

A VALUABLE MANUSCRIPT OF THE FUTŪHĀT-AL MAKKĪYYA

AMONG the valuable manuscripts presented to the library of the Victoria Memorial Hall, Calcutta, by His Exalted Highness the Nizam of Hyderabad, there is a copy of Muhî-ud-Dîn Ibnal 'Arabî's *Futūhât-al-Makkîyya* which contains, among others, the autograph-notes of 'Abdur Raḥîm, Khân-Khânân (d. 1036 A.H./1626 A.D.), the Emperor Jahângîr (1014-37 A.H./1605-1628 A.D.), and Sayyid Muḥammad, the famous Ṣufî saint of Gujarât. (d. 1045 A.H./1635 A.D.).

The manuscript (size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 ; 35 lines to a page) is divided into *five* volumes. It is written in a beautiful, minute *Naskh* and is slightly defective at the end. As the colophon which should probably have contained the name of the scribe and the date of the manuscript is missing, it is not possible to state definitely the exact date of its transcription, but it is perhaps safe to assert that it was copied towards the beginning of the ninth century A.H.

It appears from the autograph-note of the Khân-Khânân ('Abdur Raḥîm) that the manuscript was brought to him by one Mullâ Ḥasan 'Alî Isfahânî and that it entered his library at Ahmadâbâd on the 7th Rabî'-uth-Thânî, 992, A.H. (1584 A.D.)

The note runs as follows :—

یر کتاب عالی جناب بتاریخ ۷ - ربیع الثانی ۹۹۲ در دارالامان احمد آباد حمیت عن الشر
والفساد ملاحسن علی ابتیاع نموده آورد و داخل کتب فقیر حقیر کثیر التقصیر عبدالرحیم ابن
محمد بیرم خان عفی عنہما شد حامداً ومصلياً .

Translation.—“ Having purchased this valuable copy, Mullâ Ḥasan 'Alî of Isfahân brought it to me at Ahmadâbâd—may God protect it from evil and destruction—on the 7th Rabî-uth-Thânî, 992 (A.H.), and it entered the library of this poor, sinful *faqîr*, 'Abdur Raḥîm, son of Muḥammad Bairâm, may God pardon them both. Praise (be to God) and blessings (on the Prophet.)”

This note is followed by a seal of 'Abdur Raḥîm bearing the date 992, A.H. Probably he presented the manuscript to the Emperor Jahângîr who, in his turn, presented it to Mîr Sayyid Muḥammad of Gujarât, in

1028, A.H. (1619 A.D.) The autograph-note of Jahângîr runs as follows :-

الله اکبر - در وقتی که نتیجه السادات میرجلال الدین محمد را از دار الخلافة آگره بخدمت
والد بزرگوارش میرسید محمد که مر بوز بفضیلت و صلاح آراسته است رحمت بگجرات
نمودم این کتاب نفیس شریف را که مسمی بفتوحات المکی است بدست او بمیر مومی الیه
فرستادم - حرره نیاز سد درگاه الهی نورالدین جهانگیر پادشاه ابن اکبر پادشاه عازی در
۱۴ - مهر ماه الهی سه ۱۴ مطابق ۲۱ - شوال سه ۱۰۲۸ هجری -¹

Translation.—“Allah-u-Akbar! When I deputed the scion of the Sayyids, Mîr Jalâl-ud-Dîn Muḥammad from my capital, 'Āgrâ, to Gujarât, the residence of his father Mîr Sayyid Muḥammad—a (mystic) adorned with the qualities of excellence and rectitude—I also sent this excellent book, entitled *Fûtuhât-al-Makki*, to the aforesaid Mîr as a present. Written by this slave of the Court of God, Nûr-ud-Dîn (Muḥammad) Jahângîr Pâdshâh, son of Akbar Pâdshâh Ghâzî, on the 14th of the Ilâhî month, the 14th year (of *Julus*) corresponding with the 26th Shawwâl, 1028, *Hijra*.”

Sayyid Muḥammad,² who was born on the 14th Rajab, 989 A.H.,³ was a well-known mystic of Ahmadâbâd, Gujarât. He was a descendant⁴

1. Some mischievous person has mutilated the autograph of the Emperor by adding additional letters or *makaz*, or *nuqta*, etc., as for instance, *والد بزرگوارش* has been changed into *که والد بزرگوار حسن* etc similarly, in Mîr Sayyid Muḥammad's autograph *جلال الدین* has been changed into *کلان الدین* etc

2. His full title was Sayyid Muḥammad, *Maqbul 'Ālam* bin Sayyid Jalâl-ud-Dîn, *Mah 'Ālam* (*Mirât-i-Ahmadi*, Supplement Gaekwad's Oriental Series, p. 41, J. Burgess, *The Muhammadan Architecture of Ahmadâbâd*, Part II, London, 1905, p. 15)

3. *Mirât-i-Ahmadi*, Supplement, p. 41 According to *Bâdshâhnâma* (Vol. I, Part II, p. 329), '*Amal-Salih*' (Vol. III, p. 359) and *Ma'athir-ul-Umarâ*, (Vol. III, p. 4447) the Sayyid got the following chronogram of his birth

من ر دست و دامان آل رسول

4. According to Mulla Abdul Hamid (*Bâdshâhnâma*, Vol. I, Part II, p. 329), he was the *Fifth* in descent from the famous Sûfi saint, Shâh 'Ālam Burgess has given the following genealogical table of the Mîr in *The Muh. Arch. of Ahmadabad* (II, p. 15) which is identical with that of the *Mirât* (Suppl. p. 40).

1. Makhdum Jahâniyân Jahângasht Sayyid Jalâl Bukhârî (A.D. 1308-1384)

2. 'Abdullâh Qutb 'Ālam or Sayyid Burhân-ud-Dîn, (d. 857 A.H./1453 A.D.) buried at Batuâ (Ahmadâbâd)

3. Sayyid Muhammad Shâh 'Ālam known as Miyan Manjla, son of Qutb 'Ālam, died 20th Jumâda II, 880 A.H. (21st October, 1475. A.D.)

4. Sayyid Râjû, Sattar 'Ālam, son of Shâh 'Ālam.

5. Sayyid Ahmad Shahîd, Panah 'Ālam, son of Râjû Sattar

6. Sayyid 'Abdul Ghafûr, Mazhar 'Ālam

7. Sayyid Hasan, Nûr 'Ālam, son of Sayyid 'Abdul Ghafûr

8. Sayyid Jalâl-ud-Dîn, Mah 'Ālam, son of Sayyid Hasan

9. Sayyid Muhammad, Maqbul 'Ālam, son of Sayyid Jalâl-ud-Dîn

of the famous saint Shâh 'Âlam¹ (d. 880 A.H. 1475 A.D.) whose tomb at Rasûlâbâd.² near Ahmadâbâd, is visited by thousands of devoted Muslims every year. Sayyid Muḥammad was the *Sajjada Nashin*³ of the tomb of Shâh 'Âlam. He met the Emperor Jahângîr in the 12th and the 13th years of his reign, in 1026 A.H. and 1027 A.H. (1617, 1618 A.D.) The Emperor refers to him in his *Memoirs* in four places, namely,

(i) when the Sayyid came to see him along with the other Shavkhs living at Ahmadâbâd⁴ and

(ii) when the Emperor enquired from him about a reported miracle of Shâh 'Âlam. The Emperor writes (thus)—

“ I myself asked Sayyid Muḥammad, who is lord of the prayer carpet (in charge of the Mausoleum) and who is not wanting in excellence and reasonableness, what was the real state of affairs ”⁵ and

(iii) when the Emperor gave him a sum of Rs. 2,000 for celebrating the 'Urs of Shâh 'Âlam⁶ (1027) and when

(iv) he presented to the Mir a copy of the *Qur'ân* transcribed by the famous calligraphist, Ya'qût-al-Musta'samî and asked him to translate it into Persian⁷ and to send it to him through his son Sayyid Jalâl. The Emperor has given an interesting account of this incident in his *Memoirs*. He says :⁸

“ On Saturday I ordered Sayyid Muhammad, grandson of Shah 'Âlam, to ask for whatever he desired without concealment, and I took an oath on the *Qorân* to this effect. He said that as I had sworn

1 For Shâh 'Âlam's life see *Mirât-i A'imal* (Suppl., p. 37), *Khizir ul Ashya* II pp. 71, 72, for his contribution to Urdu literature see 'Abdul Haq's *The Sufi Work in the Early Development of Urdu Language* (Aurangabad, Deccan, 1033), pp. 28-31. See also M. S. Comissariat's *History of Gujarat* Vol. 1, 1938 p. 208, etc., *Ain-i Akbari* (Jarret, III, p. 372).

2 “ Rasûlabâd, the dwelling of the apostle of, as the place is now usually styled, Snaat 'Âlam, is within the bounds of the village of Danc-Lrma or Sundhal Khandrol, about a mile and a quarter to the south of Ahmadâbâd, and two and a half miles north-west of Butwa or Vatwa, where is the tomb of Shah 'Âlam's father ” (Burgess, *The Muh. Arch. of Ahmadâbâd*, I, p. 16).

3 According to *Mirât-i Ahmadi* (Suppl., p. 41), his father Sayyid Jalal Muḥ 'Âlam gave him the *Sajjada* two years before his death, which took place on the 14th Dhu'l Qa'da, 1003 A.H.

4. *Memoirs of Jahangir* (translated by Rogers and Beveridge), Vol. I, p. 419. The Emperor writes thus: “ On this day Sayyid Muhammad, *Sahib Sajjada*, (Lord of the prayer carpet), of Shah 'Âlam (a mosque near Ahmedâbâd). . . . and other Shaikhs living at Ahmedâbad came to meet me and pay their respect ”

5. *Memoirs*, I., p. 422. The Persian text is as follows:—

و من خود رسد محمد کہ عجب سعادت و حالی را نصیبی و معقوتی است پرسیدم کہ حرف
چہ صورت در دست گلب من سے رسید و خود خود ہمیں صورت شدہ ام و تو اور رسید۔

(*Tuzuk-i Jahangiri*, Nawal Kishore edition, p. 211)

6 *Memoirs*, II, p. 12

7 Shah Nawâz Khân (*Ma'athir-ul-Umara*, II, p. 448) says that the Mir actually translated the *Qur'ân* into Persian but I have been unable to trace any contemporary authority supporting this statement.

8. *Memoirs*, II, pp. 34-35

on the *Qorân* he would ask for a *Qorân*, that he might always have it by him, and that the merit of reading it might accrue to His Majesty. Accordingly, I gave the Mîr a *Qoran* in Ya'qût's handwriting. It was a small, elegant volume, and was the wonder of the age. On the back of it I wrote with my own hand that I had made this gift on a certain day and in a certain place to Sayyid Muḥammad. The real reason for this is that the Mîr is of an exceedingly good disposition endowed with personal nobility and acquired excellences, of good manners and approved ways, with a very pleasing face and open forehead. I have never seen a man of this country of such a pleasing disposition as the Mîr. I told him to translate this *Qorân* into plain language without ornament, and that without occupying himself with explanations or fine language he should translate the *Qorân* in simple language (*lughat-i-rikhta*) word for word into Persian, and should not add one letter to its exact purport. After he had completed it he should send it by his son Jalalu-d-dîn Sayyid to the Court. The Mîr's son is also a young man of external and internal intelligence. The signs of piety and blessedness are distinct on his forehead. The Mîr is proud of his son, and in truth he is worthy, as he is an excellent youth."

Mullâ 'Abdul Ḥamid assigns the Sayyid a place of honour among the Shaykhs of the reign of the Emperor Shâhjâhân and states that the Emperor met him twice,¹ once when he visited Gujarât as a prince in the company of the Emperor Jahângîr and again when he was returning from Junair,² a hill-fortress in the Deccan. 'Abdul Ḥamid adds that as the Sayyid suffered from asthma, he was unable to wait on the Emperor personally. Accordingly, he sent his son Sayyid Jalâl to the Royal Court.³ He died in 1045 A.H./1635 A.D. in the eighth year of the reign⁴ (of Shâhjâhân) and was buried at Rasûlâbâd,⁵ outside the city of Ahmadâbâd.

1 *Bâdshâhnâma*, Vol. i, Part II, p. 329

2 *Ibid*, p. 329. 'Amal-i-Salih (Vol. III, p. 359) gives Ajmîr for Junair. It says:

دوم بار بوقتی که از دارالخیراجمیر متوجه قرارگاه صریح خلافت مصیر شده بودند -

Apparently جمیر is a mistake for جیر.

3 *Bâdshâhnâma*, Vol. I, Part II, p. 329.

4 *Ibid*, p. 332; 'Amal-i-Salih, III, p. 359. *Mirât-i-Aḥmadi* (Suppl., p. 42) says that he died on the 12th Rajab, 1045 A.H.

5. Burgess gives the following description of his tomb: "At a distance of about sixty yards west-south from the central mausoleum (of Shâh 'Ālam) is second on the same plan and scale, but having its main entrance on the east, another on the south and doors between the pillars on each face. The arches over these doors are all filled with the same beautiful perforated stone-work as in the Pîr's tomb; much of this, however, has probably been restored in an imitative way during the nineteenth century. The central grave in this tomb is that of Sayyid Muhammad Maqbûl 'Ālam, the son of Sayyid Jalâl-ud-dîn Mah 'Ālam, and sixth in descent from the Pîr. Over this grave, upon a stone tablet, are the footprints of the prophet (*qadam-i-rasûl yâ sharîf*). Inside the dargâh also are three other graves on the south side; these are of Maqbûl 'Ālam's son Sayyid Jalâl ad-Dîn Maqṣud 'Ālam, in the centre . . ." (*The Muhammadan Architecture of Ahmadabad*, II, p. 20).

Mir Sayyid Muḥammad wrote a large number of Sufistic works also, but the author of the *Mirat-i-Aḥmadi* refers to only two of them,¹ namely :

- (i) Jum'ât-i-Shâhî (جمعات شاهی ۱۰), which is in seven volumes and comprises 'the discourses of Shâh 'Ālam on Divine mysteries', and
 (ii) Latâ'if-i-Shâhî (لطائف شاهی ۱۰), comprising the morning and the evening prayers, etc.

He is also reported to have been very generous and to have distributed 500 Maḥmûdî coins every Friday.²

His son Sayyid Jalâl, *Maqṣud 'Ālam* (who carried the present manuscript of the *Futuhāt* from the Emperor Jahângîr to his father) was born on Saturday night, 15th Jumâda II, 1003 A.H.³ (27th January, 1595 A.D.) He learnt the *Qur'ân* by heart at the age of 11 and later pursued the study of various subjects under Mawlânâ Husayn Shaybânî and completed his studies under Shaykh 'Abdul 'Azîz, a *murid* and pupil of *Maqbul 'Ālam*. He learnt the mystic sciences from his father.⁴ He visited Agra about the year 1028 A.H. and the Emperor Jahângîr presented him with an elephant.⁵ He also paid visits to the Court of the Emperor Shâhjahân in the years 1037 A.H., 1039 A.H., 1047 A.H., and 1048 A.H., and received valuable gifts from the Emperor.⁶ On the 9th Sha'bân, 1052 A.H. the Emperor persuaded him to accept the *mansab* of a Commander of 4000 personal and 700 horse⁷ and later promoted him to a *mansab* of 6000 personal and 1500 horse.⁸ He was also appointed to the post of a *Sadr*, an office which was previously held by Mûsavî Khân.⁹ He was a devoted mystic, versed in the technique of the Şûfis and wrote verses under the

1. Supplement, p. 42

2. *Ibid.*, p. 42 In 'Amal-i Şâhî (iii, pp. 358-359) there is a reference to the generosity of the Mir. It is said that all the people, numbering more than a lac, who assembled on the occasion of the 'Urs of Shâh, 'Ālam are provided with food by the Mir.

3. The chronogram of his birth is وارث رسول (Bâdshâhnâma, Vol. II, Part II, p. 332; *Mirât-i-Aḥmadi*, Suppl., p. 42). According to 'Amal-i Şâhî (iii, p. 362) he was born on the 11th Jumada II, 1003 A.H.

4. *Mirât-i-Aḥmadi*, Suppl., p. 42.

5. *Memours* (translated by Rogers and Beveridge), II, p. 98.

6. *Yâd-i Ayyâm* (by 'Abdul Hayy), 'Aligarh, 1919, p. 74. According to the *Bâdshâhnâma*, II, p. 134 (1048 A.H.), p. 142 (1048 A.H.), p. 144 (1048 A.H.), p. 151 (1050 A.H.), p. 155 (1049 A.H.), p. 290 (1052 A.H.), p. 307 (1052 A.H.), p. 310 (1052 A.H.), he was given 500 *muhr*, 2 horses, Rs. 10,000, Rs. 3,000, Rs. 5,000; Rs. 5,000; Rs. 5,000; Rs. 5,000; Rs. 10,000, respectively.

7. *Bâdshâhnâma*, II, pp. 315, 316. He was also awarded Rs. 30,000 cash, besides other presents. Shah Nawâz Khân (*Ma'âthir-ul-Umarâ*, III, p. 449) says that the general public disapproved of this action of the Sayyid.

8. On 11th Jumada I, 1056 A.H. (*Bâdshâhnâma*, II, p. 511). A little later he was raised to 6000 personal and 2000 horse (*Bâdshâhnâma*, II, pp. 627, 718).

9. *Bâdshâhnâma*, II, p. 316; (*Ma'âthir-ul-Umarâ*, III, p. 449)

pen-name of *Rizā'i*, or *Rizā*.¹ According to Mullā 'Abdul Ḥamīd, the Emperor Shāhjahān had a very high opinion of Sayyid Jalāl's attainments and character and had expressed the opinion that he 'was a most genial companion.'² In 1056 A.H. (1646, A.D.) we find him at Kābul³ and, a year later (20th Rabī' II, 1057) we hear of his death at Lahore.⁴ He was buried there and later his body was exhumed and taken to Ahmadābād and buried at Rasūlābād, near the grave of his father, Sayyid Muḥammad.⁵

1. On a pillar of the porch of the great *rauza* of Qutab Ālam at Batwā, the following verses, apparently composed by the same Jalāl, are to be found :

قطب عالم که مست شاه افلاک از روضه او ترو: جاه افلاک
زین پیش کلاه آسمان بی مر بود شد که بد او سر کلاه افلاک
خانه ز اداین درگاه جلال بن محمد بن جلال شادی گفته -

(Translation : " Qutab 'Ālam who is sovereign of the spheres.

Has by the *rauza* augmented the glory of the spheres.

Ere this vault of the sky had no Crown ;

His Gunbad (sepulchral cupola) became the crown of the spheres.

Composed by the born Slave of the family Jalāl bin Muḥammad bin Jalāl Shāhī").

(H Cousens, *Revised List of Antiquarian Remains in the Bombay Presidency*, 1897, p. 307).

In *Mirāt-i Ahmadī* (Suppl., p. 43) three *Rubā'i*s of Sayyid Jalāl are quoted. Of them, the following bears the pen-name of the poet, i.e., Riza :

خم خمی عشق را نهان بوش رضا وز گداز سر عشق - اموش رضا
گر حرفه نقر مصدقی میخوادی عیب همه را چو مرتضی بوش رضا

In *'Amal-i-Ṣaliḥ* (iii, pp. 360, 361) three more *Rubā'i*s are quoted ; while in *Ma'āthir-ul-Umarā* (iii, p. 449) another *Rubā'i* is given which the author quotes with the following remark :

این رباعی مشهور است -

2. *Bādshāhnāma*, Vol. i, Part ii, p. 331.

3. *Ibida*, Vol. ii, pp. 519, 571. *Ma'āthir-ul-Umarā*, i, p. 771. A year earlier he was in Kashmīr (*Bādshāhnāma*, ii, p. 448).

4. *Bādshāhnāma*, Vol. ii, p. 718. The news of his death was conveyed to the Emperor on the 1st umāda I, 1057 (*Bādshāhnāma*, ii, p. 681) who expressed regret at his death ; asked for his pardon from God and bestowed Royal favours on his descendants. *'Amal-i-Ṣaliḥ* (iii, p. 362) places the Sayyid's death on the 11th Jumāda II, which does not seem to be correct. According to *Mirāt-i-Ahmadī* (Suppl. p. 43), however, the Sayyid died in 1059 A.H. which is quite wrong. See also *Ma'āthir-ul-Umarā* (iii, p. 450) where the Sayyid is reported to have died on the 1st Jumāda I, 1057 A.H.

5. *Mirāt-i Ahmadī*, Supplement, p. 43. Sayyid Jalāl was survived by three sons :

(i) Sayyid Ja'far *Badr-i-'Ālam* (born 1023 A.H., died 1085 A.H.). He succeeded his father as *Sajjāda Nashīn* in 1052 A.H. (*Bādshāhnāma*, ii, p. 315) ; suffered from an attack of paralysis in 1056 A.H. (*Bad.* p. 682), refused to accept the office of *Sadr-us-Sudūr* under Shāhjahān (*Mirāt*, Suppl., p. 44), etc. He is reported to have excelled his father in learning (*Bad.*, ii, p. 753). He was a voluminous writer, and the author of the *Mirāt* (Suppl. pp. 43, 44) refers to one of his works entitled *Rauzat-i Shāhī*, divided into 24 volumes, the first twenty of which deal with the lives of the saints, etc., and the last four contain a discussion on Ḥadīth and Tafsīr. See also *Yād-i-Ayyām* (by 'Abdul Ḥayy), pp. 75, 76. Sayyid Ja'far's son, Sayyid Muḥammad, *Mahbūb 'Ālam* (d. 1111 A.H.) was also a well-known author and mystic : (*Mirāt-i Ahmadī*, Suppl., p. 44).

(ii) Sayyid 'Alī the second son, (d. 1091 A.H.) held high offices under Shāhjahān and Aurangzīb. In the 28th year of the reign of Shāhjahān the title of Rizawī Khān was conferred upon him, while in the 10th year of the reign of Aurangzīb he was appointed *Sadr-i-'Āzam*. (For details see *Ma'āthir-ul-Umarā*, ii, pp. 307-309).

(iii) Sayyid Mūsá, the third son, who also held an office under Shāhjahān, was sent by the Emperor to Ahmadābād to assist his brother, Sayyid Ja'far, who suffered from paralysis (*Bādshāhnāma*, ii, p. 6. and 2).

Jahângîr says in his autograph-note on the *Futuhāt* MS. that he entrusted the copy to Sayyid Jalâl on the 14th of the Ilâhi month of Daî, in the 14th year of his Julûs (accession) corresponding with the 26th Shawwâl, 1028 A.H. There is an entry in the *Memoirs*, in the 14th year of the accession, dated the 24th Shahrîwar, which runs as follows :—

“To Sayyid Jalâl, s. Sayyid Muḥammad, the grandson of Shâh ‘Ālam Bukhârî, an account of whom has been written among the events of my Gujarât expedition, I gave leave to return. I gave him a female elephant for his riding, as well as his expenses.”¹

It appears that the note on the *Futuhāt* MS. was written some three weeks after the Emperor had given the Sayyid ‘leave to return.’ It is also probably certain that the Sayyid did not leave Agra immediately. Apparently, he remained there for some weeks more and received the manuscript at the time he took formal leave of the Emperor on or about 14th Mîhr, the 14th year of the Julûs.

The MS. did reach Mîr Sayyid Muḥammad at Aḥmadâbâd who, as a token of love, gave it to Sayyid Jalâl who had brought it all the way from Agra. His autograph-note which is in Arabic runs as follows :—

وهبت هذا الكتاب لقرّة عيني وقوة طهرى وسمى والدى ولدى جلال الدين محمد مد الله
تعالى عمره في رضاه - حرره بانامه محمد بن جلال الدين عنا الله عنهما.

Translation.—I gave this book to the delight of my eyes, the strength of my back and the namesake of my father, my son Jalâl-ud-Dîn Muḥammad. May God prolong his life in accordance with His will. Written with his own hand by Muḥammad, son of Jalâl-ud-Dîn Muḥammad. May God pardon their sins.

Of the three autographs on the manuscript, e.g., of ‘Abdur Rahîm Khân-Khânân, the Emperor Jahângîr and Mîr Sayyid Muḥammad, the last one appears to me to be the most valuable, for, while the autographs of the former two are not very rare, I do not know of the existence of any other autograph of the Mîr.

I hope that the publication of these notes will enable the authorities of the Victoria Memorial Hall to correct the following fantastic description of the manuscript which they have published in their *Illustrated Catalogue of the Exhibits* :²

“904—Manuscript copy of *Fatoohat Maki* (in Five Volumes). A Book on Sufism by Mohiuddin Arabi in Arabic Language. Vol. I is in the handwriting of the Emperor Jahangir ; Volume II in that of Abdul Rahim Khan, son of Bairam Khan and Vol. III in that of Akbar.”

I am grateful to my friend Mr. Percy Brown, A.R.C.A., the Curator of the Hall who granted me every facility in my work.

1. *Memoirs* (translated by Rogers and Beveridge, ii, p. 98).

2. Calcutta, 1925, p. 50.



7ly-leaf of the MS of *Futuhāt al-Makkiyya* bearing the autographs of the Emperor ahângir, 'Abdur Rahím, (Khan-Khanan) and Mir Sayyid Muhammad of Gujarat

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