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Gulzār-i-Abrār, Muḥammad Ghausī Shāṭṭārī. The author was born and brought up in Mandu. Comprising the lives of 612 ‘ulamā and sufis, Gulzār-i-Abrār was compiled in the reign of Jahāngīr and was dedicated to him. Urdu translation by Fazal Ahmad and known as Azkār-i-Abrār, rp. (Lahore, AH 1395).

Humāyūn-Nāma, Gulbadan Begum. A daughter of Bābur by his wife Dildār Begam and consequently a half-sister of Humāyūn was eight years old when her father died in 937/1530. She had left Kabul and joined him at Agra in the preceding year. She married Khizr Khwaja Chagthāy who was an amīr-ul-umarā’ under Humāyūn. In 982/1576 she performed the
pilgrimage to Mecca. She died in Agra on 6 Zul Hijjah 1011/7 May 1603 at the age of 82 lunar years. *Humāyūn-Nāma* or *Aḥwāl-i-Humāyūn Pādshāh* Personal memoirs written at Akbar’s request as material for Abū’l Fazl’s history. A.S.Beveridge, ed. and trans. *Humāyūn-Nāma* of Gulbadan Begam, first published 1902, reprint edition (Delhi, 1983).

*Jawāmi’-ul-Kalim*, conversations of Syed Muḥammad Gesū-Darāz compiled by Syed Muḥammad Akbar Ḥusainī. Gesū-Darāz was a *khalīfa* of the leading Chishtī shaikh of the fourteenth century, Naṣīr-ud-Dīn Chirāg-i-Dehlī. He had left Delhi on the eve of Timūr’s invasion in 1398, and settled down in the Deccan. *Jawāmi’-ul-Kalim* contains discourses of the shaikh during the years 1399 and 1400 which are of great value for political and cultural history of the period. Urdu tr.: Muinuddin Dardai (Delhi, 1994).


*Muntakhab-ul-Tawāriḵ*, Mulla ʿAbdul Qādir Badāʿuni. The author was born on 17 Rabi II 947/21 August 1540 in the reign of Sher Shāh. *Muntakhab-ul-Tawāriḵ*, often called *Tārīḵ-i-Badāʿuni*, a history of India from the time of Subuktigīn 367/997-8 to 1004/1595-6, the 40th year of Akbar’s reign, followed by short biographies of contemporary shaikhs, scholars, physicians and poets the notices of the last being based on the *Nafāis-ul-Maʿāṣir* of “Kaṃṭī”. Edition Calcutta 1864-9 (ed. Ahmad Ali, Kabir al-Dīn Ahmad, and W. Nassau Lees, Bib. Indica). Eng. tr.: Vol.I (from the beginning of the work to Humayun’s death) by G.S.A. Ranking, Calcutta 1895-9; Vol.II (Akbar’s reign by W.H.Lowe,


*Qiwām-ul-ʿAqāʿid*, Muḥammad Janāl Qiwām. The author was the grandson of Shamsul ʿĀrifin Qiwām-ud-Dīn, disciple and khalifa of the Chishti shaikh, Niẓām-ud-Dīn Auliya. *Qiwām-ul-ʿAqāʿid* is an account of the life and teaching of Niẓām-ud-Dīn Auliya. It was written in the Deccan, twenty-five years after the death of the shaikh. Edition: Nisar Ahamd Faruqui, in *Qand-i-Parsi*, Vol. VII (Delhi, 1994). Urdu tr.: Nisar Ahamd Faruqui (Rampur, 1994).


*Siyar-ul-ʿĀrifīn*, Shaikh Jamālī. He began his career in the reign of Sultān Sikandar Lodī and was one of the sultan’s intimate friends. Odes were written by him also in praise of Babūr and Humāyūn. He accompanied the latter in his expedition to Gujarat and died there on 10 Zul Qidah 924/1 May 1536. He left two sons, of whom the elder, Shaikh ʿAbdur Rahman Gādāʾi Kambo became ṣadr in Akbar’s reign. *Siyar-ul-ʿĀrifīn* was completed in Humāyūn’s reign (i.e. not earlier than 937/1530, nor later than 942/1536, the year of the author’s death) and devoted to the lives of the sufis saints. Edition: Delhi 1311/1893. Urdu tr.: Ayub Qadiri (Lahore 1976). Also see, M.H. Huda, “Jamali, The Poet of Ludis and Mughals”, *Journal of the Asiatic Society of Pakistan*, Vol.XIII, No.3, 1968, pp.253-89 and Vol. XIV, No.1, 1969, pp.21-49.


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Ṭabaqāt-i-Akbarī, Nizām-ud-Dīn Ahmad. Was appointed Bakhshī of Gujarat in Akbar’s 29th regnal year and Bakhshī of the empire in the 37th year. He died at the age of 45 on 23 Šafar 1003/1594, the 39th year. Ṭabaqāt-i-Akbarī, as it is usually called, or Ṭabaqāt-i-Akbar-Shāhī as the author himself called it, or Tarīkh-i-Nizāmī, as it is sometimes called, written in 1001/1592-93 (but Akbar’s reign is brought down to the reign of 38th year 1002/1593-94), the earliest of the general history of India and the basis of subsequent works like the Muntakhab-ut-Tawārikh and the Gulshan-i-Ibrāhīmī, divided in a muqaddama, nine tabaqāt, and a geographical khatimā. Edition: Calcutta 1913-31 (ed. By B. De. Bib. Ind.).

Ṭabaqāt-i-Nāsirī, Minhāj-us-Sirāj. The author had contacts with the Delhi sultans in the early thirteen century and held important posts, including qāżī, khaṭīb, sādār-i-jahān and Principal of Nasiriya Madrasa of Delhi. Written mainly in 1259-60, Ṭabaqāt-i-Nāsirī is a universal history of Islam, the patriarchs and prophets to the reign of Sultan Nasīr-ud-Dīn Maḥmūd. Ed.: Abdul Hayy Habibi (Kabul). Urdu tr.: Ghulam Rasul Mahr (Lahore, 1975). Eng. tr.: H.G. Raverty (Calcutta, 1897).


Tarīkh-i-Fīrishta or Gulshan-i-Ibrāhīmī, M. Qāsim Hindū-Shāh Astrabādī known as Fīrishta. A general history of India dedicated to Ibrāhīm Ādil Shāh and existing in two slightly different recensions, the first dated in the preface 1015/1606-07, the second with a new title, Tarīkh-i-Nauras Nāma, 1018/1609-10 (both contain later insertions), both divided into a muqaddima on the beliefs of the Hindus, their earlier rājas and the coming of Islam to India, twelve maqālas, and a khatimā, a short description of India. Eng. tr.: J. Briggs, rp. (Calcutta, 1966).

Tarīkh-i-Khān Jahānī wa Makhzan-i-Afghānī, Khwāja Niʿmatullāh. His father spent thirty five years in Akbar’s service, was wāqīa-nawīs under Jahāngīr until in 1017/1608-9 he lost his post and entered the service of the general Khān-Jahān Lodī whom he accompanied in 1018/1609-10 on his campaign in the Deccan. ‘Assisted or perhaps even directed by’ Miān Haibat Khān bin Saliḥ Khān Kākar of Samanah, another servant of Khān-Jahān Lodī’s, he began his Tarīkh in Zil Hijjah 1020/February 1612 at Manikpur, which he completed at Burhanpur on 10 Zil Hijjah 1021/11 February 1613. A history of the Afghans in a muqaddama, seven bābās and a khatimā. Edition: S.M. Imamuddin, 2 Vols. (Decca, 1960-62). Makhzan-i-Afghānī, a shorter recension of the same work lacking the life of Khān-Jahān Lodī and the history of


*Tārīkh-i-Salāṭīn-i-Afāghīna*, Ahmad Yādgār. The author describes himself as an old servant of the Sūr kings and mentions that his father was *wazīr* to Mīrza Ḥasārī (Bābur’s third son) in the Gujarat campaign (i.e. in 942-3/1536-7). Written at the suggestion of Abūl Muẓaffar Dāʿūd Shāh (i.e. presumably Dāʿūd Shāh bin Sulaimān, the last of the Afghan kings of Bengal, who reigned from 980/1572 to 984/1576). It was not, however, until much later that the *Tārīkh* was completed in its present form. History of the Lodi and Sūr dynasties ending with the death of Hemū and agreeing largely with the *Tārīkh-i-Dāvādī* and in the reign of Humāyūn verbatim with the *Ṭabaqāt-i-Akbarī*. Edition: M. Hidayat Husain (Calcutta, 1939). See also, H.Beveridge, “Note on the *Tārīkh-i-Saltīn-i-Afaghīnah*”, *JASB*, N.S., Vol. XII, 1916, No.5, 278-9.

*Tārīkh-i-Sher-i-Shāhī*, Ṭābīb Khān Sarwānī. Descended from a certain Ṭābīb Khān, whose son Ḥānsū Khān married a sister of Sher Shāh’s. Called *Tuḥfa-i-Akbar Shāhī* by the author himself, it was written by order of Akbar probably soon after 987/1579, a valuable though prolix and tedious biography of Sher Shāh and his descendants, extant apparently in three recensions. Ed. & tr.: S.M. Imamuddin (Dacca, 1964); B.P. Ambashthya (Patna, 1974). See also, S.C. Mishra, “Some Observation of Abbas Khan Sarwani’s History and on Some of its Assumptions and Attitudes”, *PIHC*, 27th Session, Allahabad, 1965, pp.249-55.


*Wāqi‘āt-i-Muṣṭaqqī*, Rizqullāh Muṣṭaqqī. A paternal uncle of Shaikh Ḥāfez Dihlawī. Born in 879/1491-2, wandered about as a faqīr meeting innumerable shaikhs and died on 20 Rabi I, 989/1581. He wrote poetry both in Hindi and Persian. As a Hindi poet he used the pen name “Rājan”. A disorderly collection of narratives and anecdotes relating to
the times of the Lodī, of Bābur, Humāyūn and Akbar, of the Sūrs, of Ghiyāṣ-ud-Dīn Khaljī of Malwa, of Nasīr-ud-Dīn Khaljī and of Muḥaffar Shāh of Gujarāt. Ed. & tr.: I.H. Siddiqi (Delhi, 1993).


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