

CONTEMPORARY HISTORIANS DURING THE REIGN OF THE EMPEROR SHĀH JAHĀN

IN this paper I have attempted to collect only those historical works which were written by contemporary or Court historians of the Emperor Shāh Jahān, A.H. 1037-1069, (A.D. 1628-1659). It will be of interest to note that as many as nineteen histories dealing with the life of the Emperor from his childhood till his death were written by reliable authors. Particulars of such works with short accounts of their writers will, I think, be of interest to students of Mughal History. These works are as follows:—

1. AHWĀL-I-SHĀHZĀDIGĪ-I-SHĀH JAHĀN

احوال شاهزادگی شاه جهان

A history of Shāh Jahān's early life till his accession to the throne, from A.H. 1000-1037, (A.D. 1590-1627). The author does not mention his name in the text, but "endorsements" ascribe the work to Mu'tamad Khān. Dr. Rieu in his *Supplement Cat.*, No. 76, II, observes: 'Mu'tamad Khān, if such be the author's name, must be a distinct person from his namesake, the author of *Iqbāl Nāma*," the famous history of Jahāngīr, edited in the *Bibliotheca Indica*, 1865. But some verses of the book show that the work was written during the reign of Shāh Jahān.

It has 58 foll.

For copies of the MS. see Rieu, *Suppt.*, No. 76, II, *Bankipore Cat.*, Vol. VII, p. 67, No. 565, I, and *Buhār Cat.*, No. 74, I.

2. PĀDSHĀH NĀMA OR SHĀH JAHĀN NĀMA

پادشاه نامه (یا) شاه جهان نامه

AN official record of the reign of Shāh Jahān from the beginning of the fifth year to the end of the eighth year (20th March, A.D. 1632 to 19th March, A.D. 1636) by Mīrzā Jalāl-ud-Dīn Ṭabaṭabā'ī. He came from

Ispahān to India in A.H. 1044, (A.D. 1634) and, on being enrolled as one of Shāh Jahān's Court chroniclers, wanted to write a history of five years of this sovereign's reign, but owing to envy of his rivals he had to discontinue the work. He is highly praised as the master of a new style of Persian composition and none but Abul Faḍl ever wrote history with equal elegance.¹

It has 165 foll.

For copies see *Hyderabad Cat.*, Vol. I, p. 244, No. 359, *Lindisiana*, p. 161, No. 410, and *Rieu, Br. Mus. Cat.*, Vol. III., p. 933. See also *Elliot, History of India*, Vol. VII., p. 132.

Ṭabāṭabā'ī is also the author of the following works :—

(a) *Shash Fath Kāngra*. شش فتح کانگرہ

It comprises six stylistic accounts of the one expedition which Shāh Jahān, then Governor of Gujarāt, sent under command of Rāja Bikramājīt against the rebel Sūrajmal, son of Rāja Bāsū, in the 13th year of Jahāngīr's reign, A.H. 1027, (A.D. 1618), and of the capture of the fort of Kāngra in the Punjab below the Himalayas. In order to display the inexhaustible wealth of his rhetorical resources, the author relates the same events in six separate pieces, written in as many different styles of composition.

For copies see Asiatic Society, (*Curzon Collection*), No. 29, *Bankipore Suppt.* II, No. 2198, *Rieu, Vol.*, I p. 258. Extract of this work is given in *Elliot's History*, Vol. VI., pp. 517-531. See also *Oriental College Magazine*, Vol. II., No. 4 (Lahore, August 1926), p. 52, the *Journal of the United Provinces Historical Society*, Vol. II (1919) pp. 56-62, and *Storey, Persian Literature*, Section II, *History of India*, p. 566.

(b) *Tauqī'āt-i-Kisrawīya*. توقیعات کسرویہ

The so-called institutes of Khusrau Anūshīrwān, translated from Arabic into Persian by Ṭabāṭabā'ī. Palmer in his *Cat. of Cambridge MSS.*, p. 154 names the work *Dastūr-Nāma e Kusra* and remarks that "the title is a chronogram, the numerical value of the letters amounting to 1056 A.H. (1647 A.D.). The book is in the form of questions and answers, and treats of Cosmogony, Philosophy, etc., according to the doctrines of the Mobeds or Magian Priests."

(1) Bibliography :—*'Amal-i-Ṣāliḥ*, Vol. III., pp. 435-36. *Journal of the Royal Asiatic Society*, new series, Vol. III., p. 463, and *Elliot : History of India*, Vol. VI., p. 517.

Printed in Calcutta, 1824 and repeatedly lithographed in Lucknow and Cawnpore. It is also transliterated and translated into English with notes and a preface by W. Young. See Arberry, *Cat. of the Library, India Office*, Vol. II., part VI, Persian Books, p. 532.

(c) Prose preface to the *diwāns* of:—

(1) Abū Ṭālib Kalīm (died A.H. 1061 or 1062). See Ethé, *India Office Cat.*, No. 1771.

(2) Qudsī (died A.H. 1055 or 1056), see *ibid.* No. 1552, I.

(3) *Shifā'ī* (died A.H. 1037 or 1038), see *ibid.* No. 1763, 21.

(4) *Sāqi Nāma* of Zuhūrī (died A.H. 1025), see *Bankipore Suppt. Cat.*, Vol., II, No. 2200.

(5) Munīr Lāhūrī (Abul Barakāt, died A.H. 1054), see Rieu, *Cat.*, Vol. III, p. 933.

(d) *Muntakhab az Bayād*. منتخب از بیاض

A collection of letters, congratulatory pieces and other occasional compositions. The following letters are of special interest. Letters to Afdal Khān (Mullā Shukrullāh Shīrāzī, wazīr of Shāh Jahān, who died in A.H. 1048). Letters to Mīrzā Muḥammad Husain and to the poet, Ṭālib Kalīm. Letters written in the name of Shāh 'Abbās to 'Abdullāh Khān the Uzbek. Several congratulatory pieces addressed to Shāh Jahān. For copy of the work see Rieu, *Cat.*, Vol. III, p. 933.

3. JANG-I-ISLĀM KHĀN OR MATHNAVĪ DAR FATH BANGĀLA

جنگ اسلام خان (یا) مثنوی در فتح بنگاله

A mathnavī or poetical work on the victories of Islām Khān in Cooch Behār and Assam by Muḥammad Qulī Salīm Tīhrānī. He was for some time attached to Mīrzā 'Abdullāh, Governor of Lāhijān, and subsequently came to India during the reign of Shāh Jahān. Here he found a good patron in Islām Khān, a distinguished noble of the Emperor's Court. He died in A.H. 1057, (A.D. 1647).¹ Islām Khān conquered Cooch Behār and Assam in A.H. 1047, (A.D. 1637). See 'Amal-i-Ṣāliḥ, Vol. II, p. 286-8, 'Abd-ul-Hamīd, *Bādshāh Nāma*, Vol. II, pp. 68-90, and *Ma'āthir-ul-Umarā*, Vol. I, pp. 162-7.

It has 20 foll.

(1) Bibliography:—*Haft Āsmān*, pp. 144-5, Storey, p. 567, *Bankipore Cat.*, Vol. III, p. 88 and the authorities cited there.

For copies see *Asiatic Society Cat.*, p. 339, No. 748 (6), *Bankipore Cat.*, Vol. III, p. 88, No. 311, fol. 21b, and Rieu, *Cat.*, Vol. III, p. 1032.

4. SHĀH JAHĀN NĀMA OR TAWĀRIKH-I-SHĀH JAHĀNĪ

شاه جهان نامه (یا) تواریخ شاه جهانی

A very rare history of Shāh Jahān. It begins with the illness of Jahāngīr and the accession of Shāh Jahān. The events of the reign are then told year by year in a very simple style. The narrative closes with the confinement of Shāh Jahān by Aurangzīb and it is stated at the end that Shāh Jahān lived eight years in captivity. The author of the work is Muḥammad Ṣādiq entitled Ṣādiq Khān. He was a Persian by birth and served Shāh Jahān very faithfully. On the accession of Shāh Jahān, our author was promoted to the rank of *Bakhshī*¹ (Adjutant-General). He was then appointed tutor to Prince Shujā', whom he accompanied in Khāndīs and Mālva and subsequently in Badakhshān. From the 20th year of the reign he appears to have remained in constant attendance upon Shāh Jahān. He also held the office of *Waqā'i' Navīs* (State Chronicler) in Agra. At the time of the defeat of Dārā Shikūh and the victorious advance of Aurangzīb, he was one of the few *Amīrs* who remained faithful to Shāh Jahān and in his book he comments severely on those who deserted the ailing sovereign to flock round his rebellious son. He was summoned by Aurangzīb in Jumādā II, A.H. 1068, (A.D. 1658), who dismissed him from the post of State Chronicler.²

It has 205 foll.

For copies see Rieu, *Cat.*, Vol. I, p. 262, Vol. III, p. 1008 and Rampore Library, vide *Journal Royal Asiatic Society*, 1936, p. 281. Elliot, Vol. VII, p. 133, thinks that *Ṭabaqāt Shāh Jahānī*, a work on the lives of the eminent men who flourished under Tīmūr and his successors down to the reign of Shāh Jahān, is written by our author. But Rieu in his *Cat.*, Vol. III, p. 1010, remarks that this work is the composition of another scholar of the same name who was evidently a man of humble circumstances, devoted to study and religious life and not an *Amīr* of the Imperial Court. The name of the author of this work, *Ṭabaqāt Shāh Jahānī*, is Muḥammad Ṣādiq Dehlavī. He was born about A.H. 1000, (A.D. 1590) and spent his life in Dehlī. He studied under Shāikh Fā'iz, who died in A.H. (1022, A.D. 1613) and became a disciple of 'Abd-ul-Haqq Dehlavī, died A.H. 1052, (A.D. 1642.) The date of composition of this work is not mentioned

1. For detailed meaning of the word *Bakhshī*, see Blochmann, *Ā'in Akbarī*, Vol. I, p. 161 and Irvine, *The Army of Indian Moghuls*, pp. 37-40.

2. Bibliography:— Rieu, *Cat.*, Vol. I, p. 262 and Elliot, *History of India*, Vol. VII, p. 133. See also Storey, p. 577.

in the preface, but A.H. 1046, (A.D. 1636) is spoken of in the last part of the work as the current year.

'Abdul Muqtadir in his *Cat.*, Vol. VII, p. 65 mentions *Āthār-i-Shāh Jahānī* or *Akhhār-i-Jahāngīrī*, in the list of the histories dedicated to *Shāh Jahān*. He thinks that the author, who calls himself Muhammad *Ṣādiq Dehlavī*, is identical with the author of the *Ṭabaqāt-i-Shāh Jahānī*. *Dehlavī* is also the author of a valuable rare work which contains biographical notices of Muhammadan saints who lie buried in *Dehlī* and this work is called *Kalimāt-uṣ-Ṣādiqīn*.

For copy of this work see *Bankipore Cat.*, Vol. VIII, p. 34.

5. ZAFAR NĀMAH-I-SHĀH JAHĀNĪ

ظفر نامہ شاہ جہانی

A poetical history of *Shāh Jahān* in *Mathnavī*, rhymed by Muhammad *Jān* who took the surname of *Qudsī* from the holy shrine of *Mashhad*, his native place. In his youth he performed a pilgrimage to Mecca and then came to India in A.H. 1041, (A.D. 1631). 'Abdullāh *Khān Fīrūz Jang*, a noble of the rank of 6000, (died A.H. 1054, A.D. 1644), introduced him to the Court of *Shāh Jahān* in *Rabī' II*, A.H. 1042, (A.D. 1632). The Emperor as a token of appreciation of the poet's meritorious attainments rewarded him on various occasions. *Qudsī* enjoyed a reputation in no way inferior to that of his contemporary, *Tālib-i-Kalīm*, the poet-laureate of the Court. He died according to best authorities¹ in A.H. 1056, (A.D. 1646) either in *Lahore* or in *Kashmīr*. We notice his portrait in *Havell, Indian Sculpture and Paintings*, 2nd ed., plate LVIII.

It has 183 foll.

For copies see *Rieu*, Vol. II, p. 685, Vol. III, p. 1001, *Ethé, Bodl., Cat.*, Nos. 1102-1111; *Ethé, India Office Cat.*, Nos. 1552-1557, and 'Abdul Muqtadir, *Bankipore*, Vol. III, pp. 74-86.

6. PĀDŠĀH NĀMA

پادشاہ نامہ

A metrical history of *Shāh Jahān's* reign with descriptions of some buildings by *Mīr Muhammad Yaḥyā Kāshī*. He came to India from *Kāshān* in the reign of *Shāh Jahān* and became a panegyrist of the Emperor

(1) Bibliography:—'Abd-ul-Hamīd Lāhūrī, *Pādshāh Nāma*, Vol. I, Part I, p. 444, Part II, pp. 351-3, 'Amal-i-Ṣāliḥ, Vol. III, pp. 397-401, *Khazāna-i-Āmīra*, p. 377, *Mīr'at-ul-Khayāl*, p. 134, *Ātash Kada*, p. 131; *Haft Āsmān*, pp. 143-4, *Rieu*, Vol. II, p. 684 *Ethé, India Office*, No. 1552, *Ency. of Islam*, Vol. II., p. 1105, and *Bankipore Cat.*, Vol. III, pp. 74-77.

and of the heir-apparent Dārā Shikūh. He was appointed Imperial Librarian and was commanded to write a poetical record of the Emperor's reign, but afterwards he lost the royal favour and most probably discontinued the poem. He died¹ in A.H. 1064, (A.D. 1653). A fragment of this work (45 foll.) is only in the Br. Mus., see Rieu, Vol. III, p. 1001.

7. CHĀR CHAMAN

چارچمن

A description of Shāh Jahān's Court with its splendours and festivals, and of the principal cities of his realm, beginning with Shāhjahanābād, followed by a memoir of the author's own life by Chandarbhān, poetically known as Barahman. He was the son of a Brahman of Punjab, called Dharamdās, and was born at Lahore, where he studied under Mullā 'Abd-ul-Hakīm Siyālkūtī (died A.H. 1067, A.D. 1656). He became the secretary to Afdal Khān who was appointed Mīr Sāmān in Shāh Jahān's first year in A.H. 1037, (A.D. 1628), and Dīwān-i-Kull in the second year, and who died in A.H. 1048, (A.D. 1639), (see Ma'āthir-ul-Umarā, Vol. I, pp. 145-51). After the death of his patron, he passed into the imperial service in A.H. 1055, (A.D. 1645), and subsequently in A.H. 1057, (A.D. 1647) was appointed Waqā'i' Navīs-i-Hudūr, his duty being to attend the Emperor on his journey and record the daily occurrences of the Court. With the Emperor's consent he entered the service of Dārā Shikūh, but in A.H. 1066, (A.D. 1656), he was taken away from Dārā Shikūh, given employment in Dār-ul-Inshā', Epistolary Dept. of the State and was given the title of Rāy. He was sent by the Emperor on a mission to the King of Bījāpūr. According to Mir'at-ul-Khayāl, p. 215, he retired from the imperial service after the death of Dārā Shikūh in A.H. 1069, (A.D. 1659), went to Benares and died there in A.H. 1073, (A.D. 1663).²

Rāy Chandarbhān was a distinguished writer of prose as well as poetry. The present work is written in a highly embellished prose style intermixed with numerous poetical specimens and is divided into four *Chamans* (or sections).

The first section contains descriptions of various festivals at Court, with pieces of poetry recited by the author on the occasions.

The second describes the splendours of the Court, the daily occupations of Shāh Jahān, his new capital Shāhjahanābād and the principal cities and *ṣūbahs* of the empire.

1. 'Abd-ul-Hamid Lāhūrī, Pādshāh Nāma, Vol. II, pp. 758-9, Haft Āsmān, pp. 156-8, Rieu, *Cat.*, Vol. III, pp. 1001-2, *Bankipore Cat.*, Vol. III., p. 120, and Storey, p. 569.

2. Bibliography:— 'Amal-i-Sālih', Vol. III. pp. 434-35, Muntakhab-ul-Lubāb, Vol. I, p. 740, Tadhkira Khushnavisān, p. 55, S. M. Abdallah's article in *Oriental College Magazine*, Vol. IV., No. 4 (Lahore, August 1928), pp. 2-12, Rieu, *Cat.*, Vol. I, p. 397, and Storey, p. 572.

The third contains the author's life and some of his letters.
The fourth deals with moral and religious thoughts.
It has 116 foll.

For copies see Rieu, *Cat.*, Vol. II. p. 838, Ethé, *India Office Cat.*, No. 2093, and Browne, *Suppt.*, No. 376. See also Storey, p. 570. F. Gladwin has printed a portion of the work in his book, *Persian Moonshee*, Calcutta, 1795. He is also the author of the following works :—

(1) *Dīwān*, a collection of lyrical poems.

For copies see Bodl., *Cat.*, No. 1123, Brownes, *Suppt.*, No. 517, Ethé, *India Office* No. 1574, *Asiatic Society Cat.*, Nos. 762-63, and *Asiatic Society (Curzon Collection)*, No. 740.

(2) A *Mystical Mathnavī*, published in *Majmū'ah-i-Rasā'il* at Lucknow in 1877. See Storey, p. 571 and Arberry, *Cat. of the Printed Persian Books*, India Office, Vol. II., Part VI, p. 285.

(3) *Munsha'āt* or *Inshā'*, letters to *Shāh Jahān* and others.

For copies see Ethé, *India Office Cat.*, No. 2094, Bodl., *Cat.*, Nos. 1385-6, Rieu, p. 397, *Hyderabad Cat.*, Vol. I. p. 114, and *Aligarh Cat.*, p. 53. It was published at Lucknow, in 1885, see Storey, p. 571.

(4) A Vedantic work, *Nāzuk Khayālāt*, translated by Chandarbhān from *Ātma-Vilāsa*, ascribed to *Shankara Achārya*, was published at Lahore in 1901. See Storey, p. 571.

(5) Chandarbhān also translated from Hindī into Persian *Dārā Shikūh's* questions concerning Hindū beliefs and customs and the answers to them. For copy see *Berlin Cat.*, No. 1081, (2).

Dr. Ethé, *India Office Cat.*, No. 1574, names the following works also in the list of Chandarbhān's composition :—

(a) *Guldasta*, (b) *Kār Nāma*, (c) *Tuhfat-ul-Wazarā*, (d) *Tuhfat-ul-Fuṣahā*, (e) *Majma'-ul-Wazarā*.

8. PĀDSHĀH NĀMA OR SHĀH NĀMA

پادشاه نامہ (یا) شاہ نامہ

A poetical account of *Shāh Jahān's* reign by *Mīrzā Abū Tālib 'Kalīm.'* He was born in Hamadān, but as he lived for a long time in *Kāshān*, he is sometimes called *Kāshī*. He studied in *Shīrāz* and came to India during the reign of *Jahāngīr*. He returned to his native land in A.H. 1028, (A.D. 1618), but after staying there for two years came again to India. Shortly after *Shāh Jahān's* accession, *Kalīm* attached himself to the Imperial Court and soon became a favourite poet of the Emperor who gave him the title of *Malik-ush-Shu'arā*, (poet-laureate). It is related in several biographical accounts of the poet that the king of *Rūm* once asked the *Mughal* Emperor the reason of his adopting the title of *Shāh Jahān*, which means the king of the world, while he was only the king of India.

Kalīm replied that the numerical value of *Hind* (India) and *Jahān* (world) was the same, consequently there could be no argument against the King's adopting the title of Shāh Jahān.¹ Kalīm and Qudsī (see No. 5) were simultaneously engaged in composing two poetical accounts of Shāh Jahān. Kalīm was sent to Kashmīr where he devoted himself to the composition of the above work and died there in A.H. 1062, (A.D. 1651) or A.H. 1061, (A.D. 1650).² According to the *Khulāṣat-ul-Kalām*, (*Bankipore Cat.*, Vol. VIII., p. 144, No. 40), Kalīm's *Shāh Nāma* gives a detailed account of ten years of Shāh Jahān's reign and consists of 14,948 verses.

It has 518 foll.

For copies see *Bankipore Cat.*, Vol. III, p. 102, No. 316, *Rieu, Cat.*, Vol. II, p. 687, *Browne, Suppt.*, No. 792, and *Ethé, India Office Cat.*, No. 1570.

9. LATĀ'IF-UL-AKHBĀR OR TĀRĪKH-I-QANDAHĀRĪ

لطائف الاخبار (یا) تاریخ قندهاری

A detailed account of Prince Dārā Shikūh's expedition to Qandahār in A.H. 1063, (A.D. 1652). The name of the author does not occur anywhere in the text, but Khafī Khān, Vol. I, p. 722 ascribes this work to Rashīd Khān, known as Muḥammad Badī', *Dīvān* of Mahābat Khān. He accompanied Dārā Shikūh in his campaign to Qandahār and states in the preface that he had recorded in this work only those events which he had either seen with his own eyes, or ascertained from trustworthy witnesses. After the fall of Dārā, the author attached himself to Aurangzīb, in whose 24th year, he became *Dīvān-i-Khālīṣa*. *Tadhkirat-ul-Umarā*, fol. 46, says that he died in the 41st year of Aurangzīb's reign, viz., A.H. 1110, (A.D. 1698). According to *Tārīkh-i-Muḥammadī*, fol. 234, he died in Agra, A.H. 1107, (A.D. 1695).³

The work is divided into three parts :—

I. Accounts of some previous events, namely, the revolt of the Uzbaks in A.H. 1056, (A.D. 1646), the expedition under the Princes Murād and Aurangzīb to Qandahār, and finally the march of Dārā to that place.

II. Events of the siege, recorded day by day, beginning with 10th of Jumāda II, A.H. 1063, (8th May, A.D. 1652) to the 15th Dhu'l Qa'da of the same year.

1. Kalīm says :—

هندو جهان ز روی عدد چون بود یکی بر شه خطاب شاه جهان زان مقرر است

2. Bibliography :—'Abd-ul-Hamīd, *Pādshāh Nāma*, Vol. II, p. 757, *Mir'at-ul-Khayāl*, p. 144, *Majma'-ul-Fuṣṣahā*, Vol. II, p. 28, *Shibli, Shi'r-ul-'Ajam*, Vol. III, pp. 205-230, *Browne, Lit. History*, Vol. IV, pp. 258-63, *Ency. of Islam*, Vol. II, p. 698 and *Storey*, p. 573.

3. Bibliography :—*Khafī Khān*, Vol. I, p. 722, *Ma'āthir-ul-Umarā*, Vol. II, p. 829, *Rieu*, Vol. I, p. 264, Vol. III, p. 1083 and *Storey*, p. 573.

III. Dārā's return from Qandahār and his arrival in Multān on the 9th Dhū'l Hijjah, A.H. 1063, (31st October, A.D. 1652). A rough English translation by Major Raverly is mentioned by Storey, p. 574. It is said that the events narrated in the present work were correct, and Dārā after this campaign continued to receive warm favours from Shāh Jahān. He received the title, Shāhzādah-i-buland Iqbāl, and in public ceremonies a silver chair, close to the Imperial throne, was reserved for him. The prince was further allowed an increment of ten thousand soldiers and ten thousand cavalry, and received a reward of one lakh of ashrafīs.

It has 234 foll.

For copies see Ethé, *India Office Cat.*, No. 338, Rieu, *Cat.*, Vol. I, p. 264, Bodl., *Cat.* No. 238, Blochet, Vol. I, No. 593, *Asiatic Society of Bengal Cat.*, No. 155, *Bankipore Cat.*, Vol. VII, p. 75; and *Hyderabad Cat.*, Vol. I, p. 250.

10. BĀDSHĀH NĀMA

باد شاه نامه

THE official history of the reign of Shāh Jahān. The work consists of three volumes (daftars), each of which comprises a period of ten lunar years. The history of the first two decades of the reign, i.e., A.H. 1037-1057, (A.D. 1627-1647) was written by 'Abd-ul-Ḥamīd Lāhūrī. He was a pupil of Abul Faḍl and was the celebrated master of the style of composition in Persian introduced by his teacher. Shāh Jahān, hearing his fame, summoned him in his Court and entrusted to him the task of writing a history on the model of *Akbar Nāma*. 'Abdul-Ḥamīd wrote very successfully the first and second daftars comprising the first two decades, which were revised by Sa'dullāh Khān (Shāh Jahān's Vazīr). But infirmities of old age prevented him from proceeding with the third decade of the reign. He died¹ in A.H. 1065, (A.D. 1655).

The first two daftars of the *Badshāh Nāma* have been printed in the *Bibliotheca Indica*, 1866-72.

Extracts of the work are translated :—

1. Cooch Behār, Kooch Hājo and Assam in the 16th and 17th centuries according to *Akbar Nāma*, *Pādshāh Nāma* and *Fathīya-i-'Ibriya* by Blochmann in the *Journal of the Asiatic Society of Bengal*, Vol. 41 (1872) pp. 49-101.

2. Elliot and Dowson, *History of India*, Vol. VII. pp. 3-72.

1. Bibliography :—'Amal Ṣāliḥ, Vol. III, p. 438, Elliot and Dowson, Vol. VII, pp. 3-72 and 121-2, Royal As. Soc., new series, Vol. III, p. 462, *Critical Essay*, p. 40, *Ency. of Islam*, Vol. I, p. 40; and *Oriental College Magazine*, Vol. II, No. 4, (Lahore, August 1926), p. 53.

3. *A Complete Key to the Persian Entrance Course for 1897-1898*, by Oudd Behārī Lāl and Jwāla Prasād, Part I, Allahabad, 1896, pp. 80-108.

The third daftar of the *Bādshāh Nāma*, containing the history of the third decade of the reign, i.e., A.H. 1057-1067, (A.D. 1647-1657), is by Muḥammad Wārith. He was a pupil of 'Abd-ul-Ḥamīd and was also the master of the Persian style. He was entrusted with the task of writing the third daftar as his teacher was incapacitated by age. He was ordered to submit his work for revision to Fāḍil Khān. On the 10th Rabī' I., A.H. 1091 (A.D. 1680), Wārith Khān was killed by a mad student, whom he had taken under his protection.¹

Extracts in Elliot and Dowson, Vol. VII. pp. 121-2.

For copies see, Morley, *Descriptive Cat.*, p. 122, Aumer, p. 95, Rieu, Vol. I., p. 260, Ethé, Bodl., Nos. 232-235, Ethé, India Office, Nos. 325-330, Blochet, Vol., I., Nos. 586-7, 588, *Asiatic Society of Bengal Cat.*, No. 149, it bears an autograph note by the Emperor Shāh Jahān, *Bankipore Cat.*, Vol. VII, p. 67, and *Hyderabad Cat.*, Vol. I, p. 220, Vol. III, p. 92.

11. MULAKHKHAṢ, (USUALLY CALLED SHĀH JAHĀN NĀMA)

ملخص (یا) شاه جهان نامه

A history of Shāh Jahān's reign by Muḥammad Ṭāhir with poetical name Āshnā, commonly known as 'Ināyat Khān bin Zafar Khān bin Khwājah Abul Ḥasan. His ancestors were men of letters, and held high offices under the Mughal kings of India. His grandfather, Abul Ḥasan (died A.H. 1042, A.D. 1632) held the rank of five thousand under the Emperor Jahāngīr, his father, Zafar Khān, was governor of Kābul and Kashmīr. He held the post of Dāroghah-i-Ḥudūr and Dāroghah-i-Kitāb Khāna or Imperial Librarian of Shāh Jahān. Manuscripts bearing his signature are extant. In Emperor Aurangzīb's reign, he retired to Kashmīr where he died in A.H. 1077, or 1081, (A.D. 1666 or 1670).²

This history is an abridgement of *Bādshāh Nāma* of 'Abd-ul-Ḥamīd and of Muḥammad Wārith (see No. 10) and, so far as the 4th to 10th years are concerned from *Bādshāh Nāma* of Mīrzā Muḥammad Amīn (see No. 16) and consequently it was given the name of *Mulakhkhaṣ* (abridged one). An English translation in MS. by Major Fuller is preserved in the *British Museum Add.* 30,777, foll. 1-562. Translation of the preface and some extracts are in Elliot's *History*, Vol. VII, pp. 73-120.

It has 463 foll.

1. Bibliography :—*Ma'āthir-i-'Alamgīrī*, p. 192, Elliot and Dowson, Vol. VII, p. 121. Rieu. Vol. I, p. 260 and Storey, p. 576.

2. Bibliography :—*Tadhkira Ṭāhir Naṣirābādī*, Vol. I, pp. 58-9, *Ma'āthir-ul-Umarā* Vol. II, pp. 762-3, and Storey, p. 578.

For copies see Rieu, Vol. I, p. 261, Ethé, No. 33, Bodl., Cat., No. 237, Morley, p. 123 and *Bankipore Cat.*, Vol. VII, p. 76.

He is also the author of a poetical work called in Springer's Cat., p. 339, *Kulliyāt Āshnā*.

For copy and description see Ethé, *India Office Cat.*, No. 1584.

12. *TĀRIKH DIL GUSHĀ*

تاریخ دل گشا

A history of *Shāh Jahān* and his predecessors by *Shaikh 'Ināyatullāh Kanbū*. He was born at *Burhānpūr* and was the elder brother and teacher of *Muḥammad Ṣāliḥ*, the author of '*Amal-i- Ṣāliḥ*' (see No. 13). After a period of service as an official of *Shāh Jahān*, he retired from the world and lived besides the sacred shrine of *Qutb-ud-Dīn Bakhtiyār Kākī* at *Dehlī*. He died in A.H. 1082, (A.D. 1671), at the age of 65.¹

For copy see Browne, *Supplementary Hand-List*, Cambridge, No. 234.

He is also the author of a popular romance, called *Bahār-i-Dānīsh*, repeatedly lithographed in India. See Arberry, p. 64. Translated into English by J. Scott, 3 Vols., London, 1799.

13. '*AMAL-I-ṢĀLIḤ*

عمل صالح

A detailed history of *Shāh Jahān* by *Muḥammad Ṣāliḥ Kanbū*² *Lāhūrī*. He was a pupil of '*Ināyatullāh Kanbū* whom he called his elder brother.³ He was from his childhood an intimate friend of *Abul Burakāt Munīr*, a poet of *Lahore*, who died in the prime of life in A.H. 1054, (A.D. 1644). Prof. Dowson (Elliot, *History*, Vol. VII, p. 123), confounds the author with *Mīr Ṣāliḥ Kāshfī*, an eminent penman and poet, who died in A.H. 1061 (A.D. 1650), i.e., nine years before the composition of this work. S. M. Laṭīf in his work, *Lahore, its history, etc.*, 1892, states on unspecified authority on p. 209 that he died in A.H. 1085, (A.D. 1675). His tomb still exists outside the *Mochī Gate* at *Lahore*. Prof. *Ghulām Yazdānī* in his Preface, p. 8, says, a small beautiful mosque, built by his order, stands to this date

1. Bibliography :—'*Amal Ṣāliḥ*, Vol. III, pp. 378-82, pp. 439-41, *Muḥammad Laṭīf, Lahore : its history architectural remains and antiquities*, (Lahore 1892) p. 208, Ethé, *Grundriss der Iran Philologie*, Vol. II, p. 325 and *Ency. of Islam*, Vol. II, p. 478.

2. See Prof. *Ghulām Yazdānī*'s Preface for the meaning of the word *Kanbū*, pp. 3, 4, note.

3. Prof. *Ghulām Yazdānī* in the Preface to his excellent edition of '*Amal-i-Ṣāliḥ*', states that *Muḥammad Ṣāliḥ* cannot have been the brother of '*Ināyat Khān*', but Prof. Storey rejects this theory of Prof. *Yazdānī*. For full discussion see the said Preface, p. 6, and Storey, *Persian Literature*, fasc. 3, p. 579, note 1.

inside the Mochī Gate and the inscription of the mosque gives the year of its construction as A.H. 1079, (A.D. 1668).¹

The work is very useful and was completed in A.H. 1070, (A.D. 1664). The account of Shāh Jahān's death in A.H. 1076, (A.D. 1665) and of other events in the biographical notes, some of which took place as late as A.H. 1080, (A.D. 1669), must therefore be in a later edition.

For copies see Rieu, Vol. I, p. 263, Morley, *Descriptive Cat.*, p. 124, Mehren, p. 21, Ethé, *India Office Cat.*, Nos. 332-336, Browne, *Suppl.*, No. 791, *Bankipore Cat.*, Vol. VII, p. 78, *Asiatic Society of Bengal's Cat.*, No. 152, *Hyderabad Cat.*, Vol. I, p. 248, and Lahore Punjab University Library (see *Oriental College Magazine*, Vol. II, No. 4, August 1926), p. 53.

Edited by Prof. Ghulām Yazdānī, in *Bibliotheca Indica* in 3 Vols., 1939. Extracts translated by Prof. Dowson in Elliot's *History of India*, Vol. VII, pp. 123-132.

He is also the author of the following works :—

(a) *Fath-i-Balkh*.—It gives an account of the expedition sent by the Emperor Shāh Jahān under the command of Prince Murād Bakhsh and 'Alī Mardān Khān, against the Uzbek chief, Nadhr Muḥammad and of the capture of Balkh on the 28th Jumadā I, A.H. 1056.

For copy see Rieu, Vol. III, p. 934, where it is stated that the work is a rhetorical amplification written in the most pompous style with far less attention to facts.

(b) *Bahār-i-Sukhun*.—A collection of letters and other refined prose-writings by our author. The work is divided into four parts, each called *Chaman*. It contains, besides a panegyric on Shāh Jahān, letters written by the author in the name of Shāh Jahān, Aurangzīb and other royal and princely personages, as well as descriptions of Shāhjahanābād, Agrā, Kashmīr and other localities.

For copies see Rieu, Vol. I, p. 398, where it is stated that it was completed in A.H. 1074, (A.D. 1664), Ethé, *India Office Cat.*, No. 3090, where the date of completion is given A.H. 1065, (A.D. 1655), and Asiatic Society, (*Curzon Collection*), No. 144.

14. TUḤFAH-I-SHĀH JAHĀNĪ

تحفة شاه جهانی

A concise history of the life and reign of Shāh Jahān from his birth in A.H. 1000, (A.D. 1592) to his death in A.H. 1076, (A.D. 1666), by Sudhārī La'l. Nothing is known to me about the author.

It has 32 foll.

For copy see Ethé, *India Office Cat.*, No. 337.

1. Bibliography :—'Amal Ṣāliḥ, Vol. III., p. 381, Prof. Ghulām Yazdānī's introduction, pp. 2-9, *Ma'd-thir-i-'Ālamgīrī*, p. 222, Rieu, Vol. I, p. 263, Storey, p. 579, *Journal of the Royal Asiatic Society*, new series, Vol. III, p. 463, and *Critical Essay*, p. 41.

15. *ĀSHŪB NĀMAH-I-HINDUSTĀN*

آشوب نامہ ہندوستان

A historical poem by Bihishtī-Shīrāzī from the time of the civil war during the reign of Shāh Jahān and the struggle of his sons for the empire. He was a poet of some repute and was a panegyrist of Sultān Murād Bakhsh. He wrote this work in the interest of his master and in a spirit of bitter animosity against Aurangzīb. He completed this work before the death of his patron which took place in A.H. 1071, (A.D. 1660). The work is also called *Āshūb-i-Hindūstān*.

Lithographed, Lucknow, A.H. 1300, (A.D. 1883).

It has 60 foll.

For copies see Rieu, Vol. II, p. 689, Ethé, *India Office Cat.*, No. 1579 and Bodl., *Cat.*, No. 1124.

16. *BĀDShĀH NĀMA*

بادشاہ نامہ

A history of the first ten years of Shāh Jahān's reign by Muḥammad Amīn bin Abul Husain Qazvīnī, known as Mīrzā Amīna. He was a native of Persia and came to India and entered in the service of Shāh Jahān as a *Munshī* in the fifth year of the reign. As the Emperor was not satisfied with the work of his Court chroniclers, and was looking for a better writer, he was appointed historiographer in the eighth year (A.H. 1045, A.D. 1635) of his reign and was ordered to prepare a history of the first ten years of the reign. The title *Bādshāh Nāma* was given to the work by the Emperor himself. The author wanted to write another volume containing the second decade of the reign, but was prevented from carrying out his plan, owing to his transfer to the Intelligence Department.¹

The work is divided into three sections :—

I. Birth of Shāh Jahān, accounts of his predecessors, and a history of his minority.

II. His accession and the first ten years of his reign.

The history of the last year is incomplete, ending with the month of Shahrēwar, or sixth month, corresponding to Jumāda I, A.H. 1047. It is stated here that the Emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first Jumāda II, the month in which he had ascended the throne.

1. Bibliography :—'Amal-i-Šāliḥ, Vol. III, p. 439, Rieu, Vol. I, p. 258, Morley, *Descriptive Catalogue*, p. 121, *Bankipore Cat.*, Vol. VII, p. 71, Storey, p. 566, and Elliot, *History of India*, Vol. VII, p. 1.

III. Biographical notices of saints, learned men, physicians and poets of the period.

It has 545 foll.

For copies see Rieu, Vol. I, p. 258, Blochet, Vol. I, No. 590, *Edinburgh Cat.*, No. 409, *Bankipore Cat.*, Vol. VII, p. 71, *Buhār Cat.*, Vol. I, No. 69, and *Asiatic Society of Bengal Cat.*, p. 46, No. 151.

The copy in the Bankipore Library is a very valuable one. It was seen by their Majesties King George and Queen Mary on the occasion of their visit to Delhi in 1911, and their signatures appear on the flyleaf at the beginning of the copy :— “Seen this day December 10th, 1911 George R. I. Mary.”

It contains twelve large beautiful paintings and seven coloured drawings of buildings, mosques, etc. of Shāh Jahān’s time. In one of the paintings we notice that Jahāngīr accompanied by Prince Khurram (afterwards Shāh Jahān) and others went out a hunting. Jahāngīr’s horse took fright at the sight of a lion. The Emperor alighted from his horse and fired, but missed. The lion became furious, and attacked the *Mīr Shikār*, and after flinging him aside, returned to its place. Jahāngīr fired again, but ineffectively. The beast then attacked Jahāngīr, whereupon Anūp Rāi interposed to save the Emperor. The lion wounded Anūp Rāi and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anūp Rāi.

17. KITĀB-I-TĀRĪKH

کتاب تاریخ

A history of the three Mughal Emperors of India, viz., Bābar, Akbar and Shāh Jahān, preceded by an account of Tīmūr. The name of the author or the title of the work is not given anywhere in the text, but the work was written during Shāh Jahān’s reign as he speaks of the Emperor in the present tense. It ends abruptly in the middle of the eighth year of the Emperor’s reign (A.H. 1044, A.D. 1634).

It has 78 foll.

For copy see *Bankipore Cat.*, Vol. VII, p. 79.

18. WAQĀ’I’-I-DAKHAN

وقائع دکن

AN account of events in the Deccan in Shāh Jahān’s reign. The name of the author is not known.

It has 78 foll.

For copies see Blochet, Vol. I, No. 20, and *Hyderabad Cat.*, Vol. p. 258, No. 417.

19. *HILYAH-I-SHĀH JAHĀNĪ*

حلیۂ شاہ جہانی

A Mathnavī describing the physical features of Shāh Jahān. The name of the author is not known, but most probably he was one of the Court poets.

It has 25 foll.

Only one copy of the work is in Bankipore Library, see 'Abdul Muqtadir, *Cat.*, Vol. III, p. 111, No. 325.

M. Hidayat Hosain.