystical phrases, moral obligations and every other particular of their sect. Dedicated to Sayyad Ashraf Jahāngīr Sāmānī, A.D. 1448, A.H. 850.

Nizami (نظامی), the surname of 'Abū Majīl bin Yāsāf Al-Mutraft, was one of the most illustrious poets of Persia.
Nizam ibn al-Husain al-Sawai, author of the three last portions of the Ja'na Abbâs. [Vide Bahâ-uddîn Muhammad (Shâikh).]

Nizami Ganjawi, Shâikh (نظامی گنجوی شیخ), also called Nizâm-uddîn Ganjawi, a very celebrated poet who was a native of Ganjâ. He is the author of the poem called Sîkandar-nâma, the history of Alexander the Great, which is one of the most celebrated Romances of the East, and is written in admirable poetry. The number of works attributed to Nizâmî amount to nine or ten, among which are the five following poems called the Khamsa, or the five books, viz.:

1. Makzân-ul-Asrâb, the Magazine of Mysteries, which he dedicated to Bahram Shâh.
2. Laila-va-Majnûn, dedicated to Khâqân Mânâcheh, ruler of Sirwân.
3. Khwâq-nâma, dedicated to Qizal Arslân, Shâh Shâh, that chief fourteen villages free of rent.
4. Safi Fuikar, which he received from Tughraul III. Saljuq, some years before his death, for Tughraul died in A.D. 1194.
5. Sîkandar-nâma, which was his last work, and which he finished on the 15th October, A.D. 1200, 4th Muslim, A.H. 687, and died the same year, aged 84. This book, it seems, he had dedicated to Tughraul III. Saljuq, some years before his death, for Tughraul died in A.D. 1194. Some authors say that Nizâmî died in A.D. 1200, A.H. 606.

To Nizâmî is accorded the palm for the best poem on the loves of Khwâero and Shîrin; to Jâmi, for those of Yusuf and Zalkeha; and to Hâtîf, for the most musical, most melodiously written ode of the world of Latif and Majnûn. Nizâmî's Diwân contains nearly 20,000 verses, on all subjects.

Nizami 'Urûzi (نظامی عروضی), of Samarqand, was a pupil of Amir Mu'izzî, who lived in the time of Malikshâh. He is the author of a poem entitled Wa'isa-ra-Râmîn, and of another work in verse called Châhâr Maqâila.

Nizam Khan Ma'jîz (نظام خان مجز), a poet, who is the author of a Diwân in Persian.

Nizam, Mirza (نظام مرزا), a poet who died in A.D. 1629, A.H. 1039, and is the author of a Persian Diwân.

Nizam, Saqqa (نظام سقە), the name of a person who was a water-bearer, and served the emperor Humâyûn from being drowned in the river Chousâ after his first defeat by Sher Shâh, near Patna. It is said that the emperor, after his return to Agra, rewarded this man by allowing him to sit on the throne for half a day and then honoured him with the dignity of an Amir.

Nizâm Shah Bahmanî (نظام شاه بهمنی), son of Humâyûn Shâh the Cruel, whom he succeeded on the throne of the Deccan in September, A.D. 1481, A.H. 856, when only 8 years of age, the queen-mother acting as regent. Mahmûd Gâwân, who now held the government of Bârâz, was appointed wazir, and Khwa'ja Jahân assumed the office of Wâkî-ûs-Saltâng and was made governor of Tilangâna. But 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.D. 1483, 13th Zi-Qâda, A.H. 867, after a reign of two years and one month, and was succeeded by his brother Muhammad Shâh II.

Nizâm, Shâikh (نظام شیخ), one of the authors of the Fatâwâ 'Alamgîrî, 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 Shâikh Nizâm and other learned men, and commenced in the year A.D. 1656, A.H. 1067, by order of the emperor 'Alamgîrî, by whose name the collection is now designated. It was translated into Persian by order of 'Alamgîrî's daughter, Zeib-un-Nisa.

Nizâm, Shâikh (نظام شیخ), his poetical name was Zamîrî, which see.


Nizâm, Nawâb (نظام الدول), a variant of the name of Najm-ud-daula (q.v.), eldest son and successor of the unfortunate Mân-Jâfar, whom he succeeded as titular Nawâb 'Azâm of the Eastern Provinces, or Bengal.

Nizam-uddin Ahmad, Khwa'ja (نظام الدین احمد خواجه), author of the Tahâqât Akbarî, which is also known as Tarîkh Nizâmî, a general history of India, dedicated to the emperor Akbar about the year A.D.
Nizam-ul-Mulk, Ahmad (نظام الملك آصف جاه), styled Sultan ul-Mulk, was the son of Muhammad Khadam, author of a work called A'mal al-Saadah. He was one of the noblest disciples of Shaikh Fariduddin Shakharganj, and was a most celebrated saint among the Mosalmans. He was born at Badia in October, A.D. 1236, Suhur, A.H. 634, and died at Dehli on Wednesday the 3rd April, A.D. 1325, 18th Rabii' I. I. A.H. 723, where he lies buried, and his tomb, which is in Ghazni, is visited by the Mullahs on Fridays to this day. Amir Khusro, the poet, was one of his disciples. Sayyid Ahmad, the father of Nizam-ul-Mulk, is buried at Badia.

Vide Nizami Ganjawi.

Nizam-ul-Mulk (نظام الملك آصف جاه), entitiled 'Asaf Jâh, whose original name was Chin Kulich Khan, was the son of Ghazi-uddin Khân Jang, a favourite Turkman officer of the emperor Alamgir, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-siâyâ, he held the government of Muradabad and was afterwards appointed governor of Mâlu, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyid 'Abdullah Khan and Husain 'Ali Khan, who wished to remove him to another quarter less favourable to his interest than the frontier of the Deccan; but Nizam-ul-Mulk, not willing to quit his post, excused himself, and resolved to seek an independent power in the Deccan. The restored state of that country gave him a pretence for raising troops, and turned his attention to the conquest of the Deccan. By intrigue and money he obtained possession of the fort of Astrâphk, about the year A.D. 1717, and proceeded the junction of several officers of the province.
He was pursued from Hindustan by the force under Dilawar Khan and another under Alam-ud-Din Khan, 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 Shah, after the death of the two Sayyads, he was invited to court by that emperor; and on his arrival at Dehil, the high office of prime minister was conferred on him, but Nizam-ul-Mulk, being soon disgusted with the state of things at court, sent off his resignation, 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 30 years with great ability and success. He was present in the battle which took place between Muhammad Shah and Nadir Shah, but soon returned to the Deccan; and the present Nizam of Haidarabad is his descendants and successors. He died on the 22nd May, A.D. 1749, 4th Jumada II. A.H. 1161, thirty-seven days after the death of the emperor Muhammad Shah, at a very advanced age, and was buried at Burhanpur near the tomb of Shah Burhan-ul-Hudut Gharib. He left behind him six sons, viz., Ghazi-ul-Mulk, Nasir Jang, Salabat Jang, Nizam 'Ali, Basalat Jang and Mughul 'Ali, and was succeeded in the government of the Deccan by the second, Mir Ahmad surnamed Nasir Jang, who was present at Burhanpur when his father died; the eldest, Ghazi-ul-Mulk Khan, then residing at Dehil in the office of Amir-ul-Umara. Nasir Jang was assassinated in December, A.D. 1750, and Mughul Jang, a grandson of Nizam-ul-Mulk, was placed on the throne and soon afterwards assassinated, in February, A.D. 1751. Salabat 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 Nizam 'Ali, who assumed the administration, and reigned till 6th August, A.D. 1803, when he died, and was succeeded by his eldest son, Mira Dikdar Jang. Dikdar Jang died on the 23rd May, A.D. 1829, and was succeeded by his son Mir Farisuddin Akh Khan, the late Nizam (1808). Nizam-ul-Mulk appears to have been the author of a Diwan, which was found in the Library of Tipu Sultan, called 'Sama 'Ali Nizam-ul-Mulk.

[Vide Sketch of the Hist. of Hindustan.]

Nizam-ul-Mulk Bahri (نظام الملك بحری), the father of Ahmad Nizam Shah Bahri, who was the first king of the Nizam Shahi dynasty. Nizam-ul-Mulk was originally a Brāhman of Bijānpur, but being taken prisoner in his infancy by the army of Sultan Aḥmad Shāh Bahri, was made a Musulman and educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son, Sultan Muhammad, and became eminently learned in Persian and Arabic literature. On the accession of Sultan 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 Tilangāna. On the death of Muhammad Shah, in A.D. 1492, he by his will became first minister to his son Sultan Mahmud II. who added Bir and other districts to his jagir. This he committed to his son Malik Ahmad, who took up his residence at Khasiber 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 Nizam Shahi, the capital of which was Aḥmadnagar. Nizam-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 Sultan about the year A.D. 1496, A.H. 891, or some time afterwards.

Nizam-ul-Mulk Mahmud (نظام الملك محمود), the son of Abi Sa'id Jumaidi, a general and wazir of Shams-uddin Almash, king of Dehil. He died in the reign of Sultan Razia, on the mountains of Sirnmor, where he had taken refuge from his enemies about the year A.D. 1238.

Nizam-ul-Mulk Muhammad (نظام الملك محمود), the son of 'Ali Sayyad Jumaidi, to whom the Jang-ul-Hikayat is dedicated, was the general of Shams-uddin Almash, king of Dehil. He was living in A.H. 622.

Nizari, Hakim (نزاری حکیم فقیه), of Qabistān, a man of talents, but given to gaucheries and pleasure, particularly to wine. He travelled much, and during his travels he met Sa'di and other distinguished men. Towards 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 Diwan, two Masnavis.

Nudar or Nuzar (نذار), an ancient king of Persia of the Pishdadian dynasty. [Vide Maunchehr.]

Nuh I. Samani, Amir (نوح سامانی آمیر), the fourth king of the Samanian dynasty, succeeded his father Amir Nasir to the throne of Khurasan and Bukhāra in A.D. 942, A.H. 331, and died in A.D. 954, A.H. 343. His son 'Abdalmalik succeeded him.

Nuh II. Samani, Amir (نوح سامانی آمیر), seventh king of the Samanian dynasty, surnamed 'Abul Ghānim, succeeded his father Amir Mansur I. in
March, A.D. 976, Rajah, A.R. 385. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subhataq, 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 Masir II.

Nunhal Singh, ruler of the Punjab.

Nuras Bano Begam (नूर बानो बेगम), the wife of Shahwâr Khan, wasir. She was living in September, A.D. 1659, Muhabarr, A.H. 1070.

Nur 'Ali Shah (नूर अली शहाद), a leader of the Sulî sect and disciple of Masâm 'Ali Shah, is supposed to have been poisoned, and died on the 3rd June, A.D. 1600, 10th Muharram. He was close to the grave of the prophet Jonas, within a league of Moulan.

Nuri (نوری), a poet who is the author of the Munâfî Nîrî in verse, which he dedicated to Sultan 'Abî 'Uzâf Furqan Shahâdur Khan, commonly called Ya'kîb Beg. He died in the year A.D. 1652, A.H. 1000, and left a Diwan.


Nur Jahan Begam (نور جهان بیگم), the favourite Sultan of the emperor Jahângîr, was the daughter of the waiz Muhammad-uddaula, whose tomb is at Agra. She had attracted the notice of the prince Sultan Salîm (afterwards Jahângîr). 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 Afgân Khân, a young Persian lately come into the service, to whom Akbar gave a jagir in Bengal. After the death of his father, Jahângîr appointed Qutb-uddin Khân, his foster-brother, the son of Shaikh Salîm Chishti, as governor of Bengal. Qutb-uddin Khân, on his arrival at Burdwan, was slain by Sher Afgân Khân, who was himself despatched by Qutb-uddin's attendants. Nur Jahan was seized and sent as a prisoner to Dehli, and was at first placed by the emperor among the attendants of his mother, but he subsequently humbled 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 Indiâ. From this period her ascendancy knew no bounds; the emperor took no step without consulting her, and on every affair in which she took an interest, her will was law. At circumstance so uncommon in an Asiatic government is thus recorded on the coins of that period:—“By order of the emperor Jahângîr, gold acquired a hundred times additional value by the name of the empress Nur Jahan.” Her father, Mirza Ghâyîb Ayal, was made prime minister with the title of 'Imâd-uddaula; and her two brothers were raised to the first rank of 'Umâ, by the titles of Ya'tâqûd Khan and 'Asaf Khan. One of the accomplishments by which she captivated Jahângîr, is said to have been her facility in composing extemporary verses. After the death of her husband, she was treated with much respect and allowed a stipend of £250,000 a year. She survived Jahângîr eighteen years, and died aged 72 in A.D. 1645, A.H. 1055, at Lâhore, 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 Râwî, 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 Tâj Mahâl, 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 Turke in India, by the present Editor.]

Nur Manzil (نور منزل), name of a garden in Agra, built by the emperor Jahângîr, which is now called Bagh Daluara. There is a large well in the garden, so large that it is more like a tank.

Nur Muhammad (نور محمد) (بیداوئی), a Sayyad of Badâon, was a learned and pious Musalmân of the sect of Naqshband. He died on the 3rd August, A.D. 1723, 11th Zî-Qâdîn, A.H. 1135.

Nur-uddin Ahmad, Shaikh (نور الدین احمد شیخ), surnamed Quṭh 'Alam, which see.

Nur - uddin 'Ali, Malik Munisur (نور الدین علی مکل منصور), the second Sultan of the dynasty of Turter or Baharît Mamlûks in Egypt, was placed on the throne by the Amir after the assassination of his father Malik Mo'azz Ağa ibn Aihak, A.D. 1257, A.H. 655, at the age of 16. His short reign of two years was troubled by continual feuds among the Mamlûk 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 Halakí, who had taken Baghdad and destroyed the Khilíá, showed the necessity of substituting a ruler of matured years and experience. The Amir Qutuz accordingly assumed the reins of government, A.D. 1259, A.H. 657, and no more is heard of Núr-udíin...

[Níde Malik Moi'zz 'Azz-úddín.]

Núr-úddín 'Alí, Malik 'ul-Áfzal (نور الدین علی مالک الفضل), the eldest of the seventeen sons of Sálah-úddín; born A.D. 1170, A.H. 565. 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 Núr-úddín; but in the dissensions which soon followed, he was stripped of his kingdom by his uncle Sáfí-úddín ‘Abá Bakr (the Sáfídín of Christian writers), and his brother 'Azmán made Sáfídín of Egypt, A.D. 1196.

[Níde Malik-úl-Áfzal.]

Núr-úddín 'Arísalán Shah, Atábak (نور الدین عائش شاه اتابک), a prince of Músíal and Mésopotamia, of the family of Zangí, and grand-nephew of the famous Núr-úddín, Sáfídín of Aleppo and Damascus. He succeeded his father, 'Azz-úddín 'Arísadí, A.D. 1193, A.H. 589 (the year of the death of Sálah-úddín). 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. 697, regretted by his subjects as a mild and beneficent ruler. His son Azz-úddín, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Núr-úddín 'Arísalán II, who survived him only a few months.

Núr-úddín bín-Lúsí-úlláh (نور الدین لیث الله), better known as Háfiz 'Abú, which see.

Núr-úddín Mísmad, Malik-úl-'Ádíl (نور الدین مسعود مالک الامیر), 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. 611, was a younger son of 'Imad-úddín Zangí, the second of the dynasty of the Atábaks of Iraq and Syria. At the death of his father, who was murdered by his own Mamlík at the siege of 'Atábár, A.D. 1146, A.H. 541, Núr-úddín, hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father’s Syrian dominions; while Mésopotamia, with Músíal for a capital, fell to the lot of the elder brother Sáfí-úddín; and the feeble attempts of Alp 'Arísalá, a prince of the house of Saljúq, to assert his ancestral claims to the dominion of these provinces were easily frustrated by the combined power of the two brothers. In the earliest exploits of the reign of Núr-úddín were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine. Josceline de Courtenay, whose capital of Edessa had been taken by Zangí a few years previous, was finally forced in an attempt to recover it and the Christian inhabitants, who had sided the enterprise, were put to the sword without mercy by command of Núr-úddín, 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 the avowed object of the second Crusade undertaken by the Muslims; and in the pitched battle (27th June, A.D. 1149) routed and slew the prince Raymond, whose head was sent as a trophy to the Khalif at Bagh-dad; 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, which was soon afterwards exchanged, while hunting, by a marauding party of Turkmen, and died in confinement, while the remaining dependencies of Edessa, the fortress of Aín-tah, Tellhascher, Ravendem, etc., fell almost without resistance into the power of Núr-úddín, whose dominions now included the whole of Northern Syria. Malik-úl-'Ádíl was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his wáhir Mo'in-úddín 'Abúr, whose daughter Núr-úddín had married; and after the death of this able minister, the inhabitants, alarmed at the capture of Aín-tah by Baldwin III. in A.D. 1153, prevailing on an attacking band of Crusaders and Christians, voluntarily offered their allegiance to Núr-úddín (1154) as the price of his protection. The weak Mujir-úddín resigned his power, and sought an asylum at the court of the Khalif at Bagh-dad, which then seems to have been the usual resort of deposed princes; while Núr-úddín, the circuit of whose realms now extended on all sides by land the Latin territories in
Palestine, and extended to the frontier 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 Nuruddin from the abest of his antagonists, his brother and successor, Almacc, or Amuray, being far inferior to Baldwin, both in prowess and abilities. Moscovakins, ruled by the Suljam's nephews, acknowledged his supremacy as head of the family; he was now, by his officers, absolute master of Egypt; his name was ridicoted with that of the Khalif Mustafa of Bagdad in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medina, which Turam Shah, brother of Saliham-uddin, had made dependencies of Egypt. But the power and glory of Nuruddin 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 Saliham-uddin, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. Nuruddin was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of quinsy terminated his life at Damascus after a prosperous reign of 27 years on the 26th May, A.D. 1173, 21st Shawwal, A.H. 560.

His son Malik-usb-Salim Isma'il, a youth 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was specially stripped by Saliham-uddin of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

**Nuruddin Muhammad, Mirza (نوادردین محمد میرزا), son of Al-uddin Muhammad, the son of Khwaja Hussein. He was married to the daughter of the emperor Babar, named Gulrukh Begam, by whom he had Salima Sultam Begam, who was married to Bairan Khan.**

**Nuruddin Muhammad Ufi (نوادردین محمد عوفی), the author of the Juma-ul-Hikayat, a collection of historical anecdotes. This work he wrote and dedicated to Nisam-ul-Mulk Mumtah, a general of Shams-uddin Almoh, king of Deihit, about A.D. 1230.**

[Fide Muhammad Ufi and Sadr-uddin Ufi.]

**Nuruddin Saffaundin, Mulla (نوادردین سفی ملا), entitled Nawab Tulgham, was a native of Sam in Herat and brought up at Mashhad. He was a favourite companion of the emperor Humayun; and as the Pargana of Sahafidin had been conferred on him as a gift, he was consequently called Saffaundin. He cut a canal from the river Jamna to Karnail in the year A.D. 1569, A.H. 977, and named it "Skha Bah Nahr, in honour of the prince Suljam Salim, who was born in that year and was nicknamed by his father the emperor Akbar, Shajuk Aab. He was an excellent poet and has left a Divan or book of odes. His poetical title was Nurfi.**

**Nuruddin, Shajuk (نوادردین شجاع), an historian who wrote the history of Kashmir in Persian called Turtik Kashmir, which in after times was continued by Haidar Malik and Muhammad Azim.**

**Nuruddin Shirazi (نوادردین شیرازی).**

[Fide Hakim Nuruddin Shirazi.]

**Nur-ul-Haq (نوادردین حیدر), Qazi of Bareli. [Fide Munafin.]**

**Nur-ul-Haq, Shah or Shajuk (نوادردین شاه), surnamed Al-Masraqi, Al-Dehwati and Al-Bukhari, was the son of Shah Abdul Haq bin-Saif-ul-Habib of Deihit. He is the author of the Zabdat-ul-Fururik, 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, Shajuk Firid-uddin Bukhari, with whom he was connected by marriage, and who under the title of Murzaa Khan managed for some time the affairs of the empire in the reign of the emperor Jahan). He has written a Shajuk on the Sahib Bukhari and Muslim. He died in the reign of the emperor Alamgir, A.D. 1662, A.H. 1073.**

**Nurullah Shustari, Mir (نورالله شوستری میر), who is sometimes called Nurullah bin-Sharif-ul-Husain-ah Shustari, was a nobleman at the court of the emperor Akbar. He is the author of the work called Majalis-ul-Moonin. 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 history of the section (the fifth May18), 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. Nurullah was a zealous Shia and suffered in the year A.D. 1610, A.H. 1019, for his religious opinions in the reign of Jahan.**

[Fide Sufi.]
Nur-un-Nisa Begam (نورا نسا بیگم), the daughter of Ibrāhīm Ḥussain Mirzā by Gurkuch Begam. She was married to Prince Mirzā Salimruštāwār Dālānī.

Nubat Khan, Nawab (نوبت خان), an officer of the reign of the emperor Akbar, whose mausoleum is in old Dehli close to the sarcoph of Shāh Jahān. It was built in the year A.D. 1663, A.H. 953, and is called "Nīfū Chhatri" on account of its having a blue canopy at the top. It is now in a ruinous state.

Nusherwan (نوشیروان عادل), surnamed Aḍil or the Just (Chosros of the Greeks), was the son of Qubād, king of Persia, at 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 Romans prisoner; and they have all, with a partiality that, in national historians writing of this monarch, seems almost excusable, passed over the few reverses which his arms sustained. But the disgraceful peace which the emperor Justinian purchased at the commencement of the reign of Nusherwan, the subsequent war, the reduction of all Syria, the capture of Antioch, the unopposed progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchos, 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 the 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 Dyrs 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 Hurmuz 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 (نوشیروان کرمانی), an author who translated the Ardāv Firāf-nāma, originally written in the Zend, into the modern Persian. Another translation was made by Zarafshān Bārām 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 Ardāv Firāf.]

Nuzar (نوزر), an ancient king of Persia. Yide Mānūchehr.

Nuzhat (نزهت), poetical name of Muhammad 'Azim of Dāmjān, a port, who is the author of a Diwan. He died A.D. 1724, A.H. 1137.
Oqtai Qaan or Khan (أفتاء قاين), the eldest surviving son of Changez Khan, whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khan or emperor A.D. 1227, A.H. 624. He died by excess of wine seven months after his brother Chughtai, about the month of January, A.D. 1242, A.H. 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 Khāqāns of Tartary.

Oqtai Qān, eldest son of Changez A.D. 
Khan, began . . . . . . . . . 1227
Kayuk Khan, son of Oqtai Qān . . 1242
Mangu Qān, eldest son of Tūh Khan 1243
Gahā Khan, son of Mangu Qān, 
 succeeded to the kingdom of Tartary 
 in A.D. 1269, and died in A.D. 1294. 
His brother Halâkū Khan, after the

death of his father, succeeded to the A.D. kingdom of Persia (vide Halâkū Khan) . . . . . . . . . 1259

Oodham Bai (أودهم باتي), a Hindū lady, married to the emperor Muhammad Shāh. She was the mother of the emperor Ahmad Shāh. On the accession of her son to the throne, she received the titles of Nawāb Bāi, Nawāb Qudsia, and Sāhiba Zamānī, and her brother Man Khan was raised to the rank of 6000; with the title of Mo'taqīd-ud-Daula.

Orkhan (أورخان), the son of Othmān or Osman, the son of Amir Taqīral. After his father's death he made himself Sultan of the Turks at Brusa in A.D. 1327, A.H. 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 Yeńichei or Jaunmūri. He died about the year A.D. 1359, A.H. 760, and was succeeded by his son Mūrād I. (Amaruth).
Padmawati (بدمواتي), daughter of the Raja of Ceylon, who was carried off forcibly by Ratan Sain, Raja of Chittor, and taken away from him by Sultan 'Ala-ud-din, when he conquered Chittor about the year A.D. 1305, A.H. 703. Her story called Qissae Padmawat has been written in Persian poetry by Husain of Ghazi, and there is also a version in the Bhākha language in verse, by Malik Muhammad Jārī. There is another in Persian prose by Rāz Cobi Muni Shī, who wrote it in A.D. 1602, A.H. 1062, and called it Tukfai-ul-Kurākh, 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 Ziyā-uddin 'Ībrāhīm, and the last by Qhulām 'Alī 'Īshrat.

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 Qubād.

Panahi (بانہی), a celebrated poet and artist, who, says 'Ashīk, "broke the pencil of the Frank painters, and by painting a single row-leaf could metamorphose Winter into Spring."

Parhez Bano Begam (پریمیز بانو بگم), daughter of Shāh Jahān by Kandhāri Begam. She died in the year A.D. 1675, A.H. 1086.

Parsājī (پرساسی), also called Parsārān Bhosla, the son of Rāghoji Bhosla, succeeded his father in the government of Berar or Nagpur in March, A.D. 1816, but being an idiot, he was soon afterwards strangled by Muddhaji surnamed 'Apā Sāhib, who was acknowledged by the English.

Parsaram Bhao or Bhosla (پرسرام بھاو). Vide Parsājī.

Partab or Partap Pal (پارت پال), present Raja of Karoli.

Partap Singh (پارٹپ سینگھ), Rāja or Rānā of Udaipūr, was the son of Udai Singh, the son of Rānā Sangha. Partāp Singh, who is still idolized by his countrymen for the heroism with which he repelled the attacks of the Mughals, and preserved the germ of national independence in his wild fastnesses, reigned in A.D. 1614, and recovered the greater portion of his dominions before Akbar died. He founded the capital of Udaipūr.

Partap Singh (پارٹپ سینگھ), eldest son of Raja Man Singh, the son of Raja Bhagwan Dās Kachhwāhā of Amber. He died before his father, and left a son named Māna Singh, the father of Mīrā Rāja Jai Singh.

Partap Singh (پارٹپ سینگھ), Rāja of Jaipūr. He succeeded his father Mādho Singh in A.D. 1778, joined the confederation organised by Rājā Singhi, Rathore (q.v.), and shared his overthrow 1790; made peace in consequence, and died in A.D. 1804, when he was succeeded by his son Rāja Jagat Singh. Dān Pedro de Silva was employed by Partāp Singh as a physician, at the time when Colonel Polier visited Jaipūr in search of the Vedas of the Hindūs, about the year A.D. 1788. His son or grandson Augustine de Silva, who received a pension from the Rāja of Bhatpūr, died in the year A.D. 1856; his son Joseph de Silva settled at Agra, and the pension was continued to him. After the death of Jagat Singh, who died without issue, Rāja Jai Singh III. posthumous, believed supposititious, succeeded him A.D. 1818.

Partap Singh Narayan (پارٹپ نرائن), Rāja of Sitāra, the son of Rāja Sāhib, commonly called Abh. Sāhib, and grands of Rāghoji Bhosla. He was closely confined by the Pedwa Bājī Rāo. After the devastation of Aḥ. Sāhib, he was released from confinement and formally enthroned by the English on the 11th April, A.D. 1816, and a part of the Pūna territories assigned for his support. On the 25th September, A.D. 1819, a treaty was concluded between the British Government and the Rāja, ceding to him the districts he subsequently possessed. He violated his treaty, was deposed in 1839, and died at Benares in A.D. 1847. He left
only one daughter, but was reported to have adopted Balwant Singh Bhole as her son. His next brother having died without issue in 1821, the third brother, Shâhji alias Appa Sâhib, succeeded in A.D. 1839, and died 5th April, A.D. 1848, leaving no issue.

Pârvana (पारवन), poetical name of Kûnwar Jaswant Singh, a son of Râja Beni Bahadur. He died in A.D. 1832, A.H. 1248.

Pârviz, Sultan (پرور 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. 998, and died at Burbânpûr in his 38th year on the 28th October, A.D. 1626, 6th Safar, A.H. 1035. At a place called Sultanpur near Agra, on a spot of 450 bighâs, he had built many splendid buildings now in ruins.

Pashang (پشنک), an ancient king of Tûrân, and father of Afrâsiâb.

Payam (پیام), the poetical name of Mir Sharaf-ud-dîn, 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.

[.]f. The Marâñga confederacy was broken up, and in the final settlement the Gaikowâr received a large accession of territory. Anâd Râo died in A.D. 1819, and was succeeded by Saiâji Râo. Since then we have maintained what was called by the term of the treaty our alliance with Baroda.

Perôses (Περοσς), of the Greeks.

Perron, General (پرین جنرال), a French adventurer who came to India as a ship's carpenter, and was employed by Nâqâm '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 Daoulàt Râo Sindhia the Gwâdir Chief. When M. de Boigne, who had the command of the districts of Koel, Alligrâh 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.

[.]f. Of the Mughal Empire.

Persia (پرسی). For ancient kings of Persia of the 1st or Pishâdâdian dynasty, vide Kaimurs.

For ancient kings of the 2nd or Kayânân dynasty, vide Kâiqbâd.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals, who were called by the Persians Ashkânâns and Ashghânâns or Arsacidus of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sâsânian race called by the Persians Malik-ut-Tawâf or Putty Kings, vide Arzîshâh Bâbâgân and Sawsan.

The princes of the present dynasty are Kâjâr Turks; it was founded by Aka Muhammâd (p.r.). Vide also Karîm Khân Zand. For the Safâni dynasty, vide Ismâil I.


Phul, Shaikh (پول شیخ), a brother of the saint Muhammad Ghau of Gwâdir, which see. He is also called Phûl Shâhshid. His tomb is on a hill near the fort of Bâyans.

Pîari Bûn (پیری بون), the second wife of Prince Shujâ's, son of the emperor Shâh Jânân. 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 Arasun 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 Razii (पिंदार राजी), a poet of Rai whose proper name is Kamal-uddin, and who lived at the court of Sultân Majâd-uddulâ, son of Fakhr-uddulâ, about the year A.D. 1009, A.H. 400, and wrote poetry in Arabic, Persian and the Orlando language.

Pir Ali Hajwiri, Shaikh (پیر علی حاجوری شاپ), a native of Hajwir, a village in Ghazni, and author of the work called Kâshf-ul-Mahjâb. He died about the year A.D. 1064, A.H. 456, and is buried at Lâhorâ.

Pir Badar (پیر بدیر), a celebrated Muslim saint, whose tomb is at Chilagow in Bengal and is evidently of great antiquity. There is a stone scraped 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 Masjid of Muhammad in an inscription conveying the year of the Hijri 1136. (A.D. 1724).

Pir Muhammad (پیر محمد جانگیری) was the eldest son of Jahângir Mirzâ and grandson of Amir Taimûr. He was sent to India some time before his grandfather, viz. in the year A.D. 1397, A.H. 793, and had already taken possession of Multân when his grandfather invaded it. He was a brave prince and his grandfather had bequeathed his crown to him, but he was at Qâdâbâr when his grandfather died; and Khalîl Sultân, another grandson, who was present with the army, obtained the support of several powerful chieftains, and the possession of Samargand, 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. 808.

Pir Muhammad (پیر محمد اگر خان). Vide Aghar Khan.

Pir Muhammad, Mulla, of Shirwan (پیر محمد ملا شیروانی), an officer who held the rank of 8000 in the time of the emperor Akbar. He was drowned in the river Narbada in pursuit of Bâz Bâhâdûr, king of Malwâ, A.D. 1661, A.H. 969.

Pir Muhammad Shah (پیر محمد شاہ), a Pirzâda or Mutwalli of the Dargah at Saleûn, who died in A.D. 1688, A.H. 1099.

Pirîthî Raj (پیریہ راج), the Chahûn Raja of Ajmûre and Dhâtî who, in his last battle with Shahâb-uddin Ghûri in A.D. 1192, was taken prisoner and conveyed to Ghaznî, where he stabbed himself, or was put to death. He is also called Pithourn. He was sung by the poet Chand (q.v.).

Pirîthî Raj Râtho (پیریہ راج رثو), a Hindu chief who held a high rank in the service of the emperor Shâh Jâhân, and died in the Deccan A.D. 1656, A.H. 1066. After his death his brother Râm Singh and his son Kaisûr Singh were raised to suitable ranks.

Pirîthîk Singh (پیریہ سینگھ). Vide Madho Singh Kachhwâhâ.

Pithura (پیثورا). Vide Pirîthî Raj the Chahûn Raja.

Pran Sukh (پران سکھ), a learned Hindu, of the Kayûth caste, who is the author of an Inshâ or specimens of letter writing, entitled Ilâmûr Râhât Jât, written in the reign of the emperor Muhammad Shâh and completed in the year A.D. 1760, A.H. 1163.


Puranmal (پورنمر راجہ), Raja of Amber (now called Jaipur). He is also called Bihârî Mal, which sec.

Purbâhâe Jami (پوربہاء جامی), a poet, who was a native of Jâm, a village in Herât. He flourished in the reign of Aghân Khan and was contemporary with Humâûn Tabrâzi.

Purdil (پرڈل), a poet who flourished in the time of Alamgîr, and is mentioned in the Mirât-î-Khûyâ.

Pur Hasan Asfarâni (پور حسن اسفارانی), a very pious Muslimâm who was a native of Asfâralân. He was a disciple of Shaikh Jamâl-uddin Zâki, a contemporary of Shaikh Rasût-uddin Ali Lâlâ and a good poet, and has left a Dwân consisting of Persian and Turkish ghazals. In his Persian poems, he uses for his poetical appellation his own name, viz. Pûr Hasan, and in his Turkish compositions, Hasan Ughi.
Qaadard (تاریخ جیان), the son of Ja’far Beg

Dādāl and brother of Alp Arslān of the race of Saljuq. He was installed by Tughral Beg, his uncle, in A.D. 1041, A.H. 433, and became the first Sultan of the Saljuq dynasty of Kirmān, where he reigned 32 yrs and died of poison in A.D. 1072, A.H. 465, by order of Malik Shāh.

The following is a list of the Sultāns of Kirmān of the race of Saljuq:

Qādār, the son of Ja’far Beg A.D. 1041
Sulṭān Shāh, the son of Qādār . . . 1072
Tūrān Shāh, brother of Sulṭān Shāh . . . 1074
Išāq Shāh, son of Tūrān Shāh, a tyrant who was slain in 1100 . . . 1096
Ardal Shāh, son of Kirmān Shāh, reigned 42 yrs . . . 1100
Mughūs-uddīn Muḥammad, son of Ardal Shāh . . . 1141
Tughrul Shāh, son of Muḥammad . . . 1169
Bahrām Arslān and Tūrān Shāh, sons of Tughrul, dispute succession . . . 1169
Muḥammad Shāh, son of Bahrām Shāh, who after the death of his father and two uncles ascended the throne of Kirmān, was dispossessed by Mākku Dīnār, a Turk of the tribe of Ḏawar, in A.D. 1187, A.H. 583. Thus ended the Saljuq dynasty of Kirmān of the race of Qādār.

Qadār Khan (قادر خان). Vide Qādār Khan.

Qadār (قادر), the poetical title of Shāhī ‘Abdul Qādīr Būānī. Vide ‘Abdul Qādīr.

Qadār (قادر), the poetical appellation of Wazīr Khān, an inhabitant of Agra, who was in great favour with ‘Alamgīr and his two successors. He died in A.D. 1734, A.H. 1130, and is the author of a Dīwān.
Qadır (ﻕﺍﺩﺮ), the poetical name of
Shaikh 'Abdul Qadır, who was employed as
Munshi by Prince Muhammad Akbar, son of
'Alamgir. He is the author of a Diwān.

Qadır or Qadiri (ﻕﺍﺩﺮ يﺍ قﺍﺩﺮ), the
poetical name of 'Abdul Qadır of Badā'īn.

Qadiri (ﻕﺍﺩﺮ), the poetical title of
Prince Darā Shikht, the eldest son of the
emperor, Shāh Jahan.

Qadır Billah (ﻕﺍﺩﺮ بﻟﺎﻩ). Vide Al-
Qadır Billī.

Qadır Shah (ﻕﺍﺩﺮ شﺎﻩ), of Mālwā.
After the occupation of Mālwā by the
emperor Humāyūn, that monarch had left
his own officers in the government of that
kingdom, but shortly after his return to Agra
Mālwā Khān, one of the officers of the lat-
later government, took all the country
lying between the Nābaiā and the town of
Bihāl, after a struggle of two months
against the Delhi officers, whom having
evitably subdues, he caused himself to be
made viceroy, under the title of Qadır
Shah of Mālwā. He reigned till the year
A.H. 1012, A.D. 1605, when Sher Shāh took
Mālwā, and conferred the government on
Shāykh Khān, his minister and relative.

Qadır Khan (ﻕﺍﺩﺮ خﺎﻥ), king of Khutabal,
who was a contemporary of Sulhān Mahmūd
of Ghūnāz. 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
hugs were constantly placed round his son,
and as he listened to the song he cast
handfuls of gold and silver to the poets.

Qael (ﻕﺎﻴﻝ), poetical name of 'Abdullah,
a Persian poet.

Qael or Qabill (ﻕﺎﻴﻠ), of Sabzwār,
is the author of a biography or Tazkira of
poets. He died in A.D. 1464, A.H. 955.

Qaem (ﻕﺎﻴם), poetical appellation of
Qāem Khān, who held the post of captain in
the service of Wazir Muhammad Khān, Nawāb
of Tonk, the son of Amir Khān. He is
the author of an Urdu Diwān, which he completed
and published in A.D. 1859, A.H. 1270.

Qaem-bi-amr-ullah (ﻕﺎﻴﻢ بﺎﻴﻢ ﺍٔﺮﻠﻠﻪ) was
the son of Madhī, the first Khalif of the
Fatimids in Africa. He rebuilt the city
of Mascūlah in Africa in the year A.D. 927,
A.H. 315, and called it Muhammadia.

Qaem Billah (ﻕﺎﻴﻢ بﻟﺎﻩ), Khalifa of
Baghdād. Vide Al-Qaem Billah.

Qaem Jang or Qayum Jang (ﻕﺎﻴﻤ ﺍٔﺞﺎٔﻦ),
the son of Muhammad Khān Bangash, Nawāb of Farrukhābād, whom
he succeeded in June, O.S. 1743, Jamāda I.
A.H. 1196. He made war by the instigation of
the Wazir. Nawāb Sāzdar Jang, with the
Bohelas of Kater, now called Bohelkand,
the death of their chief, 'Ali Muhammad
Khān, but was defeated and slain on the 10th
November, O.S. 1749, 10th Zil-biijja, A.H.
1162, and his estates confiscated by the
wazir. The principal servants of the deceased were
sent prisoners to Allahābād, but his mother
was allowed to keep the city of Farrukhābād
and twelve small districts for the support of
the family as they had been conferred on it
in perpetuity by the emperor Farrukh-nāgar.
The emperor's niece was committed to the
charge of their brother, Rāja Nawāb Rā, who
was defeated and slain in battle against
Amīr Khān, the brother of Qaem Jang,
who took possession of the country.

Qahir Billal (ﻕﺍﻳﺮ بﻴﻞﻝ). Vide Al-
Qahir Billah, Khalif of Baghdad.

Qahqari (ﻕﺍﺢﻕﺮ), Vide Najm-uddin
Abū'l Hasan. In some of our Biographical
Dictionaries his name is spelt Cuhcari.

Qaisar (ﻕﻴﺲﺍﺭ), a poet of the tribe
of Shāhuṇa, who is commonly called Qaisar
Shāhuṇa.

Qaisar (ﻕﻴﺲﺍﺭ), poetical name of Prince
• Khusrāvī Qadṛ, the son of Mirzā Asmān
Qadṛ, the son of Mirzā Khurramm Bakht, the
son of Prince Mirzā Jahāndār Shāh, the son of
Shāh 'Alam, king of Delhi.

Qaisari Kirmani (ﻕﻴﺲﺍﺭﻴﻴ ل). a poet of Kirmania.

Qalandar (ﻕﻼﻨﺪ), author of the work
called Sirāt-ul-Mustaqīm, which he composed
in A.D. 1405, A.H. 808, and dedicated to Āhūr
Munṣaffar Ḥusain Shāh bin-Mahmūd Shāh
bin-Ibrāhīm Shāh of Jaunpur.

Qalander (ﻕﻼﻨﺪ), surname of Abd-
ullah bin-Muhammad, an Arabian author, who
died in A.D. 1121, A.H. 515.

Qamar-uddin Khan, Wazir (ﻕﻣﺍﺭ ﺍٔﺪٔﻥ), whose original name was
Mir Muhammad Fāzil, was the son of
Yaʿqūb-uddaula Muhammad Amin Khān,
wazir, and was himself appointed to that
office, with the title of Ya'tmad-uddaula Nawab Qamar-uddin Khan Bahadur Nasrat Jang, by the emperor Muhammad Shah, after the resignation of Nizam-ul-Mulk Asaf Jâh, in A.D. 1724, A.H. 1137. He was sent under Prince Ahmad on the invasion of Ahmad Shah Abdâli to oppose him, but was killed by a cannon ball, while at prayers in his tent, during the battle of Surhindi on the 11th March, o.s. 1748, 11th Rabî' I. A.H. 1161.

Qamar-uddin, Mir (نمر الدین میر), whose poetical title is Minnat, which see.

Qambari (نیشاپوری) or Qambari, a poet of Naishâpur, flourished in the time of Sultan Bâbar, who died A.D. 1457, A.H. 861.

Qandahari Begam (کندهاری بیگم), the first wife of the emperor Shâh Jâhan. She was the daughter of Muşaffar Husain Mirzâ Safvi, of the royal house of Persia, who was the son of Sultan Husain Mirza, the son of Bahram Mirza, the son of Shâh Ismã-Il l. of Persia. When Akbar Shâh, in the third year of his reign, made over Qandahar to Shâh 'Abbâs, king of Persia, the latter conferred the government of that province on his nephew Sultan Husain Mirzâ, after whose death his son Muşaffar Husain succeeded him. His three brothers came to India in the 38th year of Akbar (A.D. 1592), and Muşaffar 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, Rajab, A.H. 1019, to Prince Khurram (afterwards Shâh Jâhan), 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 lies buried at Agra, 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 Rajah of Bharatpur.

Qaplan Beg (قپلان بیگ), of the Qâshâ family, was born in India and served under Khân Khânân in the Deccan with great distinction, and was in high favour with Jahangir. He is the author of a Diwan and a Maânavi; the latter is called Mâh Dost, which celebrates the loves of Humayun and Râhâbâ.

Qara Arsâlan (قرا ارسلان) (which signifies, in Turkish, a black lion), surnamed 'Imâd-uddîn, was the son of Dâd, the son of Shukrân bin-Arak. Nâr-uddîn Mahmûd was his son, to whom Shâh-uddîn (Saladin) gave the city 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 Navian (قراچار نیوان), name of the yafir and son-in-law of Chagâr Khan.

Qara Ghuz (قرا غز), a Beglarbeg of Natolia, whom our historians call Gargossa. He was impealed near Qara Hisâr by Shâh Quli in the reign of Bâyâzid II, emperor of the Turks.

Qara Khan (قرا خان). Vide Sadruddin bin-Ya'kâb.

Qarak Shah (قراک شاه). Vide Shâh Qarak.

Qara Muhammad Turkmân (قرا محمد ترکمان). The Turkmans of Asia Minor were divided into two great tribes, the Qara Koiûlû and Qâa Koinû, 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 Armenia, to his son Qara Yûsuf, 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 Aymâd Jâlûyâr Ilkânî, the ruler of Bagdad, 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 Shâhrukh, 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 Turkmân, who was defeated by Shâhrukh in A.D. 1421, A.H. 824. Sikandar after this had several battles with Shâhrukh, but was at last slain by his son Qâbûd A.D. 1437, A.H. 941, when Shâhrukh added Rei to his own possessions, and gave Tabrez to Jâhân Shâh, the brother of Sikandar. Jâhân Shâh, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzân Hasan, chief of the Turkmans of the White Sheep, in November, A.D. 1467, Rabî' I. A.H. 872.

Qarari (قرا اسیف و), a Persian poet. Vide Abûl Fath Ghiânî.

Qara Yûsuf (قرا يوسف). Vide Qara Muhammad.

Qarmat (قرا مات), or Qarmata, a famous Imposter, named Abû Zâr, who left the year A.D. 891 became the head of a sect called Qarnâsi or Karmatians, which overthrew...
all the principles of Muhammadanism. He came from Khuzistán to the villages near Kifa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day; pretending also to invite people to the obedience of a certain Imám of the family of Muhammad; and this way of life he continued till he had made a very great party, out of whom he chose twelve apostles to govern the rest, and propagate his doctrines. Afterwards, his courage failing him, he retired to Syria, and was never heard of any more. This sect began in the Khilafát of Al-Motamid; they multiplied greatly in Arabian Iráq or Chaldeu, and maintained perpetual wars against the Khálif. In the year A.D. 931, they besieged and took the city of Mocca, filled the well Zamsam 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.

[Fide Abu-Zarr Qarmati.]

Qarmati (قاوامتی), or Qaramatian, a follower of Qarmatj, which see.

Qasim (قاسم), of Ágra, author of the Zafar-náma 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 latest wars in Kábul by the British.

Qasim (قاسم), the poetical name of Hakim Mír Qudrat-ulláh, who is the author of a Taskír or Biography of poets.

Qasim Ali Khan, Mír (قاسم علی خان میر), commonly called Mír Qasim, was the son-in-law of Mír Jáfur 'Ali Khán, the Nawáb of Bengal. The English, deceived by his elegance of manners and convinced of his wealth and the finances of his family, 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 battle fought on the Odwa Nála on the 2nd August, A.D. 1783, 22nd Muharram, A.H. 1177, and the deposed Nawáb Jafir 'Ali Khán was again placed on the Masnad. Qasim 'Ali, incensed 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, Hay, Lathamson, 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 Samúr or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ex-Nawáb Qasim 'All fled to the ważír of Audh, with his treasures and the remnant of his army. On the 23rd October, A.D. 1764, Major Carnac fought the celebrated battle of Buxar, completely routing the ważír Shujá-uddu'lla's army. The following day the Mughul emperor Sháh 'Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindúáhs. The British army advanced to overrun Audh. The ważír 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 ważír, and found a comfortable asylum in that country; but his intrigues rendered him disagreeable to the chief under whose protection he resided, he was obliged to leave it, and took shelter with the Ráná of Gohad. After some years' residence in his country he proceeded to Jódhpur, and from thence came to try his fortune in the service of the emperor Sháh '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 Kótnál, an obscure village near Déli, unprovided even by his own family. With Qasim 'Ali ended, virtually, the powers of the Sábadars of Bengál.

[Vide Fall of the Mughal Empire; also Broome's History of the Bengal Army.]

Qasim Ali Khan, Nawáb (قاسم علی خان نواب), uncle to the Nawáb of Rámpárp. He was living in Barelí in 1869, and his daughter was murdered on the 22nd December of that year.

Qasim Anwar, Sayyad (قاسم انوار سید), surnamed Mán-uddu'lláh 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 Tabrız; 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 guidance of Shaikh Sadr-uddu'llá Máshá Aridbélí, to the contemplative life and deep study of the Súfís. He then journeyed to Gilán, where he soon acquired great fame; and subsequently went into Khurásán. During his residence at Harášt he obtained such celebrity, and was surrounded
of his father. Seven princes of this family have reigned since their establishment in the capital of Ahmadabad Bidar; their names are as follows:

Qasim Barid I ....... began 1492
Amir Barid .......... 1504
Aft Barid; first who assumed royalty .... 1542
Ibrahim Barid Shâh .... 1569
Qasim Barid Shâh II ...... 1599
Amir Barid Shâh II .......... 1609
Qasim Barid Shâh III (Qasem Birez Shâh) (قاسم بريد شاه) succeeded his brother Ibrahim Barid Shâh to the government of Ahmadabad Bidar in A.D. 1569, A.H. 977, and died after a reign of three years in A.D. 1572. He was succeeded by his son Mirza '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. 1609, and was the last of this dynasty.

Qasim Beg Halati (قاسم بیگ حلالی) Hâle Halati.

Qasim Diwana (قاسم دیوانه), a poet who was probably alive in A.D. 1724, A.H. 1136, and is the author of a Diván.

Qasimi (قاسمی). His proper name is Maulânâ Majd-uddin, a poet of Khwâf in Khurásân. He is the author of the work Rawzi-n- Khâlid, which he wrote in imitation of the Gulistan of Sa'di.

Qasimi (قاسمی). (قاسمی) (قاسمی تریش) (Qasimi Dervish), of Tun in Persia, who went about like a dervish and wrote poetry. He lived in the 9th century of the Hijra.

Qasim Kahi, Maulana (قاسم کاهی, Maulana مولانا), a Sayyad, whose proper name was Najm-uddin and surname Abâ’il Qasim. He was a pupil of ‘Abul Lahman Jâmî; he accompanied Mirzá Kamrân, the brother of the emperor Humâûn, on a pilgrimage to Mecca from Herâ, 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 Bahâdûr Khân, the brother of ‘Ali Quli Khân, at Benârs, 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. 1660, 2nd Rajab. A.H. 998, aged 110 lunar years. He was buried at Agra at a place called Mudâr Darwâza. Maulânâ Qasim Arsalân, another poet, and Shaikh Faizi wrote the chronograms of his death. ‘Abul Qâdir Badîûni calls him an atheist and a disgusting cynic.
Qasim Khan (Qasim Khan), a native of Kabul and the emperor Akbar Shah. He was murdered by his Muhammad Zamani, who gave out that he was the son of Shahrukh Mirza. He had held possession of Badakshan for some years, but after his defeat by Abdur Khan Usbik, he came to Kabul and was confined by Qasim Khan, whom he murdered about the year 1660, and was consequently put to death by Muhammad Hashim, the son of Qasim Khan.

Qasim Khan Jaway, Nawab (Qasim Khan), of the court of the emperors Ithan and Shah Jahan, and held the rank of 4,000. He was a native of Vizawar and was married to Manju Begum, the sister of Sujah Jahan. Consequently, he was a cousin in钠d by the other of the court. Qasim Khan Manju. He is the author of a Divan and his poetical name is Qasim. He succeeded Rasul Khan in the government of Bengal in the year 1613, when Shah Jahan was 10 years old. In 1626 A.H., he was about 10,000 in camp, and he was with the Sultan in the Afghans, of which place he was present but died three days afterwards. A.D. 1617 A.H. 923 B.S. The son of Qasim Khan was more of a poet than an author. He died in the year 1626, A.H. 923, Ahmed bin-Muhammad al-Qasimi, who died in 1627, A.H. 933, Ahmed bin-Husain b. Khwaja al-Yusri al-Qasimi and Mulla Mualihan-Mubinti Qasimi who died in 1630, A.H. 936, were all born at Qasima, a city in Persia.

Qasim, Mirza (Qasim), the poetical name of Mirza Muhammad Haseem. He was a native of Delhi and a Hindu of the tribe of Khutba but became a convert to Muhammadanism. He was an excellent Udal and Pusa poet and did not know the time of Gauhar Mansur Hina, in the way of that country A.D. 1617 A.H. 923. He is the author of several works amongst which are Asdr bin-Shahraz-ul-Lisan, dedicated to Mir Amim Ali, Nihal-al-Ishqat i Perasa Ramman, and Dar Shabab, and a Divan.

Qasim Shah (Qasim), also called Shah Qasim. Qasim Shah Qasim Sulaimani, a Muslim in whom the tomb is at Chunar. His son Shukri Qasim, commonly called Bida Pur, was buried at Qasima where he died in the year 1613 A.D. 1051. The shahens of Shah Qasim Sulaimani at Chunar is the only notable Muhammadan endowment in the Musarai District supported from the income of rent-free lands and a Masjid Ramna pension.

Qasim Shah (Qasim), (Qasim Shah). Qasim Shah (Qasim Shah Qasim Sulaimani), a poetical name of an author. He was a brother of Shukri Nizam Qasim.

Qawam Matarzi (Qawami Matarzi), a great poet who was a native of Mutnari, a city in Persia and an author. He was a brother of Shukri Nizam Qasim.

Qawani Malela Muzaffar (Qawami Malela Muzaffar), a celebrated poet.

Qawamuddin Hasan, Haji (Qawamuddin Hasan, Haji), a wara to Shah Shukri Alh Isaq ruler of Shurib. He was a man of great liberality, and one of the poets of the celebrated Persian poet Khwaja Hafiz, who has passed him in many of his works. He died, during the siege of Shurib by Muhammad al-Qasimi, the governor of Shurib, on Friday the 12th April, A.D. 1650, 6th Rabi of A.H. 765.
Qawam-uddin Khwaja (الخواجه), surnamed Sähib Aýár, was the work and favourite companion of Shah Shuyáa, the son of Muhammad-uddin Muhammad Zatär, commonly called Muráfar Sháh, who took Shíráz in A.D. 1363. He was put to the rack and beheaded by Shah Shuyáa in August, A.D. 1363, Zí-Qi'da, A.H. 764.

Qawwáls Qaán (قويل قان), Vide Kiblú Qaán.

Qaza (نصب), poetical name of Muham- mad Hafíz-ullah Khán.

Qazí-ul-Ban (قزم بال), surname of Shaikh Muham-uddin 'Abdul Qádir bin- Sa'údyl Muhammad, an Arabic author who died in A.D. 1630, A.H. 1040.

Qazi Khán (عادل خان). He is commonly called by this name, but he is also Ismail Fáhir-uddin Hasán bin Muham-

Qazwíni (عزوزي), author of the Ajámé-ul-Mulkhat Vide Zikára bin-Muhammad bin-Wahmud.

Qitran (قطران), or Qitran bin Mansúr Ajjí, a celebrated poet of Tâbz. was contemporaneous with the poet

Qizál Arsalán (قزلسل), which means the red lion, was the second son of Atâbak Elídýgráz. He succeeded his brother Atâbak Muhammad in the office of prime minister to his nephew Suñán Tughrab Í A.D. 1185, A.H. 582, and in combination with Násir, the reigning sháhí of Baghdád, seized and imprisoned Tughrab, 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 Atâbak Abú Bakr, the son of Atâbak Muhammad.

Qizál Bashi (قزل باشي). This is a Turkish word and means "red-headed".

Qizál Bsh Khan (قزل بش خان), an author of 4000, who served under the emperor Shah Jahan, and died in the year A.D. 1648, A.H. 1058.

Qizál Bsh Khan (قزل بش خان), of Hamdán, whose proper name was Muhammad Bázá, came to India in the reign of the emperor Bahádur Sháh, and was honored with the title of Qizál Bsh Khán. He subsequently served under Mubáras Khan, governor of Haidarábád, and after his death under Nizám-ul-Mulk 'Assí Jihád, and died at Díhlí in the year A.D. 1746, A.H. 1159. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umar.

Qubád (قايد) (Cavades of the Greeks), was the son of Fírúz I king of Persia of the Bánúwán race and the successor of his brother Pálah. We are told that when his brother Pálah came to the throne, Qubád, who had aspired to it, fled towards the territory of the Khájan or king of Transoxiana, and as he passed into the latter country he found a beautiful young lady of that city, who, when he returned from wars afterwards accompanied by a large army presented him with a silver box, the fruit of their casual amour.

Qubád was delighted with the appearance of the child and as he was contemplating him, he received accounts that his brother Pálah was no more, and that the crown of Persia awaited his acceptance. This intelligence ran him at such a moment made him conclude that tortures were not smiled on his son, whom he, from that day, treated with the greatest favour, and gave the infant the name of Núshkarwán (q.v.). Qubád succeeded his brother in A.D. 489, 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 Núshkarwán succeeded him.

Qubady (عمر), surname of Shaís bin-

Ibrahim, an Arabic author, who died in the year A.D. 1202, A.H. 600.

Qudrat (قدرت), the poetical name of

Sháh Qusín-ullah of Díhlí, a Persian and Urdú lyric poet, and author of the work called Natáj-ul-Afšáír and a Dívil. He was living at Murshídábád in A.D. 1782, A.H. 1191. He was one of the most fertile Persian poets, his Dívil consists of 20,000 verses. He died in A.D. 1791, A.H. 1206, at Murshídábád.

Qudrat (قدرت), the poetical name of

Shaikh Qusín-ullah of Bhopál.
Qudrat-ullah, Shaikh (قدرت الله شاکی), Superintendent of Stamps at Bhopal, and author of several works in Persian and Urdu, which were published by him in the year A.D. 1863, A.H. 1280, A.D. 1864, A.H. 1284.

List of Books composed by him.

Poetry.

Of Ghalzal, called... Dīwān Qudrat.
Of Faneheris or Kashfis... Agwān Qudrat.
Poems... Gulzar Qudrat.
Dītto... Izhār Qudrat.
Malcolm's History... Mārij Qudrat.
Mutily of 1857... Tārmāhēc Qudrat.
Promiscuous pieces... Ximiyīb Qudrat.

Prose.

On Miracles... Ajebāt Qudrat.
On Medicine... Mujarrabat Qudrat.
Letters... Rukkāt Qudrat.
Stories... Ilkayyat Qudrat.

Qudsi (قُدّسی). "Vide Hājī Muhammad Jān Qudsi.

Qudsi Ansārī (قُدّسی انصاری), of Isfāhān, whose proper name is Shaikh 'Abdūl Karīm, was a celebrated learned and pious Muslim of Isfāhān. He died on the 3rd February, A.D. 1615, 14th Muḥarram, A.H. 1024.

Qudsi Begam (قُدّسی بِیگم), daughter of 'Aṣaf Khān, wasir, the son of the celebrated Yathrub-ud-daula, wife of the emperor Shāh Jāhān, niece to the empress Nīr Jāhān Begam, and mother of the emperor 'Alamgīr.

[Vide Arjumand Bano Begam and Mumtāz Mahal.]

Qudsi Begam. "Vide Udham Bai.

Quduri (قُدُری), surname of 'Abūl Husain Ahmad bin-Muhammad, a celebrated Muslim dey or of Bāghdād, of the Hanīfī sect, who died A.D. 1030, A.H. 428. He is the author of the Mukhtār-ul-Qudrāt, which was one of the most esteemed of the works which follow the doctrines of 'Abū Hanīfah, and is of high authority in India. It is a general treatise on law, and contains upwards of 12,000 cases. A well-known commentary on the Mukhtār-ul-Qudrāt is entitled Al-Jahārati-ul-Nej'ārat, and is sometimes called Al-Jahārati-ul-Manāvat.

Qulîkh Khān (قلی خان), of Andijān, of the tribe of Jān Kurbān, was an amir of 4000, who served under the emperors Akbar and Jahāngīr from the years A.D. 1572 to 1611, A.H. 980 to 1020. His poetical name was Ulūsī.

Qulîkh Khān Turānī (قلی خان تُرَانِی), an amir who served under the emperors Jahāngīr and Shāh Jāhān; was raised by the latter to the rank of 6000, and appointed governor of Kābul and Kandahār. He died A.D. 1664, A.H. 1064.

Quinis (قلی نیس). "Vide Muhammad bin-Ya'qub.

Qulî Qutb Shāh I. Sultan (قلی قطب شاه اول). This prince was the founder of the sovereignty of Golkonda (Golconda). His father Qub ul-Mulk was originally a Turkish adventurer who came to try his fortune in the Deccan and embraced the service of Muhammad Shāh Bahārānī. By degrees he was promoted to high rank; and in the reign of Mahmūd Shāh obtained the title of Qub ul-Mulk and the Tarāfdār or government of Telingānā. In A.D. 1493, A.H. 899, he received orders to besiege the fortress of Jānkonda, 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 Sultān Qulî with the territory of Golkonda, part of Telingānā, in jāgīr. On the decline of Bahānī authority, when 'Adīl Shāh and others assumed royalty, he also in the year A.D. 1512, A.H. 918, styled himself Sultān of Telingānā, under the title of Qulî Qutb Shāh. He was a chief of great abilities and ruled the country for a period of 50 years; 18 of which he governed Telingānā in the name of Mahmūd Shāh, 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, Jamshed Qutb Shāh. His death happened on Sunday the 2nd September, A.D. 1543, 2nd Jamūda II. A.H. 956. The kings of the Qutb Shāh dynasty who reigned at Golkonda, are as follows:

1. Qulî Qutb Shāh.
2. Jamshed Qutb Shāh.
3. Ibrahim Qutb Shāh.
4. Muhammad Qulî Qutb Shāh.
5. Muhammad Qutb Shāh.
6. 'Abdullah Qutb Shāh.
7. Abūl Hasan.

Qulî Qutb Shāh II. Sultan (قلی قطب شاه اول). Noplan Shāh Shakh, who is also called Muhammad Qulî Qutb Shāh, was the son of Ibrahim Qutb Shāh, upon whose death in June, A.D. 1681, Rabī' II. A.H. 989, he ascended the throne of Golconda in his twelfth
year. In the beginning of his reign he was engaged in war with 'Adil Shāh of Hījār, 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 amours, he changed it to Haiderabad. 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 Kulīlāt 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 Zī-Qa'da, A.H. 1020, and having no son was succeeded by his brother Muhammad Qutb Shāh.

Qutb Shah (قطب شاه), a celebrated Muhammadan saint, whose original name is Shāh or Sayyid Barhān-uddin, but he is commonly known by the former; he was the grandson of Maghdūm Jahānān Sayyid Ja'ālī Bukhārī. He chose Gújrāt for his place of residence, and died there on the 9th December, A.D. 1453, 8th Zil-bijja, A.H. 847. His tomb is at Bāţāh, six miles from the city of Ahmada-bād in Gújrāt. 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 Gújrāt.

Qutb 'Alam (قطب عالم), another Musalman saint, whose proper name is Shāh Nūr-uddin Ahmad. He was born at Lāhore, and died in the year A.D. 1444, at Fīndū in Behar, where he is buried. Shāhī Ḥisām-uddin, whose tomb is at Kāra Mānīkāpūr, and who is also considered a saint, was one of his disciples.

Qutb Shāh (قطب شاه), a title of the kings of Golkanda. Fīda Muhammad Qutb Shāh and Quli Qutb Shāh.

Qutb Shāh (قطب شاه), a king of Gújrāt. Fīda Qutb-uddin (Sunān.)

Qutb-uddin (قطب الدين), a grandson of Shāhī Salīm Chishīt. Qutb-uddin 'Abdul Karim ibn-'Abdul Nur (قطب الدين عبدالله بن عبد النور) is the author of the work called Sharh Salīm Bukhārī, and of a history of Egypt entitled Tūrīk Mīrā. He died in the year A.D. 1333, A.H. 733.

Qutb-uddin Albak (قطب الدين ایبک), king of Dehlī, originally a slave of Shīhāb-uddin Muhammad Ghōrī, prince of Ghor and Ghazni, who raised him to high rank in his army, and in the year A.D. 1192, A.H. 608, after his victory over Pīthāra, the Rāja of Ajmer, left him as his deputy in India. The same year Qutb-uddin conquered Mīrāth and Dehlī and extended his conquest as far as Bengāl. After the death of Shīhāb-uddin in A.D. 1206, A.H. 602, his nephew Ghyās-uddin Mahmūd, who succeeded him, sent Qutb-uddin all the insignia of royalty, a crown and a throne, and conferred on him the title of Sultan. On the 27th June the same year, 18th Zī-Qa'da, A.H. 602, Qutb-uddin, having invested himself with sovereign power, ascended the throne and made his residence the capital of Dehlī. His reign, properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty years. He died at Lāhore by a fall from his horse in A.D. 1210, A.H. 607, and was succeeded by his adopted son, Sulṭān 'Arām Shāh. The Jāna Manṣūr in old Dehlī, which is famous under the name of Gūwat ul-Islām, and stands close to the Qutb Masjīr, was formerly a Hindū temple. Qutb-uddin first converted it into a mausjid, commencing the Miṣrā as its Masīna, and afterwards Shams-uddin Altīmah and 'Ala-uddin Khiṭīj made some additions to it. The following is a list of the Sulṭāns of the Slave (or Turk) dynasty of Ghor who reigned at Dehlī.

1. Qutb-uddin Albak, of the first Turk dynasty began 1206 603
2. 'Arām Shāh, son of Qutb-uddin 1210 607
3. Shams-uddin Altīmah 1210 607
4. Rūk-uddin Fīrōz, son of Altīmah 1238 633
5. Sulṭānā Rāziya, daughter of Altīmah 1238 634
6. Bahram Shāh, son of Altīmah 1240 637
7. 'Ala-uddin Masīnad, son of Fīrōz 1242 639
8. Nāṣīr-uddin Mahmūd, son of Altīmah 1246 644
Qutb-uddin Mahmud Langa (قطب الدين محمود لنغا), second king of Multan of the tribe of Langa, who having secured the person of Shaikh Yusuf, his predecessor and son-in-law, sent him to Delhi and ascended the throne of Multan in the reign of Sultan Bahîl isl. He reigned for a period of sixteen years and died much lamented in A.D. 1409, A.H. 874. He was succeeded by his son Husein Langa.

Qutb-uddin Muhammad (قطب الدين محمد), the son of Anushaktin, the cup-bearer of Sultan Sanjar Saljûq. He was installed by the Sultan about the year A.D. 1140, and became the first king of Khwárizm of the race called Khwárizm Sháhi. The following is a list of the kings of this race:—

1. Qutb-uddin Muhammad.
2. Abuz, the son of Qutb-uddin Muhammad.
3. Alp Arslân, the son of Abuz.
4. Sultan Sháh, the son of Alp Arslân.
5. Ala-ud-din Taksh Khân, his brother.
6. Sultan Muhammad, son of Taksh. He was defeated by Chaoz Khân in A.D. 1218.
7. Jalâl-ud-din, the son of Sultan Muhammad, and last king of this race, slain in A.D. 1230.

Qutb-uddin Muhammad Ghori (قطب الدين محمد غوري) was the son of Izz-ud-din Ghori (g.e.). He married the daughter of Sultan Bahârâm Shâh, 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 Bahârâm (g.e.), 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 Ghôr and Ghazni. Saif-ud-din Sârî, prince of Ghôr, brother of the deceased, raised an army to revenge his death, with which he marched direct to Ghazni, which was evacuated by Bahârâm, who fled to India. After some time Saif-ud-din was betrayed into the hands of Sultan Bahârâm 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 Saljûq, while his wazir, Sayyad Majd-ud-din, was impaled. This took place about A.D. 1159, soon after which Bahârâm was defeated and expelled by Saif-ud-din's brother, Ala-ud-din Fasun (g.e.).
Qutb-uddin Munnuwar, Shaikh (قطب الدین مونووو، شاکی) a Muhammadan saint of Hānif, who was a grandson of Shaikh Jamal-uddin Ahmad. He lived in the time of Sultan Firoz Shah Bahbak, king of Delhi. He was a contemporary of the celebrated saint Shaikh Nasir-uddin Uhuragh Dehlī, both of whom were disciples of Shaikh Nizām-uddin Aulia, and both of whom died the same year. Nasir-uddin died on the 16th September, A.D. 1356, 18th Ramaḍān, A.H. 757, and Qutb-uddin on the 22nd November, A.D. 1356, 20th Zī-Qa’dā, A.H. 757. The former lies buried at Dehlī and the latter at Hānif.

Qutb-uddin Sultan (قطب الدین سلطان), also called Qutb Shāh, was the son of Muhammad Shāh, king of Gujrat. After the death of his father in February, A.D. 1451, Muharram, A.H. 855, he ascended the throne of Gujrat, reigned more than eight years, and died on the 25th May, A.D. 1459, 23rd Rajab, A.H. 863. He was buried in the vault of his father, Muhammad Shāh, and was succeeded by his uncle Dāūd Shāh, who reigned only a few days and was deposed.

Qutbul-Mulk (قطب الملك), the father of Qulf Qutb Shāh I. which see.

Qutbul-Mulk (قطب الملك), the title of ‘Abdulāh Khān (Sayyid), which see.

Qutbāgh Nigar Khanam (قطب نگار خانم), daughter of Yūnas Khān, king of Mughalīstan, and sister to Mahmūd Khān, a descendant of the famous Chaghā Khān. She was married to Umar Shaikh Mirzā, and became the mother of Bābar Shāh, king of Dehlī. She died at Kābul on the 4th June, A.D. 1525, 1st Muharram, A.H. 911.

Qutiamish (قطیمیش), a descendant of Saljuq, was taken prisoner by Malikshāh Saljuqī. [Vide Sulaimān bin-Qutiamish.]

Qutlaq Khan (قطلخ خان), the title of Atabak ‘Abū Bakr bin-Sa’d bin-Zangi.

Qutran (کتران). Vide Qitrān.

Qutrib (کترب), an author who was a contemporary of Sebeyyā, 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 (کتیبہ), the son of Mushafī ibn-Amar, was governor of Khurāsān in the reign of Khalīf ‘Abdulmalik. He was slain in the time of Sulaimān, son of ‘Abdulmalik, in September, A.D. 716, Zil-bi’ja, A.H. 96.
RABA

Raba’a Basri (رَابِعَة بَصْرِي), 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.H. 901, A.D. 150.

Rabit (رابیت), poetical name of Moulwi Abdul Ahad.

Rafa’i (رَفَعَی), whose proper name was Imām-uddin, is the author of the Tadwin and several works in Persian.

Rafa’i (رَفَعَی), named Shahi Muhī-uddin Husain. He died about the year A.D. 1422 or 1427, A.H. 825 or 830.

Rafat, Sayyad (رَفَعْ). Sayyad Safi, 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. 1807, A.H. 1233.

Raf or Rafa’ (رَفَع), the poetical name of Mirza Hassan Beg, who was employed as secretary to Nasir Muhammad Khan, the ruler of Turan. He came to India about the year A.D. 1646, A.H. 1056, in the reign of the emperor Shāh Jahan, who conferred on him the honour of 600. He died in the time of Alamgir.

Raf Khan Bazil, Mirza (رَفْع خَان بَزِیل مِرْزا), author of the work called Numaas Heidar, containing the wars of Muhammad, and the first four Khalifs, viz. Aba Bakr, Umār, Umam and ‘Ali, in heroic verse consisting of 40,000 verses. He was a native of Delhi, and a descendant of Jafar Serowd Mashhidī. For some years he had the command of the fort of Gwilliar 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 Bazil.

Raf-u’ddarat (رَفْع الدِّرَجَات), the son of Rafi-ah-Shān and grandson of Bahā-

dur Shāh. He was raised to the throne of Delhi by the two Sayyads, viz. Abdur Rahīm Khān and his brother Husain ‘Ali Khan, after the dethronement of the emperor Farrukhsiyar on the 18th February, A.D. 1719, 8th Rābi I. 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 Sayyads under the name of Rafi-uddaula Shāh Jahān San, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwaja Qub-uddin Kāfi at Delhi. After their death the Sayyads pitched on a healthier young man as their successor, who ascended the throne by the title of Muhammad Shāh.

Raf-i-uddaula (رَفَع الْعَدْوَال), younger brother of the emperor Rafi-uddaraj, which see.

Raf-u’ddin (رَفْع الدِّيْن), a poet who is the author of a very curious and entertaining Diwan or collection of poems. He was a native of Hindūctān, 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 Kusumrī 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.

Raf-i-uddin Haidar Rafa’i Muummai, Amir (رَفْع الدِّيْن حِبَّر رَفَا’ی مُعْمَمَاء اِمْر), is said to have composed more than 12,000 verses of chronograms, etc., but did not collect them. He was living in A.D. 1855, A.H. 1253. This person appears to be the same as Mir Haidar Rafiyy Muummaā).

Rafi-uddin Lubnānī (رَفْع الْدِّيْن لُبْنَانِی), native of Lubnān, a village of Lisanī. He was contemporary with the poets Asif-uddin Ahdun, Sharoof-uddin Shafiyya, and Kamāl-uddin Ismā’īl. He is the author of a Diwan.
Rafi - uddin Shailk Muhammad (Rafiq ul-din Shailk Muhammad), surnamed Muaddad or Tadjaddid, who died A.D. 1574, A.H. 954, and was buried in the Howlett of Asil Jâh at Agra.

Rafi-ush-Shan (prince), son of the emperor Bahâdur Shâh, killed in battle against Shâh Jâhâl Shâh, his brother. [Vidc Jahândar Shâh.]


Rafzi Muâ'mma (Rafzi Mu'ama, of the Mu'ammar family). Vole Mir Haidar Rafi-qi.

Raghib (Râ'if), poetical title of a poet of Shiráz, whose proper name is Kâlib Husain Dow.

Raghoba (Râ'if). Vole Raghunâth Râo.

Raghoji Bhosla I. (Raghoji Bhoi).

was nominated Senâ Shâh Shâhâb, or general of the Marhatta confederacy, in A.D. 1734, received a sanad from the Peishwa and became the first Raja of Berar and Nagpur in A.D. 1749, in which year a great revolution took place in the Marhatta government. The Raja of Shîhâr, Ramraj, a weak prince, was overthrown, and the conflict between the two officers was a serious matter. In consequence of this arrangement, the former assumed the government of the western provinces, continuing at the ancient capital of Pûna; the latter took the eastern, and fixed his residence at Nagpur, a principal city in the province of Berar; whilst Ramraj was confined to the fortress of Shîhâr, the Peishwa administering the government in his name. Hence the distinction between the Marhattas of Pûna and Berar. * Raghoji was the son of Vimbhoji, who was killed in Aûd during the lifetime of his father Parsoji, who was Bakhsh under his brother Sâhibjô, the son of Sambhoji, the son of Nâvaj, the founder of the Marhatta empire. Raghoji Bhosla died A.D. 1764, and transmitted his government to his son Jânaji, who, dying in A.D. 1772, left his inheritance to his nephew and adopted son Raghoji Bhosla II., the son of his younger brother Mâdhoji. This occasioned a contention between Jânaji's brother Sâmaji and Mâdhoji. The former claimed the government in the right of priority of birth, and the latter as father and guardian of the adopted child. They were accordingly engaged in hostility until the death of Sâmaji or Shâhjâhâl Shâh, who was killed in an engagement with his brother on the 27th January, A.D. 1778. From that period the government of Berar was held by Mâdhoji or Mâdhoji Bhoi.

Bhoi's Raja of Nagpur or Berar.

Raghoji Bhosla I. died 1758 Sâmaji or Râ'ifji (Mâdhoji), 1782 Mâdhoji, 1778 Pârsoji (strangled by Aâpa Shâh), 1816 Mânâlji (Aâpa Shâh) was acknowledged by the English in 1816, and . was deposed 1818 Pârsoji Singh Nârâyân, grandson of Raghoji Bhosla, on the godl. 1818 Raghoji Bhosla III. 1853

Raghoji Bhosla II. (Raghoji Bhoi). succeeded his father Mâdhoji Bhoi, in the government of Berar or Nagpur in May, A.D. 1788, and died on the 22nd March, A.D. 1816, when his son Pârsoji succeeded him.

Raghoji Bhosla III. (Raghoji Bhoi), Raja of Berar. He died in A.D. 1853, not only without heirs but without any relations who could support a legitimate claim to the Raj; thence the Governor-General quietly annexed that large country to the Company's dominions.

Raghunath Shah (Râ'if) of the Mandla district, who was a direct descendant of the eldest branch of the Shah dynasty, was assisted in A.D. 1857 for rebellion, and his estates confiscated. Fifteen years later the Government gave his widow, Mârâ Kâmar, a compassionate allowance of 120 rupees per annum.

Raghunath Râo (Râ'if), commonly called Raghoji, a Marhatta chief who was at one time much connected with the English. He was the son of Bât Râô Peshwâ I. and father of the last Peshwâs Bât Râô II. and paternal uncle of Mâdhoji Peshwâ II. He married the Peishwâ after the death of Nârâyân Râo, youngest son of Bâtâj Râô Peshwâ. On the death of Bâtâj Râô, who left two sons, Mâdhoji Râô and Nârâyân Râô, both minors, the power of the state was for some years wielded by his brother Raghunath as regent. Mâdhoji Râô was enabled to take the reins of government into his hands after some time, but died in A.D. 1772, and was succeeded by his brother Nârâyân Râô. He was soon afterwards murdered in consequence of a plot which Raghoji had formed against him. Raghoji, with qualified the Peshwâ after his death.
but it appeared soon afterwards that the widow of Nārāyan Rāo was with child. The ministers proclaimed the event during Raghoba's absence. He was defeated and fled to Surat.

Rahia (राहिया), one of the earliest professors of Muhammadanism, although he was not present at the battle of Badar. Muhammad used to say of him, that of all men he had ever seen Rahia did most resemble the angel Gabriel. He died, in the year A.D. 670, A.H. 56.

Rahim Beg, Mirza (रहीम बेग मिर्ज़ा), of Sardhana, author of a small work on Persian and Arabic poetry entitled Mahzan Shahrā, which he composed in the year A.D. 1852, A.H. 1258. It is also called Wasiat-nah-Shahrā.

Rahim-u-uddin Bakht, Mirza (रहीम-उद-दीन बक्ह्त मिर्ज़ा), and Mirza Muheen Bakt (princes of Delhi and grandsons of Shāhii Aḥān), who came to Agra from Benares when the Duke of Edinburgh came to Agra in A.D. 1870.

Rahmat-ullah (रहमत-उल्लाह), author of the history of the martyr Mulik 'Umar, who is buried at Bahārah. He composed this poem 750 years after the death of the saint.

Rai Gobind Munshi (राई गोबिंद मुन्सी), a Kayasth, who is the author of the story of Padmāvat in Persian, entitled Tahāt-ul-Kulāb, which he wrote in the year A.D. 1652, A.H. 1062.

Raiha (राईहा), poetical name of Mir Muhammad ʿAli of Sayālkot, who died in A.D. 1737, A.H. 1150.

Rai Indarman (राई इंदरमन), a Hindū, by caste a Bais of Hisār, and author of a work called Dastār-ul-Ḥišāb. He was living in A.D. 1768, A.H. 1182.

Rai Lonkaran (राई लोंकरान), Rāj of Pargana of Sambhar, lived in the time of the emperor Akbar, and died in the 11th year of Jahāngir, A.D. 1616, A.H. 1024. He was a good Persian scholar, and used to compose verses; his poetical name was Tusāni. He was succeeded in his territories by his son Manhār Dās, whose poetical title, some authors say, was Tusāni and not his father's. He fought on the Imperial side in the battle of Gogandā, A.D. 1577.

[Rai Maldeo (राई मलदीर), Vide Maldeo Rāi.

Rai Phukni Mal (राई पुक्नी मल), Vide Nashāt.

Rajq (राङ्क), author of the biography called Tazkira Rājīg, an abstract of which was made by Siraj-ud-Daula Muhammad Ghūs Khan Nawāb of the Karnātīk in A.D. 1842.

Rai Rai Singh (राई राई सिंह), son of Rai Kaliān Mal Rāthr, 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 Sūfīān Safīm, 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 Bikramājī (राई रायन राजा बिक्रमाजी), was the title of a Brāhmān named Sundārās, 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 Jahāngîr. When Shāh Jahān rebelled against his father, Bikramaṇī, 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. 1021, A.H. 1030.

Rai Sarjan Hara (राई सरजन हरा), Rāja of Ranthambūr in the province of Agra, lived in the time of the emperor Akbar. After his death Rāo Bhūj Hārā succeeded him.

Rai Shew Das (राई शेव दास), a Khattāri who was appointed deputy to Rāj Jui Singh Sāhādar of Agra in the time of Muhammad Shāh. He built a fine garden at Agra on the banks of the Jumna, which still goes after his name, Bagh Shew Dās.

Rai Tansukh Rai (राई तन्सुख राई), a Hindū whose poetical name was Shāhu, was the son of Rai Majīlī Rāi, who was Nāc of the Diwān Khās of Agra. He is the author of a Tazkira of Persian poetry called Sufisat-nah-Shāhu, and also of a small Diwān of 1000 verses. He was living at Agra in A.D. 1756, A.H. 1170.

Raja (राजा), poetical title of Rājās.

Balwān Singh, son of Rājā Cheyt Singh of Benares. He was a pensioner of the British Government, and used to reside at Agra; he is the author of a Diwān in Urdu.
Raja Ali Khan, Faruqi (राजा आली खान) succeeded his brother Mirza Muhammad Khan II. in the government of Khândesh in A.D. 1673. At this period the princes of Hindustán, from Bengal to Sindh including Malwá and Gujràt, had been subdued by the victorious arms of the emperor Akbar; and Raja 'Ali Khan, in order to avoid so unequal a contest, dropped the title of king, which his brother had assumed, and wrote a letter to Akbar, begging that he might be considered as his vassal and tributary. In order to convince him of his sincerity, he sent him many rich and valuable presents. After the death of Búrhan Núshán Sháh II. king of Ahmadnagar in the year A.D. 1593, A.H. 1604, the prince Mirzá Murád and Mirzá Khán Khán Khánán, the son of Bázrúm Khán, marched for the purpose of subduing the Deccan. Raja 'Ali Khan accompanied them, and was killed in battle with many officers of distinction by the explosion of a powder tumbril, in the famous battle fought between Khán Khánán and Súheil Khán, general of the Ahmádnagár forces. His death happened on the 26th January, A.D. 1597, 18th Jumada II. A.H. 1606, after he had reigned 21 years. His body was carried to Búrkapúr, where he was buried with due honours. He was succeeded by his son Bábádur Khán Farúqi.

Rajab Salar (रजब सलार), brother of Tughlaq Sháh, and father of Súlțán Fróz Sháh, king of Dehúil. His tomb is in Búrahčí.

Raja Káns Purbi (राजा कंस पूर्वी), a Hindú zamindár, who succeeded in placing himself on the throne of Búrkapúr after the death of Sháhá Sháh, a successor of the Búrkapúr dynasty. He reigned seven years and died in A.D. 1392, A.H. 792, and was succeeded by his son Jítál, who became a Múslím, and assumed the name of Jaláil-udín.

Rája Ram (राजा राम), the brother of Sámbhájí the Maráhtá chief, by another mother. He succeeded his brother in July A.D. 1689. On his accession Sámbhájí, in April 1680, was seized and sent to reside in one of the forts of the Kárnátí, 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 Sítára was taken by 'Alamgír on the 21st April, A.D. 1700, 13th Zil-Qádá, A.H. 1111, but before it fell Rája Ram died of the smallpox the same year at Jhálí. He was succeeded by his son Karán, who survived him but a few days, when another son of his, named Síwá, an infant only two years old, was put on the mmsad under the guardianship of Ráma Chánd, Paújí and regency of his mother, Tará Bát. But when, after the death of 'Alamgír, Rája Sáhú or Sáhíj II. was released from confinement, he was put aside, and Sáhíj was crowned at Sítára in March, A.D. 1708.

References to the line of Rájas.

Rájas of Bérár or Ná gpuur, vide Raghuji Bhosil I.

of Chittor and Nágpuur, vide Rána Sanka or Maldeó Ráo

of Bérár, vide Bânóji Scindhia.

of Jauipur and Jinaugar, vide Bihárí Mal or Sandhaí dews.

of Malwá or Indor of the Holkar family, vide Malhár Ráo I.

of Márwár of Jodhpúr, vide Jodhá Ráo and Maldeó Ráo.

of Bhurtúr, vide Chúraman Ját.

of Sítára, vide Sáhíj.

of Indor, vide Malhár Ráo Holkar I.

Raj Indar Goshain (राज इंदर गोशाईन), chief of a sect of Hindú ascetics who used to go about stark naked. He had under his command an army of these people, and was employed by Náwáb Saifdár Jang. He was killed in a campaign between Gázi-ud-dín III. (q.v.) and Sáifdár Jang in the time of the emperor Ahmad Sháh, who had dismissed Sáifdár Jang from his office and given it to Nílazám-ud-daula. His death took place on the 26th June, A.D. 1758, 17th Sháhján, A.H. 1166.

Raj Singh Kuchhwaña, Rája (राज सिंह कुच्छवाहा), son of Rája Askaran, \nbrother of Rája Bihárí Mal. Served under the emperors Akbar and Jahánhír, and died in the year A.D. 1615, A.H. 1024.

Raj Singh, Rána (राज सिंह राना), of Chittor and Udáipúr, succeeded his father Rána Jagat Singh, A.D. 1652, A.H. 1642, and was honoured by the emperor Sháh Jahán with the rank of 6000. In his time the fort of Chittor was demolished by order of the emperor 'Alamgír. 'He died in the 34th year of that monarch. A.D. 1680, A.H. 1091, and was succeeded by his son Rána Jál Singh. He is said to have been the writer of a remarkable letter to the Emperor 'Alamgír (Aurángzeb) preserved by Col. Tod.

[Vide Tod's Rájaasthán.]

Rajá Qattál, surnamed Sayyad Sado-ud-dín, a Múslím saint and brother of Makhúmid Jámáni Jámán Golká-Sháih Jálá. He is the author of the Tásfí-ún-Nasayéh, which contains much good advice, though written according to the Súfí School. His tomb is at Udechá in Múltán, where he died in the year A.D. 1699, A.H. 1096.

Rajwara (राजवरा), name of a place at Agra built by several Rájas, reck as Rája.
Rama

Sawant Singh, Raja Jai Singh, Raja Man Singh, Raja Bhairab, Raja Bohar Singh, Raja Balbhat Dal Singh, Raja Gopal Das, Raja Dwarka Das and others. They built their house at Agraha at a place which is now called Mata Rajwara.

Ram or Rami (राम, रामी), the founder of the Rama sect, was a Rama Sant born AD 1719 in a village in the principality of Junagar. Neither the precise period nor the cause which led him to abjure the religion of his fathers, nor appear, but he steadily denounced evil worship and suffered, on this account, great persecution from the Brahmanas. On quitting the place of his nativity in AD 1730, he wandered over the country, and eventually paid a journey to Bhurinara in the Udaypur territory, where, after a residence of two years, Bhima Singh, Ramu, on seeing that Ram was urged by the people to visit him to a degree which compelled him to abandon the town. The chief of Shikhara offered the wanderer an asylum at his court; but he remained until two years later, from which time it may be proper to date the institution of the sect. Ram Charan expounded in April AD 1795 in the 7th year of his age and his corpse was interred to achieve the 16th temple of Shikhera. Ram Charan composed 3620 Shabds of hymns etc., continuing from his 9th to 24th years. He was succeeded in the spiritual direction by Ram Charan, son of his twelve disciples. This person died at Shikhera in AD 1809 after a reign of 12 years and 6 months. He composed 18,000 Shabds. The third in rank, Dula Ram, succeeded him and died in AD 1830. He composed 10,000 Shabds, and about 4000 Shastra and poems, in praise of men eminent for virtue, not only of his own faith, but also of Hindus, Muslims, and others. After him Chitra Das succeeded the gaddi, and died in AD 1851. He is said to have composed 10,000 Shabds, but would not permit their being committed to paper. Narayan Das, the fourth in descent from Ram Charan, succeeded him, and was living in AD 1835.

[See Jour As Soc of Bengal, Vol 1, page 66]

Ramdeo (रामदेव), a Raja of Deogir (now Deotalia), but one a tributary to Sultan Ala-uddin Sukandar Bany, and died in the year AD 1310, A.D. 710.

Ramin (रामी), a lover, the name of whose mistress was Wansa. Their story, entitled Ramin and Wansa, has been written in Persian poetry by Najm-ur-Rasa.

Ramjas Munshi (रामजस मुन्शी), whose postnominal name was Mubhit, was a Khatris by caste, and his father Lalai Gungy Rahan, whose postnominal title was Aay, resided at Lahore, but Munshi was born in Delhi. He obtained an appointment in the Customs Department at Bunares, which gave him 1000 rupees a year. He is the author of several manuals, such as Munshi-Allah, Munshi-All-A, Munshi-Saheb, etc., and also translated some books on mysticism from the Sanskrit, as Mubhit-ul-Haq, Mubhit-ul-Naurat, Mubhit-ul-Munja, etc.

Rami (रामी), son of Raja Bhagwán.

Das, the uncle of the celebrated Raja Man Singh Hy, together, with his two brothers Biju Ram and Swamin Ram, was crushed to death under the feet of an elephant, by order of the emperor Shah Jahan in the early part of his reign.

Ram Mohan Rai (राम मोहन राय), afterwards Raja Ram Mohan Roy a Brahman of a respectable family in Bengal was early celebrated for his precocious genius, his linguistic attainments and other natural gifts which in his youth procured him the reputation of a reformer. Among several other reforms the demoralized state of Hinduism demanded his earnest attention, and he, with his wonted zeal and energy, took upon himself to introduce a reform which was the result of his patient and sagacious study. He succeeded in a great measure in effecting among his former coteligionists his object to reconstruct and furnish the old Hindoism, and not to abandon it altogether, as some of the modern reformers propose. He packed up anguls and precepts from the Vedas, Bhagavata Puranas, and Upanishads, which he thought was most appropriate and instructive, but was accepted them as revolutions. He likewise borrowed rules and precepts from other religions, but more particularly from Christianity. His onrashity of mind, his natural loveliness, his marvellous capacity for multitude, and his great and sound philosophy, and above all his ardour to establish the true knowledge of God among his countrymen, made him despise all the prevailing religions of the world as revolutions. When in England, the Raja always attended the Unitarian church and much approved of its doctrines. He embarked for England and arrived at Liverpool on the 8th Ajur, 23.931, and died at St. John's Grove near Bristol, while on a visit to that country, for the purpose of giving information and promoting the interests of his countrymen by advocating a more liberal intercourse with India. After his death, his followers in Bengal strictly adhered to the faith, and multiplied in numbers by thousands. The works of Sh W. Hamilton and Bishop Berkeley have also become then guides in points of philosophy: In a word the Brahmut are neither idolaters,
as considered by some, nor infidels, as supposed by many. Raja Ram Mohan translated the Upanishads of the Yajur Veda, according to the Comment of Shankar Acharya, into English, establishing the unity and incomprehensive nobility of the Supreme Being, whose worship alone can tend to eternal blessedness. A translation of the Vedanta (an abridgment of all the sacred writings) in Hindustani and Bengali, was made by this Hindu philosopher and philanthropist. The Raja also published an abstract of it in English. His tomb is in Arno’s Vale cemetery in Bristol.

Ram Narain, Raja (राम नारायण), He was deputy governor of Bihār in the time of Mir Jafar 'Ali Khan, the Nawāb of Bengali, and was driven out of Patna by the Shāhzāde Ali Gauhād (rede Shāh Alum) in 1760. Mir Qasim 'Ali, on his accession to the maimad in A.D. 1766, A.H. 1171, having defeated embassments of large sums from the resources of the jagirs, and pay of the troops, confiscated 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. 1768, Muharram, A.H. 1177, a few days before Mir Qasim 'Ali's defeat by the English on the banks of the Undawun, he commanded the persons to be put to death, and Rāma Rāma Nārāyan was drowned in the Gangā with a bag of sand tied round his neck. Rāma Nārāyan was a Persian scholar and wrote poetry in Persian and Urdu, having adopted the word Maqadd for his poetical name.

Ramraj (रामराज), a Raja of Bijnāgar or Bijnāngar, who was slain in battle against the four Muhammadan princes of the Deccan. This celebrated action took place on the banks of the Krishna river on Friday the 28th January, A.D. 1566, 20th Jumāda I A.H. 972. It cost Ramraj his life, and ended in the defeat of the Hindū army with the loss of nearly one hundred thousand men. Ramraj, being defeated, was taken prisoner and brought before Husain Nizām Shāh, who ordered his head to be struck off, and caused it to be placed on the point of a long spear to be displayed to the army; and afterwards kept at Bijnāpur as a trophy.

Ramraja (रामराज) (रामराजजी) succeeded Sāhjī II. as Raja of Sitāra in December, A.D. 1749. He was the adopted son of Sāhjī and grandson of Tara Rāj. He died on the 12th December, A.D. 1777, having a short time before her death adopted Abha Sāhīb, the son of Pramukhī Bhāla. This adopted son was formally enthroned under the title of Sāhīb, but was always kept a close prisoner by the Peshwā.

Ram Singh (राम सिंह), name of the Raja of Kāś and Māndi (A.D. 1858).

Ram Singh Harā (राम सिंह हरा) and Dalpat Rāo Bundela, two Hindū chiefs who served under the emperor 'Alamgir in the military capacity, and were both killed at the same instant by a cannon shot in the battle which ensued between 'Azm Shāh and his eldest brother Bahdūr Shāh, on the 8th June, A.D. 1707, 18th Rabi' I A.H. 1119.

Ram Singh I (राम सिंह राजा), Raja of Jaipur. He was honoured, after the death of his father, Raja Jai Singh I, by the emperor 'Alamgir in A.D. 1656, with the title of Raja, and put in possession of his father's territories. His son, Bishun Singh, succeeded him after his death about the year A.D. 1675.

Ram Singh Munshi (राम सिंह मुन्सी), author of a collection of letters entitled Gulshan Ajāb, written in A.D. 1716, A.H. 1128.

Ram Singh Rathor (राम सिंह राठौर), son of Abhal Singh, Raja of Jodhpur. He poisoned Bhakt Singh, his uncle, and usurped the throne. At his death, A.D. 1773, disorganization prevailed in Māwarī, promoted by the Mathūtas (whom they then got footing in Rājpūtāna), and by the evils generated by its feudal institutions. At Tonga, however, the Rathors deposed De Boureg, the celebrated general of Sindhī; but they were crushed at the subsequent battles of Patan and Māuria under their reigning prince Bāji Singh.

Ram Singh Sawai II. (राम सिंह सौयाई), the late Raja of Jaipur, son of Jai Singh III, was born a few months before the death of his father when he succeeded in January, A.D. 1834. He became a member of the Governor-General’s Council in A.D. 1869.

Rana Amar Singh (राना अमर सिंह), the son of Rāna 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 Dēli. The emperor ordered to be cut in marble the images of Amar Singh and his son Qaran, which, when finished and brought to him, he took to Agra and placed in the garden seat called Jharokha Durbar, 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 Karan (राना करन), son of Amar Singh, the son of Rāna Partāp Singh, the son of Rāna Udaib Singh, the son of Rāna Sanē. He succeeded his father Amar Singh in the rāj of Udaipūr, A.D. 1619, and died.
in the first year of the reign of Shah Jahan, A.D. 1628, when his son Ranâ 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 (राना मल), a Raja of Bhatnor who lived in the reign of Sultan Ghayas-uddin Tughlaq. His daughter, named Nain, was married to Balar Rajah, the brother of the Sultan and heir to Sultan Tana bish Tughlaq.

Rana of Jhansi (राना जेहंशी) Vide Ganga Bha.

Rana Raj Singh of Chittor (राना राज सिंह) Vide Rai Singh (Ranî).

Rana Sanga or Sanka (राना सांगा) Vide Rana Sanga.

Rana of Chittor. His son Udu Singh is the founder of the state now known by the name of Udaipur (formerly called Mewar). The Udaipur state is the estimation of all the Hindu dynasties of India, for excellence the head with not a rival and true from mean. It is true that the independence of the great Rana of Chittor was stultified by the Mughals and that they succeeded to circumstances but they never acknowledged a suzerain in bane or descent. The family dates back upwards of a thousand years. Chittor was captured by Akbar (q.v.), but the conquest was but a barren slaughter it was in A.D. 1614, in the reign of the emperor Jehangir, that the house was first combined by force of arms to surrender to his complete and undisputed possession. It continued in unlawful and unconstituted state for about hundred years, and to acknowledge it hys to the throne of Dehli. In A.D. 1612, first her of the renowned Rana Sing of Chittor. His army consisted of 50,000 horse supported by 200 war elephants. Seven Rajas of the highest rank, and 117 of minor note, attended his standard. The Rajas of Jaipur and Mâwar served under his banner and he was the acknowledged head of all the Rajput tribes. In A.D. 1627 he expelled the Gujars of the dethroned dynasty of Dehli. All the princes of Rajputana ranged themselves under his banner, and he advanced with 100,000 men to drive Balar across the Indus. The encounter took place at Bima, where the advanced guard of the Moguls was totality routed by the Rajput Bahar. Eventually put Ranâ Singh to flight 10th March, A.D. 1627, and he soon afterwards died (A.D. 1528).

In A.D. 1658 Uda ban, the son of Rana Sanga, came under the displeasure of Akbar. He fled and left the defence of his capital, Chittor, to Rao Jaunum, 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 Raj, and the men rushed frenziedly 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 allegiance 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 sultan. Jaipur and Jodhpur did so, and gloried in these imperial alliances as conferring additional dignity on their families.

List of the Ranas of Mewar or Udaipur since the foundation of the Mogul Empire.

Rana Sanka. Vide Rana Sanga.

Ranbir Singh, Maharaja (रानबीर सिंह) Vide Rana Sanga.

Ranbir Singh, Maharaja of Kashmir, son of Maharaja Gulab Singh, whom he succeeded about the month of July or August, A.D. 1857.

Ranchoor Das (रणचौर दास), a learned.

Keyeth of Jaipur, and author of a work on the art of writing prose and poetry, entitled Daga-ul-Jamahe, which he wrote in the year A.D. 1732, A.H. 1145.
Randhir Singh (रन्धर सिंह), the Jat Raja of Bharatpur, was the oldest son of Ranjit Singh, whom he succeeded. After his death, his brother Baldeo Singh ascended the Masnad of Bharatpur.

Randhir Singh, Raja (रन्धर सिंह), of Kapurthala, was the son of the Allâwul chuchaim near Jalandhur, in the Panjab, who claimed equal rank with Mahajana Ranjit Singh, but whose fortune diminished as that of his rival increased. During the disturbances of A.D. 1837, he rendered excellent service to the state in and around Jalandhur, for which he was rewarded, though with no very liberal hand. He married a Christian wife.

Rang (रंग), talhallus of Sâ'dat Yar Khan, who was the author of a poem called Mehr-a-Moh, a story of the Sayyid's son and the jeweller's daughter, who lived at Delhi in the time of Jahangîr. He is also the author of several Divans and also of a curious Divan in Tidu, rather indecent in which he has brought all the pleasures of the women of the maharajah of Delhi and Lucknow. He died in October A.D. 1837.

Ranjit Singh (रंजीत सिंह), the Jat Raja of Bharatpur, was the son of Khir Singh, the brother of Ratan Singh and Jawâhir Singh, the sons of Sûryanâl Jat, the founder of the princely family. He succeeded his uncle Rai Nâhâ Singh in A.D. 1776. In 1808, he was despatched by Kingâlah to take the sâ architectures near Agra, near which a bloody battle was fought on the 16th June, A.D. 1798, 12th Ramadan, in which Israil Beg was completely defeated, and the loss of all his cunning baggage, and stores. He was succeeded by his son Randhir Singh.

Ranjit Singh, Maharaja (रंजीत सिंह महाराज), the Sikh ruler of the Panjab and faithful and highly-valued ally of the British Government, was the son of Maha Singh, and appointed as a leader, first in 1776, and obtained an interdict as Chief of Lahore from the Afghan ruler Zimmâr Shah in A.D. 1799. At his death, which happened on the 27th June, 1839, minute guns corresponding with the years of death were fired from the ramparts of the fortified Delhi, 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, A.D. died 16th November 1840
Neemâh Singh, son of Kharag Singh, died 17th November 1840

Randhir Chanda Kîwâr, widow of Kharag Singh, died 1843
Shan Singh, brother of Kharag Singh, murdered 1843
Dâlî Singh, a son of Ranjit Singh, in whose time the Panjab was annexed to the British Government, A.D. 1846. He was married with March, A.D. 1833, and is now living in England.

Ranoji Bhosa (रांजोजी भोसले), Vidâ Jâjâo Bhola

Ranoji Sinhâ (रानोजी सिन्हा), the founder of the Sindhia or "sindhi" family of Gwalior was born at Patisi near Puna, and served first under a chief, who commanded the bodyguard of Bají Rào, the first Illahâ. From this intial station he gradually rose, and afterwards accompanied the Peshwa in the expedition which was undertaken at the close of the reign of Bají Sahib against the province of Mulwa. This province was afterwards divided into three parts of which the first was allotted to Bají Rào the Peshwa; the second to the Raja of Satiar, the third to the family of Holkar. As a reward for the services which Ranoji rendered in the expedition against Mulwa, the Peshwa granted a considerable portion of the province, but retaining to himself against the son of the Raja of Satiar to Ranj, which grant was afterwards confirmed in pagan to his descendants, now the Raja of Gwalior. He died in A.D. 1790, and left his sons, viz. Jâmpo bhati Dattaji Madhoji and Jokaji. Jâmpo succeeded his father and was assassinated in his turn in A.D. 1790, his brother Madhoji succeeded him although illegitimate was confirmed in the year by Madhôo Rao Peshwa. He was the most powerful of the native princes of that day. He died at Puna in A.D. 1791, and was succeeded by his grandfather and adopted son Paúlât Râo Sindhia, then only 13 years of age; the latter married the daughter of Shejâi Râo Ghîlîkâ, and died on the 23rd March, A.D. 1827.

List of the Sindhia family, now Raja of Gwalior

Rânoji Sindhia, the first of the race 1724 1760
Jâmpo, son of Rânoji 1760 1789
Madhoji or Madhuji Sindhia, brother of Jâmpo 1789 1827
Paúlât Râo Sindhia, son of Anand Râo and adopted son of Madhoji (who lived his camp at Gwalior in 1817) 1794 1827
Bají Bûn, his brother, who adopted Jhankâji and acted as regent 1827
Jhankâji, assumed the runs of government 1883 1885
Jâjâ, Sindhia, adopted son of Jhankâji 1843 1893
Jâjâ, was succeeded by his son Madhoji, or Madhava Râo 1876 1893
Rao Amar Singh (राव अमर सिंह), whose daughter was married to Salumman Shikoh

Rao Bahadur Singh (रालो राहदर सिंह), a poet. Raja of the Doab of the Gujrati tribe of Rasputa and ruler of Chawbra and Koel, nominally dependent on Delhi. The Nawab Satdar Jang in one of his contests had been deserted by Rao Bahadur Singh, whose punishment was entrusted by the emperor to Suriy Mal Jat, with the grant of all the lands and castles in the district west from his opponent. He performed the duty triumphantly. Bahadur Singh was killed in the war of Chawbra, which with Koel acknowledge, is the sovereignty of the Jat prince. These events occurred in A.D. 1763, and form an episode in the Syedn Charitra, a heroic poem.

Rao Dalip or Dalpat Rao Bundela (राव दलिप राहुल बुंडेला), Vide Ram Singh Ilari.

Rao Jodha, Rathor (राव जोधा रोटर), of Jodhpur. He had 23 brothers, who had separate states. He founded Jodhpur and removed from Mhonor the year A.D. 1438.


Rao Raj Singh Rathor (राव राज सिंह राठोर), Vide Maldeo Rao.

Rao Ratan Singh (राव रतान सिंह), a Raja of Bhartpur. I de Ratan singh.

Rao Ratan Singh Hara (राव रतन सिंह हरा), son of Rao Bhoj Hara, the son of Rao Sarjan Hari, Raja of Bikaner. He succeeded his father in the Raja about the year A.D. 1607, and 1018. He took the title of Saralalond Hara, and subsequently with that of Ramraja. He died A.D. 1688, A.H. 1649.

Rasa (रसा), poetical name of Mirza Emd-Baksh, which see.

Rashid (रश्द), or Ibn Rashid or Averroes. Vide Ibn-Rashid.

Rashid (रश्द, (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 67 years of age, and filled the position of grand vizier at the time of his death. He was known to Europeans as Rashed Pasha.

Rashidi of Samargand (राश्दिद, (समरगंद), or of Balkh, surnamed Wawat a poet celebrated for his ready wit and smallness of stature. He was a devotee of Umar Khattab and a native of Balkh, but brought up at Samargand. He flourished in the time of Sultan Aibak, son of Khwairam Shah, one of the Sultans of Khwarizm. He was a contemporary of Anwar, and was in the court of Hiss Aasp which belonged by Sultan Bihurum in whom service he was hanged. He wrote two books very much against the politics of each other, which they exchanged by means of arrows, but the poet being at length taken, Wawat was made prisoner. He was, however released at the intercession of Anwar, and then became intimates friends. He was called Wawat, which is the name of a small animal on account of his being of a small stature and thin in body. He died in the year A.D. 1142 A.H. 575 in the time of Sultan Shih the son of Rizqul the son of Aibak. 12/77. At Jumna in Khwarizm. II. He is the author of the Minab Sharaf, an extensive collection of poems on various subjects, and different metres, and also of several other works one of which is called Tabi g Woody. III. He is also called Rashid-uddin Abdul Jahl Wawat. 'Umar's Discans contain 1,496 verses.

Rashid Mehrban (रश्द महर्बान), a man who was the leading Zendwine inhabitant of Yazd in Iran, and enjoyed the confidence of the Shah of Persia. He was assassinated by the Muslims at Yazd on the 28th November, 1884.

Rashid-uddin Amir (रश्द उददिन अमर), whose full name is Fizul-ullah Rashid-uddin ibn - Imd-uddin-ulah, Abul Khan - ibn-Mawahib-uddin-ulah. He was author of the Jami al-Awami, or collection of histories, which he compiled in A.D. 1410, A.H. 710, and deposited in the mosque constructed by him at Tabriz. He was born in the city of Hamdan in A.D. 1247, A.H. 646, was by profession a physician, and it was probably from skill in the science of medicine that he procured offices under the Tartar Sultans of Persia. He took part in the service of Ali Khan, king of Persia. As a subsequent period Ghazz Khan, who was a friend to literature, appointed him to the post...
Rashid (رشک), poetical name of ‘Ali

Acost, who is the author of a dictionary and three Urdu Diwans, the last of which he composed in A.D. 1840, A.H. 1261.

Rasikha (رامح), the poetical appellation of Mīr Muhammad Zāmīn of Sarhind.

He was a Sayyad, and a respectable officer in the service of prince ‘Azmī Shāh, the son of the emperor ‘Ala‘gār. He was his excellent poet, and died in the year A.D. 1683, A.H. 1107, at Sarhind.

Rasikha (رامح), the poetical title of Ḥālam ‘Ali of Patna, a Dervish, who died in a.D. 1824, A.H. 1240, and has left an Urdu Diwan.

Ratan Singh, also called

Rāo Ratan Singh, was the second son of Sūrāmāl Jat. He succeeded his brother Jawāhir Singh in the Rāj of Bhārtpur in A.D. 1768, A.H. 1182, and was not long afterwards murdered by a low assassin named Rāpā Nānd, who pretended to be a transistor of medals, and whom the Rāja had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kērī Singh, during whose minority internal commotions, occasioned by contests for the regency, contributed to the success of Nājīf Kān (g.e.) with whom the Jājas were then at war. Kerī Singh dying was succeeded by his uncle Nāwal Singh, the brother of Ratan Singh.

Rathor (رتهور), a tribe of Rājpūts or Rājas, who reigned in Jodhpur (Mārwār). Vide Mālde.

Rauhānī (روغنی), a jester in the service of the emperor Akbar. He is the author of a Diwan consisting of 3,000 verses. He appears to have died in Kābūl in the country of the Kāfirs in A.D. 1673, 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 Kāfīrānī like a dog.”

Rayah (راءح), poetical name of Mīr Muhammad ‘Ali, a Persian poet.

Rayazi of Herat (رئازی هراتی), an author and poet who flourished in the time of Shāh Ismā‘īl I. Safwī. He left a Masnavī of 8,000 verses, containing an account of the reign of Sulṭān Husain Mirzā of Herāt, and had begun a poem on the exploits of Shāh Ismā‘īl, but did not finish it. He died in A.D. 1513, A.H. 921.

Rashid Billah (راشد بالله), a Khalīfa of Bahrād. Vide Al-Rashid Billāh.

Rashid-nuddin Watvat (شید الدین وفات), Vide Rashid Samarqandī and Watāī.

Rashid, of wafrī in A.D. 1298, A.H. 697, in conjunction with Sa’d-uddin, who became his enemy. Rashid-uddin was maintained in his office by Ali, a Khulāsa to Bakhsh Banda, the brother and successor of Ghāsām Kān, and was treated by him with great consideration and rewarded with the utmost liberality. Rashid-uddin, in his first rupture with Sa’d-uddin, was compelled in self-defence to denounce him, and to cause him to be put to death. Amir ‘Ali Shāh Jāhān, a person of low origin, was appointed Sa’d-uddin’s successor at Rashid-uddin’s request, but they soon fell out, and shortly after the death of Aljātī, who was succeeded by his son Sultan Abū Sa’īd, Amir ‘Ali Shāh was so far successful in prejudicing the Sultan against the old minister, that he was removed from the wizārat 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, Aljātī Kān. 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 Ibrāhīm, 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 by the eyes of his parent, who was immediately afterwards claven in twain by the executioner. His head was borne through the streets of Tabrīz, and proclaimed by the public crier as the head of a Jū. Rashid-nuddīn was 73 years old when he died, and his death occurred on the 24th July, A.D. 1318, 13th Jama’ī A.H. 718. His eldest son, Ḥūyās-uddin, was subsequently raised to the same dignities as his father, and met with an equally tragic death. Besides the Jāma’-ut-Tawārīkh, Rashid-uddin composed several other works, such as the Kītāb-ut-Tawḥīḥ, Miftah-ut-Tafṣīr, and the Esālat-un-Sulṭānī (vide Faṣl-ālīkh). The body of Rashid-uddin was buried near the mosque which he had constructed in Tabrīz, but by a strange fatality it was not destined to repose quietly in this its last asylum. Nearly a century after his death, the government of Tabrīz, together with Azurubāljan, was given to Tāmūr to his son Mirānasāh. 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-uddin to be exhuméd, and they were finally deposited in the cemetery of the Jews.
Rayazi of Samargand (ربابی، an author who died in A.D. 1479, A.M. 884.

Raymond, General (ریموند)، a French chief in the service of the Nizam of II. Murshad. He distinguished himself in the battle of Kurda in 1779. He died in 1788, and was succeeded by General Peron. But the force was broken up, and a contingent substituted under British officers.


Rayza Quli Mirza (رضا فلیم رضی), the eldest son of Nadir Shah. He was blinded by his father in A.D. 1711, A.H. 1134.

Rayzi (رضای), poetical title of Fazādat Khan, who flourished about the year A.D. 1700 A.H. 1112 and was the author of a Divan and a Minawī.

Rayzi (رضای), takhallus of Muhammad ibn-Zikra who assumed the poetical name of Rayzi, but it was the poetical title of the city of Ray. He was one of the first poets of the Khilafah, and is called the first poetical and astronomical poet. He died in A.D. 922, A.H. 311, and is the author of several works, one of which is called *Al-Hana* or *Al-Hana fi'l Libb*, which he wrote from the Sanskrit.

Rayzi (رضای), poetical name of Mir 'Askari, called *Aql Khan, the wazir of the emperor Alwāgh.*

Rayza Sultana (روزا سلطانه)، a queen of Delhi. *Vide* Sultana Rayza.


Rayzi Billah (رضا بالله)، of Nasahpur, a poet, whose proper name is Rayziuddin Muhammad, and who, instead of writing his takhallus in his Divan, usually wrote Banah (the slave). He died in A.D. 1204, A.H. 698, and was the author of a work on Jurisprudence, entitled *Muhit*.

Rayzi, Shaikh (رضا شیخ). *Vide* Shaikh Rayzi.


Razi-uddin Muhammad - bin 'Ali Shatibi (رضا العدین محمد بن علی شاطبی)، an Arabian author, who died in A.D. 1283, A.H. 884.


Rehāi (رہائی), poetical name of a poet, who is the author of a Diván. He died in A.D. 1572, A.H. 980.

Rehāi (رہائی), poetical name of Majduddin Hamar Farsi, which see.

Rehāi (رہائی), author of a collection of poems on religious subjects entitled *Durr-e-iqad*.

Riyan (ریہانی), poetical name of Hasan *'Ali, a native of Herat, who died in the year A.D. 1348, A.H. 963*.

Rind (رید), poetical name of Sayyad Muhammad Khan son of Mirza Ghayyazuddin Muhammad Khan, Bihur Nizam. He died in the year 1613, A.H. 1228, at Lucknow. *Rind* is both the author of a Divan in Urdu. He was living in A.D. 1600, A.H. 1267.

Rind (رید), poetical name of Jani Munk Lal, a Koth of Delhi. He is the author of a small Divan in Persam, which he published in the year A.D. 1801.

Rizq-ullah, Shaikh (ریض اللہ شیخ). whose poetical name is Mushāqī, was the uncle of Shaikh 'Abdul Haq bin-Sart-uddin of Delhi, and brother of Shaikh Nur-ul-Haqq,时间节点. Rizq-ullah is the author of a history called *Baha'at Mushāqī*, written by him in the reign of Sultan Sikandar. He was a Persian as well as a Hindi poet. In Persian compositions he used Mushtaqī for his poetical title, and in Hindi, Rizqī, and he is also the author of a work in Hindi which he called *Jot Nirgum*. He 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 Shahjahanabad in her own garden, called the Garden of Roshan 'Ara.

Roshan-uddaula Rustam Jang, whose proper name was Zafar Khan, was a nobleman of the reign of Muhammad Shah. He is the founder of the Sunarhi Masjid (golden mosque) at Delhi, situated near the Kotwali Chibutra, and built in the year A.D. 1722, A.H. 1134. Another mosque or college, called the Masjid of Roshan-uddaula, situated in the vicinity of Kasuri at Delhi, which he had made all about with gold, was built by him in A.D. 1725, A.H. 1137. This is that college on the roof of which Nadir Shah took post, and from whence he gave orders to slaughter the inhabitants of that town. Roshan-uddaula died in the 14th year of Muhammad Shah, A.D. 1732, A.H. 1146.

Roshan-uddaula, Nawab (Prosperous), brother to the late Nawab of Pudurabad, died of apoplexy on 27th July, A.D. 1770.

Roz Afzun, Nazir, a celebrated Khwaja, Sana or munach of the emperor Muhammad Shah. The garden called Bugh Nazir at Shyshaharanabad, Delhi, was built by him in the year A.D. 1748, A.H. 1161.

Roz Bihun Shaikh (Prosperous Champion), surname of Abu Muhammad ibn-Abu Nasr-al-Biqili, a learned and pious Mussulman, who is the author of the commentary on the Qurâan called Tusar Arswah, Baevat-al-Mawhab, and several other works he died in July, A.D. 1209, Muhammad, A.H. 606.

Rudaki (Prosperous), a celebrated Persian poet and musician who flourished in the reign of Amir Nasr, the son of Ahmad Sanasi, and though born blind, so attainmented, from the superiority of his genius, that he was placed at the court of the liberal ruler History, indeed, gives no instance of a poet so honored. His establishment was raised by Nasr to a level with that of the proudest nobles, and, as has been conjectured, the style in which Rudaki lived, was so as to have been 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 Piley's Table into modern Persian verse in A.D. 915, A.H. 313, and received from his royal master a reward of 40,000 dinars. He is the first who wrote a Dhwâr or book of Odes in Persia. His original name is Firdw-s-udin 'Abdi 'Abdullah, but he assumed the title of Ruhaki from Rudaki, the place of his birth in Samurgand or Bokhara. 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 Samurgand and a pupil of Ruhani. He fled from Bokhara after that city was taken by Chaghân Khan about the year A.D. 1226, A.H. 623, and sought protection at Delhi in the reign of bulban Alumb, where he wrote many excellent poems.

Ruh (Prosperous), poetical name of Sayyed Ja far of Zinahpur. He died in the year A.D. 1741, A.H. 1154.

Ruh Baghdaudi, a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvencus.

Ruhul Amin Khan, Shaikh (Prosperous) (Prosperous), son of Qazi Muhammad Saad of Bulgran. He was related to Shaikh Mubarak Yar Khan, whom his sister he married. He was an excellent poet and wrote a poem containing 7,000 verses. He held the rank of 6,000 with a jazir and 2,000 sawads. He acted as deputy to Nawab B탑shdar Khan and after his death to Nawab Mubarrat-ul-Mulk Surband Khan, Subedar of Allahabad. He was subsequently made governor of 22 mahals in the Punjab in the time of Muhammad Shah, and was killed in battle against Nadir Shah at Karauli on Tuesday, 14th February, A.D. 1749, 15th Ziq'ada, A.H. 1151.

Ruh-ullah Khan, (Prosperous), 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 46th year of the emperor, on the 8th August, A.D. 1692, 6th Zil-bajara, A.H. 1103. After his death his son Khanbarad Khan, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of Ruh-ullah Khan II and died about the year A.D. 1703, A.H. 1118.

Ruhn Kashi, Hakim (Prosperous) (Prosperous), a physician and poet who adopted Masih 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 midnight 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 neophytes Habmat Khan, also called Haikum Zaid-uddin son of Habikum Qutha, served under Shah Jahan and Alangar, and died about the year A.D. 1664, A.H. 1079.

Rukn-uddaula (रुक्नुद्दूला) was the brother of Imam-uddaula Ali Bava, the founder of the race of the Bava whom he succeeded on the throne of Persia and Iraq, A.D. 949, A.H. 949. He was lord of Jahah, Bagh, Handan and all Persia in Iraq and father of the three princes Aza, Azauddaula and Sirhuddaula. His elder brother died at Persia on Friday night the 15th September, A.D. 976 Dinhurah A.H. 1546. and was buried in the mausoleum which he himself had erected. He continued to reside in Iraq after the death of his father and returned twice over the affairs of Persia to his old son Valuddaula. Besides Imamuddaula he had another in the Mazjud uddaula whom he himself had sent to the Khatul Al Riza hill and his three sons. Ruknuddaula died at Paris on Friday night the 15th September, A.D. 976 Dinhurah A.H. 1546 and was buried in the mausoleum which he himself had erected Persia during the brief but short period after his death in the month of October 1671.

Rukn-uddaula was a minister of the Nizam of Haidarabad, who was put to death by his master about the year 1704. His suicide caused a revolution in the view of the Mughals and his death was considered one of the chief causes which induced the Nizam to put him to death.

Rukn-uddaula Ya‘qqub Khan (रुक्नुद्दूला या’त्तुद खान), whose original name was Muhammad Mured, was by birth a Kashmiri and native of the same place as Sahl bin Nsawan, mother of Lurukh Awar. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brothers Sultans without coming to open war, but after confusion in the State Lurukh Awar gratified by his flattering, suddenly promted him to the rank of 7000 with suitable nuptias and the title of Ruknuddaula. The death of Mured-abad was taken from Nur-un-Mulk and, being with additional lands created into a principality, was conferred on the descendant of Lurukh-Awar in A.D. 1719, A.H. 1181, by the bayyads, who 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 10th year of Muhammad Shah.

**Rukn-uddin Dabur** (रुक्नुद्दीन दबुर), author of the *Shamaul Aitika*, a record of the miracles of the saints, and of the wonders and miracles performed by the Almighty, with an Eloquence on Muhammad, dedicated to Dabhan-uddin duff.

**Rukn-uddin Firuz, Sultan** (रुक्नुद्दीन फिरूज़, सल्तन), the son of Sultan Shameuddin Altamsh of Delhi, at whose death he ascended the throne on the 1st May A.D. 1236 Sh bun, A.H. 633, but was after six months depose by the nobles, and his sister Sultanate Banu was placed on the throne on the 19th November the same year. Rukn-uddin died in confinement some time afterwards.

**Rukn-uddin Mas‘ud Mawla Mardana** (रुक्नुद्दीन मसूद मसाउला मरदना), author of the Arabic work on the purple of Mardun called *Zahar al-Hijj*.

**Rukn-uddin Qabul** (रुक्नुद्दीन खबूल), a petrol who was a pupil of Asr-uddin Amsam.

**Rukn-uddin Shaikh** (रुक्नुद्दीन शेख), surnamed Abu’l Firuz Muhammad in saint, was the son of Shaikh Siddiuddin Arif and grandson of Shaikh Biha-uddin Khizar of Multan. He lived in the time of Sultan ‘Ali-uddin Shamsuddin about the year A.D. 1310, A.H. 710 and was a contemporary of Nau-uddin Abru. Shaikh Ilaq, who as commonly called Maimuth bin Tahman in is well as Shaikh Usman 555, were his disciples.

**Rumani** (रूमानी), a learned Muslim, whose proper name was Abul Husein ‘Ali bin Imad al-Imam. He died in A.D. 994, A.H. 484. The word (="Rumani") was an epithet oft in application during the Middles Ages to natives of the eastern empire.

**Runaq** (रूनाक), poetical name of Ram Sabao, a Hindu, who was an excellent Persian poet.

**Runaq** (रूनाक), a poet of Hamdan who died in A.D. 1622, A.H. 1031.
Rupmati or Rupmani, a Hindu poetess, the favourite of Bār Bahādur of Mālwā (q. v.) On the defeat and flight of her protector she committed suicide to escape the advances of Aišham Khān (q. v.). Her story will be found in Sk of the Hist of Hindustan.

Rup Singh, Raja (रूप सिंह राजा) gave his daughter in marriage to Muhammad Muazzam, the son of 'Ala'īuy, in the year A.D. 1661, A.H. 1072.

Ruqayya (रुक़ाया), a daughter of Muhammad. She was at first married to 'Uthba, the son of Abu Lahab, Muhammad's uncle, and after being divorced by him was married to 'Usman, the son of Affān. She died about the month of March A.D. 624, A.H., 2, a few days after the battle of Badar.

Ruqia (रुक़ाया). Vide Sultanā Ruqaya

Ruqia Sultana Begam (रुक़ाया सुल्ताना बेगम). Vide Sultanā Ruqaya

Ruqta (रुक़ाता), 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 (रस्तम), a legendary hero of Persia, whom some Persian historians call Rustam Dastan and Rustam Zuhut because he was a native and governor of Zabulistan. This personage was the greatest and most famous of all Persian heroes, is said to have been the son of Zal or Zālsar, and grandson of Sām, the son of Nafrmān. He was killed in a battle fought against Bahman, the sixth king of the dynasty of the Kavānāns. [Rustam possibly represents a rebellion of the southern provinces.]

Rustam 'Ali, Maulana (रस्तम औली, मौलाना), son of 'Ali 'Asghar of Qanauj. He is the author of the commentary on the Quran called Tafsir Saghir. He died in A.D. 1764, A.H. 1178.

Rustam Bastami, Khwaja Nizamuddin (रस्तम बस्तामी, क्वाजा नि�ząd़मुद्दीन), an author who died in A.D. 1431, A.H. 834.

Rustam Qadd Khosiani, Khwaja (रस्तम कद खोजिनानी, क्वाजा), a poet who was a native of Khisan, a village in Rustam, and flourished about the year A.D. 1408 A.H. 811. He was a physician of Sultan Umar, son of Muawwād ruler of Khurasan and a contemporary of Shahrūkh Mirza. In the Masamat-ul-Abwāl he is also said to be contemporaneous 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 Shahrūkh lived in the early part of the ninth century of the Hijra.

Rustam Zaman Khan (रस्तम ज़मान ख़ान). Vide Alah Yâr Khan.

Ryazi (रायजी). Vide Rayāzī.
Sa'adat (سعادت), poetical name of Mir Sa'adat 'Ali, a resident of Amroha and pupil of Shâh Wâliâyât-ullâh. He is the author of a poem called Sanâ' Sukhtân, containing the story of two lovers who lived in the time of Nawâb Qamar-uddîn Khân, wazîr.

Sa'adat 'Ali Khan, Nawâb (سعیدت 'علی نواب), surnamed Yeman-uddaula, was raised to the munsal of Audh at Lucknow by Sir John Shore, Governor-General, after the death of his brother Nawâb 'Âsif-uddaula, and the dethronement 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 Khuzir-uddaula, 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 Allahabad 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 munsal, 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 (سعیدت خان), styled Burhân-ul-Mulk, whose former name was Muhammad Amin, was originally a merchant of Khurâsân. He is the progenitor of the nawâbs and kings of Audh. His father, Nasir Khân, came to India during the reign of Bahâdur Shâh, and after his death Muhammad Amin came also. At the commencement of the emperor Muhammad Shah's reign he held the faujdâri of Bayân, and was in the year A.D. 1724, A.H. 1136, appointed governor of Audh with the title of Sa'adat Khan, in the room of Râja Girdhar, who was appointed governor of Mâwâ. 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 Delhi by that monarch, i.e. on the 9th March, A.D. 1739, 9th Zil-jîja, A.H. 1152; he was buried at Delhi in the mausoleum of his brother Sayyadat Khân. His only child was a daughter, who was married to his nephew Abû'l Mansîr Khân Safdar-Jang, the son of Sayyadat 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 Mansîr Khân Safdar-Jang, Shujâ'-uddaula, son of Sa'adat Khan.
'Âsif-uddaula, son of Shujâ'-uddaula.
Wazîr 'Ali Khân (deposed as spurious).
Sa'adat 'Ali Khân, son of 'Âsif.
Ghâzi-uddaula Haidar, son of Sa'adat 'Ali Khân, who was made king of Audh by Lord Hastings.
Nasir-uddaula Haidar, son of ditto.
Muhammad 'Ali Shâh, brother of Ghâzi-uddaula Haidar.
Wâjîd 'Ali Shâh, the son of Amjâd 'Ali Shâh, the last king of Audh, in whose time that country was annexed to the British Government (1856).

Sa'adat-ullah Khan (سعیدت الله خان), a regular and acknowledged Nawâb of the Karnâtîs, who, having no issue, adopted two sons of his brother, appointing the elder, Dost 'Ali, to succeed him in the Nawâbskip, and conferring upon the younger, Bâkîr 'Ali, the government of Velore; he likewise directed that Khâsun Husein, the nephew of his favourite wife, should be Dîwân 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 Mâsir-ul-Umrâ, he held the Nawâbskip of the Karnâtîs from the time of 'Alamgîr to the year A.D. 1732, A.H. 1146. Dost 'Ali and his son Hasun 'Ali were killed in battle against the Mahrutzâs on the 20th May, A.D. 1740. His son Safdar '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 Karnâtîs; but in March, A.D. 1744, Nâsim-ul-Mulk, the sâbâdar of the Deccan, having appointed one of his officers, named Anwar-uddaula, Nawâb of Arkoût, he (Murtaza 'Ali) was deposed.

Sa'adat Yar Khan (سعیدت یار خان), son of Muhammad Yar Khân, the son of Haçr Rahmât Khân, the Rohaie chief, is the
author of a work called Gulî Rahmat, being a history of his grandfather Hâdî Rahmat, written in 1833. This work is an abridgment of the Gulistân Rahmat, written by Mustafa Khan, his uncle.

Sa'dadat Yar Khan (سادات بار خان), son of Muhâkan-ud-dîla Tahmîsî Beg Khan Ya'qub Jang Bahadur

[Vide Rangîn]

Sababi (صاحبی), the poetical name of Akhun Mashaī Sabat (نامبی), the poetical name of Mir Muhammad 'Azîm, the son of Mir Muhammad Afzal Sâbit, born at Allahbad in A.D. 1710, A.H. 1122. He died in A.D. 1748, A.H. 1161, and left a Diwân of about 4,000 verses.

Sabîq (سابیق), poetical appellation of Mirzâ Yu'âf Beg, a poet whose brothers were mansabdârs in the service of the emperor 'Alamgir: he himself was a dervish and died in A.D. 1697, A.H. 1109.

Sabir (صابر), poetical name of Mir Said 'Ali, a famous musician, who wrote a work in Persian containing instructions on music, temp. Shâh 'Alum.

Sabir (صابر), poetical title of Shâhzâda Mirzâ Qâdir Baksh of Dehli. He is the author of a Diwân in Urdu.

Vide Shahâdîn Adîb Sâmir.

Sabit (نامبی), the poetical title of Mir Muhammad Afzal of Dehli, who died in A.D. 1738, A.H. 1151, and left a Diwân in Persian of 6,000 verses.

Sabit (نامبی), poetical title of Khwâja Husein, an Urdu poet, who is the author of a Diwân. He died in A.D. 1821, A.H. 1230.

Sabit-bin-Qirra (نامبی بن قریف), who translated Euclid and several other works into Arabic from the Greek, and died in the year A.D. 901, A.H. 288.


Sabri (صبری), also called Rûz Bihâr, a Persian poet of Isfahân.

Sabuni (صعوی), 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 Sâhârwar and author of the Sawâne Sabzwâri, which contains a description of the city of Dûl-ul-tâhib in the Deccan, with a particular account of all the Sûfîs and holy men that are buried in its vicinity, written in A.D. 1518, A.H. 718.

Sadafi (سدافي), a poet who flourished in the time of Muhammad Shâh. He is the author of a Diwân which is usually called Diwân Sadafi, but the true title given by the author is Râd- ul-'Arifî.

Sadasho Bhao (سادشو بھائی), a Mahratta chief, son of Chhimnâji and nephew of the Peshâwa Bâljâji or Bâljî da'i. 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 Bhao. In 1779 one appeared in Benares and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunna, from whence he was released by Mr. Hastings in 1782.

Sadà Suk (سدا سک), son of Bishun Parshâd, the son of Gulâb Râz, a Kâyest of Allahbad and author of a work on the art of writing praise and poetry entitled Murasse Khaursâhî, which he wrote in A.D. 1802, A.H. 1217. He also wrote a book of Anecdotes in Urdu.

Sa'îd-bin-'Abdullah-al-As'arî (سعد بن عبد الله الاشرعي), or Ibn-ul-Faris, author of a treatise on the law of Inheritance, entitled Ittiwâj-ush-Shiâ. He died A.D. 913, A.H. 301.

Sa'îd-bin-'Sharîf Jaunpuri (سعد بن شریف جونپوری), author of a Persian work called Dastûr-ul-Musâmilâh.

Sa'îd-bin-Zangi, Atabak (سعد بن زنجی اتاوبک). Vide Sunqar, or Sanqar.

Sa'dî (سعدی دکنی), of the Deccan, who is the author of some verses which are erroneously ascribed to Sa'dî of Shiraz.
Sa'd-ʾīn Ahmad (سعد این احمد),
Qarq of Toledo. He died A.D. 1069, A.H. 462

Sa'did uddin Gazaruni (سعد الدین کازرونی), author of an Arabic work on Medicine called Almuqamous.

Sa’did Usi (سعدی اوسی), an excellent poet, author of the Jamā’-ul-Makram.

Sādiq (صادیق). His proper name is Sādiq 'Alī, and he is the author of the Chaḥar Rīgh Haft Šīrāzī, dedicated to Ḥuṣain b. Shihāb ud-Dīn ʿAbd al-ʿAzīz b. Bahāʾ ud-Dīn, who died in A.D. 1492, A.H. 899. It contains selections from ancient authors rather than original poetry.

Sādiq (صادیق), the poetical name of Mir Ḥabīb Khan, grandson of Saḥm Muḥammad Qudū. He is the author of a work called Bahāristan at-Tawīr. He was a native of Delhi, whom he visited many times before A.D. 1482, and he was killed in the same vault where his works were deposited and which is now the mausoleum of Bābā Mūn in Delhi.

Sādiq (صادیق), poetical name of Sādīq B, of the tribe of Ḥabīb. He is the author of a Diwan and a Turka or Biography of poets in Fārīki.

Sādiq Khan (صادیق خان), the son of Ḥabīb Taqrīr, whose poetical name was Wāḥīd at-Ṭabāṭar. His grandson was Muḥammad Ḥabīb Khan I, who married a daughter of the emperor Shah Jahan.

Sādiq Khan (صادیق خان), a spiritual guide of the emperor Akbar the Great. He died in A.D. 1602, at the age of 37. His tomb was discovered in A.D. 1969, and is now a famous shrine between Agra and Delhi. It is believed to be the resting-place of this saint.

Sādiq Khan (صادیق خان), brother of Karim Khan, King of Persia. He took possession of Persia after the death of Zāk Khan, reigned nearly two years, and was murdered on the 14th March, A.D. 1781.

Sādīq Muhammad Khan (صادیق محمد خان ازہ) (9360), a

Sādīq, Shāhīkh (صادیق شریک‌ی)، a celebrated Persian poet, whose full appellation was Shāhīkh Ḥasan-ud-Dīn Ṣādīq-āl-Ṣādīq. He was born at Shirāz about the year A.D. 1276, A.H. 674, and died in A.D. 1324, A.H. 722, 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 Iṣfahān, where he was liberated by a person who gave him his daughter in marriage, but the lady was of so bad a temper that the poet complained he had exchanged his slavery for a worse bond. He was a great traveller, and made the pilgrimage to Māqāl fourteen times. He was a disciple of the venerated Sufi, 'Abdul Qudūr Gilāni, or, as least, adopted his opinion. His tomb is still to be seen in the village near the town of Shirāz. He is the author of a large collection of odes and sonnets, and his works are the subject of a short collection of poetical pieces attributed to him called Al-Khaṣṣāṣ or the Book of Impressions. The author, however, seems to have repeated of having written these elegant verses, yet endeavours to exude in these on account of the giving a touch to other poems. He made use of the sonnet of 'Abd al-Basīt for his poems. His words, all of which are held in high estimation, are the following—


A very good edition of Sādi's works was published in Calcutta by Mr. Harrington, with an English Preface containing memoirs of the author and many interesting anecdotes, and Mr. Gladwin translated some of his works, including the Gulistan, From the latter Mr. E. B. Eastwick, (B), we have another English version of the Gulistan. Jamāl calls Sādī the Aṣṭāngal of the Groves of Bābās.

Sadr Jahan (صدر جهان), a learned

Muḥammadān who lived in the time of Fūṣṭāt Qub Qub Shāh, king of Golconda, who reigned from A.D. 1512 to 1548, A.H. 918 to
Sadr-ud-din Sayyad 'Ali Khan (در),
son of Sayyad
Nisām-ud-din Ahmad Hussaini. He was the best
Arabic poet of his time, and is the author
of the following works: Qitâb Hadîqât, Salafat,
and Sharâh Sahîfa Kâmila.

Sadr-ud-din, Shaikh
(صدر الدين شيخ)
the son of Shaikh Bahâ-ud-din of Multân.
He died in A.D. 1509, A.H. 709, at Multân
and is buried there.

Sadr-ud-din, U'd Maulana
(صدر الدين مولانا)
author of the Jâma'-
Hikâyât. He is also called Nûr-ud-din Muhammad Ufi, which see.

Sa'd-ud-din
(سعد الدين)
a Turkish historian,
was born in 1536, and died at Con-
stantinople in 1599. His history entitled
Taj-ul-Taurârîkh (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 1629.
He also wrote the Sâlim-nâmâ or History of
Salîm I. which is chiefly a collection of anecdotes
regarding that prince.

Sa'd-ud-din Hamwîa
(حمدویه)
entitled Shaikh-ul-Masha'eq,
is the author of several works, one of which
is called Sojanjul-ul-Arâeh, The Mirror
of the Soul, and another entitled Qitâb Mahbûb,
the Beloved book. He died in the year A.D.
1252, A.H. 650.

Sa'd-ud-din of Dehlî
(دهلی)
author of the works called
Shâh Kana-ul-Dayâiq and Sharâh Manâr.
He died in A.D. 1486, A.H. 891.

Sa'd-ud-din of Kashghar
(کاشگر)
the spiritual guide of Jâmiî.
He died A.D. 1456, A.H. 860.

Sa'd-ud-din Tuftazani, Mulla
(سعد الدين تفتازاني)
Vide Tuftazani.

Sa'd-ullah Khan
(سعد الله خان)
the son of the Rohela chief Ubû Muhammed Khan,
whom he succeeded to the Rohela
territories in A.D. 1749, A.H. 1162, but re-
tired with a pension of eight lakhs of rupees
annually from Hâft Râhmat Khan, and died
in the year A.D. 1761, A.H. 1175, at Agra.
His brother 'Abdulâh Khan was killed in
the battle which took place between Hâft
Safar 'Ali Khan (صفر علي خان),
Nisab of Arcot, son of Dost 'Ali, murdered by
his brother-in-law Murtaza 'Ali Khan, of Vellore,
on the 2nd October, a.d. 1742

Safdar Jang (صدار حسین), Nawab of
Audh, whose proper name was Mirza Muqim
and surname Munawur Ali Khan, was the son
of Sayyad Khan and nephew and son-in-law
of Durban-ul-Mulk. When he succeeded in the
government of Audh, after paying two crore of rupees to Nadir Shah
in the beginning of the year A.H. 1152,
or April, A.D. 1739 He was appointed
wazir in A.D. 1748 on the succession of
the emperor Ahmad Shah (n the room of
Nizam-ud-Mulk, who had died that year),
and assumed the whole admissibility of
the imperial authority for several years. He was,
however, deposed from the wazirat in A.D.
1752 A.H. 1166 and died on his way to
Audh at Jappurgi on the 17th October A.D.
1753 A.H. 1168. He was
buriied in a mausoleum at Gulshan in Fasawidi,
his seat of Government, but after his
death the place was converted to a Musjid and named
in the vicinity of the Dargah of Shah Midan,
which a splendid mausoleum was built over
his tomb. He was succeeded in the govern-
ment of Audh by his son Nawab Shujauddaula

Saffah (سفلح), Vide Al-Saffah.

Safa (سفة), daughter of a Jew of
Khurab, whom Muhammad married after
the battle of Khurab. 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 (صفي خان), son of Islam
Khan Mushruds a nobleman who served
under the emperors Shah Jahan and 'Alamgir

Safi Mirza (صفي ميرزا), 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

Saffar of Faryab (سعفر), poetical name
of a poet of Faryab

Safi, Shah (صفي شاه), king of Persia.
Vide Shah Safi.

Safi-uddin Muhammad (سليم الدين محمد), son of Husain Wace. He is the author of a book called Ruhkat, which is a chronogram for A.H. 969, in which year it was compiled (A.D. 1563). It contains the sayings of his Mursul or spiritual guide Obad-ullah Ahzar, who resided at Samarqand.

[Vide 'Ali Waiz]

Safi-uddin, Shaikh (صف الدين شيخ). Vide Isma'il Shah Safi and Shukh Safi.

Safshikan Khan (صف شكمن خان), title of Muhammad Tahir, a nobleman of the rank of 3000, who served under the emperor 'Alamgir and died A.D. 1676, A.H. 1085.

Saguna Bai Sahab (سگونه بی سحاب), Rani of Sitara and widow of the late Maharaja of Situa Chitrabati Appa Sahab, who died about the year A.D. 1874.

Sahabi (سحابی), poetical name of a poet who wrote in Persian, and is the author of a Diwan.


Saharawi (سحاروی). Vide Abu'l Kásim Al-Saharawi.

Sahba (سحاب), whose original name was 'Abdul Baqi, was a poet who flourished about the year A.D. 1651, A.H. 1063, in the time of the emperor 'Alamgir.

Sahai (سحابی), poetical name of Maulvi Imam Baksh, Professor in the Delhi College. He translated the Arabic work called Hadeq-ul-Baleghat into Urdu, and is the author of several Persian and Urdu works, including a poetical Intikhab, or anthology, lithographed at Delhi 1842. He was living in A.D. 1854, A.H. 1271.

Sahban (سحابن), the son of Wali Kheyl, who lived in the time of Harun-al-Eshid Shahid Safi, in his Gulshan, says that Sahban Wali 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 Naim Khan, commonly called Mian-ul-Begum. He was a physician and also a poet, and held the rank of 600 in the reign of 'Alamgir. He died, two or three years before Murza Sahib the poet, about the year A.D. 1667, A.H. 1077, and left two or three Diwans. He imitated Jalsi-uddin Rami and wrote several masawirs or poems, viz. Ana Khanna, Puri Khanna, Makhmat Ahmadi, Sabahat Ibafi, Gul Muhammad, and Afsus Masih.


Sahib (صاحب) (Aloysius Reinhardt), a son of Shyamu or Somha, who had the title of Makan-ud-daula Mustar-ul-Mulk Nawab Zataryab 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 of great scoundrels. He was a pupil of Khattati Khan Dhosar. He died in the pride of life, and was buried at Agri in the small Catholic Church built by his father. He was grandfather of the late Dycot Somathe.

Sahibba Zamani (صاحبہ زمانی), daughter of the emperor Muhammad Shah. She was sought in marriage by 'Alamgir II but she refused him. Her mother, Mahka Jahan, claimed the protection of Ahmad Shah Abdan against 'Alamgir's designs upon her daughter, and he carried them both to Kabul in A.D. 1737, and some time afterwards expelled Sahibba Zamani herself.

Sahib Balkhi (صاحب بلكي), a poet of Balkh who wrote punyries in praise of some of the kings of Badakhshan. He flourished in the 8th century of the Hijra.

Sahib Jamal (صاحب جمال), wife of the emperor Jahanur and a relative of Zum Khan Koka. She was the mother of Sultan Parwaiz.

Sahib Qiran (صاحب قران). This is the title the Orientals, as well as Arabs, Persians and Turks, have given to Amir Tamur (Jamerlano), because he was born in a particular planetary conjunction.

[Vide next article but one]

Sahib Qiran (صاحب قران), the poetical title of Sayyid Imam 'Ali of Delgram,
who became distracted in A.D. 1813, A.H. 1238, and wrote obscene and satirical poetry.

He came to Lucknow in the time of Nawab 'Asaf-ud-daula.

Sahib Qiran Sani, or Shihb 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."

[Vide Shah Jahan.]

Sahib (or Sahuji Bhosla I.), a Maratha chief who rose to considerable rank in the time of Malik Ambar, an Abyssinian chief of Abydencapur. He afterwards entered the service of the king of Bijapur and was continued in his jagir, which had fallen into that state in the partition of the Abydencapur territory. He was subsequently employed on conquests to the southward, and obtained a much more considerable jagir in the Myore 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 Swaiji, who, though the son of a powerful chief, began life as a daring and artful captain of horse, roused into a skilful general and able statesman, and left a character which has never since been equalled or approached by any of his countrymen. Sahib, in consequence of some dispute with his first wife, separated from her and married another, by whom he had Ekoji, who afterwards became king of Tanjore.

List of the family of Sahuji or Raja of Sityara.

Sahib, Sahadur of the Karnatak under 'Alamgir, bestows jagirs on his sons A.D. 1644—Tanjore on Ekoji—and dies. A.D. 1664

Sahibji, his son commences predatory expeditions. A.D. 1647—plunders Surat, and assumes the title of Raja A.D. 1664.

—establishes a military government A.D. 1669, and dies. A.D. 1680

—Raja Ram, set up by mutiny, imprisoned at Raigur. A.D. 1680

Sambhaji assumed the sovereignty A.D. 1680—executed at Talapuri. A.D. 1689

Sant, usurped power—murdered. A.D. 1698

Raja Ram again proclaimed. A.D. 1698, at Sitara, and died. A.D. 1700

Tara Bai, his wife, assumed regency. A.D. 1700

Sahibji II. son of Sambhaji, nicknamed Sahibji, released on 'Alamgir's death, and crowned at Sitara in March, 1703, and died in A.D. 1749.

Raja Bajirao, nominal successor—power resting with minister or Peshwa, died 12th December. A.D. 1777

Sahib, surnamed Abba Sahib, A.D. 1777 adopted son of Bam Raja, succeeded Partap Singh, the son of Sahib, reinstated at Sitara by the British, 11th April 1718

[Vide Grant-Duff's History of the Marathas.]

Sahibji (Sahuji or San Bhosla. II.), the son of Sambhaji, the Maratha chief, on whose death in A.D. 1689, 16th Muharram, A.H. 1101, (though then an infant) was acknowledged by Raja, and his uncle Raja Rambhajun nominated to be regent during his minority; but when subsequently the infant Raja fell into the hands of 'Alamgir and was confined, the Raja Ram proclaimed himself Raja on the ground of the captivity of his nephew. In his time the fort of Sityara was taken by 'Alamgir on the 21st April, A.D. 1700, 13th Zil-Qa'da, A.H. 1111, but, before it fell, Raja Ram died at the small-pox at Jhunji, and had been succeeded by his son Sowj, a child of two years, under the regency of his mother Tarai Bi, the widow of the deceased. After the death of 'Alamgir, Sahibji was released from confinement by Azim Sharih, and was acknowledged by the Marathas as their principal chief, and crowned at Sityara 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 Sea to Ura, and from Agra to the Karnatik, 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 Poshwa Bali, pleased himself with the idea of an independent kingdom. The headship of the Maratha tribes passed permanently to the Peshwas from this time.

Sahu (सहु), also called Abba Sahib, was the son of Trimabarji Bhosla, and adopted the son of Rambhajun, 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.
Saïd Mirza (صاحب مرزا), the poetical name of Mirzâ Muhammad 'Ali of Tabriz, a celebrated poet of Persia, who, in the latter part of the reign of the emperor Jahângîr, came to India as a merchant. He became intimate with Zainâr Khân, a nobleman of the court, who, being appointed governor of Kashmere in those days by Shâh Jahân, took him along with him to that country. From Kashmere he returned to Isfâhan, where he was honoured with the title of Malik-uh-Sharî'âr, or the king of poets, by Shâh Abbas, king of Persia. He wrote Gazâlas 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 Isfâhan. His Diwân in Persian contains 80,000 verses.

Saïd Mirza (صاحب مرزا), a Hindûs-tân poet and author of the Mirzâ-ul-Jamâl, or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

Saïdil Gilani (سید علی قلی) came to India in the time of Jahângîr, and as he was very clever and of great abilities, he was made a Darughah of the Zârgâr Khânà or goldsmith's shop, and received the title of Na'dîl. He is the author of a Diwân, Nukhût-i Beqâl, Bukaat Beqâl and Chahar Ansûr. He died about the year A.D. 1116.

Saïd-bin-Mansur (سید بن منصور), author of the works called Sunan and Sâïd. He died in A.D. 842, A.H. 227.

Saïd-bin-Mas'ud of Shiraz (سعد بن مسعود شیرازی), author of the Tarjümâ Mauâînâ, a complete history of Muhammad, translated from the Arabic about the year A.D. 1588, A.H. 759.

Saïd-bin Muhammad (سعد بن محمد), author of the works called Mejâl-ul-'Abîdîn and Sa'id-nâma, which contain moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, etc.

Saïd-bin-Muqayyab (سعد بن مسیب), son-in-law of Abû Huroïra. He was one of the seven Fiqâsh of Madina, made forty pilgrimages to Mecca, and died in A.D. 713, A.H. 94.

Saïd-bin-Zand (سعد بن زند), 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. 81.

Saïd Hirwi (سعيد هرجي), a poet who was a native of Herât and contemporary with Qâzî Shams-ud-dîn Tîbî.

Saïd Khan, Hakim (سعد خان حکیم), a physician of Kaem who lived in the time of Shâh 'Abbâs II. of Persia, and is the author of a Diwân.

Saïd Khan Muhammad (سعد خان محمد مطمن), Nawâb of Râmpûr in 1588.

Saïd Khan Qureshi (سعد خان قورشی), whose proper name was Shâhâk Muhammad, was a native of Multân. He was a good poet and a wit, and was employed by the prince Suljân Murâd Bakhsh, son of Shâh Jahân, at the time when he was governor of Gujrat; and afterwards by prince Dârâ Shîkh, after whose death he was employed by the emperor 'Alamgîr. He died in November, A.D. 1676, Ramazân, A.H. 1087, at Multân, where he was buried in a monument which he had built whilst living. He is the author of a Diwân.

Saïd Muhammad Kirmani (سعد محمد کرمانی), author of the Siyâr-ul-Antân, containing the memoirs of all the principal Sâfi Sîlâhs and saints. Written in A.D. 1594, A.H. 1003.

Saïf of Bukhara, Mulla (سیف البخاری ملا). He is the author of two Diwâns, one of Ghazals, and the other for the use of tradespeople.

[See the following article.]

Saïf of Naishapur (سیف نیشاپوری), a poet who flourished in the reign of Alâüd-dîn Tâkâs of Khwarizm. There are several other poets of this name, such as Saïf of Bukhâra, Amir Hájî Saïf-ud-dîn Saïf, a nobleman at the court of Amir Tâmûr, etc. One of them is the author of a small work on the art of writing poetry, called Usûl Saïfî, which he wrote in the year A.D. 1491, or A.H. 1496. This work was translated into English in A.D. 1872, by H. Blochmann.

Saïf Khan (سیف خان), a nobleman of the reign of the emperor 'Alamgîr, who was appointed governor of the Sâba of Agra in September, A.D. 1669, A.H. 1070.
Saif Khan (سيف خان), the brother of Zain Khan Koka.

Saif Khan (سيف خان بن إبراهيم خان), son of Ibrahim Khan, Fathu Jung, governor of Bengal, by a sister of the empress Nur Jahan, named Malika Bano Begam. 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 Hardwan, 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 emperor. 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 (سيف خان كوكه), 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 Ahmadabad Gujrat in the year A.D. 1572, A.H. 989.

Saif-uddaula (سيف الدولة), a prince of Humdan who reigned about the year A.D. 1587, A.H. 356.

Saif-uddaula (سيف الدولة), whose proper name was Mir Najat Ali Khan, was the second son of Mir Jaffar Ali Khan, governor of Bengal, Behar and Orissa. He succeeded his brother Najm-uddaula, who died of small-pox in May A.D. 1766, Zil-bijah, A.H. 1179, and assumed the title of Saif-uddaula. A pension was granted to him by the English, and the office of Nazim managed by deputy. He lived after this three years and ten months, and died on the 10th March, A.D. 1770, 8th Zi-Qa'da, A.H. 1183. He was succeeded by his younger brother, Mubarak-uddaula, a minor.

Saif-uddaula (سيف الدولة). This man, who was a faithful follower of Mirza Najat Khan, was a Hindut Rajput called Rathor, a native of Bikaner. Having been in service at Allahabad under the brother of the late wazir, father of Muhammad Qilf, he became a Muhammadan about the year 1866, and was appointed to the charge of districts returning 20 lakhs a year, with the title of Saif-uddaula.

Saif-uddaula or Saif-uddin (سيف الدولة), son of ‘Ala-uddin Hasan Ghori, whom he succeeded in the kingdom of Ghori and Ghazni A.D. 1166, A.H. 561, and made over the latter province to his cousin Ghayas-uddin Muhammad, the son of Sam. He was slain in a battle he fought against the Ghazan Turksmans A.D. 1163, A.H. 558, after a reign of seven years, and was succeeded by his cousin Ghayas-uddin.

Saif-uddin Asfarikatt (سيف الدين), a poet who was a native of Asfarikat, a town in Mewarumahr. He flourished in the time of one of the Sultans of Khawarizm, named Alp or Apal Arsalan, who reigned after Atsiz and died in A.D. 1166, A.H. 561. Saif-uddin has left a Divan containing 12,000 verses.

Saif-uddin Lachin, Amir (سيف الدين), 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 Abu’l Hasan, who is commonly called Amir Khursro, the celebrated poet of Hindustan.

Saif-uz-zafar Naubahari (سيف الظفار), author of a work called Duvar-ul-Majalis, containing anecdotes of various persons from the earliest ages to the time of Abu Sa’id Abul Kair, who died in A.D. 1048, A.H. 440, together with a description of heaven and hell. He is also called Sayyaf Zafar Naubahari.

Sajawandi (سجاوندي), Vida Siraj-uddin Muhammad bin ’Abdul Rashid-al-Sajawandi.

Sajjad, Mir (سيجاد مير), an Urdu poet of Agra, who was a pupil of Shah Najm-uddin ‘Abd.

Sakha (سيكا), poetical name of Zohid ‘Ali Khan, an author.

Sakhawi (سيكاوي), the History of the Qasids of Egypt.

Sakhi Sarwar (سيكي سوار), a Muhammadan saint. See Sultan Sakhi Sarwar.
Sakhun (सखुन), a poet of Agra, named Mir Abdullah Samad, who died in A.D. 1727, A.H. 1140.

Sakina (सङ्किना), daughter of Imam Hussein. After her father’s death she was married to Musa, the brother of ‘Abdullah, the son of Zubeir.

Sakina Banu Begam (सङ्किना बानु बेगम), sister of Mirza Muhammad Bakht, half-brother to the emperor Akbar. She was married to Shah Ghazi Khan, the nephew of Nokib Khán.

Sakkaki (सङ्ककी). This word, which is in Arabic, signifies a butler, was the surname of Abu Yaqub Yusuf bin-Abu Bakr, who was also called Siraj - uddin al - Khwairizmi. He was a great author and master of Zahiidi. One of his works is called Misbah-ul-Ulum. He was born in A.D. 1160, A.H. 553, and died in the year A.D. 1229, A.H. 626.

Salabat Jang (सलाबत जांग), the third son of Nizam-ul-Mulk 'Asif Jah, was placed by the French on the mound of the Deccan after the assassination of Muradat Jang, his nephew, which took place on the 3rd February, A.D. 1751, 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 Sirecs granted in jagir to his nation. Bussy continued to conduct the affairs of the Deccan till, by the intrigues of Nizam 'Ali, brother to Salabat Jang, his counsellor, Haidar Jang, being assassinated on the 12th May, A.D. 1758, 3rd Ramazan, A.H. 1171, and the English who had patronized Muhammad 'Ali Khan in the province of Arkat growing powerful, he was obliged to return to the French territories to the assistance of his countryman. Nizam, 'Ali, being without a rival, deposed and imprisoned Salabat Jang on the 26th June, A.D. 1762, 4th Zilhijja, A.H. 1175, and assumed the government. Salabat Jang remained in confinement till his death, which happened on the 29th September, A.D. 1783, 20th Rabi’ I. A.H. 1177.

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Salabat Khan (सलाबत खान), a nobleman, who held the office of Mir Bakshi 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 Raghur, the son of Gaj Singh, on the evening of Thursday the 26th July, A.D. 1644, 30th Jumada I. A.H. 1054, 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 (सलाबत खान), a nobleman, who was the accession of the emperor Ahmad Shah to the throne of Delhi in A.D. 1748, A.H. 1161, was raised to the rank of Mir Bakshi or Paymaster-General with the title of Zulkifar Jang.

Saladin. Vide Salih-uddin Yusuf, the son of Ayub.

Salah (सालह), author of the Maamwil or poem called Nis wa Nayis, which he composed about the year A.D. 1538, A.H. 936.

Salah bin-Mubarak-al-Bukhari (सलाह बिन-मुबरक-अल-बुकहरी), author of the Muqattat Khwaja Bahá-uddín, containing the memoirs of the celebrated Salih Bahá-uddín, founder of the Naqshbandi Order.

Salah, Mir (सलाह मिर), styled Kashfi, was the son of 'Abdollah Miskin. He died in the year A.D. 1690, A.H. 1000, at Agra, and lies buried there. [Vide Kashfi.]

Salah-uddin Yusuf (सलाह-उद्दीन युसुफ), the son of Ayub (the same who is called by Christian writers Saladin), a celebrated Sultan of Syria and the first king of Egypt of the Ayyubite family, equally renowned as a warrior and legislator. He was of Kurd extraction, and born at Tahrir, in Mesopotamia, about A.D. 1137. He rose in the service of the Fátimí Khalfís 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 qualities 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 poetic 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 598, 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 Usmaán in the government of Egypt, but as none of his successors possessed the enterprising genius of Salah-uddin, the history of Egypt from this time to the year A.D. 1250 affords nothing remarkable. At this time the reigning Sultan, Malik-al-Salab, was dethroned and slain by the Mamlûk, a kind of mercenary soldier, who served under him. In consequence of
this revolution the Mamluks became masters of Egypt, and chose a sultan from among themselves

Sultans of Egypt of the Ayyubid family

Salaḥ-ud-din Yusuf bin- Ayyub died 1194
Mālik ul- Imām Utsman, son of Salaḥ-ud-din
Mālik Manṣūr Muhammad bin- Utsman
Mālik ‘Adil Sulṭān Abu Bakr bin- Ayyub
Mālik Kāmil Mahammad, son of Sulṭān
Mālik ‘Adil Abu Bakr bin- Kāmil
Mālik Salaḥ Ayūb Nāyım-ud-din bin- Kāmil (he was slain in battle with the Franks)
Mālik Muhammād ‘Iṣlām ‘Uthmān bin- Salaḥ
Mālik Shaykh-ud-durr, a slave girl of Mālik ‘Uthmān she married three years and
Mālik Asṣār ‘Uthmān bin- Yusuf, ruled five years

Salamat ‘Ali (Salam alayh), the city
Munāt of Allah Bund, who became a rebel and was hung in June, A.D 1937, at that station

Salamat ‘Ali Khan, Hākim (السالم على علي خال حكم), of Bannu, author of a treatise on music who lived about the commencement of the 19th century

Salam or Salm (سلام) This word, which signifies a native of Baghdad was also the surname of Abu ʿUthmān Muhammad bin-Obeid ullah, who was one of the most illustrious Arab poets of his time. He lived at the court of ʿAbd ul-Malik a ruler of the dynasty of the Bouvados who reigned at Fars and Iraq from A.D 975 to A.D 983

Salar Masʿūd Ghazi (سالور مسعود غازی, مسعود غزی). Vide Masʿūd Ghazi (Salar)

Salghar (سلطار), from whom the Atabaks of Fars were descended, was a Turkish general in the service of the sultans of Fars, 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. Salghur managed not only to keep his government during his life, but to transmit it to his descendants, several of whom held Fars as governors, viz.

1. Manṣūr, the son of Salghur
2. Fadl-ud-Dīn Shams-ud-Dīn, who succeeded the government from Abu Ṣalāḥ, rebelled, but was subdued by Nāṣer-ud-Dīn-Malik, the prime minister of the Sultan
3. Ruku-ud-Dīn
4. Atabak Jalal-ud-Dīn Jawālī
5. Atabak Ḥanīf, who built a college at Shirāz, and a palace called Tāḥīn Khān
6. Atabak Mālikūs
7. Bazāba, who is said to have been both a poet and a prince. After the death of Bazāba, who was the last of these governors, Atabak Banūr, the great-grandson of Salghur, succeeded in A.D 1148, and became a powerful ruler

[Said Songar and Murzafar]

Salghor (سلطار) or Salghorahana (سلطارهنة), was said to have been the son of a pasha and to have lived at Tars, upon the Derbent. His line is still in use in the Deccan, its date

Salib or Thalib, Imam (صالح), author of the Jurūkh (chad- us-Sar and Qurūk Itrās

Saliba Bano (صالبه بانو), the daughter of the Kassam Khan and wife of the emperor Jahangir, who gave her the title of Badshah Mahal

Sallik (살릭), poetical title of Shah Ibrāhīm

Sallik Qazwini and Sallik Yezdi (살릭 قاصوئني و صالح يئزدي). These two poets, one from Qūrān and the other from Yezd, flourished in the time of the emperor Shah Jahan, and both died in the reign of Shāh ‘Abd-Allāh. Sallik Qazwini died in A.D 1699, A.H 1080, and the other, one year after him

Salīm (سلم حاجی محمد), author of a Diwān, which he completed in A.D 1701, A.H 1082. His proper name is Hajī Mūhammad Aslām

Salīm (سلم), the poetical title of Mūhammad Quli who came to India from Persia during the reign of Shah Jahan and was employed by Isām Khan, wazīr. He was the author of a Diwān and also of a Masnavī, which he wrote in Persia, and in which he
describes Lahijan. But when he came to
India he altered the heading and called it a

Salim (سالم), Mir Muhammad
mad Salim of Patna, a merchant who died at
MURSHIDABAD in A.D. 1781, A.H. 1195, and
left a MASMUNDI in Urdh.

Salim I. Sultan (سالم سلطان), em-
peror of the Turks of Constantinople, and
the greatest monster of that monstrous race, was
the second son of Bayezid II, whom he
defeated in a battle, and after poisoning him and murdering eight of his brothers
or nephews, ascended the throne of Turkey
on the 6th April, A.D. 1512, 18th Safar, A.H. 918. He subverted the Manilaks of
Egypt, bringing it—with Palestine, Syria and Arabia
—under the yoke of the Turks. He invaded
the kingdom of Persia; subdued and slew
Aladueles, the mountain king of Armenia,
and reduced his kingdom to the form of a
Turkish province. He repressed the forces
of the Hungarians by a double invasion;
but, when intending to turn all his forces
upon the Christians, he was suddenly seized
with a cancer on his back, of which he died
on Friday the 21st September, A.D. 1520,
6th Shawwal, A.H. 926, on the very spot
where he had formerly ungenerously assaulted
his aged father. He was succeeded by his
son Sulaiman I. surnamed “The Magnificent.”

Salim II. Sultan (سالم سلطان), suc-
ceeded his father Sulaiman I. surnamed “The
Magnificent,” as emperor of the Turks in
September, A.D. 1566, Safar, A.H. 974. He
was an idle and effeminate emperor; but
his deputies took from the Venetians the isle of
Cyprus, and from the Moors the kingdom of
Tunis and Algiers. Over this emperor
the Christians were victorious in that famous
sea-fight called the battle of Lepanto, when he
lost above 35,000 men besides his fleet.
Devoting his time to the eneruating pleasures
of his seraglio, he died, little respected,
- on the 9th December, A.D. 1574, Shaban, A.H.
982, aged 52, and was succeeded by his son
Sulтан Murad III.

Salim III. Sultan (سالم سلطان), son
of Mustafa III., was born in A.D. 1761, and
succeeded to the throne of Turkey on the death
of his uncle Ahmad IV. in April, A.D. 1789.
He began his reign with a war with Catherine
II. of Russia, in which peace was purchased
by great sacrifices of territory. At a later
period Egypt was invaded by the French;
but they were defeated, and compelled to quit
the country, by the English, in 1801. A revolt
of the Janissaries disposed Salim on the 28th
July, A.D. 1807, Jumada I. A.H. 1222, and
raised Mustafa IV. to the throne; but he
was deposed after a reign of one year, and
Mahmud II. made emperor A.D. 1808.

Salim Chishti, Shaikh (سليم شيخ), of Kathpuri Sikri, surnamed
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 Baha-uddin was a descendant of
Shaikh Farid Shukarganj. 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
Masjid or mosque on the hill, called the
Masjid of Fathpur Sikri, which was
completed in A.D. 1671, A.H. 979, at a cost of
5 lakhs of rupees. He died a few months
after its completion on the 13th February,
A.D. 1572, 27th Ramazan, A.H. 979, aged
96 lunar years, and was buried on the top of
the hill, where his tomb is still preserved.
He was one of the chief saints of
Hindustan, and some of his sayings have been
found worthy of commemoation. After his
death his son Badr-uddin succeeded him to the
gaddi. His pedigree runs thus: “Shaikh
Salim Chishti, the son of Baha-uddin, the
son of Shaikh Sulaiman, the son of Shaikh
‘Adam, the son of Shaikh Mas‘u, the son of
Shaikh Maudad, the son of Shaikh Badr-
uddin, the son of Shaikh Farid-uddin of
Ajuddhan, commonly called Shukrganj.”
Twenty-four times Salim Chishti is said
to have gone on a pilgrimage to Mecca and
returned again. His bread was made of
singebars (water-nuts) that were produced in
the reservoir of Sikri. His son Qutb-uddin
was killed in Bougal by Sher Afkan, first
husband of Nur Jahan. His grandson Islam
Khan, the son of Badr uddin, was raised by the
emperor 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, Jaijl Khan (as he was then)
ascended the throne in the fortress of Kalingar
on the 29th May, A.D. 1545, 17th Rabi‘ I.
A.H. 952, and assumed the title of Islam
Shah, which by false proclamation was
returned to that of Salim Shah. He reigned
nine years and became afflicted with a fistula,
of which he died at Gwalior A.D. 1554, A.H.
961, in which year also died Mahmud Shah,
kings of Guyrat, and Burhan Nizam Shah,
king of Aymadnagor. In commemoration of
the remarkable circumstance of these monarchs
dying almost at the same time, Mualana Ali,
the father of the celebrated historian Finishta,
 wrote an epitaph, in which the words
“the ruin of kings” exhibit the Hijri year
A.D. 961. The remains of Salim Shah were
conveyed to Baharani and buried close to his
father’s tomb. Salim Shah was succeeded by
his son the prince Firoz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Sūr, at Gwāliar. He had not reigned three days (some say three months) when Mūḥāammad Ḵān, the son of Nizām Ḵān Sūr, at once the nephew of the late Shōr Shāh and brother-in-law of Salīm Shāh, assassinated the young prince, and, ascending the throne, assumed the title of Mūḥāammad Shāh ‘Aḍīl.

Salīma Sano Begam (سلیمہ بناویگم),
the daughter of Sulimān Shāhī, the son of Dārā Shāhī, was married to Prince Mūḥāammad Akbar, Aurangzēb’s fourth son. Their offspring was Nekūshāy, who was proclaimed emperor at Agra and imprisoned by Rūkuddaulā.

Salīma Sultanā Begam (سلیمہ سلطانہ بیگم).
The mother of this lady was
Gulrubā Begam, the daughter of the emperor Jāhān Shāh, who gave her in marriage to Mīrzā Nūr-ud-Dīn Mūḥāammad, by whom she had Salīma. Salīma was married to Bāhirām Kūhān Kūhānī in A.D. 1558. The marriage took place at Jālandhār with the consent of the emperor Akbar, who was present at the nuptials. After the death of Bāhirām Kūhān in 1561, she became the wife of the emperor, by whom she had a daughter named Shahzāda Kūhānī and a son named Sūltān Murād. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jāh Jāgīr A.D. 1612, A.H. 1021.

Salīm or Hasan Salīmi, Maulana (سلیم یا حسن سلیممی مولانا), a poet who died and was buried at Subzwar, in the year A.D. 1450, A.H. 854. He has left a Diwān.

Saljuq (سلجوق). Vide Saljuqī.

Saljuqī (سلجوقی), a dynasty of Tartar kings who derive their name from Saljuq, a chief of great reputation, who had been compelled to quit the court of Bāgh Ī Kháñ, the sovereign of the Turks of Qapadh. Saljuq, who had proceeded with his tribe to the plains of Būkhārā, embraced the religion of Mūḥāammad 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 Mīkāil. Saljuq adopted the care of his two grandsons Tughrāl and Jāfār, the eldest of whom, at the age of 45 years, was invested with the title of Saljuqī in the royal city of Naishāpūr. It is said that Mīkāil became known to Sūltān Mūḥāammad of Ghāzni, and was greatly honored by that monarch. It is related that on Mūḥāammad asking the ambassador of their chief what force they could bring to his aid: “Send this arrow,” said the envoy, presenting one of which he held in his hand, “and 50,000 horse will appear!” “Is that all?” exclaimed Mūḥāammad. “Send this,” he said, presenting the other, “and seven hundred thousand 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. Tughrāl Beg and his brother served for several years under Sulīmān Mūḥāammad. In A.D. 1036, A.H. 429, the former resisted Sulīmān Mūḥāammad, the son of Mūḥāammad, and received investiture as Sulīmān of Khurasān from the Khālife of Baghdad. Vide Tughrāl Beg, who was the first king of the Saljuq dynasty of Persia. Kādard was the first of the Saljuq dynasty who reigned in Kirmān; Sulīmān or Qutāmish, the first Sulīmān of the Saljuq dynasty who reigned in Rūm or Anatolia.

Salman (سلام), a poet who died in A.D. 1630, A.H. 937.

Salman, ‘Aqā ( العالم آق), also called Mīrzā Hīsābī, is the author of a commentary on the Preface of the Gulistān of about 3000 lines. He devoted himself to Sūfism and wrote a treatise thereon. He also compiled an Arabic commentary on Gūsānī’s Persian treatise on astronomy; another work of his is called Ḩawāf-ut-Tālīʿī. He was living in A.D. 1660, A.H. 999.

Salman Farsi (سلمان فارسی), or the Persian. It is said to have been a native of a small place near Isfahān, and that he was one day by a Christian Church he was so much struck by the devotion of the people, and the solemnity of the worship, that he became disgusted with the idolatrous faith in which he had been brought up. He afterwards wandered about the East, from city to city, and convent to convent, in quest of a religion, until an ancient monk, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham. He then journeyed to Mecca, and became a convert of Muhammadanism. This Salman rose to power in after years, and was reputed by the unbelievers of Mecca to have assisted Muhammad in compiling his doctrines. He died at Mādīn in Persia in A.D. 663, A.H. 33.

Salman Sawāji (سلمان سواری), a celebrated Persian poet, native of Sāwa, surnamed Jālāl-ud-Dīn Mūḥāammad, who flourished in the time of ‘Alī Shāhī Ḵasan Jalīyār, also called Hasan Buγūr, and his son Sulīmān Awaq, rulers of Baghdad. In the latter period of his life he became blind, and
Sam (साम), the son of Nariman, and
grandfather of Rustam, the celebrated hero of
Perram. [Vide Zil and Manstchur]

Samna (सामन), the great-grandfather
of Isma'il Saman, the first king of the
Samnades. His grandson Nasr Ahmad was
appointed governor of Bukhara by Muttamid,
the Khalila of Baghdad, in A.D. 874, A.H. 261
[Vide Isma'il Samani]

Samani (समानी), a dynasty of Mu-
hammadan kings who reigned over Transoxi-
ania, holding its court at Bukhara. Its power
extended over Khwarazm, Mawar-um-Nahr,
Junnan, Shavasan and Ghans. This dynasty
continued to reign in Bukhara for a period of
128 years, when it became extinct by the
depth of its last prince, 'Abdul-malik in
A.D. 999, A.H. 399. The first king of this
dynasty was Isma'il Saman, great-grandson of
Sam, a robber-chief, from whom this
dynasty took its name

Samani or Samnani (समानी), an
Arabian author who in the 6th century of
the Hijri, wrote a dictionary of the names of
all the Arabian authors, entitled A'sil Jalseab,
which in the succeeding century was abbrevi-
ated by Ibn-al-Astir, and this extract again
shortened by Suyuti
[Vide Julaluddin Sayuti]

Samanni (समानी), commonly called
so, but his proper name is 'Abu Qasim
'Umar, and his father's name Shait. He was
an excellent Arab, grammarian, and died in
A.D. 1050, A.H. 442.

Sama-ul-lah, Shaikh (समा-उल-लह शाइख)
or Sama-uddin, one of the great Mashaikh
of India, and brother of Shaikh Ishaq. He
lived in the time of Sultan Jalal-ud-Din, and
died according to 'Abdul Haq in A.D. 1496,
A.H. 901, and his barks on the banks of the
Iwaz Shaham at Delhi

Sambhaji (समभाजी), the son of
Sawaiji Bhosle, the Maharadj chief and second
Raja of Satara. He was at Parmanala when
his father died, and a faction endeavoured to
secure the succession to Raja Ram, a son of
Sawaiji 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 'Alamgir,

having retired from the world died in the
year A.D. 1277, A.H. 779. He is the author
of a poem entitled Jamshid-wa-Khursheed,
and of the Firdg-nama, and several other
works, and also of a Diwan.

Samnu (सामनु), one of the chief
followers of the Saff sect. He died in A.D.
1325, A.H. 736, six years before Khwaja
Kirmani.
[Vide Ata-uddasai Samnani]
Samrat Jagannatha

Shāmān (जङ्गनाथ), a Brāhmaṇ, who made a
version of Euclid's Elements by order of
Sewāl Jai Singh, Rāja of Jaipūr, in Sanskrit
and called it Rākhi Ganiṭa.

Samru or Sombre (सामसूर). Vide
Shamrā.

Samsam-uddaula (सौम्सम-उद्दाल), title
of Shāhshān Khān, which see.

Samsam-uddaula (सौम्सम-उद्दाल),
the son of Mīrā Naatr, who came to India from
Masādar in the reign of the emperor Shāh
Alam. Samsam-uddaula, whose original name
was Malik Muhammad Khān, received the title
of Nawāb Samsam-ul-uddaula Malik
Muhammad Khān Dilār Jang from Nawāb
Najāt Khān. He died in Jaipūr in A.D. 1604,
A.H. 1219.

Samsam-uddaula or Samsam Jang
(सौम्सम उद्दाला (रोशन उल समसम)), the
son of Samsam-uddaula Shāhshān Khān,
who received the same title after his father's
death. Both of them held distinguished
positions in the court of the Nizām of Haidar-
ābād. [Vide Shāhshān Khān.]

Sam Sultan Bahadur (सम सल्तनात बाहदर), a native of Gujrat, and author
of the Tarikh Bahadur Shāhī.

Sana' (صانع), poetical name of Shāikh
Nizām-ud-din Ahmad, commonly called Rāhī
Mīnān. He flourished about the year A.D.
1738, A.H. 1151.

Sanai, Husain (हसन), (नायै हसन). Vide
Khwāja Husain Sanāī.

Sanai, Shāhī (शाही), commonly
called Bakht Sanāī, a celebrated poet and
native of Ghazān, who flourished in the reign
of Bahrām Shāh, son of Māsā'ud Shāh of
Ghazān. He is the author of several poems.
His last work, which he dedicated to Bahrām
Shāh, is called the Hadiqa, or Hadīqat-ul-
Haqīq, 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. 1131, A.H. 625, 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
Bakht-ul-Abru va Khand-ul-Abru, and of a Divān.

Sanai, Maulana (मौलाना), author
of a poem entitled Bāgh Iram.

Sana-ullah, Maulana (सना उल्लाह मौलाना),
Qāṭ of Panipat, flourished about the year
A.D. 1639, A.H. 946, and is the author of the
commentary called Mashaari and other works,
one of which is called Sana-ul-Masāf.

Sandhal Deo (संदहल देव), one of the
Rājas of Amir, now called Jaipūr; after
him reigned Gokul or Kansel, and after him
reigned Pājāndeva or Pājārī about the year
A.D. 1185. He married the daughter of
Prithi Rāja. After him Malai; after him
the following Rājas reigned in succession:
Ittiļa[i], Reydeo, who was defeated by
Mahmūd II. A.D. 1251, Khilān, Kansel, who
built the city of Amir, Jans, Udimār, Noor
Shāh, Bāhir Udhrā, Chandrasen, Prithiny, murdered by his son Bhim, Akṣar-
ran; after him reigned Bhūrāmal, also called
Pūrāmali and Bhārimal, which see.

Sangham Lāl (संघमल), a Hindi
whose poetical name was Izzat. He was a
pupil of Mīrā Jān Jānān Muzhhar, and was
living at Āgra in A.D. 1760, A.H. 1174.

Sangram Shāh (संग्राम शाह), Rāja of
Kharakpūr in South Bihār, defied the Mughal
army in the time of Akbar, lost his life in a
struggle, and his son and successor were
forced to become converts to Islam.

Sanjar, Mir (सजार मिर), also
called Shāh Sunjār Bījāpūrī, was the son of Mir
Haidar Kāshī the pugster. He was an
excellent poet and flourished in the time of
Sultan Ibrāhīm 'Adil of Bījāpūr. He died
in A.D. 1612, A.H. 1021, and left a Divān.

Sanjar Shah (सजार शाह), the son of
Tughlāq Shāh II. "He was contemporary with
Tukhs Kān, who married his mother and
adopted him; but when he rebelled against
him, Tukhs blinded him.

Sanjar, Sultan (सजार सल्तन), the
third son of Sultan Malikshakār Saljuq. He
held at his father's death, A.D. 1092, the
government of Khurāsān, and took little
more than a few days to organise the
movement which ensued in that event; but
after the death of his brother, Sultan
Muhammad, he may be deemed the
actual sovereign of Persia. He forced Bahrām
Shāh, a monarch of the race of Ghazān, whose
capital was Lābore, to pay him tribute and
Abasuddin, prince of Ghūr, who had defeated
Bahrām Shāh and taken Ghazān, yielded in
his turn to the superior fortune of Sanjar, by
whom he was defeated, made prisoner, and
stripped of the house of Saljuq. 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. 635, he advanced far into Tartary to attack Gour Khan, the monarch of Qara Khatâ, 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 earnest, in which he was defeated and taken prisoner. During his long confinement of four years, his dominions were ruled by his favourite, Sulâhâ Khâtan Turkân, at whose death in a.d. 1166, A.H. 651, Sunjar made an effort to escape and was successful; but he lived only a short time after he regained his liberty, for he died on Friday the 24th May, a.d. 1157, 11th Rabi' II. A.H. 652, in the 73rd year of his age, and was buried in Marv. The Suljâq dynasty in Khurâsân ceased with his existence, and the greater part of his kingdom fell into the possession of Khwârizm Shâh Atsiz ibn Muhammad ibn-Amushkán, the grandfather of Tâsâkh Khwârizm Shâh. The poets of his court were Abû Sâhir, Abûdâd Wâwât, Abûl Wâsâ, Jâhâl, Forid Kâthâ, Anwâri, Malik 'Imâd Zauzâni, and Sayyâd Husain of Ghazni.

Sarbadal (سربادال), a tribe of Afgâns of Sebûwâr. Vide 'Abdul Rasâ'îq.

- Sarbaland Khan (سربند خان), an Amir of the time of the emperor 'Alamgîr, who held the rank of 4000 and died in the year a.d. 1679, A.H. 1090.

Sarbaland Khan (سربند خان), entitled Nawâb Mubâriz-âl-Mulk, was governor of Patna in 17th-time of Farruqî-âyâr, and was recalled to court about the year a.d. 1718, A.H. 1130. In the reign of the emperor Muhammad Shâh he was appointed governor of Gujrat, a.d. 1724, A.H. 1137, but in a.d. 1730, A.H. 1143, was removed from his government on account of his consenting to pay the Marthassâ the Chourth or part of the revenue of that province, and Râja Abbâs Singh, himself the son of Ajît Singh Thâtar, was appointed to succeed him. Sarbaland Khan made some opposition to his successor, but was defeated and prevented from coming to court by the emperor. He was, however, after some time appointed governor of Allahâbâd, a.d. 1732, A.H. 1148, when he deputed his son Khânasâd Khâan to command, himself residing at court. He died in a.d. 1745, A.H. 1158.

Sardar Singh (سّردار سنگھ), present Râja of Bikaner (1857).

Sarfaraz Khan, Nawâb (سرفرز خان), entitled 'Alâ-udderuâla, was the son of Nawâb Shuja-udderuâla or Shuja-udderuâla, governor of Bengal, whom he succeeded on the 13th March, a.d. 1739, 18th Zil-hijja, A.H. 1151. He reigned one year and two months, and was slain in an attack made by Abâwardi Khân Mahâbat Jang on the 29th April, a.d. 1740, 13th Safar, A.H. 1153. The cause of this murder is thus recorded: ' 'Alâ-udderuâla having accidentally met the niece of his wazir, Mahâbat Jang, a young lady who bore the repute of being the most beautiful woman of the age, first commanded and then entreated her to withdraw her veil, that he might enjoy one look at her face. The modest damsels, overwhelmed with confusion and terror, entreated the prince's pardon, and, pleasing eloquently for her honour, declined to gratify his curiosity; but he, being charmed with her exquisite grace and the delicious tones of her voice, was fired with a hasty determination and himself withdrew the veil. He gazed in ardent admiration on her lovely countenance for a few seconds; then, dropping the drapery, he asked forgiveness for his rudeness, and, paying the beauty some princely compliment, passed on. The unhappy girl fell in tears to her father, 'Atâullâh, and to her uncle the wazir, and with mixed indignation and shame declared the sad tale of her disgrace, and immediately afterwards destroyed herself with poison. Office is to say that the prince became their victim within a few hours.''

Safi Sawâji (سرا سرگی), a poet named Shaikh Yaqûb, who flourished in the time of the emperor Akbar, and wrote a chronogram on the death of Amir Fath-
ullah Shri and Hakim Abul Fazl Githani, both of whom died in A.D. 1589, A.H. 997. He was a native of Siwa in Persia and came to India where he died in A.D. 1596, A.H. 1003, and left a Diwan.

Sarfoji (राजा तान्त्रक, Raja of Tanjore, a descendant of Ekoji, the brother of the celebrated Siwji, the Marathia 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 it revenue an annual payment of £118,350. The absolute sovereignty of the fortress and city of Tanjore itself were at the same time guaranteed to the prince. Sarfoji died in A.D. 1832, and was succeeded by his only son Siwji, 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 personages, viz.: the Queen Dowager, 16 wives, 2 daughters, 2 sisters, 6 natural sons, 11 natural daughters, and 64 collaterals.

Sarhindi Begam (सरहंडी बीगम), one of the wives of Shajihun, who built a garden at Agra, no traces of which are left now.

Sari Saqti (सारी सफ्ती), a celebrated Muslim saint, called Saqti because he formerly dealt in metals, but afterwards became a disciple of Maulâ Kirkhti. He was the uncle of Shaikh Juwaïd 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 Bagdad, and a person came up to me and told me that my shop had escaped, on which I uttered those words, and even to this moment I repent having said so, because it showed that I wished better to myself than to others." He died on Wednesday the 9th August, A.D. 870, 6th Ramazân, A.H. 256, and was buried at Baghdad. Some authors say that he died three years before that period.

Sarkush (सरकूश), the poetical name of Muhammad Afzal, who was born in A.D. 1840, A.H. 1050, flourished in the time of the emperor 'Alamgir. He wrote a biography of the poets of his own time, entitled Kalahtu-ask-Shuvârâ, 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 Masnawi, or poems, viz. Hum-eh-Ishâq, Nâr-î-Allâ, Sâği-nâma, and Shâh-nâma Muhammad 'Asim.

Sarmad or Muhammad Sarmad (सरमद) Qazi of Serinagatam in the time of Tipâ Sultan, by whose request he translated into Persian a work in the Dakhhtâ dialect, and called it Khuda Sultân.

Sarmad (सरमद), the poetical name of an Armenian merchant who came to India in the reign of the emperor Shâh Jâhân. In one of his journeys towards Thatta, he fell so passionately in love with a Hindu 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 Rubâi which he had composed, the translation of which is:

- "The Mulla says that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad." His tomb is close to the Jama Maqâm at Delhi.

Sarmadi (सरमदी), takhallus of Muhammad Sharîf of Isfâhât. He died A.D. 1606, A.H. 1015.

Sarsabz (سارساز), poetical name of Mirza Zain-ul-Abidin Khan, son of Nawâb Salar Jang. "He is the author of a Diwan.

Sarshar (سرشار), the poetical name of Murshid Quli Khan Rustâm Jang, son-in-law of Nawâb Shâhjâ-uddîn, of Bengal. He was living in the time of Nawâb Ala Vâlî Khan.

Sarup Chand (सरप चटंड), a Hindu who is the author of a history called Satâ-ul-Akhbar.

Sarup Singh, Rana (सरप सिंह राना), ruler of Udaipur (1857), died A.D. 1862.

Sarwar (सरवर), poetical name of 'Azimuddaula Nawâb Mir Muhammad Khân Bahâdur, a son of 'Azimuddaula Abu'l Qâsim Musâfîr Jang. He died in A.D. 1844, Shawwal, A.H. 1241, and left besides the Takkira called Umda-i-Muntakhaiba, a trick Diwan.
Sayyad, Mir Jalal-uddin (سید جلال الدین), a son of Mir Jamāl-ud-dīn Muḥḥadīs. He flourished about the year A.D. 1670, A.H. 1081, and is the author of a Diwān.

Saydī, Mir (سيد مؤيد الهمه), a poet of Persia, who in A.D. 1654, A.H. 1084, came to India in the reign of Shāh Jahān. It is said that in one instance he received a present of 6000 rupees from Jahān 'Arā Begān, 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.

Sayyuf Zafar, Naubahārī (سیفظفر نوپهاري). This is his correct name; however, see under Sāif-ul-zafar Naubahārī.


Sayyad (سيد). The Sayyads who are also called Mīrā, are the descendants of 'Alī, the son-in-law of the prophet.

Sayyad Abdullah (سيد عبد الله), son of Sayyad 'Abdul Kādhir Gilaī, the great saint of Baghālūd. His tomb is in the city of Tatta in Sind.

Sayyad Ahmad (سيد احمد), brother of the celebrated Sayyad Jalāl Bhūkhārī. He was left in charge of Gūrāt by Dīrā Siikhā in A.D. 1650. His elder brother's name was Sayyad Jafer Khand. His tomb is near Tajghar at Agra.

Sayyad Ahmad (سيد احمد بقی), of Bareilī, who raised a religious war with the Sikhs in the Punjab and was killed at Balākot. He began his career as an indisciplinary school for the character of reformer and saint, which he ultimately assumed, as a sawār serving with Amīr Khān's free-booting horse in Māwī. Quitting that service, he repaired to Dehli, and became a disciple of Shāh 'Abdul 'Aznā, 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 Shāh 'Abdul 'Aznā that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the dogma 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 'Aznā, one his nephew, Maqīd Muhammad Ismā'īl, author of the Šarg-ul-Mustaqīm, the other his son-in-law.
also partially a contributor to the book),

named Maulvi 'Abdul Haq. By that school
Muhammad Lashqul is generally esteemed
to have been equal in much talent and learning.

The extreme huguenots, who, on the contrary,
Maulvi paid to Sayyad Ahmad, who was
himself nearly illiterate, had a powerful
effect in attracting towards him the respect
of the vulgur. They rendered him almost
measurably office, 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 Delhi he retained the character
of a religious teacher, and commenced to
spread his religious doctrines. The general
spirit by which these were animmated (iusmatic
nearly with that of the tenets of the
Atuahan Wahabi, of whom the sect of Sayyad Ahmad
may perhaps be accurately termed an Indian
mission) was the austere profession of Mu-
hammadanism in its primitive simplicity, and
founded on the utter rejection of all violen-
tious or superstitious innovations, whence-
ever derived. The manner in which they
were at first actually received was however,
highly favourable. When Sayyad Ahmad
at last came down to Bengal, he had put
together many followers and had established
an extensive reputation. He arrived in
Calcutta with a considerable 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 profess themselves his disciples.
In the early part of A.D. 1822 he proceeded
with his friends, the two Maulvis to Mecca
from whence he returned in October of th
next year, having toured for a few days at
Bunjor, where, with reference to the
shortness of his stay, his success in gaining
numerous followers was nearly as remark-
able as in Calcutta. In December A.D.
1823, he again started for Upper India. The
next important event of his career was
the commencing in this region a religious war in the
Indian territories that did not occur for many
years, during the tenure of his
intention and discipline.
His dates are given in the
'Tajab-ul-Tashab', or Incantations of Ilam
Nur, a little tract written in Hindustani
during the continuance of the struggle by a
Maulvi of Gauri with the view, as its main
purport appears, of arousing the faithful to rally
round the standard which had been raised
in the Panjab. The 'tribe of Sihna' say
the descendants of Maulvi, 'has been
driven away in Lahore and other places. Then oppor-
tunities have exceeded all limits. Thousands of
Muhammadans have been unjustly killed, and
on thousands have been subjected to
decoration. The Act, or summons for prayer, and the
killing of cows, they have entirely prohibited.
When at length their iniquitous tyranny could
no longer be borne, Sayyad Ahmad gave
the direction to Kabul and Qandahar, who
mourned the Muhammadans of those countries, and,
forcing 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,
fixed the religion of the country, and were
doubtless the chief cause of the religious
persecutions which ensued in the following
reign.

Sayyad 'Ali bin-Shahab-uddin Ham-
dani (سيد علي بن شهاب الدين)
(author of the Tazkirat-ul-
Mamlik, 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.

Sayyad Husain (سيد حسین خان)
(commonly called Khinj Sawar.

It is mentioned in the AKBAR-NAMA that
Sayyad Husain came to India with Shahab-
uddin Ghiy, 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.

Sayyad Husain or Mir Husain
(سيد حسین علی), a celebrated Muhammadan
of Ghanzi, who died at Horat in December
A.D. 1317, Shawwal, A.H. 717, aged 117
lunar years. He is the author of works called

Sayyad Husain, Makhmum (سيد حسین مخموم),
a contemporary of
Shaikh Nizam-uddin Aulia, and author of the
work called Shar-ul-Aulia.

[Vide Wajih-uddin Mubarrak Kirmani.]

Sayyad Husain Shahid, Amir
(سيد حسین شهید امیر), a Muhammadan
saint or martyr, who was slain on the 9th
May, A.D. 1538, 9th Zil-hijjah, A.H. 944,
in the time of the emperor Humayun, 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 اسمیل
شاه), commonly called Pir Chatter,
a Muhammadan saint, whose tomb is situated
about two thousand paces out of the western
gates of the city of Broach on the northern
bank of the Nerbada. The tomb is said to
be upwards of three hundred years old. It
is built of the ordinary form in a small
enclosure. It is shaded by a Khiraj tree, which
grows by the side of the eastern wall east
of the enclosure. In the middle of the tomb
is a reservoir about 5 feet 4 inches by 1 foot
8 inches, and in depth about 1 foot 2 inches.
In the midst of the water there rises, about
one inch above it, a small island, or the
inner tomb, of 4 feet by 1. This miraculous
reservoir is always full to the rim 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 Zambehrpur, was a descendant
of Sayyad Namat-ullah Wali. His poetical
name was Ruh. He died on the 30th
October, A.D. 1741, 1st Ramaqan, A.H. 1184,
and is buried at Zambehrpur, a place situated
thirty miles from Isacknow.

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 masnad
of Irshad as a spiritual guide. He lived in
the time of the emperor 'Alamgir.

Sayyad Jalal Bukhari (سيد جلال
بختری), Vide Shaikh Jalal.

Sayyad Jalal Bukhari (سيد جلال
بختری), son of Sayyad Muhammad
Bukhari and a descendant of Sayyad Ahmad
Kabir, a very proud and learned Musalman
who held the rank of 6000 in the reign
of the emperor Shah Jahan. 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 Delhi. Some say his tomb is near Taj-
gan at Agra.

Sayyad Kabir, Sayyad (سيد کابیر سید)
(His tomb is still to be seen at Agra near a
place called Sulthangunj, 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 Rind. Vide
Rind.

Sayyad Muhammad or Said Muhammad
(سيد محمد), author of an
Arabic work on Theology called AERAB Ulum.

Sayyad Said (سيد سید), Sultan of
Oman and Imam of Muskat, who, at the
age of 16, ascended the throne in A.D. 1803.
The connection of the British with Muskat
commenced in the beginning of the present century, when, in conjunction with the then Imam, Sayyad Bahr, the English were engaged in suppressing the Wahabist pirates who infested the Persian Gulf and the Indian Ocean. Sayyad Bahr fell to a great age, and filled the throne of Muskat for about fifty years. He died in A.D. 1856, and was succeeded by his son Thawwam, who was murdered by his son Salm. The old Imam left several sons, one of whom received as his share the kingdom of Zanzibar, and the other, Sayyed Turk, another branch.

In the year A.D. 1868 one Azim bin-Qusus, aided by the other potentates, having attacked and driven the Sultan from the throne, occupied it himself. Sultan Salm fled to Bandar Abbas, where he is now. In the year A.D. 1870, he and his younger brother, was in a state of fear, and the Wahabists supported by them.


Sayyad Tahrami (سيد طراحمي), author of a Diwan found in Tipu Sultan's Library.

Seodasheo Bhao, Marhatta general, son of Chinchu, younger brother of the second Peshwa, Baji Rao. He, who had been a general of the Marathas, was successful in the Peshwa's army of the Nerbudda. He was succeeded by the Marathas, and after minor successes, and the conquest of Hindustan, undertook the conquest of the kingdom of Afghans, which was undertaken by the emperor Amurath II. He was defeated and killed at Pambali, January 1761. *Fida Ahmad Shah.*

Seogi or Shiqoi (سمحي), a grandson of the renowned Jiquid, the last Ruler of Qandahar. He was a minor of Qandahar in the year A.D. 1212, and was taken by the Ruler, whose successor in the year A.D. 1212, by an arrangement of the terms of the peace, he succeeded, and a minor was placed on the throne. He was the Governor of the imperial territories in the Decan, and was much in the favor of the Emir of Bisapur, whose son, who is now, was made Governor of the imperial territories in the Decan, in 1212. He was the favourite son of the Emperor Jiquid, who was now, in a dangerous state of health, and for this purpose he was preparing an army to march to Agra, and observing the advantages of the country of Sivaji, sent him in an army to the service of Sivaji, under the command of his brother Datta, and took the service of the Emperor Jiquid, who was now, in a dangerous state of health, for the purpose he was preparing an army. He was in the service of the Emperor Jiquid, who was now, in a dangerous state of health, for the purpose he was preparing an army.
Shadb (شاذد), the Adite, was the son of 'Adam, the first king of the 'Adites, a race of Arabians, who was the smallest of their tribe and was said to have been 60 cubits high, and the largest 100 cubits, and had two sons, Shaddad and Shaddad. On the death of their father, they engaged comity 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 of the world to come, his heart was filled with joy. He then sent his son, Shaddad, one hundred chiefs to collect skilled artists and workmen from all countries. He also commanded the kings of Syria and Omm to send him as many jewels and precious stones as Forty camel loads of gold and silver were used in the building, which contained a thousand spacious apartments of many thousand rooms. In the court 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. The contemporary built 600 years before the completion of this palace, he gave the name 'l-Imam.' When Shaddad died, he wished to see it, and when he arrived near, divided two hundred thousand youths whom he had brought with him from Damascus into four detachments which were stationed in front of the palace and when he arrived and was met by his favourite courtiers suddenly he was seen in the air with a voice like thunder and held up, looking at the place of thepx. He was then, in the angel of Death, presented with the six souls. Shaddad exclaimed, 'Give me leisure to enter the garden,' and was descending from the horse, when the emperor of the world snatched away his horse's spur, and he fell down upon the ground. At the same time the lightnings 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 in the deserts of Adu, and sometimes, though very rarely, God permits it to be seen.

Clayton, in his History of Arabia, says that 'The whole table seems to be a confused tradition of Belus and the ancient Babylon, or rather, as the name would import, of Benhabad, mentioned in Scripture as one of the most famous of the Syrian kings, and who, we are told, was worshipped by his subjects.'
Shah Shahanun Abubakr (Shah al-Mulk), a celebrated court poet of Sultan Fuad I, father of Sultan Shahanun. He was appointed to the post of chief minister during the reign of Sultan Fuad, and was subsequently appointed to the post of chief minister of Azerbaijan. He was a poet of great talent, and his works were highly regarded. He was also a scholar and a political figure, and his influence extended beyond the court. His works were widely read and appreciated, and his poetry was highly regarded.
Shahabuddin Ahmad bin-Mahmud al-Swaasi (شہاب الدین احمد بن مقصود السواسي), author of a most celebrated Commentary on the Sūra of Sajjāwandi. He died A.D. 1408, A.H. 863.

Shahabuddin Ahmad bin-Yathiq (شہاب الدین احمد بن یثیق), an Arab author who died in A.D. 7317.

Shahabuddin Talash, the grandson of Talash, author of the Turabi Mukhsh, which contains the account of an expedition undertaken against the kingdom of Asim in the fourth year of the reign of 'Alamgir, A.D. 1661 by Mussul Khan Khan Ahmad, written in 1663.

Shahabuddin Burhanpur, author of the Fountain of Truth, called Ayn-ul-Ma'ani. He died in A.D. 1578.

Shahabuddin Burlusi, author of a work on Sufism called Dur-ul-Ghaumas.

Shahabuddin, Maulana (شہاب الدین مولانا), author of the marginal notes on the Qur'an called Hiksha Shahab Eshfacs.

Shahabuddin, Mu'ama (شہاب الدین معاصر), the son of the Punjabi. He accompanied the emperor Babar Shah to India, was a good poet and wrote a book of enigmas, on account of which he received the title of Mu'ama, or the Punjabi. He died in the reign of the emperor Humayun, A.D. 1636, A.H. 942, and was buried, the historian, found the year of his death in the words "Shahab-ul-Saqqi," or Shahab the Sublime.

Shahabuddin Muhammad Ghori (شہاب الدین موسی غوری), known by the name of Shahabuddin Muhammad Sam. He was appointed governor of Ghur in A.D. 1174, A.H. 570, by his elder brother, Ghayasuddin Muhammad, Sultan of Ghur and Ghazni. He was detected and took possession Khurshad Malik, the last prince of the race of the Ghoris, A.D. 1186, A.H. 582, and subdued Khurshad.

Shahabuddin, Qazi (قائی), of Daulat, a. M., author of the Commentary on the Qur'an called Baha Namaz, in Persian. He received the title of Mir-ak 'Umar, the son of the khan 'Umar, from Sultan Ibrahim Shams of Turan, and died in the year A.D. 1137 A.H. 542. He is also the author of the work entitled Munajabat-ul-Shadat.

Shahabuddin, Suberwardi, called Shenik Mustal and Qutb-illah because he was put to death by the then-governor, Salihuddin, called Shalim of Ahpo. They have conferred the title of Shahabuddin to this author, on account of the work called Illat Akhbar. He was killed and put to death at Ahpo in A.D. 1189, A.H. 585, aged 29 or 30 years. He is the author of the Commentary called Shahab bin Ijehal and Shahab ibn Iljhal. In the fourth volume of Haja Khattab, p. 286 he is said to be the author of another work called Ikh Shadat.

Shahabuddin Suberwardi, Shaikh (شہاب الدین سصدی ششک), the son of Abu Nabi, was born at Suberwardi in January, A.D. 1148, Bijapur, A.H. 559. He was a pious Shaik, most sanctified in his spiritual exercises and the practice of devotion. He is the author of several works, among which is one called Ateef-ul-Ma'ani, also called Ateef-ul-Ma'ani. He died on the 26th September, A.D. 1234, 1st Muharram, A.H. 632, in his 53rd year, at Beghdaid, where he was buried. There is another work in Arabic found in the Library of Tepa Sultan, entitled Baha-ul-Akbari, of which he is said to be the author.

Shahabuddin, Sultan (شہاب الدین سلطان), the son of Sultan 'Ali Suberwardi, whom he succeeded on the throne of Shahab-
mera, A.D. 1756, A.H. 757. He turned his attention to foreign conquest, and during the succeeding ten years subdued Thibet, Kāshghar, Badakshān and Kābul. He then, according to the historian Haider Malik, invaded Hindustān with an immense army, and is said to have worsted Fīroz Shāh, king of Ḏhil, in a pitched battle on the banks of the Sālāj, the result of which was to cause that potentate to acknowledge his supremacy. Shahāb-uddin then returned to Kāmerū, where his religious zeal led him to destroy the idol temples at Bībīhārī and elsewhere. He died after a reign of 19 years, A.D. 1376, and was succeeded by his brother (quṭb-uddin) during whose reign the famous Sāyyād 'Alī Hamadānī arrived at Kāmerū.

Shahāb-uddin ‘Umar (شہاب الدین عمر), son of Sultān ‘Alī-uddin Sikandar Sānū, king of Ḏhil.
[‘Umar Kāfīr and ‘Alī-uddin.]

Shahadāt (شہادت), poetical name of Mīnā Sāhā of Bālkī, who died in A.D. 1742, A.H. 1155.

Shāh ‘Alam (شاه عالم), king of Ḏhil, whose original name was ‘Alī Gaūhār, was the son of the emperor ‘Ala-mard II. by Zīzat Muḥāl, surnamed Bīlād Kiyaawār, and was born on the 15th June, A.D. 1728, 17th Zī-Qu’dā, A.H. 1140. In the year A.D. 1748, A.H. 1172, fearing he might be made a prisoner by ‘Ismā’īl Mulk Gūzī-uddīn Ḵānū, the minister of his father, he left Ḏhil to try his fortune in Bengal, the Nawāb of which province, Sīrāj-uddālaun, had been deposed by the assistance of the English, and Mir Jafār set up in his room. He arrived in Behār when he received the intelligence of the murder of his father, and, having assumed the imperial authority, he ascended the throne on the 25th December, A.D. 1758, 4th Jumādā I. A.H. 1173, with the title of Shāh ‘Alam. After the defeat of Shāh-Jahān-ud-din, his prime minister, at Bādar, 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 Allāhābād, where he granted the East India Company the Sand of the Dīwān of Bengal, dated 12th August, A.D. 1756, 24th Sa‘ād, 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 Orijis. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor, but in fact to rule him; for the General resided in the fortress, and his majesty in the town; and the sound of the imperial naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor dare to disobey the disgraceful order. Shāh ‘Alam continued to reside at Allahābād under the protection of the English till the year A.D. 1771, A.H. 1185, when, growing weary of his retirement, he proceeded to Ḏhil, where he arrived on the 26th December the same year, but not long afterwards fell into the power of Ghułām Kādīr Ḵhān, a Rohil chief, who put out his eyes on the 10th August, A.D. 1786, Ramaṣān, A.H. 1185. Shāh ‘Alam, after this event, re-asserted the throne, and died on the 19th November, A.D. 1806, 27th Ramaṣān, A.H. 1221, aged 81 lunar years. Shāh ‘Alam’s poetical name was Aftāb. He was a good poet, and has left a Divān called Diqān-Aftāb, in Persian and Urdu verse. His remains were deposited close to the tomb of Behādār Shāh, adjoining the Moti Maqṣūl, near the Dargāh of Quṭb Shāh.

[‘Umar Kāfīr’s Fall of the Mughal Empire.]

Shāh ‘Alam (شہو عالم), a celebrated Muhammadan saint, was the son of Quṭb ‘Alam, which see.

Shāh ‘Ali, Hāzrat (شاہ علی حضرت), a pious Sāyyād, who is the author of several works on religion in Persian, Arabic, and Gujārtī. He died at Aḥmadābād Gājrat in A.D. 1665, A.H. 973, and was buried there.

Shāh ‘Ali Muḥammad (شاہ علی محمد), author of the Taqījālid Rāhīnāt, an explanation of the Sūfī tenets and mystical phrases, etc.

Shahbaz Banda Nawaz (شاہbaz بندہ نواز), author of two books called Ishq-nāma and Īsād-nāma, containing essays on divine love, the soul, future state, etc.

Shahbaz Khan Kambū (شاہbaz خان کمبو), a descendant in the sixth generation of Hájí Jānāl, who was a disciple of Shaikh Bahā-uddin of Mutān. 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 41st year of the reign of that monarch, A.D. 1699, A.H. 1008, aged 70 years. He was buried at Ajmīr, near the mausoleum of Ḵhwāja Moʿīn-uddīn Mājīd. 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 (شاه بیگم), the mother of Sultan Khusraw, the son of the emperor Jahāngīr. Vide Khusraw (Sultan).
Shah Begam (شہب بگم). This was the title conferred by Jahangir on his first wife, who was the daughter of Bhagwan Das, the son of Raja Behari Mal. She was married to prince Salim (afterwards Jahangir) in A.D. 1604, A.H. 993, and became the mother of Sultan Khusr. She was born in A.D. 1607, A.H. 995. When Jahangir rebelled against his father Akbar, and was living independently at Allahabad, he gave himself up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son, Sultan Khusr, whose own levity and violence seem to have given him reasons for his displeasure. Some circumstance in their dispute so affected Khusr’s mother that she swallowed poison (opium) in A.D. 1610, A.H. 1012, and died at Allahabad, where she was buried in a place called Sultan Khusr’s garden, where her son Sultan Khusr also was afterwards buried.

Shah Begam (شہب بگم), a daughter of Muhammad Muqim, brother of Shah Beg Arghun, governor of Qandahar and afterwards king of Sindh. She was married to Qasim Koka, who was killed in the wars of the Uzbek, and on the conquest of Qandahar by Babar Shah, she was taken away to Kâbul.

Shah Begam (شہب بگم), mother of Khan Mirza, of Badal Khân, traced her genealogy to Alexander the Great.

Shah Beg Arghun or Urghun (شہب ارغون), king of Sindh and founder of the Arghun family, was the son of Mirza Zunnun Beg Arghun, the commander-in-chief, and head of the nobles at the court of Sultan Husain Mirza, king of Khurasan, and Governor of Qandahar and the provinces of Shâl, Sitamuk and Arghun. Mirza Zunnun met his death in attempting to resist an invasion under Muhammad Khan Shahbâni Ubair. After his death the government of Kandahar devolved on his son Shah Beg Arghun. When the emperor Bihâr Shah invaded the province of Qandahar, Shah Beg, unable to resist him, retreated towards Sindh, and having overcome Jâm Frâs, the last king of the Sanânis dynasty, A.D. 1621, A.H. 927, he settled himself as king in that country. His reign was, however, but of short duration, for he died two years and some months after the conquest, in the year A.D. 1624, A.H. 930, and his eldest son, Shah Husain Arghun, succeeded him.

Shah Dal-ullah, Shirazi (شہد دلعلی شیرازی), 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 Ghalam Azim (شہب علاء الدین), son of Shah Aboob Mâsli, the son of Shah Ajmal of Allahâbâd. He is the author of two Diwans and a Masnavi. [See Afâl.]

Shah Girami or Mîrza Girami (شہب کرامی), a poet who lived in the dress of Kalandar and Dehlî, and died in the year A.D. 1743, A.H. 1156.

Shah Guli (شہب گلی). [See Wahdat.

Shah Hatim (شہب حتم), surname of Shaikh Zahir-ul-din, a Hindustani poet. [See Iâum.

Shah Husain Arghun (شہب حسین ارغون), king of Sindh, succeeded his father, Shah Beg Arghun, in A.D. 1624, A.H. 930. He reigned 32 years, and died in A.D. 1656, A.H. 982. After his death the government of Sindh was divided between two rivals, Mahmûd, the governor of Bâkhar, and Mirza Isâ Tughân, governor of Thârja, who both assumed the title of king, and between whom frequent dissensions arose, and battles were fought. The emperor Akbar on coming to Lahore reduced the whole of the province of Bâkhar exclusive of the fort, till at last Mahmûd was willing to give it up, and Akbar deputed Gesû Khan to receive it, but Mahmûd 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 Mahmûd Ia Tughân, who took possession of Thârja after the death of Shah Husain, and died after a reign of 13 years in A.D. 1687, A.H. 976.

Shah Husain Safi (شہب حسین صفوی), succeeded his father, Shah Sulaimân, king of Persia, in A.D. 1694, A.H. 1134. In the year A.D. 1722 Mahmûl, an Afghan chief of Qandahar, besieged Isâhân 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 Asbrâf, the successor of Mahmûd, to put an end to his existence. This melancholy event took place in November, A.D. 1730, A.H. 1142. The Safiân family may be said to have actually terminated with Sultan Husain. His son Tâmâs 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 merited a place in history as his name inured a pretext for the celebrated Nadir Shah to lay the foundation of his great power.

Shah Husain Sayyad (شاه حسین)  

Shahi (شاهی), poetical title of Prince  

Mirsä Nur-uddun, the son of Mura Khan Beghi, the son of Mura Sultanam Shikoh  

Shahi Beg Khan Uzbek (شاهی بک اوزبک), also called Shubandān  

Khan, who, after he had conquered Isma’īlīs, invaded him. took Hira in A.D. 1507, A.H. 913, and extinguished the principal branch of the house of Isma’il. He was, however, defeated and slain in a battle with Shah Ismail I. Sultan and Emir Bāghūsī, and the latter was killed by the latter. After his death Isma’il succeeded him and Hamzah Sultan and Abdullah Khan invaded Bukhara between them. The Uzbek were chiefs who came from the borders of Russia when they had been governed by a line of princes descended from Shahabi the son of Charga Khan. They despised the Mamluks and religious among them. The last prince of this tribe was Emir Bāghūsī Khan who was slain by Shah Bāghūsī upon which the Uzbek quitted their mount habitations, and emigrated Khurasan, Khuzistan, etc.


Shahidi (شاهدی), poetical name of  

Mir ‘Abdul Wahid of Dilaram, which see  

Shahidi Qummi (شاهدی قمی), an author, who was a native of Qummi, and died in A.D. 1529, A.H. 936.  

Shahi, Mir or Amir (شاهی میر), poetical name of ‘Āqā Malik, son of Jamāl-uddin Ferozkhoi. His mother was the sister of Khwaja Musyayyad, a chief of the race of Sabudelas of Saba. He was himself a native of Saba and a very learned man. He wrote a beautiful hand, and was a good musician and painter. He contributed in the siege of Bemarah Mirāz and Sultan Babar, and died at Astrabad in A.D. 1450, A.H. 964, aged more than 70 years. He was buried at his own request at Saba. He is the author of a biography of poets called Magmasu-wal-Shuara, and of a Diwan entitled Divān Shahi.

Shah Jahan (شاه جهان), emperor of  

Dōhil, surnamed Shahab-uddin Muhammad Shāh Qaran Sānt, was the third son of the emperor Jahan. He was born at Lahore on the 6th January, A.D. 1593, 29th Rajab I. A.H. 1000, and named Mirza Khurram. His mother Balmati, was the daughter of Raja Udan Singh, son of Raja Maldico, of Jodhpur, and sister to Raja Bālān 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, ‘Āṣif Khan, the wazir, the brother of Nur Jahan Begam. He marched towards Lahore on hearing of the throne being at his disposal, and began his reign 4th February, A.D. 1628, 8th Jamadā II A.H. 1037. He was the most magnificent prince that ever appeared in Indostan. He built several palaces, parks, and gardens, more than any other king. His greatest splendour was shown in his buildings. He founded new cities at Jobal and after him Shah Jahan built but all the structures erected by him thus far one that bears any comparison with the Taj Mahal at Agra, a monument of white marble decorated with marbles, which is in the likeness of the country of the house of the design, and the construction of the brilliant and column is not surpassed by any edifice either in India or in ‘Aṣr I. The Mughal is a corruption of Muntaz Muhīl (Muntazāmu’l Buṭūm, q.v.), the name of Shah Jahan’s favourite wife, whose palace it forms. Shah Jahan reigned thirty years, but was deposed and confined in the fort of Agra by his son ‘Alamgir Azbārī, on the 9th June, A.D. 1648, 17th Ramazān, A.H. 1068, and died at Agra, after an imprisonment of 7 years and 10 months, on Monday night, the 23rd January, A.D. 1656, 26th Rajab A.H. 1076, aged 76 years 3 months and 17 days, 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 he had. The eldest was Dara Shikoh, the second Sultan Shujah, the third ‘Alamgir, and the fourth ‘Amar.  

Mund Burjghul, but ‘Ala’mgu, who succeeded his father, murdered two of his brothers, viz. Dara and Murkād, and the third, Sultan Shujah, died in Arazan, or was murdered by the Rajas of that country. His daughters were Arjumān ‘Ārā, Quirt ‘Ārā, Jahān ‘Ārā, and Dahr ‘Ārā (or Roohan ‘Ārā).
Inscription on a gold coin of Shah Jahan of great size and value, struck in A.H. 1064.

Obverse.

Semper verum (ever true) in Arabic, below the name of the suzerain, Shah Jahan, in Persian.

Reverse.

Amdal abu Bekr ibn Imran Annas, the last Sultan of the dynasty of the Muzafarians, was the son of Sultan 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. 785.

Vide Shah Shuja'a.

Vide Khwaja Mansur.

Shah Mir (شاه میر), also called Mi'ın, whose proper name was Shaikh Muhammad, was a descendant of the Khilif 'Umar, and a very pious Musalmân. He is reckoned amongst the Muzafarian saints. He was born at Shistan 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 Habî' 1. A.H. 1045, aged 86 lunar years. He is buried at a place called Hâshimpur, near Lahore. He had numerous disciples, one of whom was Mulla Shah, the spiritual guide of the prince Dârâ Shikoh, the eldest son of the emperor Shah Jahan. He is also author of the work called Ziyâ-ul-Diyûn, or the Light of the Eyes, containing the rules for propriety of conduct through life.

Shah Mir (شاه میر), first Muhammadan king of Kashmir. The original inhabitants of Kashmir appear to have been the followers of Brahma. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Râja Seina Dêva, about the year A.D. 1316, A.H. 715, when a person called Shah Mir, coming to Kashmire in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the Râja he was appointed prime minister to his son and successor, Râja Ranjan. When this Râja died Aman Dey, who succeeded him, also made Shah Mir his minister. The whole of this family not only gained great ascendancy over the Râjas, but also over the minds of the people, till the Râja, becoming jealous of their power, fol-
bade them in court. This exclusion drove Shah Mir into rebellion, when, having occupied the valley of Kasulpore 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. 737, he died of a broken heart, leaving his widow regent. Shah 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. This 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 Shah Mir, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sultan Shams-ud-din in the year A.D. 1341, A.H. 742. He died in A.D. 1344 or A.D. 1349, A.H. 745 or A.H. 750, and was succeeded by his son Janshidad.

**List of the Muhammadan Kings of Kashmir.**

1. Sultan Shams-ud-din Shah Mir.
2. Janshidad, son of Shah Mir, reigned 14 months, and was expelled by his younger brother, 'Ali-ud-din Alishir, and slain.
6. Sikandar, surnamed Butshikan, 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 Shah, the son of Sikandar, reigned nearly 7 years.
9. Haidar Shah, son of Zain-ul-'Abidin, reigned little more than a year, and was killed by a fall from his palace.
10. Sultan Hasun, son of Haidar Shah, reigned 12 years in excess and drunkenness.
11. Muhammad Shah, a child of seven years of age, son of Hasun Shah. He had several battles with Fath Khan, and after a reign of 11 years was imprisoned.
12. Fath Khan, who took the title of Fath Shah, reigned 10 years.

Muhammad Shah re-ascended the throne in A.D. 1506, and reigned two months, and then Fath Shah one year, after which Muhammad Shah 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. 1533 after an interrupted reign of 50 years.

Ibrahim, the son of Muhammad, reigned five years.

Mubarak Shah, also called Nasuk 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 Shah Shih 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 Nasuk, 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 Chak, and after a short time was deposed and blinded, and his brother

Ismail was raised to the throne in A.D. 1566. He reigned nearly two years, and was succeeded by his son

Habib, who ascended the throne and reigned three years, after which he was imprisoned by Ghazi Chak.

Ghazi Chak declared himself king and assumed the title of Ghazi Shah, and reigned four years, when, being attacked by a leprosy, he abdicated the throne in A.D. 1563.

Husain Shah, 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 Shah ascended the throne in A.D. 1569, and in the year A.D. 1572 Mulla Ishaq and Qazi 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 Shah, at the request of Akbar, sent his niece, the daughter of his brother Husain Shah, to be married to the prince Salim. In the year A.D. 1578, 'Ali Shah was killed by a fall from his horse, after a reign of nine years, and was succeeded by his son

Yusuf Chak, who proceeded to the court of Akbar in 1586, and his son

Yaqub Chak succeeded to the throne in consequence of his father's detention at the court of Delhi. In the year A.D. 1587, A.H. 998, Akbar appointed Muhammad Qasim Khan, Amir-ul-Bahr (Admiral), to march and subdued Kashmir. Yaqub was defeated and at last seized and sent to Delhi in 1588, where Akbar enrolled Yusuf Shah 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 Muhammad, Khalifa

Vide Murad Mirza.

Shahnawaz Khan, son of 'Abdul Rahman Khan Khan Khán. His daughter was married to prince Shah Jahan. He died in the year A.H. 1028.

Shahnawaz Khan, a nobleman of the reign of the emperor Shah Jahan, was the son of 'Asif Khan, waiz, and father-in-law of the emperor 'Alamgir, and at his brother Prince Murad Bakhsh; though the author of the Músni-ul-Unrás says that he was the son of Mirzâ Rustâm Qandâhari. He was appointed governor of Gujrat in the room of the prince Murad Bakhsh, who was imprisoned by order of his brother 'Alamgir in July, A.D. 1638. When Dárá Shíkóli, through various adventures, after his flight from Multán, came to Ahmadábâd Gujrat, Shahnawáz Khán, his maternal uncle, was then in that city, and his daughter, the wife of Murad Bakhsh, was in his palace. Her bitter supplications against 'Alamgir, the impending murder of her husband, prevailed on him to join the cause of Dárá, for whom he levied an army, and marched with him towards Ajmir, where on their arrival a bloody battle ensued between the armies of Dárá and 'Alamgir, on Sunday, the 13th March, A.D. 1659, Jumâdâ al-Âwál, 1099, which ended in the defeat of Dárá and death of Shahnawáz Khán, who fell by the hands of Dárá Khan. He was buried by the orders of 'Alamgir in the musuem of Khwája Mo'in-ud-dín Chishtí at Ajmir.

Shahnawaz Khan, a nobleman of Shah 'Alam's court, author of the book called Abru-ut-Afiâb-unnas, a work on the history of modern Delhi.

Shahnawaz Khan (شاه داراز خان), entitled Samsâm-uddaula.

The original name of this nobleman was 'Abdul Hassâk; he was descended from the family of Sháhtá of Khwâf in Khurásân, but his great-grandfather 'Amr Kamál-uddîn left Khwâf, and came to Hidúrâbâd in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Ágra. Mirzâ Húsâin, the son of Kamál-uddîn, held a situation in the service of the State, in the reign of Jahangîr. The son of Mirzâ Húsâin, Mirzâ Mo'in-ud-dîn, constantly called Amânât Khán, was in great favour with Shah Jahan, and rose to the first rank. He retained also the patronage of 'Alamgir, was appointed by him to various important governments, as those of Lahor, Multân, Kâbul and Kashmir. 'Abdâl Khán was the eldest man in the court, and a great favourite of 'Alamgir.' When the emperor resided in Upper India, he bestowed the Sâhabâr of the Jâccân on Khan Jâhân, and Behâdur Kokaíshah about the year A.D. 1670, A.H. 1081, and Amânât Khán was appointed Diwân of the Deccan, or Paymaster-General, and Historiographer. He had four sons of eminent character: the first, 'Abdul Qâdir Dayânâ Khan, was the keeper of the Privy Purse; the second, Mir Húsâin Amânât Khán, was the public treasurer and governor of Sûrât; after his death the latter post was assigned to his elder brother; the third son was Mir 'Abdul 'Alâ Habîn Wikârat Khán, who was promoted to the Diwân of Malwâ and Bijâpur; he was an excellent post and composed a Diwân under the poetical title of Bikhram; the fourth son, Qâsim Khan, was Diwân of Multân. Mir Hasan 'Ali, the son of Qâsim Khan, was the father of Nawáb Samsâm-uddulâ Shahnawáz Khán. He was born on the 10th March, A.D. 1700, 29th Ramaqsan, A.H. 1111, in Bâbûre, but repaired to 'Aurasángâb at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engaged first by Nizâm-ul-Mulk 'Assâf Jâh, under whom, and his son Nasir Jâng, he served as Diwân of Bëurr for several years. In the time of Sâlabât Jâng he was raised to the rank of 7000 with the title of Samsâm-uddaula. On the 12th May, A.D. 1748, 3rd Ramaqsan, A.H. 1171, the day on which 'Abdul Rahman Haidâr Jâng, the counsellor of Mirwâzus Busey, the French general, was assassinated by the instigation of Nizâm 'All, the brother of Sâlabât Jâng, he also was murdered in the confusion, together with his youngest son, Mir 'Abdul Nabi Khán, but his two other sons, Mir 'Abdul Solâm and Mir 'Abdul Hai, escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of 'Aurasángâb. The chronogram of this event gives the following: 'We have murdered by Abûl Baha'm,' Shahnawáz Khán is the author of the work called Músni-ul-Unrás Taimùris, containing the memoirs of the nobility who served in Hidúrâbâd and the Deccan under the house of Taimúr. It was commenced by him, but he left it unfinished, and in the turbulent scenes which attended his death the manuscript was scattered in various directions, and was considered as lost; some short time afterwards Mir Ghulâm 'Ali Asâd, 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 Hai Khán, who had received the title of Samsâm-uddaula Samsâm Jâng 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 Jumâdâ I. A.H. 1196.
Shah Nūr (ناور), a celebrated Derwīsh and saint who died on the 2nd February, A.D. 1403, was buried in the vicinity of Ṭaranq, where his tomb is still visited by the Muhammadans.

Shah Nūr Aḥṣarā (ناور حضری), a famous poet, who was a pupil of Zahr-ud-Dīn Fārābī, and flourished in the reign of Buṭhan Muhammad Khwārizm Shah, the son of Tājū." He died at Baghdad in A.D. 1204, A.H. 600.

Shah Qasim (ناور قاسم), a pious and learned Muslim, who died in the year A.D. 1684, A.H. 992, and Khwāja 'Abdul Rūza wrote the chronicle of the year of his death.

Shah Qudrat-ūl-ḥa (ناور قدرت اللہ). Fātehūl Qudrat

Shah Quli Khan Māhām (ناور خیلی خان مہم), a nobleman of the court of the emperor Akbar. He held the rank of 6000, and was next to the Sultan Shāh in importance. He was selected by Akbar to enter into the service of the emperor, and was appointed the governor of the province of Multān in A.D. 1598, A.H. 1007. His daughter Maryām was married to the nobleman of the court, Fakhr-ūl-Mulk, and afterwards to the governor of Multān, Fakhr-ūl-Mulk, and afterwards to the governor of Multān, Fakhr-ūl-Mulk.

Shahristānī (شریستانی) Vide 'Abūl Fath Muhammad-ud-dīn Shahristānī.

Shahrukh, Mirza (نشرخ مرزا), the son of Ragha Quli, and grandson of Nūr Shah. He was born in the year A.D. 1584, and was one of the most distinguished figures in the history of Persia.

Shahrukh, Mirza (نشرخ مرزا), a descendant of Amīr Tāmūr, was the son of Ibrahim Mirza, the son of Mirza Sulaimān, ruler of Budhikishan. His mother's name was Murad Khānī. About the year A.D. 1570, at the age of 50, he took possession of Budhikishan from his grandfather, and later on fought against the Persian forces under the leadership of the Persian king.

Shahrukh Mirza or Mirza Shahrukh (نشرخ مرزا شرخ مرزا), who had a strong reputation in Persia, was murdered by his younger brother in the year A.D. 1032.

Shahryar (شنور), a king of Persia of the Safavī dynasty, who reigned in Persia a few months in A.D. 629. "Vide Shāhrukh.

Shahryar, Sultan (شنور سلطان), the youngest son of the emperor Jahan, was married to his daughter of Nūr Jāhān Begam by his former husband, Shah Alī Khan. On the death of Jahan, in A.D. 1627, his territory was taken by the Sultan, who made him governor of the province of Multān. He was the last of the Safavīs to hold the throne of Persia, and the last to restore the ancient Persian empire.

Shahrukh, Mirza (نشرخ مرزا), was the fourth son of Amīr Tāmūr, and held the government of Khwārizm at his father's death, which took place in February, A.D. 1408. After the imprisonment of Buṭhan, Khalil, his nephew, ruler of Samarqand, A.D. 1408, A.H. 610, he marched from Khurāsān to take possession of his dominions. His authority was immediately acknowledged, not only in Samarqand, but over all Transoxiana. He was brave and generous, but not an ambitious prince, and during a reign of 42 years he heard of no wars in which he was engaged, except with the Turkmans of 'Aṣīr Minor, whose power Tamūr had overcome, but not destroyed. Mūza Shahrūkh was born at Samarqand on the 21st July, A.D. 1477, 147th Rūzī 1 A.H. 779, and died at Fezrah in the province of Ris, on the Persian new year's day, viz. Sunday, the 12th March, A.D. 1447, 25th Zil-hijja, A.H. 830, aged 71 lunar years. He reigned 42 years, during which the conquests of his father in India were to have remained in subjection to his authority. At his death he left six sons, viz. Marzū Ulugh Beg, Dūhām Mirza, Mirzā Bāsānghar, Sayyūghār, and Muhammad Jūrā. He was succeeded by his son Mirzā Ulugh Beg.
battle ended in Shahryar's defeat. He died, but being given up by his adherents, was imprisoned and blinded. He was after three months, put to death, together with Dáwar Bégsh and the two sons of Dáníl, named Tahmúr and Hoshang, by order of Sháh Jahan (r.g.). Sháhryár was famous for the beauty of his person as also for his mental imbecility, on which latter account he was called "Naşrubáni" (the Inefficient), answering to the O. E. "Niddering."

Sháh Sádár (شاه سادر), 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 Sávyads 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 Islám from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nádîr Sháh, king of Persia, in A.H. 1155. Tradition states that Nádîr in a dream was invited by this saint to come to Amarkote, where he was to find a very large treasure. Nádîr, 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. Nádîr then bestowed a large sum of money upon the Sávyads of the village, and directed them to have the edifice built over the remains of the saint. This they carried into execution, and an inscripion is placed in the door of the shrine, of which translation follows, gives the date of its completion:

"I inquired of intellect the year of its date.
"Information inspired me, It is the Paradise of the members of the sacred house."

A.D. 1742, A.H. 1155.

All Sávyads of Sind that are called Lakki Sávyads. I am informed (says Lutf-ullah), the descendants of this saint, that his h muscles ascend up to the Imám 'Ali Náki. I am therefore inclined to think that the word Lakki is a corruption of Náki, which is the name of the tenth Imám.

Sháh Sáfí (شاه صفی), grandson of Sháh 'Abbás the Great, king of Persia. His father's name was Sáfí Mirzá and his original name Bahrám Mirzá. He succeeded his grandfather in January, A.D. 1629, Jamádá I. A.H. 1038, and took the title of Shah Sáfí. He was a capricious tyrant; and every year of his rule presented the same horrid and disgusting scene of barbarous cruelty. All the princes of the blood royal, and almost every minister, or general of family or character, were either put to death, or deprived of their eyes, by command of this monarch. He reigned nearly 14 years, died in May, A.D. 1642, Sháfá, A.H. 1052, and was succeeded by his son, 'Abbás II.

Sháh Shárat-uddin (شاه شریف), a Muhammadan saint, who died in the year A.D. 1379, A.H. 781, and is buried in Beshárá, where his monument is still standing and is visited by the Muhammadans. There is an inscription in the Ka'ba character, over the entrance to the dargáh, which however, has rendered illegible with the exception of the date of the death of the saint, and of the erection of the tomb in A.D. 1589, A.H. 977. The dargáh is held in great veneration by the Muhammadans, who at the 'Ura 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 Majíd-dúl-Mulk Sháh Shárat-uddin and Sháh Shárat.

The emperor Sikandar Sháh, the son of Baháb Lodi, went to visit his tomb about the year A.D. 1495, A.H. 900.

Ven Shárat-uddin Ahmad 'Abdú Maneri.

Sháh Shárat or Shárat-uddin (شاهر شریف). Vait Sháh Shárat-uddin.

Sháh Shájá', (شاه شجاع), Sultán of the Mughárs, whose capital was Shíráz. It is said that this prince was in such a manner plagued by a malady called Jau'l Baqar, or canine hunger, that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father, Muhammad Muzáfar, of his sight in A.D. 1539, and held the reins of government in his own hands. His brother Sháh Múmín of Isfahán besieged Shíráz in 1564, took possession of that country, and died before his brother in A.D. 1375, 9th Shwárval, A.H. 776, after a reign of 16 years. Sháh Shájá' died on Sunday the 9th October, A.D. 1384, 21st Shabán, A.H. 786. He was succeeded by his son Zain-ul-'Abidin, who, on the approach of Amir Táimír to Shíráz, retired to Tíshávar, where his uncle, Shah Manúr, seized him and deprived him of his sight. Shíráz was then besieged by the troops of the Sháh Ahína, the son of Muzáfar, but it was soon afterwards taken by Shah Manúr, in whose possession it remained till it was retaken by that conqueror in A.D. 1393, A.H. 795.

There is a garden near Shíráz called Haff-tan, which contains the remains of Sháh Shájá', and has on one side of it a small building ornamented with a variety of pictures.

Sháh Shájá' or Shájá'-ul-Mulk (شاه شجاع). Vait Sháh Shájá'.

Kábul, was the youngest son of Táimír Sháh, the son of Ahmad Sháh Abdúllá. He was sent to Kashmír by his brother Muhammad Sháh and imprisoned in the fort of the Koh-i-Múrshid at A.D. 1812, from which place he was released in 1814 by Ranjír Singh and detained at Lahóra as a prisoner, till his escape to the British territories. He was placed by the British Government on the throne of Kábul on the 8th May, A.D. 1839, and was murdered by his nephew, a son of Zamán Sháh, on the 2nd May, A.D. 1844. He is the author of a
biographical sketch of his own life, written at Lucknow in 1826-27. This work was translated by Baen Bonnet of the Artillery, and published in the "As Tour vol xxx p. 6, under the title "Shah Subhan (شاه سنان), a Muhammadan saint, who died in A.D. 1200.

Shah Sulaiman Safvi (شیخ سلیمان صوفی), the son of Shah Abbas II, king of Persia, whom he succeeded on the 26th August, A.D. 1066 5th Bihur I A.H. 1077. He reigned over Persia 29 years, and died A.D. 1078 6th Bihur I A.H. 1079. He was succeeded by his son Shah Husain Safvi.

Shah Tahir Jauilli (شاه تهیر جوئندی), also called Dakhm, was the youngest brother of Shah Jahan. He came to India in the time of the emperor Humayun, and went afterwards to the Deccan and was appointed minister to Bulbul Nizam Shah I of Ahmadnagar, Viceroys success, and in converting his sovereignty to the Shah persian in the year A.D. 1052, A.H. 944, and induced him to exchange the white canopy and silver pavilion for the green standard assumed by the followers of Ali. Shah Jann died in the Deccan in A.D. 1645, and was succeeded by his son Shah Jahan.

Shah Taqi or Shaikh Taqi (شاه یا شیخ تقی), a Muhammadan saint, who died between the years A.D. 1413 and A.D. 1421, and is buried at a place called Jhun in the province of Allahabad, where a great crowd of Musalnans assemble every year and make offerings on his tomb.
Shah Turkman (شَاه تُرْكُمْان), a Muslim saint who died in February, A.D. 1241, 24th Rajab, A.H. 638, and lies buried in Shāhāb-ud-dīn (Delhi) at a place called Dargah Shah Turkman.

Shah Wali Muḥammad (شَاه وَلَیُّ مُعْمَرُ), a saint whose dargah is in Agra.


Shahzada Khanam (شَاهْزَادَة خَانَم), a daughter of the emperor Akbar by Salima Begam. She was living in the commence- ment of the reign of her brother Jahangir.

Shahzada Sultan (شَاهْزَادَة سُلْطَان). *Vide* Sultān Shāhshāhāda.


Sha'īb (شَعْب), the name of Jethro, the father-in-law of Moses.

Sha'īb (شَعْب), the title of a poet of Isfahān, who wrote the poem called *Wāmik* and *Uza*.

Shaibani (شَبِيْب), an author whose proper name was Abā Amrū Is-hik. He died at Baghdad in the year A.D. 528, A.H. 213.

Shaibani Khān (شَبِيْبَيْنِي خَان). *Vide* Shāhī Beg Usbāk.

Shaida (شِيْدَا), poetical appellation of Mīr Fatīma 'Ali of Lucknow, author of the story of the Owl and the Grocer, entitled *Bām-o-Ilaqqāl*. He was contemporary with Fīrūz, author of an *Yusuf and Zalegha* in Usbāk.

Shaida, Mulla (شِيْدَاء مَلْلا), title of a poet who flourished in the latter part of the reign of Jahāngīr and commencement of the emperor Shāh Jahān. He was one of the Shāhshāhāds of Fathāpur Sikri, and a contemporary of the poets Tālib Khān, Qudūs, Hākīm Ilāhī, and Nawāb Islām Khān wazir. His works contain more than 40,000 verses. He has left a *Masnavī* of 12,000 verses in the style of the *Mūkhasāt-ul-Aṣrīr* of Nizāmī. He died in A.D. 1662, A.H. 1062, in Kashmir, and was buried there. He also had a home at Agra.

Shaikh 'Alī (شَخْيْك عَلَّم), a philosopher of Bayana, who made a great stir in the world in the reign of Sultan Sultan Shāh by introducing a new system of religion. He called himself Mīrān Māød, 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 irreligious 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 agenies of death; but his religion was not long maintained by his disciples.

[Vide *Ain Translation (Abūl-Fazl's Biography).]*

Shaikh 'Alām (شَخْيْك عَلَّم), who wrote a book on the Music of India, and called it *Mādhdonāl* or *Mādhō Nāl*, after the name of the musician who first wrote it in Hindi.

Shaikh 'All (شَخْيْك عَلَّم), author of the *Janāḥir-ul-Simāma*.

Shaikh Buhlul (شَخْيْك بُهْلَوْل), the brother of the saint Muhammad Ghans of Gwāliar He was put to death in Agra by Mirā Handal, the brother of the emperor Humayyān, about the year A.D. 1639, A.H. 945. His tomb is on a hill near the fort of Bālaun.

Shaikh Farid Bhakari (شَخْيْك فِرْد), a native of Rakhār, and author of the work called *Zakhāret-ul-Qānān*, which he composed in the time of the emperor Shāh Jahān, A.D. 1650, A.H. 1060.

Shaikh Farid Bukhari (شَخْيْك فِرْد), a nobleman, who, in the first year of Jahāngīr, was raised to the rank of 5000, with the title of Murtūnā Khān, and appointed Paymaster-General of the army. He died in the year A.D. 1616, A.H. 1024.

Shaikh Farid Bhakari (شَخْيْك فِرْد), a poet, on whom Murād I. had conferred a warship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shaikh suffered much from a complaint in the eyes, and, being very poor, he was so in consequence as to open a shop for the sake of eye-water. The price was an asper a bottle. One day, however, a stranger, passing by and observing the bloodshot eyes of the poet, stopped to purchase a bottle, and, in paying for it laid down two aspers. "I charge but one asper," said Shaikh, "as you.
not know that?" "Certainly I know it," said the stranger, "and therefore you see I give you a second" "Give me a second!" replied Shakhk angrily, "for what?" "To enable you to buy one of your own bottles of my friend," replied the other cooly, "and save yourself?" The poet slung his shoulders and shut up his shop. He flourished about the year 1895

Shakhk, a Turkish poet, who was contemporary with Ahmed

Shakhk Ibrahim, an uncle of the poet Haizin. He is the author of the "Rasul-ul-Azilaf," which contains glosses on various works, and of the "Kashif-ul-Ghaviids," long glosses on the Kishshaf as far as the 49th Sura, and of a commentary on Euclid. He died at Lahyann in A.D. 1707, A.H. 1119.

Shakhk Jalal (Şakıhl), surnamed

Makhmum Jahan seats, a celebrated saint of Multan, the son of Sayyad Ahmed Kullir, the son of Sayyad Jalal Bakhiri. He was the disciple of Shakh Raka-uddin Abid Pathi, grandson of Shakh Baha-uddin Zahra. He is said to have travelled all over the world, and is on that account called Jalangrsh. He made several pilgrimages to Mecca, and brought back from them a stone bearing the footprint of the prophet, which he made over to Sultan Isma Shah Tughlaq, who became one of his disciples. Shakhk Jalal was born on the 8th February A.D. 1306, 11th Sha'ban, A.H. 707, and died on Wednesday, the 3rd February A.D. 1361, 10th Zil-hajji a.H. 785, aged 78 lunar years, and was buried at Uch in Multan. The Persian inscription is engraved on the gate of his mausoleum which is annually visited by the pilgrims of distant countries. It is a popular belief but that a tomb can get restored to perfect seen by enting the earth of his tomb. He is the founder of the sect of Malang and Jilin Faqirs in India, and is the Fratire of "Sayid Raza Qatta." His memoirs were written by one of his disciples and is called Jalal Kashi.  

[Farid Thomas, Chronicles of the Pathan Kings, p. 94, note]

Shakhk Jalal of Thanesar (Şakıhl Jalal), a celebrated pious Musaliman who lived in the time of the emperor Akbar, and died on the 10th January, A.D. 1582, 14th Zil-hije, A.H. 688, and his buried at Thanesar

Shakhk Jamali, Maulana (Şakıhl Jamali, Mualana), was a native of Dehli and an excellent Persian poet. He at first took for his poetical title Jalal, but subsequently

at the request of his murshid, Shakhk Samu-uddin, changed into Jamiil. From Dehli he proceeded on a pilgrimage to Mecca, and on his return he came to Herat in the time of Sultan Husain Murtaza, where he resided for several years, and became acquainted with the celebrated Mawla Jami. He is the author of the work entitled "saur-ul-Aprins," or Lives of the Poets, as also of a Divan. He died in the time of the emperor Humayun, A.D. 1586, A.H. 942, and was buried at old Dehli, where his tomb is still to be seen. His son, Shakhk Gaddi Kambor, served under Baram Khan for several years, rose to a suitable rank, and died in A.D. 1608, A.H. 976.

Shakhk Jun or Jiwan bin-Abi Sa'īd al-Makki (Şakıhl Jun), author of the "Nesul-Anwar fi sharh-al-Xamur," a law treatise

Shakhk Mir (Şakıhl Mir), a nobleman and one of the best generals of 'Alamgir, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother, Dara Shakhk, at Ajmir, on Sunday the 13th March, A.D. 1639, 29th Jumada II. A.H. 1069. He was buried by the orders of 'Alamgir close to the tomb of Khwaja Mu'in-uddin Chishti at Ajmir.

Shakhk Murad of Lahore (Şakıhl Murad), He is also called Shakhk Mir, and is said to have been a pious Musaliman and spiritual guide of Mulla Shakhk. He died in August, A.D. 1635, A.H. 1016, and was buried at Lahore.

[Note Shahk Mir]

Shakhk Mubarak of Nagor (Şakıhl Mubarak), father of Shakhk Mutakki and Abūl Fazil, the celebrated wazir of the emperor Akbar. He is the author of the Commentary on the Qumran, called "Munna-ul-Aymun" and of nother work entitled "Jayang-ul-Kalim." He was born in the year A.D. 1505, and died at Agra on the 3rd August, A.D. 1593, 17th Zil-Qa'da, A.H. 1001, and was buried at Agra, where, in the same compound it is supposed Fazil, Abūl Fazil, and Ladal', the under write were buried. His father's name was shakhk Musul, who was a Turk by birth.

Shakhk Mustakki (Şakıhl Mustakki). Vide Abu 'Abdullah Muhammad bin-Muhammad-al-Namani

Shakhk Muhammed (Şakıhl Muhammed), author of a work on Sāfīn, in Persian, called "Chehal Bzleq," or Forty Chapters.  

[Note Muhammed (Shakhk).]
Shai (शाई), poetical name of Yūsuf Beg, a poet of Dehli, who passed a retired life, although his other brothers were mansabdars in the service of the emperor Alamgir. He died a.D. 1687, A.H. 1098.

Shaq (शाक), poetical name of Mir Ghulām ʿAli bin-Sayyad Fathā ʿAli Razawī Jālāl. He flourished under Ghazāl-uddīn Thīnār, king of Awhū, who reigned at Lucknow from A.D. 1814 to A.D. 1827, A.H. 1229 to A.H. 1244. He is the author of a Divān.

Shaq (शाक), poetical name of Nasr-uddīn Haasan, son of Shāh Ghulām Muhī-uddīn Aweisī. He is the author of a work called Masdār Fī kādī, a grammar to learn the Persian language, which he wrote at Bareilly in the year a.d. 1815, A.H. 1290, when in the service of Nawāb Ahmad Yār Khān.

Shaiṣta Khān, Amīr-ul-Umrā (شایستہ خان امر الامراء). His original name was Aḥū Tālib, or Mirzā Murād. He was the son of ʿĀṣif Khān, wazir, and grandson of Ḥamād-uddīn (p. e.). After the death of his father, A.D. 1641, he was appointed wazir by the emperor Shāh Jahan. The large Juma Maqṣīd which stood (till 1667) on the banks of the Jamna river to the west of the fortress of Allahābād, was built by him in the time of Shāh Jahan and completed in the year A.D. 1640, A.H. 1058. His son Khudābādan Khān also held a high rank in the time of Alāmghir, and was appointed Wazīr of the Khurāsān Hijārā, and subsequently, after the death of Iltūrūl Khān, he held the post of grand steward of the household. Shaiṣṭa Khān was appointed governor of Bejr by Shāh Jahan in A.D. 1638; and in A.D. 1652 to the more important command of Günlūk. In A.D. 1656 he was employed by Alāmghir (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 contentsions of Shāh Jahan's sons for the throne in A.D. 1658, he served with Dārā Shikoh, 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 Muṣammad, the son of the emperor Alāmghir, who was recalled to the presence, and in A.D. 1666 as governor of Bengal. He kept his court at Dacca, and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golghat, near Hugli. He died in the reign of Alāmghir on the 1st May, A.D. 1694, 18th Shawal, A.H. 1105, aged 93 lunar years. Some traces of his Rana and garden are still to be seen at Agra on the banks of the Jamna.

Shaiṣṭa Khān, Nawāb (شایستہ خان نواب), the son of ʿĀṣif Khān, the prime minister.

Shakar-un-Nisa Begam (شاکر ائم نسکابگم), the daughter of the emperor Akbar, who gave her in marriage to Mirzā Shāhrukh, son of ʿAbdūl Mūsā. She is buried in the mausoleum of Akbar at Sīkan-dra in Agra. Her mother's name was Ṣubh Dūst Shāh.
Shakir (شکر), the poetical name of 'Abdur Rahman, author of the poetical work called Qulṣāt as-Sarair, which he also named Haddās-ul-Mu'āmin. He wrote this book at Isfahan, during the reign of Amjad 'Ali Shah in A.D. 1845, and finished it in the time of Wajid 'Ali Shah.

Shall (شا), author of a Diwān, which goes after his name, Dilān Shāhī.

Shama'ul-Mulk (شماع الملک), title of the ruler of Jurjān, named Qābūs.

Shamgar (شمج). Vīda Qābūs. He is called Shamgrī by Daulat Shāh.

Shamru, Samru of Sombre (شمر), whose real name was Walter Reinhardt, a person of obscure parentage in the Electorate of Trèves. He entered early as a common soldier of the service of the French, taking for his nom-de-guerre Summer, which he continued from his genuine complexion, turned into Sombre, and the Indians, by corruption, Samru and Shamru. At length, he repaired to Bengal, and enlisted in one of the Swar Companies then employed at Calcutta; but at the end of eighteen days deserted to the French at Chandernagor, where he became a servant. Desiring this post he fled into the Upper Provinces, and was for some time a private trooper in the cavalry of Saldar Jung, father to Siyajūddāna. This service he quitted and led a vagabond life in different provinces; but in A.D. 1769 was with the rebel Faqīlar of Farnis Khedive Husain Khān. Upon his being received into Bengal, Shamru left him and entered into the service of Gregoria, an Armenian, then in high favour with Nawāh Tāsim 'Ali Khān and distinguished with the title of Gārin Khān. From him he had the command of a battalion of Sepoys, and afterwards obtained from the nawab the addition of another. In this station he massacred the English captives at Patna in A.D. 1783. Some time previous to the battle of Buzar he treacherously deserted Qāsim 'Ali with his corps, and embraced the service of the Nawāh Sinjāuddāna, who had joined him over by bribes. Upon the nawāb's defeat at Buzar he was attainted with the protection of the Begams, and remained with nawāh till he made peace with the English. When fearful of being delivered up to them, he retired to Ageea, and entered into the pay of the Jāt Rāja Jawāhir Singh; but quitted him for the service of the Jāt of Jaipūr. He soon defected; was contrived by the English General. He then again served the Jāt; quitted them once more, and came to Dhelī, from whence he followed the fortunes of Nawāh Najāf Khān, in whose service he died. Such are the outlines of the fortunes of this man, who had some merit as a soldier, but wholly consumed by a treacherous and blood-thirsty disposition. His corps was continued after his death in the name of his son and a favourite con- cubine, 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.

Shamru Begam (شمارو بیگم), the celebrated princess of Sardhān, whose native title was Zob-un-Nisa, was the wife, or rather concubine, of Shamru or Sombre. She held an extensive jagir at Sardhān, and died on the 27th January, A.D. 1836, 8th Shāwa, or 1323, aged 46 years. She was buried in the church of Sardhān, 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 Hindūstān. 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 Mahattas, 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. 1793. Her first lord, Reinhardt, who had joined her, her son by her Fāqīlar, and handsome dancing girl, married, and conveyed her to the Roman Catholic religion. Her second husband was a French adventurer, a soldier of fortune named Levassoult, who commanded her small army. It is of this man that the following anecdote is related, which is wonderful strange, it it be true. Skinner used to say that her husband had become possessed of wealth, power, and a numerous army; of these his ambitious wife coveted the undivided possession, and she then accomplished her purpose. A mutinous disposition on the subject of pay, having manifested itself among his body-guard, the Begam, then about twenty-five, exaggerated the danger to her husband, and got intelligence conveyed to him that the rebels had formed a plan to seize and confine him, and, to dishonour his wife. They consequently arranged to swoop together from the fury of the soldiers, and no longer remained buried from their palace in palanquins. 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 overthrown, she would stab her self to the heart. The devoted husband, as she expected, swore he would not survive her.
Soon afterwards the pretended robbers came up, and after a short skirmish drove back the attendants, and forced the beavers to put down the palmgroves. At this instant Levassout 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 Stambhā. [So wrote Mr. Dalé, but the Begom's collusion has never been proved]

* [Vide Fall of the Moghul Empire.]

**Shamsahir Bahadur I. (شمسيرى بادير)**

an illegitimate offspring of the Peshwā Bājī Rāo Marhatā by a Muslīm concubine named Marfān, who brought him up in the Muhammadan religion. He was seriously wounded in the famous battle which took place between the Marhatās and Ahmad Shāh Abdālī in January, A.D. 1761, and got to Diqg, where Sayyād Jāt had his wounds treated with the greatest care, but he died soon afterwards, and was buried at Diqg.

**Shamsahir Bahadur II. (شمسيرى بادير)**

Nawāb of Banda, was the eldest son of 'Ali Bahādur, the son of Shamsahir Bahādur. He succeeded to the territories of his father in Bundhānhand 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 20th August, A.D. 1823, 24th Zil-Qa'ida, A.H. 1238, and was succeeded by his brother Zulliqār 'Ali Khān.

**Shams Khan (شمس خان)**, a nobleman, at a house request a prose abridgment of the Ṣāḥib-ul-Musnām of Firdawsi, was made by Tawakkul Mūshā in A.D. 1802, A.H. 1063.

**Shams Shahāb 'Aff (شمس شهب افي)**, the son of Malik Sād-ul-Mulk, who was Amsādār of Ābhār and Dābālār in the reign of Sultan Ghayas-ud-din Taghāq. He was born the very day that Sultan Firoz Shāh entered into the world, i.e. in the year A.D. 1309, A.H. 709, and was the grandfather of Shams Sirāj 'Aff, the author of the Tārikh Fīrūz Shāhī.

**Shams Sirāj 'Aff (شمس سراج افي)**, the grandson of Shams Shahāb 'Aff, was an historian who flourished in the reign of Shāh Fīrūz Shāh Bārbaq, king of Dehli, who reigned from A.D. 1321 to 1388. He is the author of the annal history of that monarch called Tārikh Fīrūz Shāhī, in which he relates that when that emperor built the city of Fīrūzbād, adjoining to that of (old) Dehli, in the year A.D. 1364, A.H. 755, he (the author) was then 12 years of age, and that the red stone pillar in the Kosbād of Fīrūzbād, near the mosque or Jāma Masjid, was brought by that emperor the same year, with great expense and labour, from a place called Naqqura, in the vicinity of Situara, near Khiānī Khābādī, a city situated at the foot of a mountain, nicely set distant from (old) Dehli, where it then stood. The whole length of this pillar, says the author, was 33 feet, eight inches of which the king ordered to be buried in the earth or sunk in the building, and the remaining 24 to be above the surface. This pillar was called by the emperor, Mīrār Zūrīn, i.e. the Golden Miner. The second pillar which the emperor set up within this hunting-place, called Shikargāh Fīrūz Shāh, was brought from Mirānī, and was somewhat smaller than the one just mentioned. This pillar is now called the Lāh of Fīrūz Shāh. These two pillars were, even at that period, as they are still, belived by the Hindus to have been the walking sticks of a famous hero of antiquity named Bhīm 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 Tūrūrīn's invasion of India in A.D. 1398, and A.D. 1801, whom he has mentioned in his work.

* [Vide Dowson's Elotis, iii. p. 269.]

**Shams Tabrizi (شمس تبريز). Vide Shams-uddin Muhammad Tabrit.**

**Shams Tībi (شمس طبسي). Vide Shams-uddin Tibī (بزي).**

**Shams-uddin Ahmad (شمس الدين احمد), author of the Khulat-ul-Munawwab, containing the lives of ten celebrated Sāfī Shāiks.**

**Shams-uddin Ahmad Khan (شمس الدين احمد خان), a descendant of the Sayyāds of Naishāpūr. He held the rank of 5000 in the reign of the emperor Akbar, and died in A.D. 1691, A.H. 999.**

**Shams-uddin 'Ali Khan (شمس الدين علي خان), author of the Mumtahin-ul-Humāt, which contains the history of the eighth Imām, viz. 'Aīn Razā bin-Mṣṣā (the so-called 'Aīn Razā bin-Mṣṣā, also called 'Aīn Razā bin-Mṣṣā, who died A.D. 1292, and whose tomb is at Mashhad (formerly called Sīa) in Khurasan, and is still an object of pilgrimage to the Persians; also contains at the descendent. This work was translated from the Arabic of Abbā Jān.**
Shams-ud-din-al-Shafi'i (شمّ الدين الشافعى), author of the Arabic work called A'zan-al-Amar, containing the wars and conquests of Muhammad, his successors and companions, interspersed with various anecdotes of his generals

Shams-ud-din Altimsh, Sultan (شمّ الدين المظماي), a king of Delhi, whose original name was Altimsh. In his childhood he was brought from a merchant by Buzan Qub-ud-din Aibik, King of Delhi, who afterwards gave him his daughter in marriage. He expelled Ahmad Shah, the son of Qub-ud-din, from the throne of Delhi, A.D. 1210, A.H. 607, and declared him king, with the title of Shams-ud-din. He defeated and imprisoned Ali-ud-din Ilkhan king of Ghur, who fled to Lahore with a large army in A.D. 1217. He brought for a whole year the fortress of Tartar, and took it in A.D. 1218, and after the reign of 26 years, died on the 30th April, A.D. 1246, A.H. 624. His son Sultan Alauddin I.y. succeeded him. It is supposed that the Qutb Minar in Delhi, which is now commonly called the Lash of Qutb's club, because it stands close to the dungeon of the celebrated saint Khwaja Qub-ud-din Bakhtiar Kaki, was built or completed by Sultan Shams-ud-din Altimsh, and was written in A.D. 1228. A part of it was injured by lightning, and was repaired and completed on the 26th October, A.D. 1401, 1st Rabia ii, A.H. 917, by Firdausi, who is said to have written the poem in the 6th of Sultan Sikandar Lodi.

Shams-ud-din Bahman, Sultan (شمّ الدين بمنا), the son of Saljum Muhammad Bahman. He was placed on the throne of the Deccan on the 11th June, A.D. 1197, 17th Rumaan, A.H. 799, after the death of his brother (Shams-ud-din) by Lachm, who was now honoured with the title of Malik Nurb, or regent. Shams-ud-din had lived only five months and eleven days when Itrar Khan the son of Sultan Bahman Shah, having deserted him with him, together with Lachin, to Hejaz, and ascended the throne, with the title of Itrars Shab-i Hurasan, on Thursday the 15th November, A.D. 1197, 22nd Safar, A.H. 800

Shams-ud-din bin Mubarak (شمّ الدين مبارك), author of the Shahs Hikmat-al-Um.

Shams-ud-din Faqir, Mir (شمّ الدين ميرو), a native of Dehl, and author of the work called Hadiqat-ul-Balakhat, or garden of Eloquent, a treatise on the science, poetry and rhymes of the Persians

Shams-ud-din Kart I. Malik (شمّ الدين كرت ملك), also called Malik

Shams-ud-din Muhammad Kart, the son of Abu Bakr Kart, was the founder of the dynasty of Kart or Kard, a tribe of Turks. He commended his reign in the year A.D. 1268, A.H. 660, over Herat, Ghuz, Ghur, and Kandahar. His mother was the daughter of Malik Baqir-ud-din Kart, who died in the 5th of A.D. 1245, A.H. 643, had named him to be his successor, and which was subsequently confirmed by Mongol Khan and Julaku Khan kings of Persia. His descendants continued to reign over those countries for 110 lunar years and two months, till they were extinguished by Amur Tumur (Lamurtamir) in A.D. 1381. He was a contemporary of Abuya Khw, king of Persia, and died at Tabriz in January, A.D. 1278, Shaban, A.H. 676, after a reign of ten years, and was succeeded by his son Malik Shams-ud-din II

Kings of the dynasty of Kart or Kard

1. Malik Shams-ud-din Muhammad Kart I
2. Shams-ud-din II, his son, also called Rukn-ud-din
3. Forqat-ud-din Ishak in his son
4. Ghayy-ud-din Khur, his brother
5. Shams-ud-din Kart III, his son.
6. Hatib his brother
7. Moiz-ud-din Husain his brother
8. Ghais-ud-din, the son of Ali and grandson of Moiz-ud-din, the last king of this race

Shams-ud-din Kart II Malik (شمّ الدين كرت ملك), second king of the dynasty of Kart, was the son of Shams-ud-din Kart I, whom he succeeded in January, A.D. 1278, A.H. 676. He was a contemporary of Abuya Khan, the Khazir king of Persia, and ruled about 25 years over Herat, Ghur, Bulgh, etc. He died on Thursday the 2nd of September, A.D. 1306, 12th Safar, A.H. 705 and was succeeded by his son Malik Fakhr-ud-din Bahman.

Shams-ud-din Kart III Malik (شمّ الدين كرت ملك), the fifth Sultan of the dynasty of Kut, who reigned over Herat, Bulgh, Ghura, and Kabul. He succeeded his father, Shams-ud-din Kart, in A.D. 1307, A.H. 707, reigned ten months and died in A.D. 1310, A.H. 707. He was succeeded by his brother Malik Hanz, who was slain in 1322 after him Moiz-ud-din Husain, his brother, ascended the throne.

Shams-ud-din Khan (شمّ الدين خان), the nawai of Firozpur, was the son of Nawab Ahmad Bahadur Khan, jagirdar of Pargana Firozpur and Lahore.
was at his instigation that Karim Khan, one of his confidants, murdered Mr. W. Fraser, the British Commissioner of Delhi, on the evening of the 22nd March, A.D. 1835, for which act Karim Khan was hanged on the 28th August following, and subsequently the nawab, being found guilty after a full investigation of the case, was executed on the 8th October of the same year at Delhi. Nawab Shams-uddin was the Jagirdar of Firozpur, the town of a large district of the same name, situated at a distance of sixty miles to the south-west of Delhi. He enjoyed a revenue variously estimated at from three to ten lakhs of rupees a year. The actual cause of his animosity towards Mr. Fraser, and the reason which induced him to instigate this murder, will, perhaps, ever remain a mystery. The supposition is that Mr. Fraser had, in the faithful discharge of his duty, apportioned to Amin-uddin and Ziya-uddin, the younger brothers of the nawab, a part or whole of Lehri, an extensive estate, to which the latter considered himself the most entitled.

Shams-uddin Khwaja, Khwaja, the son of an Amir of Khwaja, in Khurasan, by name Khwaja 'Uk-ud-din. Shams-uddin held a high rank in the service of the emperor Akbar, and was appointed Diwan of the Panjáb in A.D. 1599, A.H. 1008, but died after a few months at Lahore.

Shams-uddin Muhammad Anka Khan (شمس الدين صاحب) the author of the works called Bokiyyar-nama and Sumbhā-nama.

Shams-uddin Muhammad Assar (شمس الدين حفص) called 'Azim Khan.

Shams-uddin Muhammad bin-Abdulrah al-Ghazi, Shaikh (شمس الدين ابن عبد الراهل الغزى), author of the Tawci-ul-Aibār, which he composed in A.D. 1686, A.H. 995, and enriched with a variety of questions and decisions. It is considered to be one of the most useful books, according to the Hanafi doctrines, and has been frequently commented upon. The most noted of these commentaries is one written by the author himself, entitled Maqāla-al-Ghafir.

Shams-uddin Muhammad bin-Hamza (شمس الدين حفص ابن حمزة), sur-
well as flyed, 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. Weary and with the unhappiness of men, he desired the sun to broil his meat. He descended to perform the office, and the world was on the point of being consumed, when the holy Shukh commanded the flaming orb to resume its station in the heavens.

Shams-ud-din Purbi I. (شمس الدین پربی), surnamed Bhangar. His proper name was Khwaja Ishaq. He ascended the throne of Bengal after the ascension of ‘Alam-ud-din Purbi about the year 1713 A.D. For 15 years he remained with success the viceroy of the king of Delhi, who could not succeed during the whole of that period in making any impression upon him. He died after a reign of 16 years and 9 months, and was succeeded by his son Shīkh Shih Purbi.

Shams-ud-din Purbi II. (شمس الدین پربی), ascended the throne of Bengal after the death of his father Sultan Khwaja Ishaq, and held it for 15 years and 9 months. He was succeeded by his son Khwaja Shih Purbi.

Shams-uddin farbi. (شمس الدین فربی), one of the learned men and an excellent poet who attended the court of Nizam-ul Mulk Wazir and Sultan Jalal-uddin Mulkshah. He died about the year 1473.

Shams-ul-'Umi, Amir Kabur Nawab (شمس الرحمان امر کبار نواب), a nobleman or Amir-ul-'Umar of the court of the Nizam of Hyderabad. He was born in 1786, and survived three successive Nizams. The first was Nizam 'Ali Khan, by whom the nawab was originally appointed commander of the house's troops, during the troubled period of Tipu Sultan's reign. On Nizam 'Ali's death in A.D. 1803, the nawab lived to see Mir Akbar 'Ali, alas Sikandar Jah, raised to the masnad, and subsequently, on the decease of this prince in 1810, saw him succeeded by Nusr-ud-daula, the 1st 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 compilation styled after himself, Shams-ul-'Umar, besides other works published by him on the Arts and Sciences, distinguishes him as an author. He died on the 10th April, A.D. 1863, when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Haidarabad. 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 jargans since his death.

Shams-ah-misa Bogafa (شمس النسیة فرافی), the daughter of Hakim Kamarr-ud-din Khan of Banares, but her place of residence was at Lucknow. She is the author of a small Dwan, and was living in the year A.H. 1272.

Shani (شانی), a poet who flourished in the reign of Shāh Abās I king of Persia, and died in the year A.H. 1024. He is sometimes called Mālīkana Shāhī Takhī.

Shapur (شہپور), a poet of Točrān, who died in A.D. 1681. His tomb is at a place called Sulākhā in Fārs. He had the title of Mālik-ush Shawa, or king of poets.

Shapur or Shapur I (شہپور), (the Sappho of the Greeks) the second king of Persia of the Sasman dynasty was the son of Adīshēr Bītū in. He began to reign about the year A.D. 240 and carried his arms into the Roman territories, gaining many important victories over that nation, whose emperor Victor, he made prisoner at the battle of Issus 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 bountiful ruler of his country. He was succeeded by his son Hormuz I the 11th monarch of the Persians, shapur conquered Armenia and Georgia, which he added to his empire.

Shapur (شہپور), surnamed Zāl. Akka, 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. As which account the Persian historians say that his reign was a few months longer than his life. He died in A.D. 381, aged 71 years. During his long reign he raised his country to a state of the greatest prosperity, having defeated all his enemies, and extended the limits of his empire in every direction, adding Georgia, Armenia, and other provinces to the empire. He was succeeded by his son, Adīshēr Al-ii.

Shapur III. (شہپور), the son of Shapur II and the ultimate brother of Adīshēr II, whom he deposed, and mounted the throne of Persia, A.D. 385. This prince, who is
described as virtuous and benevolent, 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 (شحقي بلخ), a celebrated pious Mosalmán. He died on the 20th January, A.D. 791, 9th Ramzaan, A.H. 174, in the reign of the Khalif Hárün-al-Rashid, and was buried at Khaṭālan.

Sharaf-ibn-Shams-uddin (شراط ابن شمس الدين), author of the Sharaf-nāma, a Persian History of the Dynasties which have governed in Kurdistān. It was translated into English by Professor Charmoy.

Sharaf Jahan, Mirza (شراط جهان میرزا), an author whose father, Qāżī Jahān, held a high appointment at the court of Shāh Táhmasb Šafvī, but, being suspected of being a Sunni, he was deprived of it, Sharaf Jahan died in A. D. 1601, A. H. 968.

Sharaf Qaswini (شراط قشونی), a poet who was a native of Qaswān, and is the author of a Persian diwan. He came to the Dewān in the reign of Qub Shāh, in whose service he died.

Sharaf-uddaula (شراط الدولة), a nobleman of the reign of the emperor Mahommed Shāh. He is the founder of the Maṣjid situated in the Darba Bazaar at Delihi, which he built in the year A. D. 1723, A. H. 1133.

Sharaf-uddaula Nawāb (شراط الدولة نواب), ex-prime minister of Audh, was a native of Kāshmir. His ancestors were "Raiśgārs" or shawāl-burners. At an early age he travelled to the Dewān, where he obtained employment under the Nizām. He did not, however, remain long at Haiderábād: the reputed splendour of the court of Lucknow brought him to Audh, where he found he had an uncle, the celebrated Mauwī Ahīa, the residence Wakīl during the reign of Naṣir-uddaula Haider. On the accession of Muḥammad ‘Alī Shāh to the throne in A.D. 1839, Mauwī Ahīa was advanced to the post of prime minister, vice Hakim Mahdi, deceased, and Sharaf-uddaula was appointed residence Wakīl, vice his uncle promoted. Mauwī Ahīa dying soon afterwords, Sharaf-uddaula succeeded him as prime minister. He held the office up to the time of Muḥammad ‘Alī Shāh’s death, which took place in May, A.D. 1842, when Aμjād ‘Alī Shāh succeeding to the throne, he nominated him his favourite. Aμinuddaula, to the premiership, obliging Sharaf-uddaula to retire. By the Residency presumably the nāwāb was so much esteemed that, even after he lost office, he (the Resident) deemed him the fittest man in Lucknow to manage the very responsible and important concerns of the Humāinábād Ḫumámbārah, of which he induced the king to make him Wazīrīn, or substitute. 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 Nawāb ‘Alī Naṣir Khān, the father-in-law and prime minister of Wajīd ‘Alī Shāh, the last king. Viewing him always as his rival, ‘Alī Naṣir often contemplated his ruin, and at one time, in league with Nawāb Wajīd ‘Alī Khān, one of the famous abominabilities 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 intercession 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 imposed him in the office, which he knew he only nominally held, since Mauwī Khān was the ruling spirit with the Bogum. On the arrival of General Havelock’s forces for the relief of the Lucknow garrison, he was in the Kevsār Bāgh 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 Bogum and her party to remove to the Māwa Bāgh, Sharaf-uddaula took advantage of the confusion and skulked behind, and endeavoured to steal out of the city, when he was recognized by some Sepoys, who bound him with cords, took him to Maulūf Ahmād-ulī Shāh, who, after starving him for four days, had him put to death.

Sharaf-uddaula Ahmad Ahīa Manīrī, Shaikh (شراط الدين أحمد احياء منيري), a celebrated saint of Bahār. He and his eldest brother, Shaikh Jalāl-uddin, were the disciples of Shaikh Naṣir-uddin Pīrakānt. Shaikh Manīrī was a contemporary of Shaikh Nizām-uddin Aḥsanī. He resided at Bohār, and is the author of the works called Madīn-ul-Ma‘ānī and Māhīthāt Ahīa Manīrī: the latter contains the whole duty of a Shafi in a series of 300 letters addressed to his disciples and friends. He died in the year A. D. 1879, A. H. 1761, and his tomb (an exact delineation of which has been given by G. L. D. Daniel) stands near the mouth of the rivef Sān with the Ganges, and is still the resort of devotee Muḥammadānas. He is called Manīrī, because he resided in a town called Manīr, near Patna. The tomb of his father, Shaikh Ahīa or Yehis, is in the town of Manīr.

[Jour. As. Soc. of Bengal, vol. iv, 1852, pp. 139-140. See also Shaikh Shaqiq-Balkhi.]
Sharaf-uddin 'Ali Yezdi, Maulana, a learned man, and author of several works. He lived at the court of Sultan TubaHan, the son of Shahrub Mirza, at whose request he wrote, in a beautiful style, the Safarnama, also called Taba的时间里Sahib Qiran, a history of the celebrated conqueror Amur Temur (Timurlane), whose domain extended from the borders of China to the shores of the Mediterranean. This work was finished in four years and dedicated to Shahrub Mirza, A.D. 1425, A.H. 828. It has been translated by P. De la Croy, 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 prose poet of Timur, while the work of Ahmad-ibn-Abu Arabbeh is a coarse satire on the conqueror. He is also the author of the Sharab Isnada Sharaf-uddin, who used Sharaf for his poetical name, died about the year A.D. 1446, A.H. 850.

Sharaf-uddin Ashraf Samarqandi (_timer of Shari'at, or a learned man in Samarkand), who died in the year A.D. 1199, A.H. 695.


Sharaf-uddin Husain, Mirza (شریف الدین حسین میرزا), the son of Khwaja Mo'in, who was of the race of Khwaja Shaker Nasir-uddin Abdull Sultani, the richest and most powerful of the Persian nobles, was the son-in-law of the emperor Humayun, and was governor of Khurasan. He, with another chief name Aliu Mulla, had revolted at Naraq, before the Urba rebellion. He was defeated and captured at Malwa, and was put to death in 1561, A.H. 960, and appointed governor of Himal. He died in 1566, A.H. 970.

Sharaf-uddin Panipat (شریف الدین پانیپتی). He was one of the chief writers of the Persian language. He died in 1488, A.H. 990.

Sharaf-uddin Rami, Maulana (شریف الدین رامی مولانا), author of a Diwan and the Hadith-ul-Haqiq, which treats on metric and poetic compositions, and has been written in imitation of, or competition with, Rashid-uddin Wati's Hadith-ul-Haqiq. He flourished in the reign of Shah Mansur, and died A.D. 1393, A.H. 796.

Sharaf-uddin Shafawi (شریف الدین شفیعی), a poet of Isfahan, who flourished in the reign of Tughlak III. and was contemporary with the poet Muyr. He is the author of the work called Iltakhsu-Zahab, which he wrote in imitation of Sajavat-un-abah of Zamaqshari.

Sharaf-uddin, Shaha (شریف الدین شها). He was a native of Birkah, who was a physician, poet, and a good musician. He has written several panegyrics in praise of the king of Samakhshai.

Sharif Jurjani, Mir or Sayyad (شیریف جریانی، میر یا سعید), whose full name is Sayyad Sharif 'Ali bin-Muhammad, the author of the Asvah Mashrif and Hazratha Zafar Anwar-ul-Tanha, also of an Arabic work on philosophy called Mir al-Shari'at, and the marginal notes on the Sharah Mollah-ur-Anwar, and on the Manahil Niazi, a work on Jurisprudence. He also wrote a commentary on the Farama of Sajwandi, which he named Sharifa He was born in A.D. 1730, A.H. 730, and died in 1796, A.D. 1413, 6th Rabi II A.H. 816.

Sharif Khan Amir-ul-Umra (شیریف خان امیر-الونم), son of Khwaja Abdus Samad, a nobleman of the reign of the emperors Tughlak and Akbar, who in the first year of his reign continued on the rank of 3000 and appointed him governor of Hindustan, in 1561, after he had died after some years. He was an excellent poet and a king of Diwan. His poetical name was kari.

Sharif Muhammad (شیریف محمد), author of the Persian work on Jurisprudence called Fatuma Taarikh Shaha, dedicated to Pirshahab, king of Delhi.

Sharif-ul-Muhammad Abdullah-al-Mousali-al-Basri (شیریف الحمد عبدالله الموصى بسیری), author of a Diwan, which he called Duaa Murtada Allah.

Sharm (شترم). He was a Shams-un-Nisa Begum.
Shatab Rai, Raja

was by caste a Kayasth, and a native of Dehli; in his youth he served 'Aqā Sulaimān, the favourite dependant of Samsān-ud-daula, son of Khān Daurān, Amir-ul-ʿUmrā to the emperor Muhammad Shāh. Upon the death of Samsān-ud-daula, 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 Shatab was completely exonerated. He died about the year A.D. 1777, A.H. 1187.

Shayurghamish, Mirza

a son of Shāhrukh Mirzá.

Sher Afgan or Afkān

a Turkman nobleman of high lineage and great renown, was the first husband of the celebrated Nūr Jāhān Begm. He served in the wars of Akbar with extraordinary reputation, and had a jāgir at Bardwān, where he was slain, A.D. 1607, A.H. 1015, in an encounter with the Governor, Qurb-uddīn. His original names were Asta Fillo and 'Ali Kuṭlī Beg, but having killed a lion, he was dignified with the title of Sher Afgan Khan or the Destroyer of Lions. The emperor Jahangir married the widow some years afterwards, which gave rise to a legend of the emperor having caused his death.

Sher 'Ali Afsos, Mir

Vide Afsŏs.

Sher 'Ali Khan, Amir of Kabul

the youngest son of Dost Mohammad Khan.

Sheri Maulana

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, Jumāda II. A.H. 975, and the fort of Rānīnāpūr on the 22nd March, A.D. 1569, shedhīnā, A.H. 976, in which year the fort of Ágra was also completed, Sherī was then living, and wrote the chronogram of all three. He was slain, together with Rāja Bīrībāi and other officers of note, in a battle fought against the Yeṣāsam Afghans of Sāwād and Bījūr in February, A.D. 1568, Rabī' I. A.H. 994. The author of the Misār-ul-ʿUmrā says that he was the nephew of Khwāja Jāhān Mirwā, a nobleman of the court of Akbār, who died in November, A.D. 1574, Shāhān, A.H. 982, and that Sherī died in A.D. 1581, A.H. 989. He is the author of a Dīwān.

Sher Khan Lodī, the son of 'Ali Amīr Khān Lodī, who died on the 18th November, A.D. 1575, 14th Shāhān, A.H. 1084. Sher Khān is the author of a Taskīra or biography of poets called Misār-ul-ʻUmrā, or the Mirror of Imagination, which he wrote in the year A.D. 1591, 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 by the Musalmāns; music, medicine, cosmography, astronomy, talismans, etc.

Sheroya, the Siroes of the Greeks, was the son of Khūsro Parwaz, or Chorosos, 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 Ardishīr, the infant son of that prince, to the throne; but another noble of the name of Shāhrūyr, disapproving this measure, marched from the province of Khurāsān, the he was one reconciled by the Nāvīr, and put Ardishīr 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 Sasan, elevated Turāndōkht, the daughter of Khūsro Parwaz, to the throne.

Sher Shah (شاہ شر), a native of Hīsār. His original name was Farīd. His father, Hīsan, was an Afghān of the tribe of Sār, and a native of Koh beyond Peshāwar, who had received from Jamāl Khān, the governor of Jāmpūr, the districts of Sābārān and Ṭāntā in jāgir for the maintenance of 500 horse. Farīd was for some time in the service of Muhammad Lohānī, king of Bēhār, and on his killing a tiger, received from him the title of Sher Khān. He defeated the emperor Humāyūn once at Bēhār on the 22nd June, A.D. 1539, 96 Safar, A.H. 946, and 2nd Shawwāl, A.H. 947, when the emperor passed towards Kālingā, one of the strongest forts in Hindūkush. 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 shocked that his recovery was hopeless. In this position he encouraged the prosecution of the assault, and continued to give his orders, till in the evening news was brought him of the reduction of the place. He then cried out,
“Thanks to the Almaghy ‘God’ and expiated his death happened on the 24th May, A.D. 1545, 12th Rani’s. His corpse was conveyed to Saharan, the family estate, where it was buried in a magnificent sepulture, which is still to be seen standing in the centre of a reservoir of water, built during his own reign. Tradition adds that, during his reign, such was the public security that travellers rested and slept with their goods by the highways without apprehension of robbery. He was succeeded by his son Sultan Shah.

Sher Singh (शर सिंह), ruler of the Punjab, was the second son of Khung Singh, the son of Ranjit Singh. After the death of his eldest brother, Ran Nihal Singh, which took place on the 17th November, A.D. 1840, his mother, Rani Chand Kunwar, arranged the affairs of his country for two months, when Sher Singh, his second son, deprived her of that power and became the sole manager. On the 13th September, A.D. 1841, the royal palace was taken by a powerful body of troops, and Sher Singh and his son Sat Singh were murdered by Sardar Ajit Singh. Sher Singh’s child and all of Sher Singh’s and Partap Singh’s wives were brought out and murdered among the rest, one of Sher Singh’s sons only born the previous evening after Sher Singh’s death, Rana Bilup Singh, the young son of Mahata Ram Singh, was placed on the Viceregal

Sherazad, Sultan (शर राज वक्तान), son of Sultan Muanal III of Gahzni whom he succeeded in A.D. 1114, A.H. 998, and was murdered after one year by his brother Arsalan Shah, who ascended the throne in A.D. 1115, A.H. 999.

Shia or Shi’a (شیعہ) Those Muhammadans who assert the rights of Ali as the Imam of the Shiekhs preceding Ali as the rightful successors of Muhammad, are called Sunnis or Sectarians. The animosity which exists between the Shiites and Sunnis fully explains that of the Protestants and Papists of former times. It was owing to these differences that Baghdad was taken, and the Khilafat overturned. The Turks and Arabs are Sunnis, the Persians and most of the Muhammadans of India are Shiites. A complete history of the Shiites will be found in a work called Megilla-ul-Mominun. The Shi’a doctrines 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.

Shiblesh (شیبلی), Vida Abu Bakr Shibli.

Shidi (شیدي), an African

Shidi Fouhad Khan (شیدی فوہاد خان), Vida Ioulad Khan Shidi.

Shiklbi, Mauhna (شکلی میاں), a poet of Persia, whose proper name is Muhammad Baha. He came to India in the reign of the emperor Akbar, and died in the time of Jahangir, A.D. 1614, A.H. 1023.

Shimbhu (شیمہب), a Ruhman, who is the author of a Ta'far-nama, or book of victory, containing a poetical account of the military career of General Lakh.

Shinasi (شینا سی), title of a poet who died in the year A.D. 1627, A.H. 1037, and is the author of a work called Jasi-nama.

Shio Ramdas (शियो रामदास), a poet whose poetical title was Parya, which see.

Shirazi (شیرازی), an author who wrote a commentary on the Jasho-ul-Muqata of Is-haq bin-Husain, and named it Hail Mushabhat Muqata.

Shirin (شیرین). This word, which signifies in Persia sweet charming or agreeable, is the name of a lady well known throughout the 14th & 15th centuries, called her Mary, and others Ism. 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 narratives, which celebrated the love of Khuro to Shirin, and of Shum for Farhad, the most beautiful of the Persians. This celebrated beauty has been accused of giving those affections which a monarch so anxiously sought in the lowly Farhad, in whose breast she kindled a flame which, as proved him of reason and life. We are told that the son of Khuro, after putting his father to death, sought the favours of his father’s mistress, who appeared to consent, but desired to take one look at the remains of his father. The murdered body of her former lover was shown to her, and she immediately put an end to her existence by stabbing herself.

[Vide Farhad]

Shorish (شوریش), a poet, whose proper name is Gholas Husain and who is the author of a biography of Urdu poets. He died in A.D. 1781, A.H. 1196.
Shoukat of Bukhara (شوقت بخاری), a poet who died at Istahban in A.D. 1698, a.k. 1107, and left a Divan in Persian. His proper name is Muhammad Is-haqq.

Shouq (شوق), the poetical name of Mir Muhammad Bakr, father of Mir Muhammad 'Ata'Hasan Khan Tahan.

Shouq (شوق), the poetical name of Maulvi Kudrat-ullah, who has left a Divan and a Biography of poets called Zuhbushahors.

Shouq (شوق), the poetical name of Râo Tasmâk Raû, which see.

Shouqi, Amîr (شوقی امیر), a noble man and poet, who lived in the time of the emperor Shah Jahan. His proper name was Mir Muhammad Hussan. He died in A.D. 1644, a.k. 1044.

Shuhurat or Shurat (شهرعت), the poetical title of Nâwab Hakim-ul-Mulâlik Sudo Muhammad Hûsan (Shaikh).

Shujaa' Khan or Shujaat Khan (شجاعی خان), a relative of Sher Shah, king of Dêhli, who conferred the government of Malwa on him after the expulsion of Malûk Khan entitling Qâder Shah in A.D. 1542, a.k. 949. He governed Malwa for a period of 12 years, and died in A.D. 1554, a.k. 962. After his death his eldest son, Malik Bâyazid, assuming the title of Bâb-e-Bahadur, took the reins of government in his own hands.

Shujja', Sultan (شجاع سلطان). Vide Sâlih Shujja.

Shujaat Khan, Nawab (شجاعت خان نواب), a nobleman in the service of the emperor 'Alamat (sûd Takhân-un-Nîma Beggam). He was a man of 4000 in the time of Shah Jahan. He had a house at Agra, of which no trace now remains.

Shuja-uddaula, Nawab (شجاع الدوله), who played a conspicuous part in the early history of British India, was the son of Manâsir 'Ali Khân Sabir Jung, governor of Amûría. His original name was Jalaluddin Hasûq; he was born in the year A.D. 1721, a.k. 1164, and after the death of his father succeeded to the government in October, A.D. 1728, Zul-hijja, a.k. 1167. He was present in the famous battle which took place between Ahmad Shah Abdâlî and the Mughals in January, A.D. 1721, was appointed vezir to the emperor Shah 'Alam, was defeated at Buxar by the English on the 23rd October, A.D. 1764, 26th Bahr 11, a.k. 1175, and died at Farahabad, the seat of his government, in the midst of his victories and highest prosperity, on the 29th January, A.D. 1775, 24th Zi-l-Qa'da, a.k. 1186. By his own subjects he was sincerely beloved, and the sons of Hafiz Rahmat Khân, whose country he had acquired, went at his death. He was buried at a place called Gulab Bâr in Farahabad, and was succeeded by his eldest son, 'Asâf-ud-Daula'. For a legendary account of his death see Khâû's Jâlûl of the Mughal Empire, p. 117.

Shuja-uddin (شجاع الدين), Nawab of Bengal, also called by some Shuja-ud-daula, was a native of Burhânpur, and a descendant of a Turkish tribe of Algirah in Khurasan during 'Alamgir's campaigns in the Deccan. He married Zeb-un-Nisa, the daughter of Murshid Quli Jâter Khân, governor of Bengal, and was appointed to him to that province. Jâter Khân, who died in the year A.D. 1729, a.k. 1138, left at his death the succession to his government to his grandson 'Ala-ud-daula Sartarâ Khân, but Shuja-uddin his father, having more interest at the court of Delhi than his son, procured the Sulhdâr for himself, and as the year A.D. 1735, a.k. 1148, the province of Behar also was conferred on him by the emperor Muhammad Shah Shuja-uddin was celebrated for his clemency, justice, and good qualities. He died after 12 years' government of Bengal on the 13th March, A.D. 1739, 16th Zul-hijja, a.k. 1151, just at the time when Nâdir Shah was at Delhi. As there were only a few days remaining for the commencement of the Hijri year, A.D. 1162, at his death. He was succeeded by his son 'Ala-ud-daula Sartarâ Khân, a young prince whose character as a moral and religious man stands high on the pages of native history.


Shukr-ullah (شکر‌الله), author of the history called Bahast-ul-Tuwa'irih.

Shukr-ullah Khan I, Nawab (شکر الله خان نواب), a nobleman in the service of the emperor Aurangzib, who died about the year A.D. 1689, a.k. 1199.
Shukr-ullah Khan II, Nawab, son of Shukr-ullah Khan I, was an Arab in the service of the emperor Aurangzeb 'Alamgir. He was appointed governor of Mawāli in A.D. 1702, A.D. 1114.

Stamak (सीमाक), the son of Quyo- murs and the father of Hoseang, the second king of the Safavid dynasty of Persia.

Siawaksh (सावख्श), son of Kunkās, king of Persia in the Kayman dynasty. He was murdered by Aīruvān, king of Lūzān.

Sibuya (ससुवः), an author who received this name on account of his keeping an apple (sib) in his hand, and smiling it often, but his proper name was Abū Bakhrā 'Alī. He died in A.D. 796, A.H. 180, aged 32 years. (Fate Qutrib)

Sidi or Sayyad Maula (सदी मूला), a renowned sage, a mendicant dervish, who travelled from Juran towards the east and arrived at Delhi, set up a guest house and house of entertainment for travellers and the poor of all denominations. Though he was very religious, brought up in the Muhammadan faith, yet he followed some particular tenets of his own, so that he never spoke public worship. He kept no woman or slave for himself, and lived upon the alms given to him and the charity which was so near that, as he never accepted any present men were accustomed, when his finances were supplied, and actually believed that he possessed the art of transmuting other metals into gold. He made no fortune by this as none of the pieces of gold to satisfy the wants of any noble family in distress. In short, he displayed more magnificence in his trust in the princes than the princes themselves. He expanded daily upon the form 1000 mounds of four 500 mounds of gold, 80 mounds of silver, besides rice, oil, butter and other necessaries in proportion. He secretly began to bestow titles and offices upon his disciples and to assume a tone and manner sufficiently in- different to his designs on the throne. One of his followers, dissatisfied with the part assigned to him, went privately to the king (Jalāl-ud-dīn Fīrūz Khān) and disclosed the plot. The king read him to be removed and treasured to death by an elephant. His event happened 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 (सदी याल कप्दन) or Captain of the fleet of Sulūk Sulaimān I, emperor of Constantinople. He is the author of the work called Ahrāt-ul-Mamālik, or Mirror of Countries, containing a description of his journey overland from the Indian shores to Constantinople, and of the Greek, that is the Ocean, a Turkish work on Navigation in the Indian Seas. This work the author finished at Ahmadabad, the capital of Gujrat, in December, A.D. 1504, Muhammad, A.H. 962. It was translated by the Baron Joseph von Hammer, Professor, Oriental Languages, at Vienna, and communicated through the Jour As boe of Bengali, in 1847.

Sihl or Sehl bin-Sa'd (सह्ल बीन सद), one of the companions of Muhammad.

Sija, a false prophetess contemporary with Musyhim, another impostor. She was a Christian of extraordinary talents and eloquence, and, being prompted by an aspiring ambition, she announced herself a prophetess and, uttering her string of rhymes, declared that they came inspired from above, struck by her success, Musyhim thought it advisable to temporize with her, and accordingly, having sent agents, invited her to a private conference, spryly conceived and fixed a time when she should be detected, and having foretold all pretensions to that purity which is the highest attribute of her sex, she fell from her proud pretense and became a more debased and contemptible woman. She subsequently enroll herself amongst the proselytes of the Quan.

Sikandar, Alexander the Great (सिकंदर, ذوالعرض), called by Muhammad in the Quran. Zulaykh, the Two-Horned Man, probably a son of his head being figured as Alexander with the Ram's Horns. Various names and modes Lutheran commentators have been at a loss to decide who is intended, but generally agree that he was a bowing favoured of, and lived in the true Greek, that, guided by the prophet Khizr, he reached the land of Darkness, near the Covenant of Life, but he could not obtain permission to take a draught of the Eternal Spring. He died c. 587 at the age of 33 years. He conquered Daryau, king of Persia, in c. 351, and in c. 27 he proceeded to invade India. He crossed the Indus without opposition. He was afterwards opposed by a Kasa who is called by the Great Pharaoh, whose army was utterly routed.

[Sage Khan's Translation of Mevhonad]

Sikandar (सकंदर), poetical name of Khilja sikandar, who used to write beautiful Musīs in the Prakrit, Marwāri, and Punjabi languages, and as the author of a poem containing the story of the Fish, the Perver, and the King Dulkhār.
Sikandar 'Adil Shah (سپندار 'ادیل شاہ),

the last of the kings of Bijapur. He succeeded his father, 'Ali 'Adil Shah II, when an infant, about the year A.D. 1572, A.H. 983, but never acquired any real power, being the tool of his nobility. In the year A.D. 1606, 4th Zil-Qa'da, A.H. 1007, on Monday the 16th September, Bijapur was taken, the young prince made prisoner, and, the kingdom with its remaining dependencies was reduced to the Mughal yoke by the emperor Akbar. He died after three years' imprisonment.

Sikandar (Prince) (سپندار شاہزادہ),

the son of 'Umar Shāhī Mīrzā, the son of Amīr Taimūr, after whose death he had several hafizis with his two brothers, Pir Muhammad and Mīrzā Rustam, and took possession of Furs and Isfahān, which they had received as inheritance from their grandfather, on the account of which account his uncle Shāhreikh Mīrzā, having defended him in a battle, put out both his eyes. This circumstance took place in A.D. 1414, A.H. 817.

Sikandar Begam (سپندار بیگم), the ruler of Bhopal. She was born in A.D. 1816. Her father was one of the Pathān or Afghān soldiers of fortune, who, after the death of the emperor Aurangzeb, declared himself independent in Bhopal. On his death his wife was declared Duchess by his troops, and his daughter Sikandar Begam heir. She married her cousin Jāhānīr, in spite of her mother, upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband, Jāhānīr, died in A.D. 1845. 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. 1868. Her alliguities 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, Shabzulah Begam, succeeded her.

Sikandar Jah (سپندار جہا نواب),

nawāb or Nīnām of Haidarābād, succeeded his father Nawāb Nīnām 'Ali Khān, to the Mānṣūr of the Deccan on the 16th August, A.D. 1802, 16th Bahā' I. A.H. 1217, and died on the 23rd May, A.D. 1829, 19th Zil-Qa'da, A.H. 1244, after a reign of 28 lunar years and some months. He was succeeded by his son Mir Fakhūnda 'Ali Khān, who took the title of Nash-ud-Dawlah.

Sikandar Khan Uzbek (سپندار خان وزباک), a descendant of the royal house of that tribe, also called Sikandar Khān of Kānghījar. He accompanied the emperor Humayun to India, and was created a nobleman by that monarch. He accompanied Mīrād Haidar, who took possession of Kashmir in A.D. 1545, and died at Lucknow in the reign of the emperor Akbar on the 19th September, A.D. 1572, 10th Jumādā I. A.H. 980.

Sikandar Munshi (سپندار منشی),

Secretary to Shāh Abbās I. king of Persia. He is the author of the Tarīkh Alam 'Arba Abbāsī, a history of that monarch, in three books, which he dedicated to him in A.D. 1616, A.H. 1026.

Sikandar Qadr, Mirza (سپندار قدر),

the son of Prince Khursheed Kada. Vide Tushkhr.

Sikandar Shah (سپندار شاہ), king of Gujrat, succeeded his father, Muẓaffar Shah II. In February, A.D. 1526, 19th Shabān, A.H. 932, 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, Nasīr Khān, was raised to the throne under the title of Muhammad Shāh II.

Sikandar Shah Lodī, Sultan (سپندار شاہ لوڈی), whose original name was Nīnām Khān, was the son of Sultan Bahīl Lodī, whom he succeeded in July, A.D. 1489, Shabān, A.H. 895. He was the first Muslīm 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. 1556, 3rd Safar, A.H. 911. It was in his reign that the Hindūs 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 Zil-Qa'da, A.H. 915. Colonel Dow and General Briggs, in their translation of Firdaus, say that Sikandar Shah died in the year of the Hijr 923, corresponding with A.D. 1517, and that he reigned 28 years and some months; this is evidently a mistake, for the words 'Tari Shāh' show the year of his death to be A.D. 915, consequently the period of his reign was only 21 years. He was succeeded by his son Ibrahim Husain Lodī. Sikandar Lodī in his time had built a small fort at Agra on the right bank of the Jamna, and called it Badargāh. 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 Khān Mir Bahar. This fort had three gates and two windows, and cost 36 lakhs of rupees. It was gradually burned down in the time of Shāh 'Alam and Nadīk Rāj Sendhūr.
Sikandar Shah Purbi

His original name was Ahmad Khan Sør, a nephew of Sher Shah. He ascended the throne of Delhi after defeating Sultan Ibrahim Sør in a battle fought in May, A.D. 1555, Jumādah I, A.H. 962. He had not long enjoyed his good fortune, however, when he was obliged to repair to the Panjab to oppose the emperor Akbar, A.D. 1567, 27th Ramašan, A.H. 964. He sought refuge in Bengal, where he died after two years.

Sikandar Shīkoh Mīrza

a cause of Bahādur Shīh II. king of Delhi. He was executed for the murder of his uncle in July, A.D. 1538.

Sikandar, Sūltān

king of Kashmir, surnamed Bū Ṣīhān, or Destroyer of Idol, was the grandson of Shah Mīr Darwesh, who introduced the Muhammadan religion into Kashmir. Sikandar, with the assistance of his mother, succeeded his father, Sūltān Qubūl-uddīn, A.H. 939, 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 Hindus did this Sūltān lay in ruins; which conduct obtained him the glorious title of But Sūltān, or Iconoclast. He reigned 22 years and 9 months, and died in A.D. 1416, A.H. 919. In his time Dārāmī invaded India, and presents passed between him and Sikandar. He was succeeded by his son Sūltān 'Ali Shīh.

Sikandar Turkman

Fīde Qārā Muhammad.

Silhādī, a Rāja of Raisīn, who was made prisoner by Bahādur Shīh of Gūjrat, and was forced to become a Muhammadan in the year A.D. 1591, A.H. 938, after which, when the fort of Raisīn was surrendered by his brother Lakhman to the king, Bānī Durgāwatī, the daughter of Rana Sanka, Rana of Chittor and wife of Rāja Silhādī, with a heroic fortitude, invoking curses on the heads of those who should not rescue her cause, set fire to a pile with which she had caused the female apartments to be surrounded; containing seven hundred beautiful women, that plunged into the flames, and they were all consumed. Silhādī and Lakhman (his brother), with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gūjrat troops, and bravely met their fate the same year.

Simī Naishāpurī, a very learned Musulmān of Naishāpur. It is said that in one night and day he composed 3,000 verses. He flourished in the time of Prince 'Alādīndī (the son of Bīsāngher Mīrzā), who reigned at Herāt A.D. 1447.

Sīna, Abū Sīna or Avleomnē (Sīna). Fīde Abū Sīna.

Sīnbād Hākīm, author of a Diwan or book of Odes, which he completed in the year A.D. 1374, A.H. 776, and dedicated to Shāh Mahmūd Bahmānī.

Sīndh (Sind), Medieval history of. Fīde Nāvū-uddīn Qubbābācha.

Sīndhīs (Sindhs). A distinguished Marāthī family. For Rājas of the Sindhī family, see Rāmōjī Sīndhī, Māhu Rāo, Daulat Rāo, Shanko Rāo, etc.

Sīpāndār Kūhān (Sipahdar Khan), whose proper name is Mīrā Muhammad Sālāh, was a native of Tabrīz, and his ancestors were reckoned among the nobles of that country. In the year A.D. 1592, A.H. 1000, he left Persia for Hindustān in company with Khwāja Beg Mīrzā, son of Māshūm Beg Sāwī. 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 Ghūrāw, were conferred on him time after time. When, after the death of prince Murād in A.D. 1599, A.H. 907, prince Dānīl went to the Deccan and captured the fort of Ahmadnāger, the capital of Nīpān Shāh, the government of that country was conferred upon Khwāja Beg Mīrzā and Sīpāndār Kūhān.

Sīpāndār Kūhān (Sipahdar Khan) was, the second son of Khān Jāhān Bahādūr, the foster-brother of the emperor 'Alāmghūr. He was raised to the rank of 3000 by that monarch, A.H. 1691, A.H. 1103, with the
government of the province of Allahabád, which he held for several years. His brother Himmat Káin was killed by an arrow in an action with the Marhástatas about the year A.D. 1698, A.H. 1110, and soon afterwards their father, Káhan Jáhán Bahádúr, died in the imperial camp.

3. Sípehr Shikóh, the third son of Dára Shikóh. He was confined in the fort of Gwáliar by 'Alámgír who, in his 16th year, A.D. 1655, sent for him from Gwáliar, and married him to his daughter Badr-un-Nísá, of whom was born prince 'Ali Šáh.

[۱۶: Sulaimán Shikóh.]

Síra (سیر), takhallus of Síra-úddin Šáh,不说, the author of the Dáwán al-Asbás, whocompiled extracts from no less than 800 poets, and which he completed in A.D. 1756, A.H. 1169.

Síraş Qúmmí (سیر قمی), a poet who was a native of Qum, in Persia, and contemporary with Suláman Suwáji.

Síraş-úddála Muhammad Ghaním Káhán (سیر ای ुدال محمد قنیم چن), titular Náwáb of Árkot, whose poetical name was 'Asím, the author of the work called Tákhbár Subh Wátsán, being a biography of the poets of the Karnámatik, compiled in A.D. 1842, A.D. 1288. It is an abstract of the Tákhbár of Ráq, also called Gulsátá Karnámatik.

Síraş-úddála (سیر ای ुدال), the daughter of Náwáb Náwáb of Bénágal, formerly named Mírzá Mahmúd, was the eldest son of Zain-úddin Áhmad, styled Hábád Jang, the nephew and son-in-law of Átkappiá Khá in Mahábáat Jang, governor of Bénágal. On the death of his grandfather Mahábáat Jang, which happened on the 10th April, A.D. 1756, 9th Ramadán, A.H. 1169, 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 Dur cá, with treasure, he attacked Calcutta, carried it on the 20th June the same year, and allowed his officers to shut up 148 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 Árkot. It was agreed by the government of Madras that he should repair with a force to Bénágal and endeavour to regain the factory of Calcutta. Colonel Clive, and Admiral Watson left Madras with 980 Europeans and 1600 Sepoys. They reached Fáka on the 20th December, retook Calcutta on the 2nd January, A.D. 1757, A.H. 1170, and forced Síraš-úddála into a treaty, offensive and defensive, on the 9th February following. Clive subsequently made a secret treaty with Mir Jár Káir, an officer of the nawáb, and advanced in June towards Mahábáat Bénágal, the nawáb’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 Jár Káir, routed the nawáb’s troops. Síraš-úddála fled, but in a few days was seized and cruelly assassinated on the 4th July, A.D. 1757, 15th Shawwál A.H. 1170, by order of Mirán, the son of Mir Jár Káir. Thus perished Síraš-úddála in the 20th year of his age and the 16th month of his reign. On the 29th June Mir Jár Káir was raised to the masnad, and from that date the influence of the British may be said to have become paramount in Bénágal. His tomb is not far from that of Mahábáat Jang.


[Síraš-úddála 'Ali Káhán (سیر ای ुدال علی خان عزو), whose poetical title is 'Arú, was a native of Átkappiá Khá (Azra), and a descendant of Sháhí Muhammad (Jhans) of Gwáliar. He was an excellent poet and an officer of rank in the time of the emperor Farrúkh 'áyán. He is the author of several works, among which is a Díván and a biography entitled Majmúál-ul-Máshá‘in, which is also called Tákhbár 'Arú, containing the memoirs of the Indian poets who have written Pósnin, Hindústání and Décans poems. 'Arú, in A.D. 1734, A.H. 1147, met at Dhhá the poet 'Ámir, who had just come from Persia. The jealousy between the two poets induced 'Arú to write a treatise entitled Tákhbár-ul-Qáfílah, in which he points out the errors in 'Ámir’s poems. He died at Lucknów on the 27th January, A.D. 1756, 23rd Rábí’ II. A.D. 1169, and was buried there for some time, but afterwards his remains were removed to Dhhá by his nephew, Muhammad Hussain Káhn. Beside the above-mentioned works he is the author of the following:

Máhkát Usmá.
‘Atíj Káhrá.
Síraš-ú-Laghát.
Cháhir Hídádát.
Ghásul-ul-Laghát.
Dídímín.
Súkhtán.
Jáhání-ul-Sháh.
Jóybí Yatáyátí Mínír.
Sharáh Káshted ‘Urfí.
Sharáh Síkander-náma.
Sharáh Núrshání-ul-Máshá‘in.
Sharáh Gáláhátí al-Mínír.
Núrshání-ul-Laghát, a Hindústání Dictionary.
Siraj-uddin Husain (سراج الدین حسین), a celebrated Muhammadan saint whose relics are deposited on an island in the river Krishna, near the town of Kurul, in the district of Râbhâgh Bijnâpâ, in southern Hindustân.

Siraj-uddin Muhammed bin-Abdur Raahid-al-Sajawandi (سراج الدین عبد الرضی دیدجی), author of the Sirâja, which is sometimes called Fardâs as-Sajawandi. This book is of the highest authority on the law of inheritance amongst the Sunnîs of India. It has been commented upon by a vast number of writers, upwards of forty being enumerated in the Kauth-al-Zamâm. The most celebrated of these Commentaries, and the one most generally employed to explain the text, is the Sharî'ah, by Sayyid Sharîf 'Ali bin-Muhammad-al-Sajwâni. The original text of the Sirâja, together with that of the Sharî'ah, was published in Calcutta in A.D. 1829. A Persian translation of the Sirâja and Sharî'ah was made by Mauwli Muhammad Râhid, by order of Warren Hastings, and published in Calcutta in A.D. 1812. The most celebrated Commentaries on the Sirâja, next after the Sharî'ah, are: that by Shahbâb-uddîn Ahmad bin-Muhammad al-Sîwâsi; one by Burhân-ud-dîn Ahmad bin-Muhammad al-Hirwî; another by Shams-uddîn bin-Hama-al-Fanâri; and lastly, a Persian Commentary entitled Al-Fârûq-al-Tîfîy Sharh Fardâs-as-Sijây, by 'Abdul Karîm bin-Muhammad-al-Hamândânî.

Siraj-uddin Muhammad bin-'Umar Halabi (سراج الدین عمار), an author who died in A.D. 1446, A.H. 859.

Siraj-uddin Sawal, Maulâna (سراج الدین سوال مولانا), one of the celebrated poets of Sâmâ, a city in the province of Dohî. He is the author of the work called Khîlij-numa. When Suhân, Jalal-uddîn Fîroz Khilji, before his ascension to the throne, was governor of Sâmâ, the poet was ill-treated by some of his people, and, as the Sultân took no notice of it then, he wrote the above-mentioned book, in which he satirized the governor and the Khilji. However, the Sultân, after his ascension to the throne of Dohî in A.D. 1399, sent for the poet, and he, having tied a rope round his own neck, presented himself like a criminal before the king, who embraced him and made him one of his principal confidants. The poet afterwards wrote several panegyrics in praise of the Sultân.

Siraj-uddin, Shaikh (سراج الدین شیخ), a celebrated Muhammadan saint whose relics are deposited on an island in the

Siraj-uddin 'Umar (سراج الدین عمر), who, after the death of his brother Zain-ul-'Abîdîn Nujaîm, completed the work called Bahr-ar-Dâqiq about the year A.D. 1582, A.H. 970, and wrote another but inferior commentary on the Kayz-ul-Daghaq, entitled the Nahsr-ul-Dâqiq.

Sirati (سيرتی), a poet who wrote Kasidas, of which he has some panegyrics on Sâdîq Khân and his son Ya'fâr Khân Bâzî, kings of Persia. The latter of whom was murdered in A.D. 1785, A.H. 1190.

Soz (سوز), the poetical name of Sayyad Muhammad, who flourished in the reign of the emperor Shâh 'Alam, and is the author of a small Diwân in Urdu. He became a Dervish or religious mendicant, and lived to the age of 80. He died in A.D. 1797, A.H. 1219. Another Soz is mentioned in the Asât-ul-Khaqân, who lived in the time of 'Alamgîr. He was a native of Bu krótkhâ and was brought up in India.

Sozan (سوزان), poetical appellation of Nawâb Ahmad 'Ali Khân Shoukat Jang, son of Nawâb Itîkhâr-ud-doula Mirza 'Ali Khân, and nephew of Nawâb Sâlar Jang. He lived in the time of Nawâb 'Asût-ud-doula of Lucknow, and is said to have been a good Urdu poet.

Sozani, Hakim (سوزانی حکیم), surnamed Sâhâ-uddîn Muhammad of Samarqand, a Persian poet who derived his origin from Salmân Fârîsi, one of the first companions of Muhammad. Some authors say he was a native of the city of Naqujab, and others pretend it Samarqand. It is said that when he was a student at Bukhârâ, he conceived so great a friendship for the apprentices of a needle-maker that he himself learned that profession, and he therefore assumed the nickname of Sozani (Soozân means a needle). He is considered the best humorous poet of his time, and is the author of a poem-called Qasîed-e Sozani, or elegies, written in a very devout style, containing nearly 8000 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. 569, 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 humility and devotion, he says, "O Lord, I offer unto Thee an oblation, not to be found in Thy treasury; Accept thou my sins, my poverty, my repentance and my nothingness."
Subhān Bakhsh, Maulwi (سیگنگی نادرالدین), author of a modern history of jurisprudence, or rather of jurists, in Urdu, compiled from the works of Ibn-Khallīkān and Sayfī, entitled Tawḥīd al-Muḥāfazān, see Tawḥīd al-Muḥāfazān. It was published at Delhi in A.D. 1548.

Sub-ha (سرگی), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

Subhān Maulana (سیگنگی مولانا), a poet whose native country was Nafīj Aḥzhaf, commonly called Kūfa, from which place he never stirred all the time of his life. He lived at the same period in which Shāh Fāzl and Zāхārī flourished, and wrote nothing but Rūmī in the Persian language on different subjects, of which 12,000 were collected after his death.

Subhān Shabīr (سرگی شیرو), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

Subhān Shāhī (سرگی شاهی), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

Subhān Mushtāq (سرگی موسکت), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

Subhān Mukarram (سرگی مکارم), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

Subhān Māhān (سرگی مہان), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

Subhān Singh (سرگی سینگ), a Sikh chief, who joined the rebels after the murder of Māhārājā Sheir Singh, was attacked by Hīra Singh, near Lāhore, his force dispersed and himself killed about the 6th April, 1644.

Subhān Shāhī (سرگی شیرو), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.

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Subhān Shāhī (سرگی شیرو), a poet who served under Sulṭān Shujā‘, the son of Shāh Jahan.
restored that kingdom to Mirza Sulaimān, in whose possession it remained till the year A.D. 1576, A.H. 983, when it was usurped by his grandson Shāhrukh Mirzā, the son of Ibrahim Mirzā, who intended to assassinate him. Mirza 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. 1587, A.H. 996, where, after two years, he died (at Lahore) on Saturday the 12th July, A.D. 1589, 9th Ramāzan, A.H. 997, aged 77 lunar years.

Sulaiman Baiza (سليمان بيسا), an author.

Sulaiman bin-Ahmad (سليمان بن أحمد), author of the book called Undat, a Turkish work on Navigation in the Indian Seas, written in the year A.D. 1611, A.H. 917, and five others of the same description called the Inzâma, the Itbat, the Tahfultul-Fakhr, the Mihkâj, and the Qilâdatul-Shamâs.

Sulaiman bin-Ahmad Tahranî (سليمان بن أحمد طبراني), author of the Muqajim Kebîr, Muqajim Assat, Muqajim Saghîr, Dâdal-ul-Nabat, and many other works. He died in A.D. 971, A.H. 360.

Sulaiman bin-Qutlamish (سليمان بن قتلامش), by the aid of Malikshâh, who took his father prisoner, Saljûq became the first king of the Saljûq dynasty of Kûn, 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 Tâksh, or Turksh, the son of Alp Arsalân. After him there was an interregnum of seven years, from A.D. 1085 to 1092, when his son Dâd ascended the throne.

**Kings of the Saljûq dynasty who reigned in Iconium.**

1. Sulaimân bin-Kutlamish.
2. Dâd, son of Sulaimân, having gained a victory over his enemies, ascended the throne in A.D. 1092, and died in A.D. 1107.
3. Qulî-arsalân, his brother, who, in a battle with Atâbâk Jâwâlî, fell into a canal with his horse and was drowned, A.D. 1110.
5. 'Azz-ud-dîn Qulî Arsalân, son of Masse‘ud. He destroyed the first Crusade army and died in A.D. 1189.
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Sulaiman Shikoh, Mirza (سليمان شکیو، میرزہ), the son of the emperor Shāh ‘Alīm and brother of Akbar Shāh II, king of Dehli. He died on the 24th February, A.D. 1638, at Agra, and was buried in the mausoleum of Akbar the Great at Sikandarābād, in Agra. His tomb is of white marble and has a Persian inscription mentioning his name and the year of his death. He has left a Divān in Urdu.

Sulaiman Sultan (سليمان سلطان), summing the Magnificent, was the son of Salīm I whom he succeeded as emperor of the Turks in September, A.D. 1520, Solywāl, A.H. 926. His reign was splendid. He defended the Mamlukos in Egypt, and made peace with Shīh Ismā‘īl I. He was king of Persia, after which he turned his arms against Europe and took Lī bleak. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohaiz in 1526. The conquest of Musa was followed by the siege of Varazan, but after twenty unsuccessful assaults, he retreated with the loss of 80,000 men. In 1534 he made war against Shīh Ismā‘īl, but was invaded Turan and Persia, and suffered a defeat. Later, he was dispossessed of his attack on Malta. He died on the 4th September, A.D. 1566, Salar, A.H. 971, having lived 76 solar years and reigned 46. He was a prince more just and wise than the other of his predecessors, but a great terror to all Christians. His son Sulīman Salīm II succeeded him.

Sultan Ahmad bin-Masa‘ud (سلطان احمد بن مسعود), author of the Arabic work called Asma‘ul-ī-Ryad.

Sultan Ahmad Jalayer (سلطان احمد Jalayr). Vido Hasan Buzurg.

Sultan Ahmad Mirza (سلطان احمد مرزا). Ahmad Mirzā (سلطان).

Sultan Ali Khurasanī (سلطان علي خراسانی, علی خراسانی), author of the Persian work on Medicine called Dasturl-ul-ī-Nī, which he wrote in A.D. 1534, A.H. 734, and dedicated to Sultan ‘Abdul Sahād Khan.
Sultan 'Ali Mashhadi (سلطان علي مسحدی), a native of Mashhadin He was not so much distinguished as a poet as he was a calligrapher. He was in calligraphy a pupil of Mālaṣānā Aḥmar, who was a pupil of Jaʿfar, and Jaʿfar was a pupil of Mālaṣānā Mir 'Ali, the inventor of the Nashṭānīq. Mālaṣānā Sultan 'Ali lived at the court of Mūṣā Bāqara, and found a patron in Mūṣā 'Allah. He was upwards of 63 years of age in A.D. 1500, A.H. 907.

Sultan Husain Mirza (سلطان حسين مرزا), surnamed Abūl Ghaṣṭ Buhādar, was the son of Mīrzā Manṣur, the son of Mīrzā Bağwa, the son of Mīrzā Umar Shāh, the son of Amir Ţumār. After the death of Sultan Abū Ṣādī Mīrzā, he continued to make himself master of Khurāsān, and ascended the throne of Ḥerāt on the 24th March, A.D. 1469, 10th Ramazan, A.H. 879. The great victories which this prince gained over the numerous opponents for the throne, as well as over the Irbāks, obtain him the title of Qurṭb or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khurāsāni was his subject, and Amir 'Allah his warrior. He reigned in Khurāsān 38 lunar years and 4 months, and died, according to the Thāqīb Akbarī, on the 10th May, 1506, corresponding with the 16th Zil-Ḥijja, A.H. 911, aged 70 years, and was buried at Herāt. He was succeeded by his two sons Badīʿ Ţumānī Mīrzā and Miṣrāfūr Husain Mīrzā, who reigned conjointly for some time over Khurāsān. The former in the year 1507, A.H. 913, was driven from his dominions by Shāh Bī Ḳhān Uvbāk, and his brother, who usurped the throne, reigned a short time at Herāt, afterwards shared the same fate. Sultan Ḥusayn Mīrzā is the author of the book called Maṣalāt-ul-Iṣāq, a very entertaining work, containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a Diwān in Tuḵtī. His poetical name was Ḥusaynī.

Sultan Husain Safvi (سلطان حسين صفوي). Vide Shāh Husain Safvi

Sultan Ibrahim (سلطان ابراهیم). Vide Ibrahīm (Sultan).

Sultan Khusro (سلطان خسرو). Vide (Sultan).

Sultan Mahmud (سلطان محمود). Vide Mahmūd (Sultan) of Ghazni.

Sultan Mahmud Mirza (سلطان محمود مرزا), the son of Sultan Abū Ṣādī Mīrzā, who was sovereign of the greater part of Mawar-un-nahr and Badakhshān. His tahallas or poetical name was Zulfī.

Sultan Mirza (سلطان مرزا). Vide Muhammad Manṣūr Bāqara-Safvi. Sultan Muhammad (سلطان محمد بن حسن سلسلة بالاسم). The eldest son of the emperor 'Alamgīr. He died, 30 years before his father, on the 5th December, A.D. 1676, 8th Shawwal, A.H. 1087, in the fort of Gwalīr, where he was confined by his father, and was buried near the mausoleum of Qutb-ud-dīn, called Qutb Shah, at Delhi.

Sultan Muhammad (سلطان محمد بن حسن سلسلة بالاسم). Vide Muhammad Manṣūr Bāqara-Safvi. Sultan Muhammad Saljuqi (سلطان مصطفى حسن مرزا) is the son of Sultan Ḥulāl-ud-Dīn Miḥrāb-ख़ाब. He succeeded his brother Bīnkay-ख़ा� in December, A.D. 1104, A.H. 494, and reigned about 14 years, dying A.D. 1118, A.H. 511.

Sultan Murad (سلطان مراد). Vide Murad Mīrzā

Sultan Parwez (سلطان پروز). Vide Parwez Sultan

Sultan Sakhi Sarwar (سلطان ساکی سوار), a Muhammadan saint. His shrine is situated at the mouth of the Sierī Pas, leading in the direction of Kandahar, and is built at the Dāmūnghā. Though not much revered in the Dehriyāt it is said that from 180,000 to 200,000 pilgrims, both Muslims and Hindūs, from the Panjāb and Sindh visit it annually. In February, March, and April assemblies assemble in large numbers, and the fair is over in April.
Sultan Walad (سلطان ولد), son of the celebrated Maulvi Râmi. He is the author of a beautiful poem on the Sâfi doctrines, etc., written in imitation of the Masnavi of his father, A.D. 1291, A.H. 690, and also of a Diwan, and another work called Walad-nâma, containing an account of his father and grandfather.

Sultana Begam (سلطانہ بیگم), a daughter of the emperor Bâbar Shâh.

Sultana Begam (سلطانہ بیگم), a daughter of Mirzâ Handâl, the brother of the emperor Humâyûn. She was married to Shâh Quli Mâhrâm. Her sister named Ruqia Sultâna (g.e.) was married to the emperor AKBAR.

Sultana Razia (سلطانہ رضیه), daughter of Shams-uddîn Altîmîsh, king of Dehî. She was raised to the throne after the deposition of her brother Rukû-uddîn Fikrî in November, A.D. 1236. She was deposed in November, A.D. 1239, and confined in the fort of Bilahâra, from which place she made her escape and contrived to raise an army with which she marched towards Dehî; but was defeated and put to death by her brother Bârânî Shâh, who ascended the throne. The reign of Sultâna Razia lasted 3 lunar years 6 months and 6 days. Her tomb is still to be seen in old Dehî.

Sultana Rukka or Ruqia (سلطانہ رضیه), the daughter of Mirzâ Handal (g.e.), the son of the emperor Bâbar, was the first or chief wife of the emperor Akbar, by whom she had no children. Consequently when Shâh Jâhân was born to Jâhânîr, his grandfather Akbar made him over to her to be brought up by her. She was also the patroness of Nâr Jâhân; and died at Agra in January, A.D. 1626, Jumâda I. A.H. 1035, aged 84 lunar years.

Sunna (سّن). This word is used generally to signify all the traditions, both of the sayings and doings of the Prophet, and the term Hâdîs is employed in the same comprehensive sense. The distinction between the Hâdîs (sayings) and the Sunnah (doings) is not attended to by doctors of the Muslim law; both are generally authoritative.

Sunnî (سّنی). Those Musalmâns who assume to themselves the appellation of orthodox, and uphold the succession of the Khalifs Abu Bakr, Umar, and Usîman, and deny the right of supremacy, either spiritual or temporal, to the posterity of 'Aîf, are called Sunnîs. They are divided into an infinity of sects, but of these there are only four principal ones, which are called after their founders.

[Flâ Imâm and Shâh.]
Sunqar or Sangar, (سنغر), son of Mandad, one of the Atabaks of Persia, who is better known by his title of Atabak Mursharuddin, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Burqah, the last governor of Persia of this family, and threw off all dependence upon the Saljuq Sultanate about the year A.D. 1148. A.H. 543. He made his residence the city of Shiraz, which afterwards became the capital of his family. He died in A.D. 1161, A.H. 566, and was succeeded by his brother Mursharuddin Zangi, who, after a peaceful reign of 14 years, let the government to his son Jiska in A.D. 1175, A.H. 571.

Talke, who acquired fame by employing, as his war, the victorious Khiwaja Amuruddin of Garaun, reigned 20 years and at his death, which happened in A.D. 1195, A.H. 591, the government of Pais fell to his brother.

Atabak Abdun-Nabi, who made a successful attack upon Persia and the memory of Atabak Sirdar is this day held in great esteem by a spot at Shiraz. He surrounded the city with a wall and built the Jama Masjid, or 'great mosque,' which still remains a monument of his piety and munificence. He reigned more than 30 years and died about the year A.D. 1226, A.H. 627. He was succeeded by his son Atabak Abu Nama, also called Abu Nama, as a son every bit as worthy of his father. He gave an extraordinary proof of his fortitude in his early conclusion of Chahar Khan to whom he sent a messenger, and so valiantly presents The conqueror received the advance with favour. The Turkish title of Aslulunnah was given him and the province of Isfahan, and without the wisdom of its prince was extracted from that province which fell on all the in its vicinity. In his time lived the cultivated Sidi of Shiraz who wrote the Gulistan in his name. Abu Nama died at Shiraz in A.D. 1260 or 1262. Atabak Sirdar died in A.D. 1262 or 1263. The son of Atabak Muhammad, the grandson of Chahar Khan, hastened to seize possession of his inheritance, but was seized with an illness, which terminated his existence before he could reach his capital. His infant son Atabak Muhammad was placed upon the mausoleum, and the rule devolved upon the child's mother, Khustain Turkman, 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 Muhammad Shah, a chief of the family of Salghar, was elevated to the dignity of Atabak, but Khiistan Turkman, after eight months, being displeased with his conduct, seized him and sent him prisoner to Halakhi Khan, while she elevated his brother Saljuq Shah to the government. Saljuq Shah, with a view of confirming his power, married Khiiston Turkman, but afterwards, in a fit of intoxication, ordered one of his wives to strike off her head. Some officers of the emperor Jalal Khan, who were present, expressed their feelings at this horrid act and were immediately put to death. When Jalalshah heard of these proceedings, he immediately ordered the execution of his brother Muhammad Saljuq, dreading the vengeance of the emperor, and put to death, A.D. 1263, A.H. 661.

Ish, the daughter of Atabak Sadik, who, on her return to Persia, married to Mansur Taimur, the son of Jalalshah, which put an end to this family, which lasted 120 lunar years.

Supkamar or Subhkarun Bundela, a Rajput, who was an Amur of 2000 in the service of the emperor Alauddin. He died at Bahadurgarh in the year 1167, A.H. 1089, and was much lamented by all who knew him. Many of his tenants buried themselves upon the funeral pile with his corpse. He was a soldier unequalled, and in repeated battles won the period of valour, and was in general successful. After his death his son Dalpat Rao was exalted to the rank of 500 by the emperor.

Suqman bin Oratk) (عثمان بن اركط), first king of the prince of the Turkmen Orakt-kits who reigned at Amud and Khilafu. The following is a list of this race — A.D. A.H.

Suqman bin Oratk 1007 490
Ibrahim bin Suqman 1104 498
Alu-uddin Daulat 1128 522
Ishq-uddin Qara Aisalan bin Daulat 1149 544
Nasir-uddin Mulam-nun-Qara Aisalon 1166 562
Qub-uddin Suqman bin Mumammad 1185 561
Malkus-Nasaruddin Mahmud 1200 597
Malkus-Nasiruddin-Mahmud 1221 618
Malkus-Nasiruddin-Mahmud 1231 629

Suramal Jat (سومال جات), Rajas of Bharatpur, was the son of Badin Singh Jat, whom he succeeded to the Raja few years before A.D. 1750, A.H. 1163. His younger brother, Partap Singh, built the fort of Kumbhar or Kumur. After the departure of Ajmal Shah Abdali from India to Bandhak, Suramal, taking advantage of the weakness of the empire, made himself master of all the countries that were dependent on Agra, and ultimately of the town itself and many other important places, but fell in battle with the Rohila chief Najib-uddaula in December, A.D. 1763, A.H. 1177. His son Jawahir Singh succeeded him.
Suraj Singh, Raja (सूरज सिंह राजा), son of Udai Singh Rathor, the son of Baire 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 manuscript 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 Shãh Jahãn on the mother's side, he was in a short time raised to the rank of 6000. Gaj Singh died on the 6th May, a.d. 1638, 2nd Muharram, a.h. 1048. His son Amar Singh killed Salâbat Khân Mir Bakhtî in a.d. 1624, 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 (सूरदास), son of Bâbâ Rãmdãs, 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 Mirzã 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 Ajâdab, which he completed in the first year of the reign of Nazir-uddin Haidar, a.d. 1828, a.h. 1244.

Surur (سرور), the poetical name of Lachmî Râm.

Sururi (سروری), poetical name of Haji Muhammad, a poet, who died in a.d. 1581, a.h. 989. He was the son of a shoemaker, and had so excellent a memory that he knew more than 30,000 verses by heart. He composed a dictionary called Majma-ul-Fars, and a book in which he explains the difficult words of Nizâmî and other poets. He also wrote a Commentary in the Turkish language on the Diwàn of Hafiz.

[Vide Muhammad Qâsim, son of Surûr.]

Sururi (سروری), poetical appellation of Razi-uddîn, a brother of Mâstûn. 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.


Swami Bhopat Rae (سوامی بھوبت رائی), a Khâttî r who resided at Patan, near Jammá, in the Panjáb. He translated, from the Sanskrit into Persian, the Prabhâ Chand (Chambrodaya) Nâ'âk, a very curious work on Theosophy, and dedicated it, as well as several other treatises on Sûfism, to Narâyan Chand.
Taban (نا)، the poetical name of Mir 'Abdul Hu, of Delhi, a youth whose extraordinary beauty was the theme of contemporary poets, and of whose personal charm it is related that they were the envy of the other sex and the admiration of all who beheld him. He was slain at an early age in consequence of having himself formed a very unbecoming attachment. His odes are held in high estimation for delicacy and elegance of sentiment, and even the poet Sauda was among the number of his admirers. He lived in the time of the emperor Muhammad of Delhi.

* [Ed. Gough's Hindustan Grammar]

Tabari (طربي), a celebrated historian of Aburuz, and author of the Jami' Tabari. He was called Iman of Baghdad, and the 9th of the Abusins. He reached 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 10,000 sheets. He died A.D. 922, A.H. 310.

[This Ahdh Jafn-I-Talurini and Abu Ali, the war of Mauzir]

Taba Taba (طاما لاما), a poet whose proper name was Mir Rifa'uddin Husain, a Bushr, who, by the title of the books, in which he wrote, is called Taba Taba. He was living in A.D. 1001, A.H. 910.

Tabiat (تمسعت), poetical name of Sheykh Salihuddin Muhammad, a poet who lived in A.D. 1742, A.H. 1156.

Tadbir (تدبر), poetical title of Prince Sikander Kadir

Tadrawi or Tazravi Ab-hari (تدرزي), a nephew of Nusrat. He came from Rome to India, died there in 1667, A.H. 976, and was buried at Agra. He was the author of a memoir or Masnawi called Begla Hanum al-Talaf Muhammad Kohn.

Tafazzul Husain Khan (فصل حسن خان), the rebel Nawab of Farrukhabad. He was the grandson and successor of Musaffar Jung, also called Musaffar Husain Khan. This man, a British protege, caused, or sanctioned, the murder of sixty-two Lakhishman, women, and children, during the insurrection of 1857, under circumstances of the most cold-blooded atrocity. After months of unwavering 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 considering the verdict, held that the word of a British officer must be maintained, declared the criminal exempt from the punish-ment of death, on the condition that he should immediately quit the British territory for ever. If, ran the order, he accept this condition, he will be conveyed to the frontier as a convict, under a military guard, and shall be set at liberty. If he refuse the condition, it was asked, or, if hung accepted it, he shall break it or attempt to break it, now, or at my future time, the capital sentence pronounced upon him will be carried out. The Nawab (hector) to be sent to Moolah accordingly on the 23rd May, A.D. 1859, was taken to the Magistrates' office under a European guard, and there fettered. He was allowed to see his children but not his wife. Two hundred men of the Pathans and two hundred of the Fathahin Levy were ordered to guard him to Bombay, on his way to Moolah.

Tafsa (تفسا), poetical name of Munaf. Hargopal of Sikandarabad, by caste a Kayasth. He is the author of a Prisan Dwain, which he completed and published in the Lughatul Hidayah at Agra in A.D. 1851, A.H. 1257, and a parody on the verses of the Kitabn in verse, entitled Tazmaun Gufti, published in A.D. 1858, A.H. 1274.

Tafzazlani or Tafazzlani (نفسازلى), which is sometimes erroneously written Tuhfazlani, is the surname of an author, who was killed so from his birth-place, a city in Khurasan. His proper name is Mulla Saduddin Masaud bin 'Umar. He is the author of the Commentaries on the Mudashir, Ashraf and Keshkaf, and also of the Sharah Sharaf Zendan, Mawzan, which he dedicated to Malik Husain Kaur, and Makkaniw Tahkitt, dedicated to Firdausi. There is another work, entitled Sharah Halley, which is also attributed to him. In the latter part of his life he served under Tazfazlami and died at Samargand. According to the Muntakab-
Taghalun ('تغلون'), a learned and pious Muslim, whose proper name was Abü 'Abbas Ahmad. He was the Imam of the inhabitants of Kufa, and died at Bagdad in the year A.D. 903, A.H. 290.

Tahwîl or Al-Tahwîl. Vide Abu Jafer bin-Muhammad Tabawi.

Tahir (طاهر), the grandson of Amr bin-Lais, which see.

Tahir and Ghanti (طاهر غنی), poetical names of Mirza Muhammad Tahir, commonly called Ghant Kashmiri, which see.

Tahir I. or Tahir ibn-Husain-al-Khuzaï, surnamed Yeminain (Ambidexter). He was one of Al-Māmūn’s ablest supporters and one of the greatest generals of his age. He defeated and slew Ali ibn-Isa in battle, A.D. 811, A.H. 156, and sent his head as a present to the Khalif Al-Māmūn, his employer, who amply rewarded Tahir for his services. And when that prince was residing at Marv, the capital of Khurasan, he revolted against his brother Al-Amin, the Khalif of Bagdad, and despatched Tahir with an army to attack him at Bagdad, which place he took in A.D. 813, Safar, A.H. 158, and, having slain Al-Amin, sent his head to Khurasan, that it might be presented to Al-Māmūn, his brother, who conferred the government of Khurasan upon Tahir and his descendants with almost absolute and unlimited power. Tahir died on Saturday the 10th November, A.D. 822, 24th Jumâda II. A.H. 207, at Marv, and his son Talha was appointed wazir in his room. The following is a list of his descendants:

Tahir I. died A.D. 823, A.H. 207.

Talhâ his son.

Abdullâh, son of Tahir, died A.D. 846, A.H. 230.

Tahir II. son of 'Abdullâh.

Muhammad, son of Tahir II. and last prince of this race.

Tahir II. (طاهر ابن عماد الرحمن), great-grandson of Tahir I. and son of 'Abdullâh, whom he succeeded in the government of Khuzaï in the reign of Al-Mu'tasim Billah, and died a natural death. He was succeeded by his son Muhammad, the last prince of this race.

Tahir Ablwardi (طاهر ابن عبد الملك البليوري), a poet who flourished in the time of Sultan Baibars.

Tahir-al-Asaz din Allah (طاهر الازاز دين الله), son of Hâkim Abû Mansûr, 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-Mutanasser Billah. Tahir died in A.D. 1035, A.H. 427.

Tahir bin-Ahmad-al-Bukhari, Imam Iftikhar-uddin (طاهر بن احمد البخاری). Vide Al-Tahir Bi-amrullah, a Khalif of Bagdad.

Tahir Bukhari (طاهر البخاری), a very pious Muslim of Bukhârâ, and an excellent poet, who flourished in the reign of Sultan Babar of Ibbâr.

Tahir Muhammad bin-Imad-uddin Hasan bin-Sultan 'Ali bin-Hajji Muhammad Husain Sabzwari (طاهر محمد بنعماد الدين حسن). He is the author of the history called Rasuul-ul-Tâhirin, the Garden of the Immortalized. It is a general history and was commenced in A.D. 1002, A.H. 1011, three years before the death of Akbar, and concluded in A.D. 1006, A.H. 1015. Sir II. M. Elliot, in his Historians of India, calls it the Rasuul-ul-Safira. This is evidently a mistake, for that book was written by Mir Khawand Shâh, who died in A.D. 1498.

Tahir Wahid, Mirza (طاهر وحید میرزا), son of Husain Khân Qazwî, commonly called Wâsà Nâwi, the news-writer, was one of the greatest poets of the age. He was historiographer of Shâh Abbas II. and afterwards wazir to Shâh Sulaimân, king of Persia. * Mirzâ Sâeb, who died in A.D. 1669, was one of his contemporaries. Tahir Wahid is the author of a Diwân containing 60,000 verses, and of a history of the Safâvi kings of Persia. One of his works, which he wrote in A.D. 1656, A.H. 1066, is called Misrîn-ul-Alifas, 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. 1686, A.H. 1108.
Taimur (r. 1398-1405), born in 1336, was a Muslim ruler who conquered a vast empire that included parts of Persia, Afghanistan, and Central Asia. He succeeded his father, Tamerlane, who was a powerful and ruthless conqueror. Taimur's empire was known for its military prowess and its resistance to foreign invasions. Taimur's reign was marked by his continued expansionist policies and his military successes. He was a skilled strategist and a capable leader, who was able to maintain a large and diverse empire. Taimur's death in 1405 marked the end of the Tamerlane dynasty and the beginning of the decline of the Mongol Empire in Central Asia.
Tajrid, a poet who is the author of a Diwan.

Taj-uddin ‘Abdul Wahhab bin-as-Sakki (تاج الدين عبد الوهاب بن اسکی), author of the Tabaqat-ash-Shaffi. There are numerous biographical collections treating of the lives of the principal followers of Sittain', besides the one just mentioned, which have similar titles; but the most noted, is by Taj-uddin. He died in A.D. 1366, A.H. 771.

Taj-uddin Abu Ja’far bin-Sukman (تاج الدين أبو جعفر بن سقمان), an author who died in A.D. 1118, A.H. 512.

Taj-uddin Abu’l Fazl (تاج الدين أبو الفضل بن طاهر), son of Tahir, ruler of Sittain, also called Nizar, which country he received from Sultan Sanjar Saljuqi, sometime about the year A.D. 1150, A.H. 545. The following is a list of his descendants, who reigned in Sittain till the invasion of Chaghe Khan:

1. Taj-uddin ‘Abu Ja’far.
2. Shams-uddin Muhammad, son of Taj-uddin, who, along with his sister, was slain by his own subjects.
3. Taj-uddin Harb, son of Izul Mulk, who is said to have reigned 60 years.
4. Bahrâm Shâh, son of Taj-uddin, in whose time lived Abu Nasr Farahî, the author of the Nisâb-u-Subân.
5. Nasrat-uddin, son of Bahrâm, who was killed in battle against his brother Rukan-uddin.
6. Rukan-uddin, son of Bahrawa, who was slain at the battle of the invasion of Chaghe Khan.
7. Shahab-uddin, son of Taj-uddin, slain in battle.
8. Taj-uddin, who defended himself for two years in the fort of Sittain, which was at last taken and every soul put to the sword by the troops of Chaghe Khan.

Taj-uddin Yalduz (تاج الدين يالدور), king of Ghân'im. It is related that Shahab-uddin Muhammad Ghurî, who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Qubbat-uddin Aibak, became great princes, of whom Taj-uddin Yalduz was one. On the death of Shahab-uddin, in A.D. 1205, A.H. 602, the Turkish officers espoused the cause of his nephew Prince Mahmûd, the son of the Ghâsîy-uddin Ghurî; but Mahmûd, being unambitious and naturally indolent, felt satisfied with the throne of his ancestors at Ghurî, and proclaimed Yalduz king of Ghân'im, content to receive homage from that chief. Yaldus had several battles with Qubbat-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 Altaimsh in A.D. 1216, A.H. 611, and, being taken prisoner, was imprisoned in Hardam, 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 Ghur, who reigned in India, is given under Qubbat-uddin Aibak.

Taj-uddin Gazrûni (تاج الدين غزروني), author of the Bahri-Sa’îdet, 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 Qurân.


Taj-uddin ‘Umar bin-‘Ali (تاج الدين عمر بن علي), surnamed Fiqahî, 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 Khîzî Khan, king of Dehli, in the first year of his reign, A.D. 1414, A.H. 817, with the rank of a prête. He died on the 13th January, A.D. 1421, 8th Muharram, A.H. 824, and his eldest son, Sikandur, succeeded him in the office of wa’irat under the title of Malik-ul-Sharq.

Takash or Taksh (تكش), surnamed ‘Ali-uddin Sultan of Khwâsîm, the son of Alp Arslân, the son of Ataiz, a descendant of the prince of that country, who had been cupbearer to the celebrated Sultan Sanjar, king of Persia. He defeated and slew Tughral III. Saljuquí in a battle, A.D. 1194, A.H. 590. At his death, which happened 4th July, A.D. 1200, 19th Ramazân, A.H. 696, he left his kingdom to his son Sultan Muhammad, surnamed Qubb-uddin, whose reign was, at its commencement, splendid and successful; but his fortune fell before that great destroyer of the human race, Chaghe Khan, by whom he was deputed, his countries pillaged, and almost all his family made prisoners. He died of a broken heart, A.D. 1230, 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.
Takht or Takht Singh (ਤਕਤਾ ਸਿੰਘ), 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, Jaiswanta Singh, to whom he had resigned the reins of government some months before his death.

Takla (Telala), a king of Fars. Vide Sunqar.

Takulti Holkar (टकुली होलकर), the nephew of Malhar Rao Holkar I. was elected and placed on the munsad of Indor by Ahilia Bai, the widow of Khande 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 10th August, A.D. 1797, leaving two legitimate sons, Kashir Rao and Malhar Rao, and two illegitimate sons, Itohi and Jaiswanta Rao. After the death of Takulti his eldest son, Kashi Rao, succeeded him; but the country was usurped by Daulet Rao Scindia for some time, and afterwards made over to Jaiswanta Rao.

Takulti Holkar (टकुली होलकर), Raja of Indor, was raised to the gaddi in A.D. 1844.

Tala (تالا), the poetical name of Mirza Nisamuddin, brother to Mirza Qutbuddin Maud. 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.

Talaha ibn-Khawalid (طالح بن خالد), 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 Smercans in A.D. 638, A.H. 17, by saving the life of Sarjabil ibn-Massan in a battle against the Greeks, and was subsequently employed by the Khalif 'Umar in his wars against the Persians.

Talaq (تلاق), the poetical name of Shihabuddin Ahmad, which see.

Talha (تاقي), the son of Tahir, the general of the Khalif Al-Mansur. 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 Naisapur.

Talha ibn-'Obaidullah (طالب بن عبیض اللہ), He, together with Zubeir and 'Ayesha, the widow of Muhammad, were 'Ali's irreconcilable and implacable enemies. The Kafins, Egyptians, and the greater part of the Arabians were for 'Ali. A part of the Basorians favoured Talha, but the rest supported Zubeir. He was killed with Zubeir in a battle against 'Ali, at Bearn, with an arrow by Marwan, the then secretary of 'Ali, A.D. 658, A.H. 38.

Talib 'Amuli (طالب علی), a celebrated poet of 'Amul, in Persia, who came to India in the reign of the emperor Akbar, and lived till the time of the emperor Jahangir, and was honoured by that monarch with the title of "Malik-ush-Sha'ar," or the king of poets, A.D. 1619, A.H. 1028. He died in A.D. 1629, A.H. 1030, aged nearly 100 years, in Kashmir, and left a Divan of 14,000 verses.

Talib Jafurmi (طالب جفرمی), author of a poem called Mandara Ghal-o-Chongayn, or Dispute between the Bat and the Bull, which he dedicated to Sultan 'Abdullah, the son of Sultan Ibrahim, the son of Shahrukh. He died in A.D. 1450, A.H. 854, and is buried close to the tomb of Khwaja Haija at Shrār.

Talib Kalim (طالب کلیم). Vide Abu Talib Kalim.

Talmusani (تلمساني), a poet.

Tamanna (تمانہ), author of a small Divan in Urdu.

Tamas (ثامس). Vide George Thomas.

Tamerlane or Timurlang (تیمور لنگ), Timur.

Tana Shah (تانا شاه). Vide Abu'l Hasan Qubshah.

Tanha (تنها), poetical title of 'Abdul Latif Khan, who is the author of a Divan.

Tanha (تنها), poetical name of Muhammad 'Ali.
Tansen (तांसेन), a celebrated Hindi 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. 1588, A.H. 996.

The musicians in India, both vocal and instrumental, over since the Mūsulmān conquests, were at first highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follows: Gopāl, Amir Khusro the poet, Baijā, Bhān̄, Pauḍ̄a, Bakhshā, Lohang, Sūltān Husain Sharqī of Jaunpur, Rāja Mān of Gwalīr, founder of the Dhrupdād, in whose time also lived the four following, viz. Chāṛjā, Bhagwān, Bhōndhī and Dālā: Tānsēn Subhān Khān, Sārgāyān Khān of Fathāhpūr, Chān Khān, and his brother Sūrāj Khān, Tantar Khān the son of Tānsēn, Madan Rāo, Rāmāns and his son Sūrād, a blind moral poet and musician, Bāz Bāhāūd, Mūndī, Mīnān Pauḍ, Mīnān Dāḍ Mūllā Bā-hāq, Shaikh Khūzir, Shaikh Bēlcū, Hāsan Khān Tānī, Sūrān Bēlī and his brother Lālā Dēhī, Mīzā Aqīl, Mīnān Shōrī, Ghlāmī, Lāl Khān, Nīlam Prakāsh, and the Bīs players, Fīrōz Khān and Nabhāt Khān.

Tānti Tōpī (तांती तोपी), a famous rebel chief of 1857. He was captured in the jungles of Perōne on the 7th April, 1859, 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 Tānti described himself as a Bāhrām of high caste, a native of Pūnā, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Tōpī). He next obtained employment in the Nāyā's establishment at Bīthār in connection with the Treasury, and was so employed in 1857, when the Mutiny broke out. He also said that he commanded the rebel army of 8000 men which attacked Colonel Greshed's column on the parade ground sā Agra, on the 10th October, 1857. He declared he was aware of the arrival of the column from Dehī 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 (Greshed's men being dressed in Khākhī), for whose appearance and apparent numbers (for they were reported to be 2000 men) he could not account; but supposing them to be new arrivals from down-country, he immediately retreated; otherwise he would have held his ground, and not have allowed Colonel Greshed to win so easy a victory. Tānti also mentioned that the largest force he ever commanded was at the battle of the Sajīn, when he had under him 22,000 fighting men, and 150 pieces of ordnance of various calibres.

Tānuqī (تَانوقي), surname of Abū 'Alī, one of the most celebrated Arabic poets of the tribe of Tānuq, which has produced many clever men.

Tāpiškī (تَاپيشكي), the poetical name of 'Munshī Ghulām Muhammad Khān, editor of the newspaper called Awdh Ashqar.

Tāqi Aḥādī (تَاقي أحدثي), 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 Diwān.

Tāqi, Imam (تَاقي امام). Vide Muhammed Tāqi.

Tāqi Kashānī (تَاقِي کاشانی). Vide Tāqi-uddin Muhammad Kashānī.

Tāqi, Mir (تَاقي 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 Muhammed Mutāqī. His poetical name is Mir, which see.

Tāqi-uddin Muhammad bin-Àḥmad bin-'Ali Hasānī Fāsī (تمام بن أحمد بن علي), author of the work called Shafr-ul-Ghārim. He died A.D. 1429, A.H. 832.


Tāqi-uddin Sābqī (تمام بن عبد الله), son of Abdul Kāfī. He is the author of more than 150 works on different subjects. He died A.D. 1349, A.H. 760.

Tāqi-uddīn Tāmīnī (تمام الدين تاميني), author of a biographical treatise giving an account of the Hāsāt lawyers, arranged in alphabetical order, entitled Tabaqāt wa-Sanā'at fi Turkīyā-ul-Haamad. He died A.D. 1908, A.H. 1906.
Tara Bai (तारा बाई), the wife of Raja

Ran, the brother of Sambhaj, the son of Sawai Bhogal, 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 Seva, a child of two years, over the territories acquired by Sawai. But on Alangir's death in A.D. 1707, when Seva, the son of Sambhaj, was released by Aam Shah he (Sdll) quickly made himself master of Satara and imprisoned Tara Bai.

Tara Begam (तारा बेगम), 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 (तरबतः खां), a nobleman of 1000 who served under the emperor Alamgir as a field commander of Artillery. After the death of that monarch he espoused the cause of his son Aam Shah and was killed in the battle against Buhdur Shah A.D. 1707 A.H. 1119. He had built a house at Agra on a plot of ground called Tapari, or Mupat, outside the fort opposite to the Amar Dutt ghat of the port.

Tarbat Khan Barlas (तरबतः खां बरलास), title of Shafi umal Khan, a native of Persia, who came to India and served under the emperors Shah Jahan and Alamgir. At the time of his death he held the rank of 1000 and was governor of Jumapur, which he had A.D. 1686, A.H. 966.

Tari (तारी), poetical title of Mulla Ali Muhaddas.

Tarkhan or Nawab Tarkhan (तरखान अलाव), Fide Nureddin Salamani (Mulla).

Tarki (तरकी), the first Sultan or emperor of, and his descendants Fide Uthman.

Tarmadi, Tarmizi or Tirmizi (तर्मदी, तर्मिदी), Fide Tirmizi, which is the correct name.

Tasali (तसली), 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 Divan.

Tashkparizada (ताश्कपरिजादा), surname of Mullâ Ahmad bin-Mustâfa, a celebrated Arabian, who died A.D. 1680, A.H. 968.

Tasir (तासीर), the poetical title of Mirâ Muhan who is the author of a Divan. He flourished about the year A.D. 1718, A.H. 1130.

Taskhir (तस्किर), poetical title of Prince Mirâ Salim Qâdî, the son of Mirâ Khurshid Qâdî Vida Qasim.

Taslim (तसलीम), title of Muhammad.

Tatar Khan (ताटार खां), adopted son of Jahangir Shah and prime minister of Sultan Muhammad Shah Jahangir. He is the author of a Commentary on the Quran, entitled A Tarîkh Lutan Ahkâm, and of another work on Muhammadan Law, called Fatâwa Lutan Khan. He died in the reign of Sultan Iroz Shah Barabik.

Tatar Khan (ताटार खां), of Khwâzân, a minister of 1000 under Akbar. He was Governor of Delhi, and died there A.D. 1688, A.H. 966.

Tatar Khan (ताटार खां), son of Muhammad Shah I, king of Gujrat, and father of Ahmad Shah I.

Taufal Khan (तौफ़िल खाँ), prime minister Vida Buhan 'Imad Shah.

Taufiq Vicery of Khedive of Egypt; died A.D. 1892.

Taufiq, Mulla (तौफ़ीक मल्ला), of Kashmir, a Persian poet.

Tauli Khan (तौली खां), the fourth son of Chagri Khan. On the death of his father, A.D. 1227, he succeeded to the kingdom of Persia, Khurasan, and Qahal, and lived three years afterwards. He left several sons, among whom the two eldest, viz. Manghir Khan and Halaku Khan, were the most famous.

Taurandukht (तौरांडुख्त), daughter of Khusrow Purwâ. She was exiled to the throne of Persia some time after the death of her brother Sheroya, A.D. 681. We are told by Persian historians that the queen restored.
the sacred cross, which had been borne away from Jerusalem by Akhuro Parwaz, and that that act, unlooked for, gave power with the Roman emperor. But this is evidently erroneous, for there is no doubt that the emperor Heracles, when he returned from Persia, cursed that precious relic to Constantiopolis, which was deemed a more splendid trophy of victory than all his spoils and conquests. Tuaranduukt ruled Persia only one year and four months. She was succeeded by her cousin and son, Shah Showahda. He held the crown only one month when he was deposed, and Asram or Asramdukt, another daughter of Khusro Parwaz, was raised to the throne, A D 632. This princess, who was also distinguished by her grace and beauty, resolved to take the whole management of the affairs of the kingdom into her hands, would not even appoint a war. But the fatal passion of a Persian noble divided all her dependants. Timur Humur, the governor of Khurasan, tell violently in love with her, or perhaps, with her dominions. He proceeded to court and made her love known to his royal mistress, she refused him, and he was soon afterwards murdered through her instigation. As soon as his melancholy fate was known to his son Rustum, he collected a large army, and marched from Khurasan to Madin. The queen was unable to oppose him, and the young chieft raised his father by putting him to cruel death, after her demise. Farrusha, the son of Khusro Parwaz, by a to the singer of Tashan, was raised to the throne, but before he had reigned a month his days were terminated by poison. Such were the events which immediately preceded the end of Yazdahzard III, and the fall of the Persian monarchy.

Tauran Shah (ورزان شاه), surnamed Mulik-ul Muzammil, was the brother of the famous Salih-ud-din, who had appointed him and his successor to the crown. He died at Alexandria on the 1st July, A D 1189, 3rd Safar, A H 576.

Tauran Shah, Khwaja (توران شاه خواجه), surnamed Jalal-ud-din, was warit of Shah Shuja, ruler of Shiraz, and died on the 3rd April, A D 1385.

Tausani (توسني), the poetical name of Manohar Dass, who, though a Hindu, was also called Muhammad Manohar and Mirza Manohar. He flourished in the reign of the emperor Akbar. The name of his father was Lakhiran (salt manufacturer). He was Rajah of Sambar.

[From Rae Lonkarao]

Tausi Maulana (توسي مولانا), a poet of Khurshid, who flourished in the reign of Babor Suldan, after whose death he went over to Azurasp in the time of Jahan Shah, and died there A D 1487, A H 892.

Tant Begam (أُنتِ بَگم), one of the wives of the emperor Akbar. She had built a garden in Agra called Tota Bagh, there is also a tank in Agra which is called Tota ka Tal.

Tant, Maulana (توت مولانا تصريحي), of Tarbush, a learned Musalman and a good poet. He flourished in the time of Babor Suldan and died at Herat in the year A D 1462, A H 866. As Tant means in Persan a poet, consequently Amir Alisher found the year of his death to be contained in the word "Tant", which means a cock.

Tawakkul bin Isma'il bin-Haji Ar-ribeli (توکیل بن اسمعیل بن هاجی اربیلی), author of the work entitled Safar-ul-Ugeefa, containing the history of the celebrated Shahjeh Shafii, the founder of the sect of Sufis in Persia, and from whom we derive the royal Sufi family, written in A D 1397, A H 896.

Tawakkul Munshi (توکیل منشی), author of the work called Shah-nama, Shahba-i-Khun, a prose abridgment of the celebrated Shah-nama of Ithnaun, written in A D 1652, A H 1062. A translation of this was azimuth made in Ithnaun by a poet in the reign of the emperor Shah Akbar II A D 1618, A H 1225.

Taya' or Tai Billah (طیب بلاله), a Khulut of Bighdad. [ide Al Taya' Billah]

Tayyabi (طیبی), author of the Husba Anshahof and Shahi Masakuti-um-Masahab. He died in A D 1842, A H 743.

Tazkura (تدکر), "Memoir," from نچرک. The title of many biographical works in Persan and Urdu.

Tazravi (تدزراوی)، [Tide Tadzravi]}

Tegh Bahadur (تفج باختر), a guru or chief of the Sikhs, who, having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Hafiz Adam, a Musalman devotee, and his votaries. He was put to death as a dangerous heretic in the 17th year of the emperor Alamgir's reign, A D 1673, A H 104. His body was divided into four parts and hung in the city.

Tek Chand (تک چند), whose taktiwas in Chand, was the son of Balchku, a Hindu of Sarhad. He is the author of the Gulbadan Ithq, Noseyag of Love, a Marwari or poem, containing the story of Kandarp in Persan verse. He flourished in the time of Alamgir.
Tek Chand, Munshi (तेक चंद), whose poetical title in Bahār, was a Hindū by caste and a Khatīrī, and author of a work entitled Bābār Ājam, a voluminous dictionary of Persian idioms, and another called Nau- wādī Māzāndī. The former work he completed in the year A.D. 1719, A.H. 1162. He also wrote another work called Aibād Jārū at.

Thatta, Rulers of (तन्ता). Vide Nāsim-ud-dīn Qābirāchā.

Thomas, George. Vide (George Thomas).

Thomas, John, a Hindūstāni poet, probably son of the preceding known in Literature as ʺKhan Sahibʺ.

Tippu Sahib (तिप्पु सहिब), Tippu Sultan.

Tippu Shah or Tippu (तिप्पु शाह), a celebrated Muhammadan Duke of Acehit from Whom the famous Tippu Sultan in the service of Mursam, was named. His Musalam still continues a favourite coat of the Puns and Hindūs. Akān Khan the 7th of Tippu Sultan had a particular kindness for him. Tippe or Tippu, in the current lingo, signifies one.

Tipu or Tippu Sultan (तिप्पु सल्तनत) the son of Hindū Aṭ Khan of Mysore. He was born in the year A.D. 1750, and succeeded his father in December A.D. 1784, as ruler of Mysore. During the American war he led the Rūm against the English, but after the breaking out of the French Revolution he was employed alone to the influence of the war. In A.D. 1790 he was defeated in Trincomalee, and, yielding to the British army he consented, 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, above three millions sterling. His intrigues with the French and machinations to destroy the English 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, 26th Zul-Qa‘da, A.H. 1215, aged 52 years. He was buried in the museum of his father in the garden named Lud Bāgh Tippe, though oppressive and capricious, patronized the arts, and his fondness for literature was displayed in the collection of books found in his palace consisting of various works in the Sanskrit language of the 10th century, translations of the Quran, MS’s of the history of the Mughal victories, and historical memoirs of Hindustān, all of which were deposited in the Collectors of Calcutta, and a catalogue of them was written by Captain Stewart, and published. Tippe Saleh is the author of two books, or collections of letters, one entitled Fausan-Bahān Alī, Rijās, and the other called Alī-Maghādān. A part of the latter has been translated and published by Mr. D. Chalmers of Bengal.

Tirandaz Khan (तिरांदाज़ खान), a slave of the emperor Akbar Shāh 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 Jānā Khan in Ramī. He was raised to the rank of 2000 and appointed governor of Ahmadābād by the emperor Shāh Jāhn.

Tirmizi (तिरमीज़), also called Hakim-al-Lumīzī. This was the title or surname of Abu Abdul al-Muhammad bin-Allī, an author and philosopher of Ismā’īlī, in Persia, who died in the year A.D. 1009, A.H. 350.

Todar Mal or Torar Mal (तोरार मल), the celebrated minister of finance, or Diwan of the emperor Akbar Shāh was a Hindu of the tribe of Khattar of Lahore. He was appointed Subadar of Bengal in A.D. 1680, A.H. 998 and died at Lahore in the 26th year of his reign on that monarch, on Monday the 10th November, A.D. 1599, 11th Muslim Am 998. Abul Iadr describes him as entirely devoid of sense and quite unnatural but in a munificent and vindictive temper and so observant of the least and other superstitions of the Hindus that he drew down upon him a reproach even from Akbar.

Tufail (तुफाईल), the name of Ali’s nephew.

Tughan Khan (तुग्हान खान), the Muhammadan Governor of Bengal in A.D. 1243. He invaded the principality of Jatpur, in 1241, and was defeated by its Rajas, who pursued him into Gaur his metropolitan but succeeded in his attempts to subjugate it.

Tughan Shah I (तुग्हान शाह), a prince of the Saljuq family, whose seat of government was Nasirshāpur. This prince is said to have been defeated in his younger days in a battle fought against Ibrahim bin-Nāyal, who took him prisoner and blinded him. After some time his uncle Tughral Beg seized Ibrahim and murdered him, and restored the titular kingdom to his cousin Tughan Shah. The poet Akaqī lived in his time, and wrote several pæanics in his praise.

Tughan Shah II (तुग्हान शाह), a prince of the Saljuq dynasty, who ascended the throne of Penia after the death of Sahān Sanjir and, after several battles, was defeated and slain by Takan, the Sultan of Khwarizm, and died in A.D. 1185, A.H. 581.
Tughan Taimur Khan, a descendant of the Mughal king of Persia and ruler of Jurjan. After the death of Sultan Abu Said and Arp Khan, he conquered several provinces of Khurasan and subdued the Safedals of that place. He was at last slain by Khwaja Ali Kusti, chief of the Sarbadals, on Saturday the 16th December, A D 1555, 10th Zul Qad, A 574.

Tughlaq, a slave of Sultan Ghayas-uddin Balban. His son, after murdering Khwero Shah, ascended the throne of Delhi and assumed the title of Ghayas-uddin Tughlaq in A D 1321.

Tughlaq Shah, (Bulgarian Shah). Fide: Ghayas-uddin Tughlaq Shah and Muhammad Tughlaq Shah

Tughra (طراعر), surname of Hasan Abi Ismail of Isfahan, a celebrated war of the king of Persia, Sultan Muzaffar. He was called Tughra in account of his excellence in the science of warfare. Tughra, and also had the title of "Honors of Warriors" but is better known in Europe by his admired Arabic poem entitled Tughra. Being taken prisoner in a battle where his sovereign was defeated by his brother Mahmud A D 1120 A H 524, he was put to death by that prince's son who hated him for his past failings. A collection of the poems of Tughra has been made, the most celebrated of which is that called Luma-

Tughr al (طراعر), title of Alm Yamin-uddin, of Avshid, a poet and author of the Akhlaq Enam Masbaho, a collection of poems, other elegies, etc., which also contains the following prose works, all of which are entertaining novels: Misali-ul-Mujahid, Manus-ud-Nawas, Majnun-ul-Abad, and Shan-e-Fazal, and Anwar-ul-Mubarak. He died at a place called Faramand in A D 1321 A H 724. There is an India supposed to have been written by him entitled Iskand Tughra. He was contemporary with the last king of Persia, Muhammad Khuda Danda, and his son Abu Said.

Tughral, Mulla (طراعر مل), an author who lived in the middle of the 11th century of the Hijri.

Tughral Beg (طراعر بگ), the Tangri of the Greeks, the son of Mihak, the son of Seljuq, and the first Sultan of the Seljuquids. Tughral Beg and his brother Sulaiman Beg Daud were in the service of Sultan Mahmud of Ghazni. After defeating Sultan Maskur I, son of Sultan Mahmud, in a battle fought in A D 1048, A H 429, he assumed the title and state of a sovereign of Nishapur. He subdued Iraq, took Baghdad, and by its reduction became master of the person of the Khalifa al-Qaim Billah, who installed him as Sultan of Khurasan, appointed him viceroy or viceroy of the holy prophet, and the lord of all Muhammadans. He gave his sister in marriage to the Khalif, and his nephew Alp Arslan after marriage married the daughter of the Khalif al-Muqtadi. The Seljuq family divided into three branches and settled in Hamidan, Kirman and Arad, or Anatolia. Tughral Beg died after a reign of 20 human years A D 1063, A H 453, aged 70 human years and as he had no issue he was succeeded by his nephew Sultan Alp Arslan, the son of Abu Jakir Jand Ali. The following are the names of the Seljuk dynasties of Iran and Persia:

1. Tughral Beg, the son of Miakul, the son of Seljuq
2. Alp Arslan, nephew of Tughral Beg
3. Minikshah, the son of Alp Arslan
4. Burka Khor, the son of Minikshah, in whose reign the empire was divided between him and his brother Sultan Muhammad, the son of Alp Arslan, in A D 1038, died in the year 1039, 522, and A H 532, aged 21 years. His brother Musa succeeded him.

Tughral II (طراعر), also called Tughral Sultan of the Seljuquids was the son of Sultan Muhammad, the son of Alp Arslan. He was ruled to the dynasty of Seljuq by his uncle Sultan Sultani A D 1132 A H 422, after the death of his brother Sultan Mahmud, and after a reign of three years died in October A D 1134, 534, and A H 532, aged 21 years. His brother Musa succeeded him.

Tughral III (طراعر), a Sultan of the Seljuquids, was the son of Atalwul Shah, the son of Sultan Muhammad the brother of Sultan Sultani. After the death of Sultan Sultani, A D 1137 A H 552, Persia continued for a period of forty years, to be devoted to the wars of different branches of the Seljuquid dynasty. The last who exerted power was Tughral III who succeeded his father Atalwul Shah, in January, A D 1176, Sultani II A H 571, and, after a reign of ten years, was succeeded and imprisoned by his uncle and master, Qazil Arslan, who resolved to usurp the throne, but fell by the hand of an assassin in A D 1191, A H 587, and the assassination was restored. Tughral II was, however, after some years, defeated in a battle taken prisoner and executed by Tushah, viceroy of Khwarizm, A D 1194, A H 590, and his head sent to Naim, the khalif of Bughdah. With this prince terminated the Seljuquid monarchies of Persia, who had governed that country from the commencement of the reign of Tughral I to the death of Tughral III—158 years.
Tughazani (नगरापी). Vide Tutfazani.

Tulshi Bai (तल्शी बाई), the widow of Jaswant Rao Holkar. Vide Jaswant Rao Holkar.

Tulshi Das (तुल्शी दास), a Brahman and celebrated poet among the Hindus. He is the author of the Kama Sutra in the Sanskrit.

He flourished in the reign of the Emperor Akbar and died about 1625. He is said to have written about 30,000 verses, of which many are still extant in the productions of Hindu poets.

Turkman (तरकमान), the poetical name of a person whose father was a native of Shur, but he was born in India and was living about the year A.D. 1690, A.H. 1102.

Turtush (तरीस), a brother of Malik-shah the Saljuq against whom he rebelled, and was compelled to save himself by leaving the kingdom. He was the son of Alp Arslan who took prisoner Atas, a Sultan of Kharism, and put him to death on the 21st October, A.D. 1078, 11th Rabi' II A.D. 471. Turtush was slain in a battle fought against his nephew Burugyarag, on the 2nd February, A.D. 1096, 17th Safar, A.H. 488, aged 30 years.

Tutash (बसन). Vide Turtush.
'UBID

Ubaid (عبد), a poet who lived in the time of Sultan Ghayas-ud-din 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 Dehli. This event took place in the second year of the king's reign; A.D. 1322, A.H. 722.

Ubaid Khan (عبد خان), ruler of the Uzbeks, 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.

Ubaid-ullah (عبد الله), sovereign of the Uzbeks. This monarch was the nephew of the celebrated Shahi Beg Khan, the conqueror. He commenced his reign about the year A.D. 1542, A.H. 949.

Ubaid-ullah Ahrar Nageehband (عبيد الله الأحرار ناجه بن), a celebrated learned Muselmam and saint of Khuzistan, among the number of whose disciples Maulawi Jami was one. He died in the month of February, A.D. 1412, Habib II., A.H. 896, and is buried at Samarqand. Amir Alcbher, the celebrated waizr of Sultan Husain Mirza, who much respected him, found the chronogram of the year of his death in the words "Khulid Barin."

Ubaid-ullah Al-Mahdi (عبيد الله المهدى), 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 Aglab, and assumed the title of Khalif of Qairawan (the ancient Cyrene, and residence of the Aglabite 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 his followers and himself, 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 Aglabites into Egypt, where they became known by the name of Macabrians, he extended his dominions in Africa and Sicily, making Qairawan 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 Qairawan. Al-Mahdi reigned in Barbary 24 years, and was succeeded by his son Abu Qaisim, who then took the surname of al-Qayem Mahdi.

Ubaid-ullah bin-Mas'ud (عبيد الله بن مسعود), author of a commentary on the Wijaya, a work on jurisprudence, entitled Sharh Wijaya. He is also the author of the Nikaya, which is sometimes called Mashtair-al-Wijaya, being in fact an abridgment of that work. Ubaid-ullah died A.D. 1349, A.H. 750.

Ubaid-ullah ibn-Qais (عبيد الله ابن قيس), a distinguished Arabian poet, who commemorated the death of Misra'a, 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.

Ubaid-ullah ibn-Zayad (عبيد الله ابن زيد), was appointed governor of Kufa by the Khalif Yezid in the room of al-Namnn, A.D. 679, A.H. 60. He beheaded Muslim, Husain's cousin, and his troops surrounded Husain at Karbala, who, having desperately engaged his troops, was after long resistance cut to pieces with all his men in October, A.D. 680, Mubarram, A.H. 61. In the reign of 'Abdulmalik, Ubaid-ullah was sent to Kufa with leave to plunder it for three days; but, before he reached that city, al-Muhktar, then ruler of that place, sent his forces against him under the command of Ibrahim, the son of Alshwar, whom, after a sharp engagement, 'Ubaid-ullah's forces were beaten, and himself killed in the camp. Ibrahim, having cut off his head, sent it to al-Muhktar, and burned his body. This circumstance took place in August, A.D. 686, Mubarram, A.H. 67.

Ubaid Zakani (عبيد زكاني), a celebrated jester and poet, was contemporary with the poet Salim bin Sayf. He composed several ludicrous verses on Jahān Khāshin, the wife of Khwsa Aminkuddin, wazir of Shah
Udaipur Begam (ौदपूरी बेगम), the favourite wife of the emperor 'Almugur, and the mother of the prince Kambaksh whom his father cherished with the utmost tenderness as the son of his old age. She was living in A.D. 1686. She is believed to have been a Sosdia from Jodhpur.

Udag Singh (उदाग सिंह), Rajah of Chittoor, was the son of Rama Sanka, the emperor Babar's competitor but a man of feeble character. In his time the fort of Chittoor was taken by the emperor Akbar in March, A.D. 1568. Shahib A.H. 975. His son, Rana Partap, formed the new capital called Udaipur which is still occupied by his descendants. Rana Partap Singh died A.D. 1695, A.H. 1004, and Annu Singh his son succeeded him and died in the 11th year of Jahangir, A.D. 1620, A.H. 1029.

Uday Singh the Great (उदय सिंह दिल्ली), commonly called Mota Raja, was the son of Rat Maldeo of Jodhpur. Midhiau. He lived under the empress Akbar, and in the year A.D. 1586, he was named Bir Singh in marriage to Sultan Shum (also called Jahanpan), by whom he had Shahi Fils. He was raised to high rank, and Jodhpur his native country, given him in A.D. 1606, and both of his wives buried themselves with his corpse. After his death his son Suraj Singh succeeded him.

Udham Bai, also called Kudia Begam, a Hindu princess, mother of the emperor Akbar. She had laid out the gardens on the banks of the Jumna, often mentioned in connection with the siege of Delhi in 1637 as the Kudia Bagh.

Ugarsen (उगरसेन), a Raja who is said to have lived at Agra several centuries before the time of Sultan Sikander Lodi. After him Agra became a village of Bayana, the name of the Rajah of which place was Bin.

Ulagh Beg Mirza or Ulagh Beg (उलग हेर), a prince celebrated for his knowledge in Astronomy, was the son of Mirza Shihab, the son of Amir Taimur. He reigned at Samarqand for 40 years during the lifetime of his father, whom he succeeded in March, A.D. 1447, A.H. 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 Tides which are known by his name, viz. "Ulagh Beg", was the result of his labours. He is said to have had very large instruments for making his observations, particularly a quadrant as large as the church of Santa Sophia at Constantinople, which is 80 Roman feet. His son was crowned; he died, taken prisoner, and put to death by his son Mirza 'Abdul Latif on the 27th October, A.D. 1649, at Damascus, A.H. 859. It is a consolation to know that this unmitigable prince enjoyed the power he had attained by so monstrous a crime only for the short space of six months: he was slain by his own soldiers. Ulagh Beg's Catalogue of fixed stars, rectified for A.D. 1434, was published by Hyde, at Oxford, in A.D. 1603, in 4 vols with learned notes.

Ulfati (अल्फती), poetical name of Qais Khan of Adyan, which see.

'Umar-al-Maksus, (उमर मकस्स), the favourite master of the Khilaf Mu'awia II, who, after his father's death, consulted him whether he ought, or not, to accept the Khilaf. 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. This Khilaf had scarcely reigned six weeks when he found himself too weak to maintain the weight of the government, and resolved to lay it down. This he did, and had no sooner renounced the Khilafat 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 lamp at Umayya was so greatly extinguished at his proceedings that they veiled their resumption upon the person of Umar-al-Maksus, whom they buried alive because they supposed it was by his advice that Mu'awia deprived himself. This circumstance took place in the year A.D. 683, A.H. 64.

'Umar bin-'Abdul Aziz (अब्दुल अजीज), grand-son of Marwan I. was the ninth Khilaf of the house of Umayya. He succeeded Sulayman at Damascus in September or October, A.D. 717, A.H. 99, and died after a reign of two years and some months in February, A.D. 720, A.H. 101, at Dy Saman. He was succeeded by Yazid II. This Khilaf ('Umar 'Abdul Aziz) was eminent above all others for temperance and self-denial, insomuch that, according to the Muslim tradition, he was execrated to Mohammed's bosom, as a reward for his abstinence in an age of corruption.

'Umar bin-'Abdul Aziz (अब्दुल अजीज), an eminent Muslim, who died in the year A.D. 742, A.H. 124.
Umar bin-'Abdul Aziz bin-Maja (عمر بن عبد العزيز بن ماجه), commonly called Hassân-ush-Shaâhid, author of a most esteemed Commentary. He was killed in A.H. 1141, A.D. 1728.

[Umar bin-'Abdul Aziz bin-Maja is one of the most important figures in Persian poetry, renowned for his religious and moral views. His works are celebrated for their profound insights into Islamic jurisprudence and spirituality.]

Umar bin-Abdullah (عمر بن عبد الله), a famous Arabian poet, who flourished in the time of the khalif 'Abdulmalik.

[Umar bin-Abdullah was known for his works that pondered the virtues of piety, justice, and the importance of maintaining religious purity. His poetry reflects the values of his era and continues to inspire contemporary readers.]

Umar bin-Khattab (عمر بن خطاب, عمار بن عبد الرحمن), one of the favorite companions and father-in-law of Muhammad. He succeeded Abu Bakr as second khalifah after Muhammad in August, A.D. 634, Jumâda 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 worshippers of Muhammad. The fall of Alexandria under his power was marked by the destruction of its celebrated library, but he restored the canal between the Nile and the Red Sea. During his reign the Muhammadans conquered 36,000 towns, destroyed 4,000 Christian temples, and built 1,400 mosques. He was the first who was called 'Amir-ul-Mulimun,' or the Lord of the Believers, and this title was ever afterwards used by all succeeding khalifas. He was married seven times, and one of his wives was 'Umm Kulûm, 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 Firoz, whilst saying his morning prayers in a mosque, and died three days afterwards, aged 36 or 38 years. He reigned 10 years 6 months and 8 days, and was succeeded in the khalifah by 'Usmân, the son of 'Affân, Waring, in his Tour to Shiraz, mentions that while he was at Shiraz (A.H. 1802), the Persians (who are shrews) celebrated the death of the khalif 'Umar. "They erected a large platform, on which they fixed an image, disfigured and deformed as much as possible. Adorning 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."
"Ah! strive your best like a man to
show your strength;
Let no one feel your anger burn or sting;
Would you be broken in everlasting joy?
Learn how to suffer, and cause no suffering!"

A famous paraphrase of the Quatrains by
Mr Edward Fitzgerald has been published by
Queensway of London. Though most
charming as poetry, the reason fails to
give a correct idea of the original, which
is a mere collection of disjointed and
inconsecutive epigrams, and by no means the
continuous developments of the English poet.
A more faithful, though less artistic, version
has appeared in Trübner's Oriental Series,
made by Mr. W. W. Whewell. 'Umar
Khān was contemporaneous with Naṣr
Sabḥah, Nizām ul-Mulk, waiz of Malikshah,
and Mawān the poet Khūsh, in his
Lakhs has recorded the year of 'Umar
Khān's death 1476, A.H. 517, and this
appears to be correct with Ali, in his
Mīlā-ul-Ulūm, p. 79 that he died in A.H.
1121, A.D. 715.

'Umar Makhrami (عمام برمي),
author of a work called Hiyat-ul-Hind,
written in A.D. 1113.

'Umar Mīrza (عمام مرزا),
one of the
sons of Mū'āwīya the son of Amūr Tāmūr. He
was defeated and wounded in a battle
fourth year, and Shihab Mīrza and died
after a few days in May, A.D. 1347, A.H. 809.

'Umar Sablan (Qāzi Mir) Sawar
(عمام سبان سواري), author of
a work on the Science of Logic and Philosophy
called Mufradāt Nāsirī, which he dedicated to
Nawī-uddin Mūhammad, the wazir of Sultan
Sanjīr.

'Sūr Shāhīr Mīrza (شحر شاهي مرزا),
second son of Amūr Tāmūr. He was governor
of Peshawar during his lifetime, and
was killed in battle in A.D. 1214, A.H.
799, aged 40 years. Bāqī Mīrza who
su-ceed him was one of his sons.

'Sūr Shāhīr Mīrza (شحر شاهي مرزا),
one of the eleven sons of Sultan Amūr Tāmūr,
the son of Sultān in Mūhammad, the son of Mīrānshāh, the son of Amūr Tāmūr. He
was the father of Bahār Shīh, king of
Dhul, born at Samāqan in the year A.D.
1466, A.H. 889, and held the government of
Andhān during the lifetime of his
father, which, with the united principalities of
Furgānī, he continued to govern after
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 Rāmāzn, A.H. 899, by
the fall of a scaffold upon which he stood to
see his pigeons fly, aged 38 lunar years. His
son Bālār, then in his eleventh year, was
advanced to the throne by his nobles, and
assumed the title of Zahir-uddin.

Umdat-ul-Mulk (عمرت المطلب),
a title of Nawāb Amīr Khān

Umdat-ul-Umra (عمرت المأمور),
the eldest son of Mūhammad 'Ali Khān, the
Nawāb of the Kāniāh. He succeeded his
father in October, A.D. 1795, and died on
the 15th July, A.D. 1801. On his death the
English resolved to take the functions of
government into their own hands. 'Ali
Husain, the next heir, refused to comply.
The English, in consequence, issued 'Zamān-
uddin, the nephew of the deceased nawab,
to the nominal throne, on condition that
he resigned the power of government in their
favour.

Umid (اميد), the poetical name of
Mīrā Muhammad Rāwī, whose title was
Kisāl-ul-khān, which see.

Umid Moulana (اميد مولانا),
one of the best poets of his time, born at Tibrīz,
a province of Rūstān. Mīr 'Abdūl Bāqī and Kāhir Hishāb-ullāh, who were
nobles in the service of Shih Ismā'iīl Siwī,
were his intimi friends, but Shih Kawan-
uddin Nūr Bakhshī, who was also one of
the courtiers, and was his enemy, murdered him
one night in the year A.D. 1519, A.H. 926.

Umm Habibə (ام جمه), one of the
wives of Mūhammad. She was the daughter of
Abū Suhān, the father of Mu'awī I and
died in A.D. 664, A.H. 41.

Umm Habiba (ام جمه), daughter of
Ribī', and fourth wife of 'Ali, by whom she
had one son, named 'Mar.

Umm Hanna (ام جمال), a daughter
of Abū Taibh and sister of 'Ali, the son-in-
law of Muhammad.

Umm Jamal (ام جميل), daughter of
Hish sister of Abū Suhān, and wife of Abū
Ishāb. Because she informed the hatred
which his husband bore to Muhammad, a
poem in the Quran, chapter 5, verse 76, was revealed
against them.

Umm Maqri (ام مقری), one of the
principal Mūhammadī eunuchs, born at Qom;
who acquired such great reputation by his
sanctity that Sultān Mūhammad often went to
counsel him, and refused to sit down in his
presence out of respect for his virtues. He
lived about the year A.D. 1000.

Umm Salma (ام سلمة), daughter of
Abū Umayya, and wife of Mūhammad. She
outlived all the waves of that prophet, and
died in A.D. 679, A.H. 59.
Ung or Ang (اڠ), which see.

Usā (عس), poetical name of Munshi Lāshah 19de Lāshah

'Usār (عسر), commonly called Abd Qāsem 'Usārī, a native of Balkh, and one of the learned men who lived at the court of Sultan Mumad ud Dārāshā. He was a pupil of Abd Qādir 'Umarī and master of the poets 'Ashūrī and Fārābī. He remained to hold the first rank, as it was in that age, for books being one of the best poets he was a great philosopher, versed in all the known sciences and all the learned languages of those times. One hundred and learned men besides all the students of the university of Ghaznā, acknowledged him for the master. Among the works of 'Usārī there is an heroic poem upon the actions of Sultan Muhammad. The king one night in a dream having cut off the long tresses of his favourite slave, Avār, was much concerned in the morning for what he had done. 'Usārī accosted him with some extemporary lines on the occasion which so pleased the king that he ordered his mouth to be three filled with jewels. He wrote a Diwan consisting of 30,000 couplets, and died according to Bābā Shāh, in the reign of Sultan 'Abdūr Rādż I the son of Sultan Mumad ud Dārāshā, in A.D. 1040, A.H. 441. Dr. Sprenger, in his Catalogue of Persian Poets, says page 174, that 'Usārī died in A.D. 1049, A.H. 441.

Usī (عسی), a poet, whose proper name was Muhammad Shāh. He died in A.D. 1064, A.H. 673.

'Uqāl (عقال), the brother of 'Ali, the son of 'Abdul 'Ali, who was being entrusted by his brother according to his quality, joined Muw'ta, in A.D. 666, A.H. 46, who received him with open arms and assumed him large revenues. His son Shams, who espoused the cause of his uncle Husain was beheaded by 'Ubad-ullāh ibn-Zayd in the reign of Yazid.

'Urf, Manīna (عرف مرینا), a native of Shīkār and an excellent poet. His proper name is Jamal ud-dīn but is better known by his poetical title, 'Urf. He first came to the Dūrān, and thence to Agra, where he passed a few years in the service of the Asaf 'Abdul Fath, Mirza, after whose death, in A.D. 1599, A.H. 997, 'Abdul Rahim Khan, Khan Bahānān introduced him to the emperor Akbar, where he was employed among his own officers. Not long after wards he died, in the year A.D. 1591, A.H. 999, aged 36 years, at Lahore, where he was buried, but as he had expressed his wish in one of his odes that his remains should be transported to Najaf Ashraf, where 'Ali is buried, his bones were accordingly, after some years, sent to that place by Mir Sabur Isfahānī and re-interred there. He is the author of several works, of which his Dīwān and Ḥadīṣ are most esteemed, and were even during his lifetime very popular, and sold in every street.

'Ursān (عرسان), poetical name of Mirzā Asad

'Usman, Osman or Othman (عنمان), the first Sultan of the Turks, was the son of Amir Tughrul, who died in A.D. 1288, A.H. 687. His grandnephew Sulaimān was a native of Balkh, which country he left on the invasion of Ghiyāth al-Khan in A.D. 1414, A.H. 611, and went to Rome, where he was drowned. 'Usman served under Sultan 'Ali ud-dīn Khānī, one of the Sāmugẖu̱n of Shāh Yūsuf of the Khānī in the service of Mamlūk, who had given a great deal of aid in the destruction of ancient Phīrga, where he took Brusa from the Greek emperors and laid the foundation of that power called after him Ottoman or 'Usmanī, and on the destruction of the Sultānate of Ḥamām in A.D. 1299 by the Mongols succeeded in obtaining possession of a portion of Bilūz. According to the work Haij al-Ashār, the first year of his reign is placed in A.D. 1299, A.H. 611, and that he reigned 38 lunar years and died in A.D. 1327, A.H. 727, and was buried at Brusa. His son Orkhan succeeded him.

List of the Emperors of Turkey of the 'Utsūn or Ottoman Family.

* 'Usman or Osman
  * Orkhan, son of 'Usman
    * Murad I son of Orkhan
      * Bayazid I son of Bayezid
        * Sultan, son of Bârizid
          * Muhammad I son of Bayezid
            * Murad II son of Muhammad
              * Muhammad II son of Murad
                * Bayezid II son of Muhammad II
                  * Sultan II son of Bayezid
  * Sultān I, son of Bayezid
  * Sulaimān I surrounded the Magnificent, son of Sultān II
  * Salih II son of Sulaimān
    * Murad III son of Salih II
      * Muhammad III son of Murad III.
        * Ahmad I son of Murad III.
          * Mustаfа I son of Murad III.
            * 'Usmаn I son of Ahmad I.
              * Murad IV son of Ahmed I
                * Ibrahim, son of Ahmed I
                  * Muhammad IV son of Ibrahim.
                    * Sulaimān II son of Ibrahim.
                      * Ahmаd II son of Ibrahim
                        * Mustаfа II son of Muhammad IV
                          * Ahmаd II son of Muhammad.
                            * Muhammad I son of Mustаfа II
                              * 'Usmаn II son of Mustаfа II.
                                * Mustаfа III son of Ahmed II.
                                  * Ahmad IV son of Ahmed III.
                                    * Salim III son of Mustаfа III.
                                      * Mustаfа IV. son of Ahmed IV.
                                        * Mahmаd II son of Ahmed IV.
                                          * Abdul Majid, son of Mahmаd II.
'Usman, Osman or Othman I. (عثمان), son of Ahmad I (أحمد), succeeded his uncle, Mustafa I. (who was deposed in 1618) on the Turkish throne, and being unsuccessful in his wars against Poland in 1621, was by the Janissaries slain in an uprising, in 1622, and Mustafa was again restored but not for long, for the same hands that roused him to the throne again pushed him down, in 1623, and raised Murad IV to be their king.

'Usman II (عثمان), brother of Mahmud I (محمود), who succeeded to the throne of Europe in 1168. He received, under the pretext, the Muhammad in Iwth, that his subjects should drink no wine. He died after a short reign in 1177 A.H., aged 9 years, and was succeeded by Mustafa III in his place.

'Usman (عثمان), the son of A'far, the son of 'Abd' Al-Aw, the son of Umayya, was one of the favourite companions of Muhammad. He succeeded to the Empire in 1163 after Muhammad, in November 1163, Murshid, a youth, and was murdered, after a reign of only twelve years, in his own house in Medina by Alzahra and several others on the 30th June. He was 1163 18th Ud-Ilhijja, aged 52 years. His corpse was unburied for three days. It was removed bloody as it was and buried in the same clothes as he was killed in, without so much as being washed, and without his least funeral solemnity. The discussions which it so on the death of the Prophet, with regard to the succession to the Khilaf, was revived with renewed fury when, on the murder of 'Usman the noble and unfortuned, Alh. succeeded to the dignity of Amir ul-Momin and they eventually caused the division of Islam into two sects, called respectively the 'Usmans and the Shias, who differ materially in the interpretation of the Quran and in dogma, or rejecting various parts of the same law. The hatred entertained between these rival sects has been the cause of constant religious wars and persecutions, rarely to be surprised in the history of any nation or creed, and still separates the followers of Muhammad into two classes by a barrier more insurmountable than that which divides the Roman Catholic from the Protestant.

'Usman bin-Ismail bin-Ibrahim Sadiq (عثمان بن إسماعيل بن إبراهيم صديق), author of a collection of traditions in Arabic called "Hadith-ul-Zawakh.

'Usman Mukhtar (عثمان مختار), a poet who flourished in the reign of Sultan Ismail of Yemen, and was a contemporary of Shahab bin Banu, the poet

'Usqalami (عسقلامي), an author. 'Abu Shahab-ud-din Abd al Fazl Ahmad

'Utebek (عطني), the son of Abu Lahab. He was married to Rukiyah, 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 (عسيري رازي), one of the learned men, and poet of the court, of Sultan Mahmud of Ghuzn, whose poetical performance was a panegyrical and esteemd very good, for one of which he received a present of 4000 dinars from the Sultan. He is called 'Askari Razi in the Dictionary of the Religious and moral art of the Eastern Nations. He was a native of Riz, consequently the word Razi is fixed to his name.

Uzbek (أوزبك), a tribe of Turks.

Uzlat (عظام), the poetical name of

Sayyid Abdul Wali, the son of a very learned and pious man named Suddah, in whom Aurangzeb had very great confidence. After the death of his father he went down to Murshidabad and was supported by Abulwadi Khan after the demise of his patron, in 1461, he went to the Door, where he died, and left a Divan.

Uzzan Hasan (أوزن حسن) or Hasan the Lam, who is also called Hasan Beg, was the founder of the tribe of Turkman called Aqqu-i-s, or the White Sheep. After he had put down the rival, Jihan Shah, the son of Qara Baid, in 1417, and put all his relations to death he engaged in a war with Sultan Abu Said Mizr-king of Persia, who fell into his hands and was slain, in 1419. Uzzan Hasan from this time became a vassal of a great part of the dominions of the house of Timur. After he had made himself master of Persia he turned his arts towards the direction of Turkey. But his career of greatness was arrested by the superseded genius of the Turkish emperor, Muhammad II, from whom he suffered a signal defeat which terminated his scheme of ambition. He died, after a reign of eleven years, at the age of seventy, on the 7th December, in 1477, at 882 Catherine Commons, who is called by the Persians, Carum Commons, was married to him. She had a daughter named Martha, married to Sharif Haidar, father of Shah Ismail-i Salti, first monarch of the Safavid dynasty of Persia. Uzzan Hasan was succeeded by his son Yaqub Beg.
Victoria Gaurama, Princess (वृक्षरामा). The Princess Victoria Gaurama, the daughter of his Highness Prince Bir Rājindar Wadhr, gr.-Raja of Kurug (Coorg), a small principality of Hindustan, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haider ‘Ali contrived, in the middle of the last century, to get possession of Kurug by treachery; but in 1787 the young Raja 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 of right 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 Gaurama was born in February, a.n. 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 Raja entertained ardentious 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.n. 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.n. 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 “Gaurama,” 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 (विक्रमादित्य), commonly called Bikramājī, which see.
WAEZ

Waez (वाैज), Vide Husain Waez, and Muhammad Rafi Waez

Wafa (वाफा). Vide Ayn-ul-Mulk Hakim

Wafa (वाैफा), poetical name of Mirza Shari-yuddin (Ali Hussaini of Qummm). He came to India in 802 A.H. 1400, and was the author of a short Diwan.

Wafa (वाैफा), poetical name of Dayanath, a Kashmiri of Lurah. He was the author of a poem called Gol va Bulbul, the Nightingale and the Rose, which he composed in A.D. 1647, A.H. 1226.

Wafa (वाैफा), title of a poet.

Wahab or Wahhab (वहाब), the son of 'Abdul Manaf, was the father of 'Abdul, the mother of Muhammad.

Wahdat (वहैदत), poetical name of Shahak Jum-d-uddin, the great-grandfather of Shahak Muhammad Hussain. He is the author of several works, viz. Ithihab of the Mureeds of the Prophet, or Account of the Prophet; Iltikhab or Commentary on the Koran, which he wrote at the court of Khan Ahmad Khan, king of Gilan, in Lashk or Iltihab on the Constitution of a Necessary Being; Tariikh in the Solution of Obstacles in the Section of proofs of God's existence; and a Treatise on the Luminous Points in Light of God, and a Diwan containing 2000 couplets.

Wahdat (वहैदत), poetical name of 'Abdul Ahad, who was familiarly called Shah Guli, a son of Shahak Muhammad Sirid, and grandson of Shahak Ahmad Bara. He resided mostly in the Kautil, in U Delhi, and is the author of a Diwan composed in A.D. 1714, A.H. 1126.

Wahid (वाैहिद).

Wahid (वाैहिद), poetical name of Wahid-uddin, which see

Wahidi (वाैहिदी), poetical name of 'Ali, son of Ahmad, which see.

Wahid-uddin Tabrizi (वाैहिद-उद्दिन ताब्रीजी), a poet of Persia, whose poetic title is Wahidi. He is the author of a tale written professedly upon verification.

Wahmi (वाैहमी), poetical appellation of Hujj Taunsh Guli, a poet who flourished in India between the years A.D. 1637 and 1647, A.H. 1047 and 1057.

Wahshat (वाैहशत), poetical title of Shahab 'Abdul Wahab, who was a descendant of Imam Muhammad Ghazali. He was an excellent poet, born and brought up in Qasba Thummar. He flourished in the reign of 'Alamgir, and is the author of a Diwan.

Wahshi Yezdi, Maulana of Yezd (वाैहशी येज्दी), author of the Mafzik or poem called Bann wa Mansir, which he composed in the year A.D. 1599, A.H. 960, and of another poem called Fakhr ad-Sharh, which is the Mutual of Nazm ad-Khamsa and Sharh, and many other works. He died in A.D. 1634, A.H. 992.

Wali Khuzai (वाळी हूजाई), an Aryan poet in the time of Harun-al-Rasid and his son Munauj. He was contemporary with Imam 'Ali Madi Razvi, and is the author of a Diwan in Arabic, wherein he praises the charms of his beloved Salma.

Wajid 'Ali (वाैजीद अली), author of an Urdu Grammar, entitled Goldastee Ayyrman, which he wrote and published at Agra in the year A.D. 1849, and another work called Matla-ul-Ulum.

Wajid 'Ali Shah (वाैजीद अली शाह), 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 Akbar, and he is the
author of three Dvans and three Masnawis
in Urdu. He ex-kung died in Calcutta,
perused by Government

Inscription on his tomb

सेके रे सव वर्न रजा सलम सत्ताली
छ हो वाह वील ले सलम आम नाडशे

Wajhi-uddin Ahmad Maghrabi (Wohha)
(also called Shuish Ahmad Khutta, which see)

Wajhi-uddin Mubarak Kirmani
(Wohha ad-daw passing Khurumi), a
Sanad and a disciple of Asaduddin Vasha.
He was commonly called Sayid Khuda, or the
little Sayid. He is the author of the
work called Was-ul-Awla.

[I tale Sayid Hussain (Makhdum)]

Wajhi-uddin, Shaikh (Wohha ad-daw)
of Gujrat, a disciple of
Shaikh Muhammad Ghali of Gujrat. II
was a learned man, the author of several
works, and his poetical name was Alwi.
He died on the 8th of November, 1859, and
was buried in Ahɯ adaban Gujrat.

Waqidi (Wawadie), surname of Muham-
dad bin Umar an author who wrote in
Arabic the work called Ishqat Waqidi
containing the history of the conquests of
Syraya by the generals of Umar during the
years a. d. 653. He died in the year a. d.
824 or 831. Al-Tabari relates that Waqidi,
who dwelt at Baghdad when Rumman, 100
Suffices, required 120 camels to convey his
books.

[I tale Abu Abdullah Muhammad bina
Umar-ul-Waqidi.]

Waqif (Wawaf), the poetical name of
a poet whose proper name is Nuwal-Ayn
III, He was a native of Patna, of which place
his father was a Qazi. He was contemporary
with the poet Arzu, and died about the year
a. d. 1726. He was also commonly
called Waqif I short, and his Divān contains
about 800 Persian Ghazals.

Wala (Wala), poetical name of Islam
Khan, which see

Walad (Wad). Yide Sultan Walad,
who is also called Maulana Walad

Walah (Wala), poetical name of Said
Muhammad, a author of a poem called Dastār-
ul-Karnam.
Wali Muhammad Hazrat, of Narnaul, a Musalman saint, who lived in the 13th November, A.D. 1647, Shawwal, A.H. 1097.

Wali Muhammad Khan Uzbak, the king of Turan, was the son of Jani Beg Khan by Abbudulla Khan Uzbak’s daughter. He was raised to the throne of Turan after the death of his brother, Baji Beg Khan, and visited Shah Abbas king of Persia, in A.D. 1611, A.H. 1020. He reigned six years and was killed in battle about the year A.D. 1612.

Wali Qalandar, a poet who lived in the time of Babur in Muzar.

Wali Ram, a Hindú, who was usually called Bunwah Das, is the author of a Manual.

Wali-Uddin ‘Abd-ullah Muhammad bin ‘Abd-ullah-al-Katib, Shaikh, the author of the Musul-ul-Masih and a new and augmented edition of the Masih of al-Bagha, which he completed in A.D. 1439, A.H. 1423. It is a concise collection of traditions principally taken from the six Books of Buhais and arranged in chapters according to subjects. This collection was translated by Captain Mathew in A.D. 1603.

Wali-ullah, Maulvi Shah (لا الله مولو شاه دهلوی), of Delhi, author of the commentary on the Quran in Persian, entitled Fath-ul-Khahman.

Wali-ullah Husaini, Maulvi Muhammad (لا الله حسنی مولوی محمد), author of a commentary on the Quran, called Na’um-ul-Jawahri, which he wrote in A.D. 1831, A.H. 1296.

Waild (ولی من علیه), the son of ‘Utha, was made governor of Madina by Mu’awia I but was removed from the government of that city by Yazid I in favour of Amai, the son of Sa’d, who was then governor of Mec

Waild I (ولی من سيدالملك), 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.

Walid II (ولی من عبد), son of Yazid II succeeded his uncle Hashim in Syria as Caliph of the Caliphate of the Umayya in A.D. 741, 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 (емые), the celebrated lover of Asia. The poet Khwair has written a poem on their love adventures.

Waraqa (وریق), a lover, the name of whose mistress was Gulshah.

Waraq bin-Naunfat (ورئی بن نونف), a woman of Khudiyia, the wife of Muhammad. In the days of ignorance he learned the Christian religion, translated the gospel into Arabi, gave him a chance to devotion and opposed the way 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 (ورعی لیوری), a poet of Idrisi, who is the author of a work called Idrisi-Haft, being a collection of verses of all the poets who have written on different matters. He was living in A.D. 1766, A.H. 1190.

Wasif (واسی), Tude Abdullah Ummari.

Wasili (واسی), Tude ‘Ali ud-din (الی ودین).

Wasili (واسی), poetical appellation of Mu’inu'd-Din Big, who is the author of a Dawa, and was living at Lucknow in A.D. 1786, A.H. 1191.

Wasil-Ibn-‘Ata (واسی این عطا), the master of Amru-ibn-Walid, with whom he studied at the school of Al-Huwai-al-Basri, in the 8th century, A.D. The name of Mutasala was given to them by Katala ibn Diana, the sadness (g.e.).

Wasil Khan of Kashmir (کشمیری واسی خان), author of the Mahuraj-nama, in the place of which he presided Nawab Asaf-ud-daula, Maharaja Nirmal Das, and Lala Hulea Rau.
Wasil (‘Aqā Tahir, the father of Sadūk Khān

Wasī (‘Aqā Tahir), poetical title of Mir Abdul Jafīr Bulgāmī, which see

Wāt (Bulwāt), the nickname of the poet Rustām, which see It is also the sun-name of Muhammad Ḥan-Bishān, the son of Aḥīn, the son of ‘Ali-al-Kuthīr, an Anūbīan author.

Wāzāḥ (‘AqāTahir), poetical title of Mirāt Ḥabīb, eldest Iṣrād Khān, grandson of Nawāb ʿAṣm Khān, at the time of Jahangīr. He took instruction in the art of poetry from Mūhammad Rikshī, and became an excellent poet, but in the latter part of his life he led a retired life, became a Qandārī, and died in a.d. 1716, A.H. 1128

[Wādād Iṣrād Khān]

Wādāḥ (‘Aqā), poetical name of ‘Aqā ʿAli Asghar who was originally a manufacturer of gold thread. He was living in a.d. 1720, A.H. 1132, and is the author of a Diwan.

Wāzīr (Zīr), poetical title of Khwāja Wāzīr, son of Khwāja Qaṣṣān of Lucknow. He died in a.d. 1584, A.H. 1270, and is the author of a Diwan in Urdu.

Wāzīr (Zīr), poetical name of Shaikh Wazīr, author of two Diwāns, Persian and Urdu.

Wazīr ‘Ali Khān (Zīr ʿAlī Khān), for a short time Nawāb of Lucknow, was the adopted son of Nawāb ʿAṣ-ṣuddūlā, on whose death, in September, a.d. 1797, he was raised to the rank of Aulī at Lucknow, and after a short interval, ground for disputing the authenticity of his pretensions having been established, he was deposed on the 21st January, a.d. 1798, by Sir John Shore, and Shaikh ʿAli Khān, the brother of the late Nawāb, was placed on the masnad. Wazīr ʿAli was sent to Benares, where he murdered Mr. Cherry, the Political Agent, on Monday the 14th January, a.d. 1799, 8th Shāhān. A.H. 1219. He first fled to Burhān, and afterwards took refuge with the Rāja of Jaigār, a powerful independent chief, who refused to give him up unless under a stipulation of his life being spared. To this it was thought proper to accede, and, being accordingly given up to the British in December following, he was brought down to Calcutta and confined at Fort William in a bomb-proof, divided by non-greements in three parts, the loudest in the centre, was occupied by Wazīr ʿAli, and the other two by seclusions, one English and one native. After many years captivity, he was transported to a more suitable prison, in the palace built for Tippu Sālah’s family in the fort of Vellore, where the females of his family subsequently joined him, and there he died Lord Tęnap, in the Later of his father, states that Wazīr ʿAli died in rigorous confinement in Fort William, but this appears to be a mistake. His death took place in the month of May, a.d. 1817, Rāshīd, A.H. 1222, after 17 years 3 months and 29 days’ confinement, and was buried at Kāb Bughram close to a tomb of one of the sons of Tippu Sālah. He was then in his 65th year. His mother was the wife of a Fāṭimi. The expenses of his marriage in A.H. 1793 amounted to 30 lakhs of rupees, while 70 lakhs were sufficient to defray all the cost of his funeral in a.d. 1817, a strange reverse of fortune.

Wazīr Khān (Zīr Khān), surname of Mūhammad ʿAlī, an officer of the rank of 5000, who served under the emperor ʿAilmīr. In the later years of his life he was appointed governor of Malā, where he died in a.d. 1672. His full name, Khān Khān, is the author of the Humādu Hindārī.

Wāzīr Khān (Zīr Khān), an Amīr of the Court of the Emperor Shāh Jīhān, by whom he was raised to the rank of 5000 into the title of Wazīr Khān, and the Subadarship of the Punjab. He built a splendid mausoleum at Lahīn in a.d. 1644, which is still in good preservation. His proper name was Hākap Aḥmū-ah̄mīn.

Wazīr Muhammad, Nawāb of Bhopal (Zīr Muḥammad), an ally of the British Government, died in March, a.d. 1816, and his son, Nasir Muhammad Khān, succeeded him.

Wazīr-uddaula (Zīrud-dawa), title of Wazīr Muhammad Khān, the Nawāb of Toōk, the son of Nawāb Amīr Khān, the Pindīru Cīhet. He died in June, a.d. 1804.

Wazīr-uddaula (Zīrud-dawa), Vide Nāzī-ul-Mulk Wazīr-uddaula.

Wīkār-ul-Umra (Wīka-ar Ul-Umra), the son of Shams-ul-Umra, Nawāb of Hīderābād, Deccan.
Wiszali (بکل), the poetical name of Mirzâ Köchak of Shiráz, author of a Tarhad wa Shīrān.

Wiszali (بکل), poetical name of Sayyad 'Alâ-ud-din, a modern poet of Khurāsān, who was settled in Audh. He is the author of an *Līgy on the Inmans* [†ide 'Alâ-ud-din (Sayyad)]

Wisz Karani (بکل), Vide Aweis Qānūn

Wizarat Khan (بکل), whose proper name is Mu'ādur Bashān, was the second son of Amaunt Khān Mirak, an excellent poet. His poetical name was Bīrāmī. He flourished in the time of the emperors 'Alamgu, and has left a Divān.

[XVII Bīrāmī]

X

XAVI

Xavier Hieronymo, a Catholic Missionary who came from Goa to Delhi in the reign of the emperor Jahan. He is the author of a *religious work in Persian entitled the Mirror of Truth*, 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 Ahmed ibn-Zein-ul-'Abidin Alawī, to which he gave the title of *Thesauri of Rehearsal 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
Yadgar Muhammad, Mirza

Yadgar Naasir, Mirza

Yafah, Hazrat (بسم حضرت), the third son of the patron Naasir, from whom the Tuffkanis claim to be descended

Yahia bin-Abdul Latif-al-Husaini of Kazwin, Amir (ابن عبد اللطيف الحسيني من كازان, أمير), author of the

Yahia bin-Abdul Rahman (يحيى بن عبد الرحمن), author of the Arabic

work on Theology called Aga al-Ilm, the fountain of science, and one entitled Afsak

wa-Salih, a collection of Traditions. ✿
Yahia bin-'Abul Maneur (يحيى بن آبولي منصور), one of the greatest astronomer that lived in the time of the Khalif Al-Maneur

Yahia bin-Ahmad-al-Hilli or Hulli (يحيى بن أحمد الحلي, who was celebrated for his knowledge of traditions is well-known among the Imamani sect for his works on jurisprudence, and is the author of the Jame’ah-Shahih and the Muhkalat das Urdu High, which are in the greatest respect.

Yahia bin-Akta (يحيى بن اسماعيل), was Chud Tussee during the Khalifat of Al-Maneur. He died in the 12th century of the Khalif Al-Mawikiki, A.D 856, A.H 212.

Yahia bin-Khalid (يحيى بن خالد), is the son of Harun al-Rashid whose son Jafor ibn Yusef was put to death by order of his Khalif, A.D 805, A.H 187.

Yahia bin-Ma’az Razi (يحيى بن مازو رازى), a learned Muhammadan, who died on the 9th August A.D 871, 18th Ramman, A.H 217, and was buried at Naishapur.

Yahia Kashi, Mir (يحيى كاشي مير), one of the celebrated poets of the time of the Emperor Shah Jahan. On the completion of the palace and city of Shapur in the year A.D 1618 A.H 1035, he wrote a chronicle for which he was rewarded by that monarch with 500 rupees. He died in the year A.D 1634 A.H 1064.

Yahia Maniri (يحيى منيرى), a celebrated saint, who is buried at Mazar.

[11. Shayh-uddin Ahmad Aha Maor]

Yahia, Mulla of Naishapur (يحيى ملا نشيرپورى). His poetical name is Tattati. He is the author of a Diwan and of the Persian work called Shabistan Khayal, “The Chamber of Imagination”. He flourished in the reign of Shahruk Kizil, and died A.D 1448, A.H 852.

Ya’jaz (ياجز), the poetical name of Shahi Muhammad Siddi, a native of Agra and an excellent poet. He was living about the year A.D 1601, A.H 1102, in the reign of the emperor Almgar, and was employed in the service of Nawab Mukarram Khan, Naum of Multaan. He was a contemporary of the poet Sarfaraz, who has mentioned him in his biography called Kalma-nah-Shau’ara.

Yalduz (يالدوز). Vide Taj uddin Edzaz.

Ya’mal of Herat (يامل بن هراتى), a poet who is the author of a Persian Diwan.

Yamin-uddin Amir (إيام الدين امیر), entitled Muhl-ul-Furq, or prince of the land, was the father of Amur Mahmad, commonly called Ibn-Yamun.

Yamin-uddin, Amir (يامين الدين امیر), a poet who was a native of Najafabad in the province of Bahaq in Persia. He was contemporaneous with the poets Kuthib and Ali Shihab. He is the author of several works, viz. Mushah-ul-Kubur, containing dialogues between the Cindle and the Moth Mushah-ul-Jalib, dialogues between Wisdom and Love, and the story of Ishah and Ishab.

Yamin-uddin Tughral of Mashhad (يامين الدين تغرال ذمشخ), of the name of

Yaqin (يقين), the poetical name of

Yaqub Beg or Sultana Yaqub (ياقوب بن سلطان ياقوب), the son of Uvrai Hasan, whom he succeeded in A.D 1477, A.H 882, and became the king of the Turmean tribes called Akhunul or the White Sheep. After his death he was succeeded by his son Alwand Huz, who was deposed about the year A.D 1506, A.H 996, by Shah Ismail I of Safaw.

Ya’qub bin-Idris (ياقوب بن إدريس). Vide Kurmani.

Ya’qub bin-Lais Saffar, Amin (ياقوب بن ليس صافر امين). He is also called Yaks. He was the first who rebelled against the Abbasides, and was the founder of the dynasty of the Safavides, which signified a pewterer. He raised himself from the humble station of a coppersmith to the rank of a sovereign in Sistan and having
obtained the possession of Khurasan and Tabaristan in A.D. 874, A.H. 266, from Muhammad, the son of Tahir II, whom he took prisoner, he was declared rebel by the Khalif Mortamid, in consequence of which he marched with a powerful army towards Baghdad in the year A.D. 878, A.H. 265, but died on the road after a reign of 11 years. He was succeeded by his brother Amir bin-Lais.

\[\text{Ride Lais.}\]

Ya'qub, Sultan (يعقوب سلطان). \text{Ride Ya'qub Beg.}

Yaqt (ياقت). \text{Ride Ya'qub bin-Lais.}

Yari, Maulana (ياری مولانا), an author

Yar Muhammad Khan, Mir (یار محمد خان میر), the son of Mir Murid "Ali, former ruler of the Hindustan portion of Sindh. He is a brother of Muhammad Khan, who, being deposed and kept for some time a prisoner on the annexation of Sindh under Sir Charles Napier, was allowed to return, and afterwards lived at Hindustan as a private gentleman upon a pension from Government.

Yazdi (یزدی), author of a treatise concerning divine love, called \text{Rusālat fi bayān Muḥabbāt.}

\text{Yazdijārd I. (یزدیجارد I.), surnamed Al-Athīm or Al-Āṣim, the Summer (the Sindigeta of the Greeks), whom some authors from the brother, and others the son of his predecessor, Bahram IV, whom he succeeded to the throne of Persia, 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 knot of a horse. He died after a reign of 16 years, and was succeeded by his son Bahram V.}

\text{Yazdijārd II. (یزدیجارد II.), (the second)}

\text{Izdigeta, the Greeks), succeeded his father, Bahram V., to the throne of Persia, A.D. 438. He was a wise and brave prince, and ruled 18 years.}

\text{Yazdijārd III. (یزدیجارد III.), the son of Shahryar and grandson of Khurso Parvez, was raised to the throne of Persia after the dethronement of the queen Arzama Daghji, A.D. 632. He is the Isdigheta, III. of the Greeks, and a contemporary of Umair, the Khaif of Arabia. This prince, who appears to have been as weak as he was unfortunate, sat upon the throne only nine years, that being the period from his elevation to the battle of Nahwand, which decided the fate of Persia, and which, from its date, A.D. 641, fell under the dominion of the Arabian Khaifs. For a period of ten years afterwards
Yazid II, the ninth Khilaf of the race of Umayya, was the son of the Khilaf Abdul Malik. He succeeded Umair, the son of ‘Abdul Azziz, in A.D. 740, and ruled for 11 years, and died A.D. 754. His brother Hisham succeeded him.

Yazid III, the twelfth Khilaf of the house of Umayya, succeeded his father, ‘Abdul Malik, in A.D. 749, and died that same year after he had reigned six months. He was succeeded by his brother Ibrahim.

Yunus bin Abdur Rahman, called "Yuktaimi," a celebrated Shia traditionist among other people, wrote in the Ilhak al-Husayn the Khatirat al-Hisab al-Haflah. He narrated his life to two philosopher teachers, to which he added his own account. When he was a child, he visited the sacred city and to have written the surprising number of 1,000 verses, consisting of the poems of the Shia dawas. He died in Muharram A.H. 82.

Yusuf of Ahmadabad (Abu ‘Ad-Dard), author of an Arabic work on logic, called "Al-Firdaws al-Dawat.

Yusuf (Abu ‘Umar), author of a collection of letters called "Al-Maktab al-Ma’arif," is also called "Abu ‘Umar".

Yusuf Abul Haji (Abu ‘Ali al-Ma’qali), one of the Marwah Lamas of Granada and the mask of the celebrated poet of the Alhambra. He ascended the throne of Granada in the year A.D. 1336 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 statutes of education, which obliged every human being from twelve houses to have a mosque, and prohibited various obnoxious and irrational names that had been introduced into the ceremonies of religion and the festivals and public amusements of the people. His attention was also directed towards the king, the great architectural works commenced by his predecessors, and erected others on his own plans. The Alhambra, which had been founded by the good Muhammad ibn-Almam, was now completed. He constructed the beautiful gates of Justice, forming the grand entrance to the fountains, which he inhabited in A.D. 1488. He likewise adorned many of the courts and halls of the palace, and 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 paying 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 put in public, to gratify the fury of the populace.

Yusuf Adil Shah (Suleiman), whose original name was Yusuf ‘Ali Khan, was the founder of the ‘Adil Shahi dynasty of Bijapur. He was a nobleman in the service of Muhammad Shah II Bahman, king of the Deccan. When the Sultan left the world and all of his sons began to prevail over the kingdom, most of the foreign officers and soldiers attached themselves to Yusuf ‘Adil Khan, who becoming the minister of Sultan Muhammad II the successor of the latter, but on his destruction, withdrew himself from Ahmadshah, with his family and followers, to his government of Bijapur, and became the founder of a kingdom, he began to add to his territories by conquest. In the year A.D. 1389, he, with the consent of Malik Ahmad Bhati, resided the title of ‘Adil, and read the khutba of Bijapur in his own name. Yusuf Adil Shah died at Bijapur in A.D. 1389, A.H. 1291, from a dropsical disorder, after he had reigned for 8 years, and 155 days. In the 7th year of his reign, he was succeeded by his son ‘Isa ‘Ali Shah.

End of the history of the ‘Adil Shahi dynasty.

Yusuf ‘Ali Shah, supposed to be the son of Yusaf II of Abool, purchased for the bodyguard of Ahmadshah from a merchant. He began to reign in A.D.

1498


1510

Muhammad Adil Shah, son of Yusaf II

1534

Tahmim Adil Shah, son of Tahmim

1538

‘Ali ‘Adil Shah, son of Tahmim

1547

Tahmim Adil Shah, son of Tahmim

1579

‘Ali Adil Shah II, son of Muhammad

1625

‘Ali Adil Shah II, son of Muhammad

1660

Sukr ‘Ali Shah, the last king of Bijapur

1672


Khan of Rampur. His greatness was one of the few princes who were faithful to the British Government in the troubled times of A.D. 1877, when the whole of the North West Provinces was in a state of revolt and insurrection, for whom, the British garrison was placed to contend on him the Star of India. He died at his capital in Bulandshahr on the 21st April, A.D. 1853, 24th Zil-Qa’dah, A.H. 1282.
Yusaf Amiri, Maulana (یوسف امیری مولانا), a Persian poet, who flourished in the time of Shaharah Muzaffar and wrote panegyrics in praise of his son Bannanur Muzaffar.

Yusaf bin-Muhammad (یوسف بن محمد), author of a medical work called Firdat al-Abban.

Yusaf bin-Jumad (یوسف بن جماد), more generally known by the name of Abu Chabibi Ylid Uqilz Khan.


Yusaf Hamadani (یوسف حمادانی), a celebrated learned Muslim of Humdan, who died in the year A.D. 1111, A.H. 506.

Yusaf Khan, government of Sind, who lived in the time of the emperors Shih Jihan. In his time (n.s., Muhun-Jutlillahi) he built a large mosque, which is now a ruin. The mosque is surrounded by a large wall and is a magnificent structure.

Yusaf Khan, Mirza (یوسف خان میرزا), a Mamluk of 2,000 in the 30th year of Akbar, and subsequently governor of Kashmir. He still resided with distinction under Abu'l Fazl in the Deccan. Died at Darij, March 10, 1590, was a native of Muzaffar, of the Sayyid tribe.

Yusaf, Mir (یوسف میر), of Agra, who was living in A.D. 1580, A.H. 988, and wrote a chronicle on the death of the poet Kusam Kali, who died that year.

Yusaf Muhammad Khan (یوسف محمد خان), Commander of Five Thousand under Akbar, whose foster-brother he was. Died from the effects of drink, A.H. 973.

Yusaf Muhammad Khan, (یوسف محمد خان), author of a history of the reign of Muhammad Shah, emperor of Delhi called Tarikh Muhammadi Shaahi.

Yusaf, Maulana of Nushapur (یوسف مولانا نوسور), 24th person who wrote a book on the art of writing Persian in Nushapur about two hundred years after Kusam bin-Ahmad of Fars who had also written on the same subject in Arabic.

Yusaf Shah Purbi (یوسف شاه پوری), the son of Ibn Bish Shad whom he succeeded to the throne of Bengal in A.D. 1471, A.H. 887. He ruled for 14 years, and died in A.D. 1482. His son Iltish Sheikh succeeded him.

Yusaf, Shahib (یوسف شیخ), first king of Multan. The introduction of the Muhammad of Multan as viceroy, first took place in the latter part of the first century of the Hijra, about the year A.D. 700, by the conquest of that country by Muhammad Qasim, after whom until the time of Sultan Shihab ud-Din, no account is to be traced of his history. Muhammad conquered Multan from the Maldirs, but on the decline of the Ghurid power, the inhabitants succeeded in compelling the Muhammadans and establishing a separate government from the Persian of its subject population by Muhammad 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 sheikh Yusaf, a man of learning, wisdom, and high character, of the tribe of Qarni, whom the inhabitants of Multan elected to rule over the people of Multan and Uch. In the time of the successor of Multan, the tribe of Lang of the Langa tribe, having seized him, sent
Zahid, Shaikh (بادا راص) of Ghilan, a pious Muslim who resided in Arbil, a city in Armenia, about 25 miles to the east of Tabriz, and was the father-in-law of the celebrated Sheikh Siyouni Sihiuddin Ardashir Hal., died in 1260. A.H. 735

Zahidi (بادا راص), a learned Muslim who wrote excellent Commentaries on the Quran in Arbil as well as in Persia, also left after death. He died in A.D. 1260. A.H. 735

Zahik (بادا راص), the poetical name of Abu Shulam Fawwam, the father of a known Hal. He is the author of an Urdu Dwan, and every glazier of his sat full of jokes.

Zahir Faryabi (بادا راص). Tule Zainuddin Faruq.

Zahir Kirmani (بادا راص), author of a poem called Manqalul-Bahum, containing the story of Mumin, composed in the year A.D. 1749. A.H. 1162

Zahir-uddaula Bahdur (بادا راص), the son of Amin Yah Bahdur, who succumbed to the death of his father in January A.D. 1874.


Zahir-uddin Faryabi (بادا راص). A native of Turishch, was an excellent poet and the pupil of Rishdi. He flourished in the time of Jughird Til Saliqan and Atshik Amin Atash. He died at Tabriz A.D. 1201 A.H. 798 and is buried close to the tomb of Khwaja at Shaikh in Tabriz. He is the author of the Divan. Some authors say that the style of his poetry is far better than Amsir. Another poet has written that "If you come across with the Divan of Zahir Iyabii, steal it, though you find it in the Qaida.

Zahir-uddin 'Isha, Shaikh (بادا راص), a son of Shukh Aliuddin Jam and author of a work called Ramla-ul-Haqeq.

Zahir-uddin Makhdum (بادا راص), an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been despatched to assist the Mahommad in the defense of Malabar against the Portuguese, and to have, during his stay in India, composed an historical account of Malabar in the Arabic language, which terminated with the Hijri year A.H. 707, corresponding with the year of our Lord 1789.

Zahir-uddin Marghashi (بادا راص), author of the Tarikh Tabanistan.

Zahir-uddin, Mir (بادا راص), son of Mir Khub-ul-oth of Vizil came from Persia to India, under the title of Jahanur, and rose to high employ.

Zahuri, Mulla (بادا راص). A native of Isfah, a city of Shiraz, Persia. His proper name is Nouruddin. After completing his studies, he came to the Deccan in the time of Ibrahim 'Adil Shah II of Bijapur, and received the remuneration of his days in his service. He dedicated his Sana'a, a celebrated poem containing 4000 verses to Ibrahim 'Adil Shah II of Ahmadnagar, who used him as a poet of seven talents and 12 gold dinars. He is also the author of various other works, some of which are the Numa Isam, Ragaat Zahiri, N. Nawi, a Dwan, and Laila Namaz, Khv Adil Shah and Giri of Junan. He left these to his pupil Ibrahim 'Adil Shah. Zahuri died one year after his father-in-law Mulla Muzafar Qumam in A.D. 1627, A.H. 1028, and was buried in it.

Zaid bin-Hari (بادا راص), of the tribe of Kilib, was the unchristianized scribe of Mathumul, who married his divorced wife Jum R. (See the following article.) Zaid was killed in an attack on the gates of Mathum in the year A.D. 629, A.H. 8.

Zaid bin-Sabit. AbuSa'd (بادا راص), a scribe of Muhammad's manuscripts, to whom he dictated the Quran. It was said that copy which was used by the Khulids for 'Uthmen at the command of 'Umar in the son of Affan, the third Khulid after Muhammad, died in the year A.D. 665, A.H. 49, and is said to have died in A.D. 674, A.H. 51. He is the earliest authority on the Jum-al-Taraz, 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 Khulids 'Umar and Usman considered him without an equal as a judge, a jurisconsult, a calculator in the division of inheritances, and a reader of the Quran.
Za'ifah Khatun, sister to Sultan Sunjar, married to Malik Tajuddin Abd al-Asad, a descendant of the royal family of Amul-Lun-Lais

Zainab (زینب), the daughter of Jibsa and the wife of Muhammad. She was formally married to Zaid, the emancipated slave of the prophet. Towards the end of the fifth year of the Hijra, A.D. 626, Muhammad, going into the house of Amal, did not find him at home, but on entering the garden, he could not conceal the impression made upon him, and cried out, "I swear to God, who turneth man's hearts as he pleeth", Zainab hid him and told him when her husband died. Muhammad was deeply affected by this news and visited her house at the time of her funeral. The event was celebrated with extraordi

Zainab (زینب), the daughter of Khuzayma was also one of the wives of Muhammad and died two months after the preceding one, in the year A.D. 641, A.H. 20

Zainab (زینب), a daughter of Muhammad married to Abu al-Asad. This man, who was a Muslim and was taken prisoner in the battle of Badr, was released on condition that he was to leave the prophet's house and was murdered. Muhammad later applied to the state of his death, but Abu al-Asad remained silent in the matter. Muhammad then ordered to set him free on condition that he should be given back to his family. In this manner, Zainab was able to return to Mecca. She went to Medina, where she arrived, and Abu al-Asad was released.

Zain Khan (زین خان), son of Khwaja Mubarak, a connection of Akbar and Ilham, and Munsud of 1500, afterwards promoted to 5000 in accomplished soldiers and officers. He died from the effects of drink in A.D. 1010

Zain Khan Koka (زین خان کوکا), the foster-brother of the emperor Akbar. He was the son of Khwaja Magusd Huzwa, his mother, whose name was Fatima Jan, was employed as an Anga in the court of 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 1600. Subsequently his uncle Khwaja Huyna's daughter was married to Sultan Suhm, and became mother of Sultan Paras. In the year A.D. 1586, H.A. 994, Zain Khan was despatched with a considerable detachment against the Afghans of Sawad and Bayion, but he was defeated, and Khwaja Arabikhab, Kula Buwal, Mullak Sheri, and many other persons of distinction, with 6000 men, were killed in the action. In A.D. 1588, he was appointed to the government of Kabul. He died at Agra on the 6th Mogul, A.H. 1009, corresponding with the 10th September, A.D. 1600. He is said to have been the best musician of the time of Akbar but a noble poet. He played chiefly Hindustani music. (The same as Zain Khan, 20)

Zainuddin Ahmad 'Ali Khan (زین الدین علی خان), succeeded Nizam-ul-Mulk Nawab Nazim of Bungal at Murshidabad in April, A.D. 1810

Zainuddin 'Ali-al-Sa'itli (زین الدین علی السیلی), commonly called the second Shiah, author of a valuable and voluminous commentary upon the Shuraat-Ilam, entitled the Musam-ul-Ifsham.

Zainuddin bin-Ahmad (زین الدین بن احمد) commonly called Iba-Rajab, an author of the Shurah Fara'i Shurah, and Lalaqat Hahiri. He died in A.D. 1993, H.A. 799. He is sometimes called Zain-uddin Abdul Khan bin Ahmad [I of 121 Munir bin Husain]

Zainuddin Muhammad Hafiz, Shaikh (زین الدین حافظ شاکر), an excellent poet and author who published in the reign of the emperor Humayun. He was called Hafiz on account of his walking barefoot.

Zain-ul-Abdin (زین العبدین), metropolitan of Srinagar, and editor of the work called Musamul-Adalat, a poem consisting of 52 odes or hymns, one of which was ordered to be chanted in the mosques throughout the kingdom of Mysore. They are in sixteen different kinds of metre, and were composed under the direction of Tipu Sultan to reanimate the zeal of his Mubarak's in subjects against the Hindus and the Christians.

Zain-ul-'Abidin Ibrahim bin-Nujim-al-Misri, author of the Commentary on the Kanz-ul-Ilabtug, entitled Bohr ar-Rag, which he left incomplete at his death, but it was finished by his brother Sirahuddin 'Umur, who also wrote another and inferior Commentary on the same work, entitled Nahij-ul-Faqih. Zain-ul-'Abidin died in A.D. 1302, A.H. 970. The Askibah with Nasir is also an elementary work of great reputation by Zain-ul-'Abidin, and the Fadrove as-Zawari, which contains decisions, and were collected by his son Ahamd about A.D. 1302.

Zain-ul-'Abidin, Imam (Zainu'l-Abidin), was the son of Imam Husain, and the fourth Imam of the race of Ali. His mother's name was Salma or Shahr Banu, said to be the daughter of Yeifyard III. King of Persia. She was one of the captives when Persia was conquered, and sold to 'Ali, who gave her to his son Husam. It is said that the Khulait Walid I, suspecting him of a design upon the Khulait, said to him, alluding to his mother having been exposed for sale as a slave, "You are unworthy to reign, as being the son of a slave." The Imam answered, "Hajar, the mother of Ishmael, the son of Abraham, was a slave, yet Muhammad was descended from her," The Khulait blushed and was silent. He was born in A.D. 657, A.H. 37, and died in the reign of the Khulait Walid I. in the month of October, A.D. 713, Muharram, A.H. 95. He was buried in the cemetery called Banir in Medina, close to his uncle Imam Husam's tomb.

Zain-ul-'Abidin, Sultan (Zainu'l-Abidin Sultan), son of Sultan Sikandar, ascended the throne of Kashmere, after taking prisoner his brother 'Ali Shah in a battle, in 1433. This prince improved the country more than any of his predecessors. He built bridges, towns and forts, and erected at Nushahra a noble palace, twelve stories high, each story of fifty rooms. He also enlarged and beautified the city of Srinagar, its 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 Hasam.

Zakaria, video Rahul-uddin Zikaria.

Zakaria bin-Muhammad Ansari of Egypt (Zakria bin Muhammad Ansari Misri), an author, who died A.D. 1620.

Zakaria bin-Muhammad bin-Mahmud-al-Kamuli-al-Qazwini, a native of Qazwin, and author of the Lyfed-ul-Mahjib, or the Wonders of the Creation, which he completed in the year A.D. 1367, 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 (Zakria Khan), the son of Abdus Samad Khan, styled Sai-uddulah Bahadir Jung. He held the government of Lahore at the period of Nadir Shah's invasion of India, A.D. 1739, A.H. 1151, and died in the year A.D. 1745, 12th Jamala 11, A.H. 1158. His eldest son succeeded him in the government, with the title of Shkat Khan.

Zakhami, Hazrat (Zakhami Hazrat), author of a Persian Diwan.

Zakhami (Zakhami), takhallus of Fakhr-uddaulah Dabir-ul-Mulk Raja 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 library at Hazrat. A few years before his death, i.e. in A.D. 1846, he had embraced the Muhammadan faith.

Zaki (Zaki), a poet of Hamadu, who lived in the time of Shah Tahir-ul-Salwi, and died about the year A.D. 1621, A.H. 1030. He is the author of a Diwan.

Zaki (Zakhi), poetical name of Jafar 'Ali Khan of Dehli, who lived in the time of the emperor Shah 'Alam.

Zaki or Sa'ai-udddin Zaki Maraghat (Zakhi), but he was simply called Zaki. He was a poet, and died in A.D. 1210, A.H. 607.

Zaki Khan (Zakhi Khan), who usurped the throne of Persia after the death of Karim Khan in March, A.D. 1779, but was assassinated after two months. [See Karim Khan.]
Zal (زَلَّ), also called Zalrār, the son of Sim and grandnephew of Nuran. He was the father of Rustam, and one of the three personages, as Sim, Zal and Rustam, pass for the most famous heroes of Persia, they belong to the reigns of Munawh, Bahman and Ali Shah. It was Zal who drove Artash, king of the Turks, out of Persia and put the crown on the head of Zor or Zor's son of Fathem, a descendant of one of the kings of the Pishdad dynasty. This same Zal was put in prison by Bahman, son of Isfandiar, but he made his escape, and married Radiba, daughter of Michib, governor of Aulistan, who became the mother of Rustam. In this capacity, however, he fell into the hands of Bahman again, who put him to death.

Zalali Mirvi (زَلِيلَيْ مُريَ)، a poet who was native of Ispahān and who died in the year 1256 A. H.

Zalali Khwānsi, Mulla (زَلْلِيْ خِوانْسَيْ مُلَّا)، who is sometimes called Abū Zalām or 'Abū Zalām, was the native of Khowānsī. He was a pupil of Mu'in Jalālī and is the author of the following seven Masnavis or poems: "Samāni"

Zalal Shīrāzi (زَلْلِيْ شِرَازِي)، an author, who died in the year 1341 A. H.

Zalim Singh (زَلِیم سَحْنِ)، the present Raja of Aṭi

Zamān Aspārshāh (زَامَانَا مَسْتَعَشْ)، Rāje of Jirānūsh

Zaman Shah (زَامَان شَهَ), king of Kabul and Quinzar was the son of Iman Shih and grandson of the celebrated Ahmid Shah Abdī. He ascended the throne of Kabul after the death of his father in the year 1793, A. D. 1870. He advanced to Jibroh in 1796, A. D. 1820, and then went to the court of Dhihli, but soon retired to his own dominions, the tranquility of which had been disturbed by the dissensions of one of his brothers. He was blinded by his younger brother, Mīhmad Shah of Herat, about the year 1800, and confined in the Bula Khor Whān. 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, 1842.

Zamani, Yezdi (زَمَانِيُ يَذِدْ)، a Persian poet, who died in the year 1612, A. D. 1021

Zamir (زَمْرُ), the poetical name of Sayyad Tīlānī's Alī Khan, styled Naṣiru'llah Aī Bīshārī, in 1626, A. D. 1026, a relation of Alī Wujūh Khan Mahābūt Jang Nīshābīrī of Persia. He lived for some time the Subdān of Payn, where he died in the year 1626 of the reign of Shah 'Alam, and is buried at Husseinsabād.

Zamir (زَمْرُ), poetical name of Sayyad Ahmad, the brother of Sayyad Imtīyāz Khān Hūna.

Zamir (زَمْرُ), poetical name of Nīrānak Ḍān, a Hindū.

Zamir, Maulana (زَمْرُ مَوْلَاْ), a celebrated poet of Dīlū, who flourished about the year 1538 A. D. 1549 in the time of Shah Ibrāhīm Shāhī. He is the author of the following six poems, viz. Zāma, Nānī hā kan Cīrī, Nāla, Sayyida, and Dīlū na Gā. He also wrote two Dīvas, or poems called Sayyad Vālid Iqāf and Jīl Iqāf. He died in the year 1606, A. D. 1549.

Zamir, Maulana (زَمْرُ مَوْلَاْ), the poetical name of Shukh Nīzām, who was the son of Shukh Sulaimān Shāhī. He was both minister of Dīlū and both were employed in the service of the empress Hūmāyūn. After his conquest of Delhi, the second time Shukh Sulaimān died in the reign of the emperor Akbār in the first month of the year 1598, A. D. 1597, and Maulāna Aunā who was an excellent poet, died in the year 1613, A. D. 1609, and Nīzām of Mūrād, Khan of Dīlū, found the chronicle of his death to consist of the words: "Ali! Ali! Nīzām!"

Zamzam (زَمْزَمُ), a famous well at Mecca which the Muhammadans pretend was made from the urine of wāls which God showed to Hūma, and Ibrāhīm, whom Abraham had driven from his house and obliged to return to Arabia.

Zangī Shāhīd (زَانْگِی شَهْد)، a Muhammadan saint, whose Dārāsah is in Agra towards the gate of the Hīntāqī.

Zardoč (زَرْدَوشْ), the celebrated Persian Mīrzā Zoroaster, who has been conjecturally dated between 1000 and 500 B. C. The religion of the first Persians appears to have been the worship of the planets, but in the reign of Darius Hīntāqī.
Zulfiqar Khan (نورالفقر خان), a nobleman of the reign of the emperor Shah Jahan. He is the father of Asad Khan, whose son also held the title. He died in A.D. 1639, Mullawars, A.H. 1707.

Zulfiqar Khan, Amir-ul-Umra (نورالفقر خان امر امراء) styled Navrat Jang, whose former title was Yakhud Khan, was the son of Asad Khan, a nobleman, in the reign of 'Alamgir, he was born in A.D. 1637, A.H. 1677, and held several appointments under that emperor. On the accession of Bihur Shuja in the year A.D. 1707, A.H. 1717, the title of Amir-ul-Umra was conferred on him with the government of the Deccan. It was by the hand and influence of Jahangir and Shah, after the death of his father Bihur Shuja, once his all his brothers and ascended the throne of Delhi, when he was appointed to be chief jurist but after the death of that emperor in the battle against Aurangzeb, he was taken up and strangled by order of the latter as a punishment for his conduct. His head, with that of the late emperor Jahangir, was also been put to death in person, was carried on poles and these bodies hunging fect upwards across an elephant were exposed in the new emperor's suburb when he made his triumphant entry to the palace at Delhi. This event took place in January A.D. 1711 and Bajaur A.H. 1224. The old minister, Asad Khan, Zulfiqar Khan's father was compelled to attend the procession, accompanied by the ladies of his family as spectators of their own disgrace. Asad Khan, who, in hopes of making peace with the new emperor, had promised his son to visit him and had thus put him in his power, with tears on his eyes wrote the following chronogram on his death:


Zulfiqar Khan Turkman (نورالفقر خان تركمان), an officer who served under Shush Jahan and died in A.D. 1647, A.H. 1657.

Zulfiqar of the bard (عريس نورالفقر), a Syed, and a great poet who flourished in the reign of Sultan Muhammad of Khwazam, about A.D. 1200.

Zulfiqar-uddaula (نورالفقر الدولة), a title of Sahl Khan
Zulqadar (زوالفندر), the poetical name of Mirzā Muhammad Mībān, a Turk of the tribe of Zulqadar, whose meaning of which in the Turkish language is an ander that never misses his aim. This title he assumed for his taqīlūs. He flourished about the year 1088 A.H. and 1480, and is the author of a Diwan.

Zulqarnyn (ذوالفراحين), master of two horns, a name of Alexander the Great, probably based on representing him in the character of Ammon.

NOTE

In the article on Aḥmu 1 (Aḥmū 1), at page 19 the statement of Mu. Bahk that the emperor's children were all the issue of one mother seems to demand correction. According to the latest research, among the two children of Aḥmu 1 - Muhammad who predeceased his father and Musa, who succeeded to the throne and the Sepulchre of the Roman emperor who issued from the Zunn or Zul'Nur Misri (فلان泠), surnamed Abūl Fazl Tābān, son of Thūhim, a celebrated Muhammadan saint of Egypt, whose miracles were 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 Nafahat that at his death, when they were carrying him for 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. 816, Zī-Qādir, 612 H. 213, and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. His work called Lstatt al tḥābār contains the Memoirs of this famous saint.

CORRIGENDA

Page 96 column 1, line 2 from bottom for II M 1 hīth, 1-6, read St. II M Lhīth

Page 172 column 1, line 12 from bottom, for