A CATALOGUE
OF THE
ARABIC, PERSIAN AND HINDUSTA'NY
MANUSCRIPTS,
OF THE
LIBRARIES OF THE KING OF OUDH,
COMPILED
UNDER THE ORDERS OF THE GOVERNMENT OF INDIA
BY
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GOVERNMENT OF INDIA, ETC.

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VOL. I.
CONTAINING PERSIAN AND HINDUSTA'NY POETRY.

CALCUTTA:
PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.
1854.
PREFACE.

On the 6th December, 1847, I was honored with the orders of the Government of India appointing me an Extra Assistant to the Resident at Lucnow, as a temporary measure, for the purpose of cataloguing the extensive collection of works in Arabic and Persian literature in the king of Oudh's libraries.

Among my instructions was the following: "you need not confine yourself exclusively to the king's libraries, but you can undertake, as opportunity offers, the examination of some of the best private collections in that city, which are supposed to contain many rare and valuable works."

I arrived at Lucnow on the 3rd of March, 1848, and I left it on the 1st January, 1850. One month I had other duties to perform and near three months I was sick. The time which I devoted to cataloguing was about eighteen months. During this time I examined about 10,000 volumes. Very many of them were duplicates; but as no kind of arrangement exists, particularly in the Topkhanah library, and as it is impossible to recollect whether or not a note has been taken of a book, duplicates took just as much time as new works. There are also many defective volumes which after much search for a name, date, or title, I was obliged to throw away. Supposing then that I had worked every day ten hours (and to do this day after day in a tropical climate is a physical impossibility) I could have devoted only half an hour to the examination of each volume.

I was assisted in my labour by 'alyy Akbar of Panypat. He was a pupil of the Dilly College, and had not yet completed his course of study when I took him to Lucnow. I did not expect more of him than that he would copy for me such passages as I might mark; but he soon entered into the spirit of the work and was of very great service. Some time after my return from
Lucnow I recommended him to the late Lieut. Governor of the North Western Provinces and he appointed him first Professor of Arabic of the Agra College. He died in that post in 1852, about thirty years of age. I take this opportunity publicly to record my sense of gratitude and esteem to this talented industrious and conscientious young man.

The Royal Library at Lucnow was originally kept in the old Palace (Puráná Dawlat-khánah), which stands on an eminence between the Rúmy Darwázah and the iron bridge over the Gumpty and is now nearly in ruins. It contained the whole of the literary treasures of Háfíz Rahmat Khán, and was subsequently much enriched more particularly by Gháziy aldyn Haydar.

At present it is divided into three collections. The valuable literary works upwards of three thousand volumes are preserved in a garden house of the Móty Maáll Palace, and elegant books are kept close to the Farak-bakhsh Palace in which the late king used to reside. This collection contains about one thousand volumes or less, and formed the private library of His late Majesty. The Dáróghah thereof superintends the other librarians. Books, in these two collections were kept in shelves, when I was at Lucnow, and were in tolerably good order, but lately, I hear, they have been given up to pillage.

The third collection is in the Tópkhánah or arsenal, which is close to the house of the British Resident. The arsenal is an extensive building including a large square which is filled with guns. Three sides of the building are devoted to military stores, and in the northern wing up-stairs is the library. The books are kept in about forty dilapidated boxes—camel trunks—which are at the same time tenanted by prolific families of rats; and any admirer of oriental lore who may have an opportunity to visit this collection will do well to poke with a stick into the boxes, before he puts his hand into them, unless he be a zoologist as well as an orientalist. At the end of the hall there are bags full of books completely destroyed by white ants. Even new books have not been spared by these destructive insects, nearly the whole edition of the Táj alloghát has been destroyed, and most of the remaining copies of the Haft Qulzum have had the same fate. The number of volumes in this collection is very great, and among
them are some Pashtú works written with great care for the brave and learned Rohilla chief.

It is unfortunately the habit of the king’s people merely to count the volumes, and to make the librarian responsible for the numbers not diminishing. The consequence is that many good books have been abstracted and bad ones put in their place. There are at least one hundred copies of the Gulistán and as many of Yúsuf ú Zalychá in the Tóphánah, which apparently fill the places of more valuable works. I have heard that a late librarian sold in one week eleven hundred Rupees worth of books to provide funds for the marriage of his daughter.

In making this statement I beg to say that I have every reason to speak highly of the present Dáróghahs or librarians, and that I consider them perfectly honest. They are very civil men, more particularly one of the two librarians in the Tóphánah, and it is much to be regretted that men like him had not charge of the library from the commencement.

Though not strictly connected with the subject, the reader will perhaps be glad to obtain some information regarding the Lucnow printing offices.

Gházi áldyn Haydar founded a typography at great expense, and one of the works—the Haft Quzum—which issued from it has attained a greater celebrity in Europe than it enjoys in India. Besides this Dictionary, the following books have been printed in types at Lucnow:

The praise of Gházi áldyn Haydar, in Arabic, by Aámad Shirwány, 1235, small folio, 200 pp.

A similar work in Persian prose and verse, by Akhtar (see page 599 infrà), 1238, small folio, 288 pp.

An account in Persian prose and verse of the meeting of Lord Hastings and Gházi áldyn Haydar, by Akhtar, 1239, 8vo. 131 pp.

Panjsúrah or the five Súrah of the Qóran usually repeated in prayers, s. á. 4to. printed in the form of a Toghrá.

Táj alloghát, an Arabic Dictionary explained in Persian, in seven volumes, large folio, only four volumes have been printed in types, s. á. the remaining three have been lithographed, Vol. I. 725 pp.; Vol. II. 624 pp.; Vol. III. 252 pp.; Vol. IV. 176 pp.; Vol. V. 594 pp.; Vol. VI. 408 pp.; Vol. VII. 138 pp.
vi

PREFACE.

About the year 1830, Mr. Archer who had established a
lithographic printing office at Cawnpore came at the request of
Naqyr aldyn Haydar to Lucnow with his press and entered his
service.

The first book lithographed at Lucnow is the ٨٨٤٤٥٥٣٥٥٣٥٥٣٥٥٣٥ being
a commentary on the Alfıyyah, by Soyůty, 1247, Svo. 247 pp.

When I was at Lucnow there were twelve private lithographic
presses in that city. Those of Hájy Mohammad Hosayn and
Moctaфа Khán were by far the best. Some editions of the former
are particularly correct. In 1849, Kamal aldyn Haydar, Mun-
shiy to the observatory, wishing to ingratiate himself at court,
wrote a history of the Royal family of Oudh. Two passages hap-
pened to displease His Majesty, and instantly the observatory
was abolished and printing was forbidden at Lucnow, lest this objec-
tionable production might be published. The proprietor of the
Masyháy press went on the suggestion of the author of these pages
to Cawnpore, and most other printers followed him. Some however,
among them Moctaфа Khán, managed to keep at the same time
an establishment at Lucnow. As they usually put, on the title
page only, the name of the press and not of the place, it is not
always possible to determine whether a book was printed at Luc-
now or Cawnpore if it has been published after the Exodus.

The number of works lithographed at Lucnow and Cawnpore
may amount to about seven hundred. Some of them have gone
through more than ten editions. The books most in request
are of course school books and such other dialectical and reli-
gious tracts as every Mawlawy reads or pretends to read. But we
already observe symptoms that the press is enlarging the narrow
cycle of learning, and, what is more important, that it extends
education to all classes and even to ladies. Twenty years ago
verses of the Qorán were repeated as prayers and charms, and
even the whole book was learned by heart, but without being
understood, and the Sunnah was almost unknown; in our days
people are gradually beginning to study the book, and I shall have
to describe several commentaries on it in Arabic, Persian and
Hindústány which have lately been published. The study of the
traditions or Sunnah is making even more rapid progress than
that of the Qorán. Not only have the principal collections been
published in Arabic but we have Persian and Hindústány trans-
lations of the Mishkât and Mashâriq al-anwâr which have gone through more than one edition. After the Musulmáns had, several centuries ago, entirely lost sight of the original idea of their religion, they are now beginning to make their sacred books intelligible to all. This must lead to results, analogous to those which the translation and study of the Bible produced in Europe.

One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. India is the only country in the old continent in which the press is entirely free, and there is hardly a town in the upper provinces in which there are not several newspapers published. Of late, several tales and religious works written expressly for ladies have been printed, and seem to meet with a rapid sale. Though the new literature which is rising has not much intrinsic value, things are progressing as rapidly and as healthily as they did in Europe, when the art of printing came first into vogue. The tendency is oriental and Muhammedan, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school-learning and court refinement to a general civilization.

It was originally intended that this volume should comprise eight chapters, the fourth of which was to contain Persian grammars, dictionaries, letters and letter-styles and works in elegant prose, the fifth, the corresponding Hindústáni books, and the last three, translations from the Sanskrit and Hindy into Persian or Hindústáni, and Turky (Chaghatáy) and Pushtú books. It was further intended to add an appendix containing omissions and a table of the contents of Wálíh, Khóshgú, the A'tishkâdah, &c. and to conclude the volume with three indexes, one of proper names, one of book-titles, and one of initial lines. But before the third chapter had been put to press the compiler was obliged to apply for leave of absence on sick certificate for two years, and to content himself with publishing the book in its present form. Should it be continued, what is wanting in this volume will be added to the second; which in addition will contain the biographies and writings of Arabic lexicographers, grammarians, poets and elegant prose writers. The remaining volumes will be devoted to the sciences of the Musulmáns: in the third, for instance, will be described the biographies and works of Súfies or mystical philosophers and theologists.
In transcribing oriental names and words into English, I have adopted the principle which is followed in transcribing from one European language into another. A Frenchman spells Brougham, Peel and Goethe, and not Broum, Pile and Gueté and his readers, however erroneously they may pronounce these names, know what persons are meant. This is the object. Writing is a symbol for the eye, and pronunciation must be acquired by the ear. I have substituted for every Arabic and Persian letter a Roman letter, in some instances however, as I did not choose to have new types cast, it was unfortunately necessary to employ two Roman representatives for one oriental symbol, as ch = چ; sh =  ش; zh = ژ; dh =  ذ; th =  ث; dz =  ذ; tz =  ذ. The hamzah is rendered by a dieresis, alif where it is of any use at all, and the quiescent w, if preceded by an u, are represented by an accent; ی is always expressed by y and if it is a long vowel, the i which precedes it is omitted as "fy." For expressing the 'ayn an apostrophe (') is used, and with a view to impress upon the reader that in words like 'amr or 'ysà, 'ayn is the first and the vowel the second letter, I do not use a capital a or y.

A. SPRENGER.
THE FIRST CHAPTER.

BIографIES OF PERSIAN AND URDU' POETS.

(1) لباب الباب تصنيف محمد عمرتي

The marrow of the productions of intellect by Mohammad 'awfy. He tells us in folio 155 that he was in 600 at Nasá and met Majd aldyn the author of a Sháhansháh-námah, and we have from him besides this work, a collection of historical anecdotes which, it is stated in the preface thereto, he compiled in 625. It is therefore clear that he flourished towards the end of the sixth and in the beginning of the seventh century of the Hijrah, and wrote this book after the year 600. It would appear that he was a native of Marw which under the Seljúq Princes was the capital of Persia. In the seventh chapter is an account of his grandfather and of one of his maternal uncles, both of whom were according to Mr. B. Elliott's copy of Marw, but according to mine of Má-wará-lnahr. The book is dedicated to the Wazyr 'ayn almulk Abú-l-Makárim Hosayn b. Radhyy aldawlah Abú Bakr Ash'ary. Hájy Khalyfah No. 2821, calls the author erroneously Moham-mad Hawfy.
This is the most ancient Tadzkirah that I have seen, and, if we believe the author, the first that has been compiled. As the title indicates, it is rather an anthology than a biographical work. It is divided into 12 chapters. The first four chapters treat on the meaning and origin of poetry and fill only 8 pages. The fifth and sixth chapters contain notices of Kings, Princes and Wazyrs who have written poetry, the former fills 32 and the latter 60 pages.

7th Chapter: Imáms and other eminent men who distinguished themselves by their poetical talents but were not poets by profession, 70 pages.

8th Chapter: (twelve) Poets of the courts of the Táhir, Layth and Samán families, 8 pages.

9th: Poets of the court of the Nácir family, (28 poets; 28 pages.)

10th: Poets who were patronized by the Seljúq princes to the end of the reign of Sultán Sa’ýd, (39 poets; 92 pages.)

11th Chapter: Poets from the time of Sanjar (who died in A. H. 552) to the present reign.

12th Chapter: Poets at the court of the present sovereign.

A very full and learned notice of this work has been given by Mr. N. Bland, Journ. Royal As. Soc. London, Vol. IX. p. 112.

Beginning of the first chapter: برعقة عالم كون وفسان

The only copy which I have seen of this book is in a private collection. It is a 4to of 336 pp. 23 lines in a page. It is old, written in an elegant hand and tolerably correct; but of the preface two or three and at the end many pages are wanting. It ends with the first line of the biography of Nitzámy and is probably the same copy
which has been used by the author of the Khizánah 'ámira. Besides this only one copy is known to exist, it belongs to Mr. B. Elliott and has been described by Mr. Bland, loco cit.

Contents of the 8th, 9th and 10th Chapters.

Eighth Chapter.—Poets of the Táhir, Layth and Sámán Dynasties.
1. Hakym Hantzalah Bádaghysy.
2. Hakym Fayrúz Mostawfí, flourished under 'amr b. Layth.

Poets of the Sámán Dynasty.
5. Ustád Abú 'abd Allah Móhammad Rúdegy.
6. Shaykh Abú-l'-abbás al-Fadhl b. 'abbás
7. Shaykh Abú Zarrá'at Mo'izzý Jorjány.
11. Abú Mowayyad Balkhy.

Ninth Chapter.—Poets of the Naçîr Dynasty.
15. Hakym Kasáiyi Marwazy.
16. Zynaty 'alawy Makhúdy, a lady.
19. Abú Sa'yd Aḩmad b. Móhammad Manshúry Samarqandy.
27. Abú 'abd Allah Rúziyáh (Ruzbeh ?) b. 'abd Allah of Láhór.
28. Abú Zayd b. Moḥammad 'alıy 'aṣáyíry (Ghadháyíry).
31. The daughter of Ka'b Fardárý.
32. Maṣ'úd Rázy.
33. Mútzháffar Byẖaddy.
34. Kawkaby Barúzy بروري.
35. Holaylah Fáníy.
36. Náčír Lágwíy.
38. Moḥsín Qazwyný.
40. Bihríz Tayry.

_Tenth Chapter._—Poets of the Seljúqians.

I.—Poets of Khorásán.

41. Mo'ızzy.
42. Ḥákyym Abú-l-Maḩásín Azraqy Heráwy.
43. 'abd al-Wási' Jabaly al-Adýb.
44. Fákhr aldyn Khálíd b. al-Ráby' Makky.
45. Ḥákyym Maḩmód b. 'alyy Samáñy (or Samá’yíy) Marwázy.
46. Fotúșy Marwázy Athyr aldyn.
47. Shiháb aldyn Abú-l-Ḥasan Taláh.
48. Táj aldyn Ismá’yl of Bákharz.
49. Ḥákyym 'alyy b. Aḩmad Sayfy Náyshápúry.
50. Ráfýqy Marwázy.
51. Abú Hánýfah Iskáf of Marw.

II.—Poets of Má-wardá-lnahr.

52. Ustád Abú Moḩammad Arshády Samarqandy.
53. Shiháb aldyn 'am'aq بوكحراي.
54. Moḩammad b. 'alyy Súzany.
55. Diḥqáñ 'alyy Shoráty.
56. Najm aldyn Nitzámy 'arúdhýy Samarqandy.
57. Hamýd aldyn Jawhárý Mostawfly.
III.—Poets of the ‘irāq.

58. Tzafar Hamadány.
59. Qatārūn ‘adhodhý Tabryzy.
60. The Hassán of the Persians Kháqány Haqáqiyiq.
61. Aṯyry Akhsykaty.
63. Abú-l-Farāh (Faraj?) Rúmy.
64. Sa‘yíd Táyiyy.
65. Fakhir aldyń As‘ad Jorjány.
66. Kúhbáry Tabary.

IV.—Poets of Ghaznáh.

67. Abú-l-Faraj b. Mas‘úd Rúny al-rayní was born and educated at Láhóór.
68. Sa‘d aldawlah Mas‘úd (b.) Sa‘d (b.) Solaymán.
69. Májíd aldyń Adam Nasáyiyy Ghaznawy.
70. Ustdád ‘imád aldyń Ghaznawy ‘imády.
73. Shiháb aldyń ‘alyyy Ghaznawy.
75. Moḥámmad b. ‘othmán al-kátib al-núrí.
76. Sa‘d aldyń Mas‘úd Nawky.
77. ‘abd al-Májíd ‘abbáry.
78. Ismá‘yl b. Ibráhým Ghaznawy called Zarrís; مسعود
79. Jamáil aldyń Náṣir Shamsah called Káfráke Ghaznyn.

Tenth Chapter.

I.—Poets of Khorásán.

80. Tzahýr aldyń Faryáby.
82. Hakým Moḥámmad b. ‘omar Farqády.
83. Májíd aldyń Abú-l-Barakáát.
84. Mo‘ýn aldyń Sirájý Balkhy.
85. Jamáil aldyń Moḥámmad b. ‘alyy Siráýy.
86. Dhiyá aldyń ‘abd al-Ráfí‘ b. al-Fatá Herawy.
87. Májíd aldyń Abú-l-Sanjáry (Sic) Þándaly.
88. Faryd aldyn 'attár Nayshápûry.
89. Sayyid Bú 'alyy, i.e. Abú 'alyy b. Hosayn Marwazy.
90. Majd aldyn نابض الادبي
92. Faryd aldyn Jasús alaflák 'alyy Sanjary the Astrologer.
93. Shams aldyn Mobârak-shâh b. al-A’azz Sanjary.
94. Bady' aldyn Turkû ترکو Sanjary.
95. 'ajyby Júzjâny.
96. Majd aldyn Ghayraty.
97. Shams Dihistâny.
98. Hâmyd aldyn Dihistâny.

II.—Poets of Má-wará-luahr.

100. Mowayyad aldyn Mowayyad.
102. Bahá aldyn Karymy Samarqandy.
103. Latyf aldyn Zaky of Marâghah.
104. Sa’d aldyn Kânyy Bokhâry.
105. Shams aldyn Mohammad b. Mowayyad Haddády called خرمس ماه this is explained by حالگه هاله
106. Hakym Shams ala’raj Bokhâry Hakym Shamsy.
107. Majd aldyn Fahmy Bokhâry, though an illiterate man was a good poet.
108. 'ajyby Khojandy.
109. Sayyid Ashrafy Samarqandy.
110. Açyl aldyn Najyb.

III.—Poets of the ’irâq.

111. Hakym Nitzâmy of Ganjah.

The spring garden of Jámy, who died in A. H. 898, (for a notice on his life see the next chapter).
It is divided into eight chapters رضه each of which contains eight Ayyns or rules: 1. Anecdotes of Saints—

Beginning: As. Soc. B. No. 500, 8vo. 158 pp. of 17 lines, an old copy. Extracts from the last two chapters are contained in the *Anthologia Persica*, Vienna, 1778. The whole of the text with a German translation has been published by Baron Schlechta Wssehrd, Vienna, 1846.

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تذکرہ شعراء تصنيف دولتشام

(P)

Tadzkirah, i. e. Memoranda of poets by Dawlat-sháh b. 'alá al-dawlah Bakhty-sháh. He completed this book in A. H. 892, and dedicated it to the poet and wazyr Myr 'alyy Shyr. It appears from the preface that Dawlat-sháh was fifty years of age when he commenced this labour.

The book is divided into a preface مقدمه which contains notices of nine Arabic poets and seven chapters, طبقات answering to the spheres of the seven planets, and a conclusion. Each chapter contains about twenty poets and the conclusion contains the lives of six contemporaries, among them are Jámy, 'alyy Shyr, A'çafy and Sohayly.

This is one of the best known and most useful Tadzkiras. It contains valuable historical details besides the biography of poets. Ilahy p. 121, says on this book and its author "Dawlat-sháh: his tadbirkirah contains 180 biographies and is very celebrated. Though he does not quote many good verses, the historical and biographical portion of his work is done in a masterly manner and shows much research, 'alyy Shyr informs us in his Tadzkirah that he is the cousin of
Amir Fayruz Isfarayiny, who was a distinguished man. The Takhalluc of Dawlat-shah is 'alaiy.

Initial line تعميدي كه شاهبانزلندر برواز انديشته بساحست

Copies are not frequent, yet there are five in the Moty Mahall. The best is written in Naskhy, and has 626 pages of 17 lines. A beautifully written but incorrect copy is inscribed تذكرة شعراء عجم. The preface differs from that of other copies and the book is defective, but in other respects it is a copy of Dawlat-shah under a different title. There is also a copy in the As. Soc. B. No. 537. Hammer's Geschichte der schonen Redekunst Persien may be considered a free translation of Dawlat-shah. De Sacy has given a notice of this Tadzikirah in the Notices et Extraits. IV. pp. 220—272. Vullers has published the life of Hafiiz from it, Giessen 1839, and J. H. Harington the Life of Sa'dy in his edition of the works of that poet, Calcutta, 1791.

\[\text{(4)}\]

\text{سنجدل الالوان تصفف حسين مييدي} (P.)

The mirror of souls or spirits, probably by Hosayn Mo'yn aldyn Maybodzy who flourished in the tenth century of the Hijrah. His name does not occur in the preface but it is found towards the end of the book.

These are selections from Persian and Turky poets without biographical notices except in a very few instances. The Persian poets are Firdawsy with a short vocabulary, 'aççár, Nitzamy, Kamal Khojandy, Sa'dy, Salmán Sáwajy, Hasan Dihlawy, Amyr Khosraw, Anwary, Shaykh-zádah Láhiyy (Commentator of the Gulshane Ráz), Faryd aldyn 'attár, Kháqány, Tzahyr aldyn Faryáby, Ismá'yl Ispháhány, Jalál aldyn Rúmy, Mahmúd Shabishtery, Jámy, &c.
The Turky Poets are; Myr 'alyy Shyr Nawáiyiy, Yusof Bég, Wá'ily, Fodhúly Baghdády, Nasmy, &c.

Beginning


(5) (P.)

Gems of curiosities being a Tadzikirah of poetesses by Fakhry b. Amyry of Herát. The author informs us that with the intention to perform the pilgrimage to Makkah, he came during the reign of Sháh Tahmásb Hosayny (reigned from 930 to 984) to Sind, the ruler of that country was then Mohammad 'ysá Tarkhán (died in 974,) and it would appear that he wrote this book at his Court. Ilahy who frequently quotes this book under the title of تذكرة النساء or "Biography of Ladies" gives the following notice of Fakhry: "Fakhry Herawy was a friend of Myr 'alyy Shyr. Some say this is the same Fakhry who has been mentioned in the preceding article." In the preceding article he says, "Sultan Mohammad Amyry, whose takhallus is Fakhry, was a distinguished man and lived to the time of Sháh Tahmásb. He praised this sovereign in his poems and he is the Translator of Amyr 'alyy Shyr's Tadzikirah called Majális alnafáyis* from Turky into Persian. He added notices of some

* Myr 'alyy Shyr the author of the Majális completed it in 903 according to Hammer, and in 896 according to Häjí Khályfah, and died in 906. The Chagátáy text is divided into eight parts Majális and contains 441 biographies. Baron von Hammer-Purgstall, who possesses a copy of it, has given a notice of the work and a list of the biographies in the catalogue of his library. W. Jahrb. Vol. 74, Anzbl. p. 11, 1836.
poets of the second period. He is also the author of the Bostán alkhayát بستان الخیال which contains the matfa’s of the ghazals of various poets of his age.”

It will be observed that Fakhry and Amyry are one and the same person according to this passage, whereas according to the Tadzkirah under notice, Fakhry was the son of Amyry. In a note to p. 263 Ilahy says equally, that Fakhry Sultán Mohammad was a son of Amyry, that he translated the Majális alnafáyíz and that he gave to the translation the title Latáyif námah. The author of the Kholáçah says of this work, “Among the works of Myr 'alyy Shyr is the Majális alnafáyíz which he wrote in the Turky language. Mawláná Sultán Mohammad Amyry has translated it into Persian and has added at the end one Majlis. This book contains an account of many poets and learned men who flourished from the reign of Sa’yd Sháhrok to the time of Sháh Ismá’yl.” It will be observed that according to this author the translator of the Majális was Amyry. This is probably correct, Amyry is the translator of the Majális, and a contemporary of Myr 'alyy Shyr, and his son Fakhry is the author of this Tadzkirah.

In the preface is the following chronogram

خود را چو رخود بهتر تو غائیب دیدم نارنج زهم غم و مصائب دیدم

I suspect there is a mistake in it and would propose to read the second miçra’ نارنج همه غم ز مصائب دیدم “As I saw myself absent from myself on account of you, in like manner I saw the date of all sorrow without misfortunes.” This would make 1090—143=947.

Beginning

سمت جانست و دیگر کفگرد جانان زیمن بشنو

Tópkhánah, Svo. 143 pp. of 17 lines, a neat but incorrect MSS.
No. 5. LADIES' BIOGRAPHY.

It contains the names of the following ladies, most of whom are of Tatar origin, and some of them have written Turky poetry:

1. Byby Hayát خیاطی حیات the wife of Qiwám aldyn Hasan, she was witty and initiated in ma'rifat (theosophy).

2. Mihrí محمدی مری a favourite wife of Sháhrokh Myrzá. See Kholáp. N. 634.

3. Moghúl Khátym مغول خاتم wife of Móhammad Khán Shaybání and mother of Móhammad Raúym Sultán. Only Turky verses are quoted of her in the Tadzkírah.

4. Abáq Bygah Jaláyr Jaláyr and sister of Hasan 'alyy Jaláyr, was married to Darwysh 'alyy, a brother of 'alyy Shyr.

5. Nihámy نظمیه a sister of the poet Khwájah Afdíhal, whose takhallus is Dywán.

6. Byby Pychá (? in one instance the name is spelled برچیده and in another براتک) was acquainted with Jámý and knew astrology.

7. 'içmáty محمدی عصمتی was of Kháf, of which place her brother, who was equally a poet and whose takhallus is Hákimy, was governor.

8. Bydíly بیدیلی the wife Shaykh 'abd Allah Dywánah of Herát.

9. The daughter of the Qádíyí دختر قاضی of Samarqand.

10. The daughter of the Amyr Yádgár, who resided at Dúghábád. Her name was Fakhr alnisá and her Takhallus Nisáy نسیت.

11. Partawí پرتویی of Tabryz.

12. Sayyid Bégám سید بیگم a daughter of Sayyid Hasan Káríh of Astrábád. She was married to Sháh-Malik whose takhallus is Malik.

13. A daughter of Ghazzály Yazdy (who was equally a poet).


15. Dha'ýfy دحاوی a contemporary of Byby Arzúy.

16. Atún آتون wife of the poet Baqáyiy.

17. Hjáby حجابی a daughter of Badr aldyn Híláy.

18. 'Ifáty افتایی a daughter of Isfárayin a slave woman of Aţzory.

19. Fázímah Khátún, a daughter of Darwysh-zádah, who was a brother of Qiýám aldyn Sabzwár and whose takhallus was Dústí.

20. Nizdí نزدی a relation of Mawláná Ahy (or Ahly ?) wrote in Turky.
A present for Habyb (friend) being a collection of ghazals from the best authors by Fakhry b. Amyry who has been mentioned in the preceding notice dedicated to the Wazyr Habyb Allah who had the title of A'caf.

The poems are chosen with great taste and alphabetically arranged.

Beginning:

مظ مسا للسنون عت ينام رز نازند بملاه تر همه اهل نياز

Mody Maftal a splendid copy 8vo. 640 pp. 14 lines; Topkhânah about 700 pp. 17 lines.

The present of Sâm being a biography of the contemporaneous poets of Persia, compiled by the Prince Sâm Myrzâ b. Shâh Ismá'yl in 957—Shâh Ismá'yl the father of the author was the founder of the Cawwy Dynasty. This book has been described by de Sacy, in the Notices et Extraits des MSS. Vol. IV. pp. 273—308.

It is divided into seven chapters. The first four contain notices of Princes, Nobles, Wazyrs and learned men who have occasionally written poetry, beginning with Shâh Ismá'yl, 184 pages.

5th Chapter. On professional poets and men distinguished by eloquence. It begins with Jâmy, 162 pages.

6th. Tatars who have written Persian poetry.

7th. Appendix. This and the preceding chapters together have only 34 pages.

The book is valuable for containing contemporaneous accounts, and may be considered as a continuation of Dawlat-shâh's Tadzkirah; it contains in all 664 poets.
The butter of poems and the cream of conceits being a Tadzkirah of Persian poets by Taqyy aldyn Mohammad b. Sharaf aldyn 'allyy Hosayny Dzikry. He was born at Kāshán about A. H. 946. He is very particular in giving us the dates on which he completed various portions of his work. In 985 be completed in four volumes notices of the poets who had lived before his time and in 993 he added a volume containing biographies of contemporaneous poets after he had spent fourteen years on the completion of his work. A friend of his embodied this date in the following chronogram:

‘When the five books of the Biographer Taqyy were deposited in volumes like a treasury I added to fix the date five to the five books of Taqyy.’ The letters of the Persian words for five books of Taqyy have the numerical value 988 and if you add five, you have the above date. After the completion of the work he made many additions and in 1016, he informs us, he found it necessary to publish a new edition in six volumes and the words ست مجلدات لمزم i.e. six volumes are required give precisely the date of this new edition.

The book is divided into an introduction four chapters and a conclusion خاتمة.
The introduction treats on the utility of the work and on mystical love. The author enters on the latter subject at great length.

1st Chapter. Fifty-four ancient poets beginning from the time of Sabaktegyn. They composed chiefly qa'cydahs. The latest of them flourished in the eighth century.

2nd. Poets who excelled in the ghazal (Lyric poetry) and some of the later of that class of poets who composed chiefly qa'cydahs. Forty-two poets, most of whom flourished in the eighth century but some at the beginning of the ninth.

3rd. Forty-nine modern poets most of whom wrote ghazals and were of the ninth century; some few of them are of the tenth century of the Hijrah.

4th. One hundred and one poets who flourished from the time of Sultan Hosayn Mirza to the time of the author.

The appendix contains notices of contemporaneous poets, many of whom the author knew personally. They are divided into twelve chapters, according to the towns or provinces in which they were born. In the Second Edition an alphabetical list of poets is added, who sent to him specimens of their compositions after the book had been completed.

This work contains the fullest biographical details, the most copious and best chosen extracts, (seldom less than a thousand verses and in all 350,000 couplets,) the soundest critical and most exact and complete bibliographical remarks on the Persian poets; the author seems, in all instances, to have consulted their Dywans, and to have collected all the information respecting them he could, the only fault is that he dwells at too great a length on
the love adventures of the subjects of his biography which are generally most disgusting. A very full account of this work has been given by Mr. Bland, Journ. As. Soc. London, Vol. IX. p. 126.

Beginning

In the Moty Ma'hall library, two volumes, (the third and the last,) of the first edition are preserved. They were executed in A. H. 1004, and therefore before the second edition was made. They are in 4to., have 25 lines in a page, the writing is small but very correct, and there are two distiches in a line. The third volume, which contains the second chapter, has 860 pages, and the last, which contains the whole of the conclusion, has 750 pages. Mr. Hall of Benares possesses a copy of the first edition of the appendix, which was copied A. H. 993. It is a splendid MS. folio 622 pp. of 24 lines, two bayts in a line.

(9) (P.)

An abridgment of the second edition of the preceding work apparently made by the author himself. This abridgment differs only so far from the original work that the specimens of poetry are omitted. The biographical details, introduction, &c. are literally the same.

Beginning of the first volume

Beginning of Appendix

Moty Ma'hall, small folio, 868 pages, 25 lines in a page, good hand and correct, copied in 1040.

Table of contents.

First Rokn.

1. Abú-l-Qásim Hosayn Hakym 'onçory died in 441.
4. Hakym Asady Tûsy.
6. Abû-l-Faraj Rûny.
7. Abû-l-Fadhl Mas'ûd b. Sa'd Salmân d. 525.
10. Abû Mançûr Qatarán Ajaly Amûry (Ormawy ?) d. 485.
12. Amyr Mo'izzy Samarqandy, his name was Abû Bakr Mohammed b. 'abd Malik Mo'izzy d. 542.
13. Bâdzîl aldyn 'am'aq Bokhâry d. 543.
15. Sirâj aldyn 'othmân Mokhtâry Ghaznawy d. 554 (his takhalluq was first 'othmân and subsequently Mokhtâry).
17. 'abd al Wâsi' b. 'abd al-Hâmiy b. 'omar b. al-Raby' Jabaly Sultâny d. 555.
19. Amyr 'imâdy Ghaznawy Shahriyâry d. 573.
20. Rashyd aldyn 'abd al-Jalyl Waflât 'omary d. 578.
22. Aw'had aldyn 'alyy Anweary d. 587.
23. Afdhâl aldyn Khâqûny.
24. Qiwâm aldyn Ahmad Qicâmîy of Ganjah.

Second Volume.

(Containing chiefly Qaçydah writers.)

26. Râdhyy aldyn Mohammed Nayshápûry d. 598.
27. Athyr aldyn Mohammed Akhsykaty d. 608.
29. Jumâl aldyn Mohammed b. 'abd al-Razzâq Ispahûny d. 588.
30. Sharaf aldyn Ashrasy Samarqandy d. 595.
31. Dhiyâ aldyn Khojandy d. 622.
32. Čafyy aldyn Zakyy Marághy his name was 'omar b. Abú Bakr b. Abú-l-Wafá but he was simply called Zakyy. He died 607.
33. Nitzámy of Ganjah usually called Nitzámy Motarrizy, his name is Abú Mohammad Nitzám aldyn Aámad b. Yúsuf d. 606.
34. Káfly aldyn Haybat Allah Ibráhym Káfly altzafrar Hama-dány.
35. Sharaf aldyn 'abd al-Múmin Shufurđah (in the very correct copy of Maybodzı’s Tadzkirah and in the preface to the Kholáçah this name is spelt شرف الدين).
36. Abú-l-Makárím Shams aldyn Darkány d. 600.
37. Sayf aldyn A’raj Isfárangy born in 581 d. 666.
38. Raﬁy aldyn 'abd al-’azyz Labnáný d. 603.
39. Faryd aldyn 'attár of Nayshápúr.
40. Siráj aldyn Qomry d. 625.
41. Kamál aldyn Ismá’yl Isphánány.
42. Najyb aldyn Churbáqány d. 665.
43. Qádihiy Shams aldyn Mákům Tábsy d. 626.
44. Faryd aldyn A’wal Isfáráiny.
45. Kamál aldyn Zanjány d. 687.
49. Jamál aldyn Munshiyy d. 702.
50. Qádihiy Rokn aldyn Da’wy Dár-Qommy.
51. Athýr aldyn 'abd Allah Awwány d. 665.
52. Dzú-Ilfiqár Sharwány Qiwámn aldyn Hosayn b. Çadr aldyn 'alyy.
53. Mawláná Jalál aldyn Rúmy d. 661.
54. Afdíhal aldyn Kásháény d. 707.

Second Rokn. Third Volume.
55. Sa’dy of Shyráž d. 691.
56. Shaykh Rokn aldyn Awhády Marághy d. 697
57. Fakhr aldyn Ibráhym 'iráqy d. 709.
59. Naçyr aldyn Backağiyy d. 715.
61. Radhyy aldyn Bábá Qazwény d. 909.
62. Sayyid Hosayny.
63. Hasan Káshy d. 710.
64. Na'ým aldyn b. Jamyl aldyn Nizáry Qohistány d. 720
65. Sayyid Jalál aldyn Ja'far Faráhány d. 736.
66. Amyr Khosraw of Dilly d. 725.
67. Sa'ýd aldyn Herawy d. 741.
68. Sirúj Sikzy سکزی d. 652.
69. Sayyid Shams aldyn 'adhod Yazdy d. 740.
70. Najm aldyn Hasan Sanjary of Dilly d. 745.
71. Jalál aldyn b. 'adhod aldyn Yazdy d. 793.
72. Jalál aldyn 'atygy d. 744.
75. Myr Mohammad Kirmány.
76. Fakhr aldyn Maámúd Ibn Yamyn aldyn Mohammad Faryúmady d. 745.
77. Khwájah Nácir aldyn Bokháry.
78. Khwájah Jamál aldyn Mohammad Salmán Sáwajy d. 799 (?)
79. Khwájah 'obayd Zakány d. 772.
80. 'izz aldyn Karjy (Karkhy ?) d. 788.
81. Aymn aldyn Háý Dádá Tabrýzy d. 758.
82. Khwájah 'imád aldyn (Ibn ?) Faqyh Kirmány d. 793, (according to Iláhy he died in 773.)
83. Jalál aldyn Tabyb Shyrázy d. 795.
84. Ghíyáth aldyn Mohammad called Shaykh Kajajy یکبز d. 778.
85. Shams aldyn Mohammad 'aqqár d. 784.
86. Khwájah Fadhil Allah Ibn Naçál Tabrýzy d. 793.
87. Rokn aldyn Bekrány.
89. Motzaffar Herawy d. 728 (probably 782).
90. Ustäd Hasan Motakallim d. 741.
91. Rokn aldyn Çayín d. 785.
92. Shams aldyn Mohammad Káfüy d. 750.
93. Sharáf aldyn Fadhil Allah Shyrázy.
94. Rokn aldyn Herawy d. 764.
95. Jamál aldyn Abú Isháq Shyrázy d. 758.
96. Jalál aldyn Sháh Shujá' Kirmány d. 786.

Third Rokn. Fourth Volume.

97. Khwájah Shams aldyn Mohammad Háfitz d. 791.
98. Shaykh Kamál aldyn Khojandy d. 792 or 803 or 808.
100. Shams aldyn Mohammad Maghriby d. 809.
101. Sayyid 'imád aldyn Nasmy d. 807.
102. Sayyid Núr aldyn Ni'mat Allah Walyy d. 827.
103. Shaykh Mohiyy aldyn Hosayn Ráfl'ý d. 825 or 830.
104. Abú Isháq Halláj Shyrázy.
105. Sayyid Qá'im Anwár.
106. Khwájah Fakhr aldyn 'iqmat Allah Bokháry d. 829.
107. Siráj aldyn Bisdá'y Samarqandy flourished under Sultán Khayyí.
108. Háfitz Sa'd called Sa'de Gul d. 868.
110. Kamále Giyáth Shyrázy d. 848.
111. Khayály Bokháry.
112. Shams aldyn Mohammad Káthiby Nayshápúry d. 838.
113. Pattáhy Nayshápúry d. 852.
114. Badr aldyn Sháshy Sharwány d. 754 (854?)
115. Sharáf aldyn 'alyy Makhdám d. 858.
116. Lutf Allah Nayshápúry d. 816.
117. Khwájah Nitzám aldyn Rostam Bostámy d. 834.
118. Táj aldyn Hasan Salymy Sabzwáry.
119. Shams aldyn Mohammad called Ibn Hossám d. 875.
120. Bahá aldyn Baroudúq.
121. Çafíy aldyn (b.) Masyh aldyn Qáshanjy d. 853.
122. Nitzáám aldyn A'mad Shyrýnkr.
123. Aqá Malik Amýr-sháhý Sabzwáry.
124. Tásiy Samarqandy d. 858.
125. Çákib Balkhy Shargíy d. 860.
126. Shibáb aldyn Hákímy d. 881.
127. 'abd Allah Táu½ d. 869.
128. Shaykh-zádah Táhir Bokháráiy d. 869.
129. Fakhr aldyn Awishd Mostawíy Sabzwáry d. 868.
130. Amyr Yád-Bég Saffy d. 870.
131. Khwájah Mahmúd Borsah d. 878.
132. Shiýúny Qalandar.
133. Rúhy Nádiry (or Yádory.)
134. Khosrawy Herawy d. 879.
135. Zeyny Sabzwáry.
136. Kautháry Bokháry d. 880.
137. Mahmúd Mushký Tabryzy.
139. Sayyid Ashraf d. 884 or 854.
140. Riyádhy Samarqandy d. 884.
141. Çafiýiy Samarqandy d. 940 (?)  
142. Kháky.
143. Shams aldyñ Mohammád Asyry.
144. 'alá aldyñ 'alyy Çání'y.
145. Amyr Kamál aldyñ Hosayn Ftáqiy d. 893.

Fourth Rokn.

146. 'abd al-Ráhman Jámy d. 898.
147. Amyr Nitzám aldyñ 'alyy Shyr Fániy d. 906.
148. Amyr Hosayn Shafý'y Mo'ammáyi d. 904.
149. Nitzám aldyñ Ahmád Sohayly d. 907.
150. Saffy 'ardáhy Bokháry.
151. Darwysh Deheky.
152. Masyh aldyñ 'yá Sáwajy d. 896.
153. Amyr Humáyún Isáráíyíny d. 902.
154. Hasan Sháh Hazzád d. 905.
155. Ibaqy Hosayn d. 933.
156. Façáh aldyñ Çákib Dárád d. 906.
157. Shiháb aldyñ 'abd Allah Marwáryd Bayány d. 922,
158. Shaykh Najm Ya'qúby.
159. Guylkhaný Qommy d. 913.
160. Amyr Nácyby Núr-bakhshy d. 914.
161. Bábá Juzwy d. 915.
162. Dhiýáqi Urdá-bághy d. 927.
163. Partawy d. 928.
164. Shohády d. 927.
165. Çadáqiyy.
166. Dā'īy d. 915.
167. Mithály Káshány d. 924.
168. Abú-1-Barakat Fíráqy d. 913.
169. Bannáqyíy.
170. Khwaţah Aţafy d. 920.
171. Kámy d. 921.
172. Darwysh Hodámy Qárá-Kúly d. 922.
173. Bábé Humáqiyy d. 923.
175. Nitzám aldyn Mo'ammáqiyy Astrábaády d. 925.
176. Bábé Fighány d. 925.
177. 'atáqiyy d. 925.
178. Amáñy Shyráxy.
179. Shaykh-zádah Láhijy Fíráqiy d. 927.
181. Aňy d. 927.
182. Myr Sháms aldyn Mohammad Majléxy d. 927.
183. Ummydýy Teherány.
184. Mahávy Herawy d. 928.
185. Táqíry Astrábaády d. 929.
186. Farúghy d. 949 or 959.
187. Arshád Kázárány d. 920.
188. Rashyd Kázárány d. 920.
189. Mohíy Láry d. 933.
190. Hayrány Hamadány d. 930.
191. Wáfáqiyy Shyráxy.
192. Zúlqy Shyráxy d. 948.
193. Myr Maqúb Qommýy d. 934.
194. Sayyíd Májilyy d. 931.
195. Kishwary of Rá黛ár or of Qomm.
196. Aňly Khorásány d. 934.
197. Mahdíy d. 931.
198. Hádíy.
199. Fákhrý Mashhády d. 932.
200. Shahády Qommýy d. 935.
201. Hilál Qazwyánya d. 934.
202. Nádíry Marwy (or Herawy) d. 936.
203. Aşly (or Aşlyly) Qommýy.
204. *Nargisy* d. 937.
205. Myr Háshimy Bokháry d. 908 (?) 
206. Dúst-Mohammad Hály d. 939.
207. Badr aldyn *Hilály*.
208. *Númy* d. 940.
209. Myr Mohammad Çálih d. 941.
210. *Ahly* Shyrázy d. 942.
211. 'abd Allah *Lisány*.
212. *Rázy*.
213. Bábá *Nácyby* Gylány d. 944.
214. *Iláhy* d. 945.
216. *Tzähíry* (Táhiry ?) d. 946.
217. *Fadkly* Herawy d. 947.
218. 'alyy *Fawdhy* d. 947.
219. Qázwyny *Torbaty* d. 949.
221. Sayyid *Hosayn* *Qoday* d. 951.
222. *Mazáry*.
223. Sultán Mohammad *Cidgy* d. 952.
224. Qádhiy Yákhyá Gylány d. 953.
225. *Shawgi* was of Tabryz but is usually called Herawy d. 954.
227. *Qáyi* (or Qábíly) of Sabzwár is the author of a Tadzkirah of Poets d. 955.
228. Sháh Mo'izz aldyn Táhir d. 996.
229. *Hosayn* Káshy d. 951.
230. Haydar Kolúj (Kolúh ?) d. 959.
231. Sharyf Tabryzy d. 957.
232. *'ishqy* Káshy d. 960.
233. Sayyid 'alyy Aqghar Mashhady d. 960.
234. Hayraty.
235. Sayf aldyn Mahmúd *Riýáyi* d. 966.
236. Motzaffar *Shifáyi* Káshy d. 963.
237. Mirzá Sharafl Jehán d. 968.
238. Malik Qázwyny d. 968.
239. *Foddúly* Bagdhády d. 970.
240. *Ninthary* Túny d. 971.
TAQYY ALDYN KA’SHTY.

231. Yaḥyā Jān Gylány d. 970.
232. Šon’y Nayshápúry d. 972.
233. Dhāmūry Hamadáný d. 973.
234. Sharaf aldyn ‘alyy Bāʃqy d. 974.
235. Sayyid ‘azyz Qalandar d. 972.
236. Ghazzály Mashhády.

Appendix containing contemporary poets.

I.—Poets of Káshán.

1. Living poets, that is to say, poets whose biography the author took down during their life time. Many of them were dead in 993 when he first published this book, and he consequently mentions the date of their death.

247. Mawláná Moḥtasham teacher of the author, wrote three dywans the first is called جلالیة صبابیة and the third شبابیة. Besides he wrote a dywan of Qaṣīydahs, in praise of the Imáms and princes of about 8000 bayts, and a Risálah of Mo’am-más and chronograms. There is a qaṣīyda quoted on the succession of Sháh Ismá’yl to the throne, it consists of 66 Miṣrā’s, and every Miṣrā’, contains a chronogram for 984.

248. Amyr Rafý’ aldyn Haydar Rafý’āyí Mo’ammáyi composed more than 12,000 bayts of chronograms, Mo’ammá, &c. but did not collect them.

249. Myr Mo’īzz aldyn Moḥammad was so exquisite a calligrapher that a thousand verses written by him sold for 10,000 dynars.

250. Khwájah Amyr aldyn Moḥammad writes occasionally Ghazals.

251. Aqá Salmán called Myrzá Hisáby is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Ǧúfím and wrote a treatise thereon. He is also said to have compiled an Arabic commentary on Qúshchý’s Persian treatise on astronomy; another work of his is called ارجاع البلاط. It treats on geography, on the wonders of the creation, the lives of poets, learned men, &c.

252. Mawláná Dhiyá aldyn Moḥammad.

253. Myrzá Jalál aldyn Moḥammad Hakým died in 970.
254. Mawlána Rokn aldyn Mas'úd Masyhý is the author of which is an Arabic work on the practice of medicine. He seems also to have been a good poet.

255. Myrzá Abá Talib Masihy died at the age of thirty.

256. Myr Rafy' aldyn Hosayn a Sayyid of the Tabátabá caste, used his name as takhallúq. The author met him in 1010.

257. Myr Mohammad Háshim Shhr went to India and was very well received by Akbar.

258. Abú Toráb Bég.

259. Myr Buhbán aldyn Mohammad Báqir Qádhiy of Káshán wrote a dywán of near 5000 verses.

260. Myr Rokn aldyn Mas'úd Rokny went to India in 987.

261. Myr Ya'quíby a native of Qomm, was settled at Káshán, d. in 988.

262. Mawlána Jamál aldyn Mohammad was a friend of Hayraty.

263. Myr Nitzám aldyn Híshímí went from Káshán to Isphahán.

264. Mawlána Mohammad Fahmy left a Mathnawy called صورت and Qácydahs, Ghazals, Satyres, &c.

265. Amýr Akbar 'alýy Tushbyhy was the son of a washerman. He went to India, and turned a Faqýr, but as he is an infidel his ascetic exercises cannot be of much use to his soul. He left a dywán of about 8000 verses and a Mathnawy called ذر وخرشید

266. Mawlána Dhiyá aldyn Ghadhanfar was born at Qomm but educated at Káshán. Besides many Qácydahs, Ghazals, &c. he left a Mathnawy called پیر وجرؤز of about 3000 verses in the measure of Yúsuf ó Zálykhá.

267. Mawlána Kamál aldyn Hátim, his original name was Haybat Allah and his first takhallúq Haybat. He had great poetical talents and a corresponding opinion of himself.

268. Mawlána Motzáffar aldyn Hasraty a pupil of Mohštasham in whose praise he composed some Qácydahs.

269. Mawlána Ridháqiý was in 990 in Kirmán.

270. Mawlána Nadžy, his father was a Shámlú Turk, and his mother of the Olds tribe. He was born in Káshán, but went to Khorásán, thence he came to Qazwyn and returned to Káshán.

271. Faryd aldyn Sho'ayb.

272. Mawlána Afádhal Dútárý was put to death for infidelity in 904.
273. Mawláná Sharaf, a native of Ardestán, which is near Isphahán, came to Káshán as a tailor, but became one of the most distinguished poets of his age. He wrote chiefly Ghazals.

274. Haydar Dzhihny wrote chiefly Ghazals and some humoristic pieces of poetry in the dialect of Káshán.

275. Maqqud went in 971 from Káshán to Shyrzá, and subsequently he performed the pilgrimage to Makkah.

276. Haydýty was originally a water-carrier, subsequently owing to some disgusting adventures he was obliged to take flight to Qazwyn, where he joined some devotees. They were apprehended on the charge of infidelity, their books were examined, and they were imprisoned. After two years' confinement he returned in 986 to Káshán. He composed a dywan of about 2000 verses.

277. Mardumy, his original name was Hájí. His father being a tradesman, he was brought up for the profession of book-binding, nevertheless he received a good education and was for some time Qádhiy at Niyásir, a place near Káshán, but subsequently he returned to his original profession.

278. 'abd al-Ghaffár a brother of 'abd al-Fattáh and an accomplished calligraph and musician.

279. Qádhiy Muhammad a descendant of 'abd al-Razzáq the author of the Tawyláát. According to the new edition he was called 'çoďúr.

280. Khwájah 'ináyat Saltaq Khwájagý, his forefathers were Saltaqyiyah Turks. He had landed property in Niyásir and spent most of his time there. He imitates the style of Açáfý. He was alive in 975.

281. Fakhry wrote a dywan of 10,000 verses in which he imitates most of the ancient masters, but as he has not much education he is not acknowledged by other poets. He dug a grave for himself outside the Isphahán gate and made himself a tombstone. He visited his grave every Friday.

282. Samá'iy was a distinguished oculist and chess-player.

283. Hosayn Khícály a pupil of Moáštasham had first the takhallução Wicály.

284. Sho'úry was one of the most talented poets of Káshán at that period.

285. Khwájah Jaláá aldyn Mas'úd a son of Sayyid Shams aldyn Muhammad Báquir. His father was a merchant, and died in Turkey.
leaving a considerable property. Jalal adyn went to Constantinople with a view of recovering it, and died of the plague in 982 or 988.

286. Ghadhafanfar a son of Fahm (Fahmy) a talented man who gave himself up to profligacy and died in 993.

287. Wahshy Khwajah Hosayn imitates 'Orfy and Ghayraty.

288. Kirsâ a grandson of Ahly (Khorâsany). Went to Yazd in 999.

289. Sharyf was originally a tailor, he possessed considerable poetical talents. Went in 994 to India and was well received by the Khân-Khânân.

289. Mohammad Qâsim Sarwary (or Sorûry) the son of a shoemaker, had so excellent a memory, that he knew more than thirty thousand verses by heart. He composed a dictionary called جمع المفردات and a book in which he explains the difficult words of Nitzâmî and other poets.

2. Poets of Kâshân who are dead but with some of whom the author was acquainted when young.

290. Shujâ', called Kûr, was a great drunkard and was imprisoned for it. He died in consequence of his intemperance in 981 and left a dywân of about 5000 verses.

291. Hamdamy Myrza 'alîyy Dabbâgh (i. e. the tanner) was a dissolute character. He visited India and on his return to Persia collected his poems into a dywân. He died in 982.

292. Myr Mas'ûd a Tabâtabâ Sayyid. He imitated Aţafy and spoke depreciatingly of other poets; and this compliment was returned to him.

293. Mushfîgy a brother of Jamâly Kirbâs-ferûsh died in 972.

294. Gulshany imitated Tûsy and Sayfy. He visited India when aged and was there imprisoned by the Portuguese (در ترکی افتاد) when he obtained his liberty he returned to Persia and died in 974.

295. Haydar called Talmâsî died 970, or in 971. His poetry was much esteemed.

296. Adham though a native of Kâshân resided mostly at Baghdad and Tabriz. He was a bigotted Shy'ah and died in 969 (according to the other copy in 999.)

297. Ni'maty Maddâh died 966.

298. Nigâhy of Arân near Kâshân died 979, and left a Mathnawy
No. 9.] TAQYY AL DYNA KĀ’SHY.  

299. Mōhāmmad Romūzy of Naslaj near Kāshān put books on law and other sciences in Persian verses. A labour of this kind is his Kā’būr el-sahārib. He was eminently skilled in the superstition called Ramal and invented some new methods. He was generally a very eccentric character and for some time perfectly mad. He died in 972.

300. Myr Hamyyat Allah Qāmī’yy was an accomplished archer and caligrapher but not much of a poet. He died in 958.

II.—POETS OF ISPANAH.

301. Kamāl al-dyn Hosayn Dhamyρy was alive, when Taqyy Kāshāny wrote and had composed upwards of 70,000 bayts of Ghazals, and near 30,000 bayts of Mathnawies and Qā’yydahs. He left the following six Mathnawies. 1. 3. Bābār el-khāzīn. 2. Nāz el-nayz. 5. Snardīr nāme. 6. 4. ‘Ibānī w-sīrīn. 5. Jānā el-a’flāh. 4. Wā’imr w-dīr And one dywān of Qā’yydahs in praise of the Imāms, which has the title ‘Adāf la’l-‘amal and another which is called Ṣayṣāf ‘abār.

302. Zayn al-dyn Ālīy Nykī was a very holy man and upwards of seventy years of age in 993. He is the author of a dywān of Ghazals of about 10,000 verses; of a Mathnawy called ‘Zīdā el-‘alākār in the metre of the Makhzan alasrār; and of a dywān of Qā’yydahs containing about 4000 verses.

303. Hayraty was the greatest poet of his time. He had studied at Ispanah and was alive when Taqyy Kāshāny wrote his Tadzikirah. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in 989 he went to India, being attracted by the prodigality of the Qotobshāhians of Golconda.

304. Amyr Rūzbahān Ğabry had first the Takhalluq of Fāris. He was a descendant of the celebrated Qādhiy Rūzbahān.

305. Qādhiy Nūral-dyn Mōhāmmad was born in Ispanah and brought up in Qazwyn.

306. Khwājah Afdhal al-dyn Mōhāmmad Turkah, the Qādhiy, a son of Ḥabīb Allah Turkah, and a descendant of Khwājah Ğayin al-dyn Turkah, who had been a great Ğufy under Shāhrokh and had written a commentary on the Foqāṣ and on a qā’yydah of Ibn Fāridh. Afdhal al-dyn after having completed his studies at Ispanah repaired
to the 'Iráq and Syria to perfect himself in the traditions and other sciences and then he made the pilgrimage to Makkah. In 967 he returned home from his travels and went to Qazwyn to Sháh Táhmasb and eventually the high office of Court Qádiyy was conferred upon him; after some time however he was obliged to resign it. He was very learned, and pupils flocked to him from all parts of Persia.

307. Amýr Shujá’ aldyn Mohammad Khalyfah, a man of great learning, was alive in 1010 and had written a dywán of 3000 bayts.

308. Amýr Jalál aldyn Hasan (according to one copy Hosayn), a nephew of a Wazyr of Sháh Táhmasb had first the takhalluq of Hozny, and subsequently that of Qaláyyi.

309. Myr Burhán aldyn Mohammad Báqir Ithráq a son of Shams aldyn Mohammad Astrábádý who is called Dáámad. He is the author of glosses (háshiyáh) on various treatises on Philosophy and other school-books. He also wrote Mathnawies in the style and metre of Nitzámí and several Qa'íydah. He was alive in 993.

310. Myrzá Táj aldyn Hosayn Qájídy a descendant of Khvájah Rokn aldyn Qávíd was born at Ispahán, and brought up at Shyráz. He wrote a Persian treatise to prove that Sháh Táhmasb would reign until the time of Mahdíy. He died in 1000.

311. Myr Mortadhá Rafíyy of Kaz near Ispahán, died in 990 at an age of fifty years.

312. Aqá Sháháky Fanáyiý Ránány, that is to say a native of Ránán which is near Ispahán. He was a rich man and well versed in music and left a dywán of about 5000 verses.

313. Aqá Malik, he held the office of Mo’arrif.

314. Khvájah Mohammad Ridhá Fikry wrote about 1000 bayts of Qa'íydahs, Ghazals, &c.

315. Mawláná Kalámí.

316. Mawláná Myrak Dá'iý a son of Dhamyry had first the takhalluq of Mákrumí.

317. Darwysh Gháziy was born at Ispahán and brought up at Samnán. He was a wandering cynic and spent rarely more than one month in the same town. He was alive in 993.

318. Mawláná Bábá-sháh Hálíy was a distinguished calligraph, but not much of a poet.


320. Mawláná Shikíby a relation of Myr Cabríy Rúzbahán.
III.—Poets of Ispahán who are dead.

321. Hirfy though born at Ispahán, he is usually called Hirfy Mashhúdy, because he resided mostly at Tús. He died in 971. He did not arrange his dywán, it consists of about 6000 verses.

322. Mawláná Talib was of Ispahán. He went to India and died in Gujrát in 984.

323. Mawláná 'Adáqiy of Ispahán d. 955.

324. Baháry a brother of the preceding. The date of his death is not known.

325. Khalyfah Sháh Mahmúd.


327. Amyr Taqyy aldyn called Sháh Myr Taqyy went to India and Qotobsháh conferred a high office upon him. He died in 991.

328. Mawláná 'Cdáiq d. 944.

329. Mawláná Mazdáqy was in his younger years a humoristic poet. Died in 987.

330. Moftíh.

331. Khwájah Fadhýl Allah 'ámiy.

332. Súlík.

333. Sháh Hosayn Sáqiyy wrote good satyres. Died in 941.

334. Sháh Hosayn Yaqyny.

335. Pyry a friend of Dhamyry and author of a dywán which he called مغین.

336. Khwájah Jalál aldyn Mohammad 'Cdáidy died in 942.

337. Ayáty was alive in 993.

338. Wáhid died in 971.

339. Moqyny died in 963 at the early age of forty. His dywán has about 3000 verses.

340. Mohammad Qásím Rázy was murdered in 979.

341. Khwájah Ghiyáth aldyn 'alyy Firázy.

342. Khawfy.

343. Hilmy.

344. Waqly.

345. Allah Quly Qasamy.

346. Láwy died in 989 at an age of 80 years.

347. Myr Ramzy gave himself during his youth up to profligacy, but when older he led a pious life. He died in 978 and left a dywán.
IV.—Poets of Qomm and its neighbourhood.

348. Myr 'azzyz Allah Hodhúry resided at Mashhad. He was a man of great learning. He travelled much and made three times the pilgrimage to Makkah.

349. Myr Askhy a brother of Hodhúry came to India and died at Dilly in 972. He left according to some more than 12,000 verses but Taqyy thinks only 2000.

350. Mawlání Hýjry a sword manufacturer lived for some time at Káshán. He left more than 10,000 verses.

351. Hakym Roshyd a distinguished physician, was much patronized by Sháh Ismá'yl.

352. Mawlání Malik was distinguished in the Ghazal. He visited Qazwyn, and in 985 he proceeded to India and resided at Ahmadnagar.

353. Myr Yúsuf Wálíhy was alive in 1003.

354. Sulán Mohammad a son of Shibáb aldyn Qommy.

355. Mawlání 'áridhy was alive in 1000.

356. Myr Hashimy.

357. Shikhyd of Qomm has lately (1016) come to celebrity for the great facility with which he makes verses.

358. Khorramy.

359. Myr Hisáhy.

360. Myr Jalál aldyn Ma'àmúd Aply.

361. Ançárhy travelled much, and made the acquaintance of most poets of his age.

362. Wałhyd a contemporary of Ançárhy, died in 938. He left treatises on Metre and Rhyme.

V.—Poets of Sáwah.

363. Haryfy had first the takhalluç of Miçra'y. He was an ascetic and died in 971. His dywán contains chiefly mystical poems, and is very celebrated.

364. Maççady.

365. 'ahdy a brother of the preceding, left a mathnawy in the style of Yúsuf ó Zalykhá called دم رپری and many Ghazals.

366. Çobhy a travelling darwysh died at Qazwyn in 973.

367. Súzy a native of Sáwah resided mostly at Ispahán. He had first the takhalluç of Jífákash. He composed two dywáns, one of
Ghazals and one of Qaşydahs in all about 20,000 verses. He wrote a beautiful hand and most of the copies of dywâns of the ancient poets used by learned men at Isphâhan are written by him. 

368. Çalâh aldyn Çarfy came to Kâshân in order to profit by the instruction of Mâtkasham. Went twice to Golconda the second time in 988.

369. Judâyi a son of Hidâyat Allah who was called Arûkh and held a very high post at the court of Persia, and was put to death in 936. Judâyi died at Qazwyn in 984.

370. Tsarfy of Sâwah a mystical poet was a pupil of Haryfy came with a nobleman of the name of Wally Sultan Turkmân to Kâshân.

371. Payrauwy a native of Sâwah lived many years in India.

372. Myr Qodedy his name is ‘abd al-Qoddûs, he died in 992.

373. Bâdžûly known for his wit.

374. Kamâly, his name is Kamâl aldyn Hosayn, he studied for some time in Kâshân.

375. Myraky the father of Çarfy was a tailor by profession died at Sâwah in 991.

376. Mançûry a merchant by profession, wrote a Dyân of about 5000 verses.

VI.—Poets of Qazwyn which was then the capital of Persia.

377. Sultan Ibrâhyim Myrzâ a son of Tzahyr aldyn Bahram Myrzâ Çafawy died in 989.

378. Sultan Moçtafa Myrzâ was put to death by Shâh Ismâ’yl in 984.

379. Bady’ alzamân Myrzâ a son of Bahram Myrzâ was a long time governor of Syxtán. He was put to death by Shâh Ismâ’yl in 985.

380. Sultan Hasân Myrzâ a son of the Padshâh Abû-l-Motzaffar Sultan Mohammad was put to death by Shâh Ismâ’yl in 985.

381. Myrzâ Salmân was of a noble family of Isphâhan and rose to the dignity of Wazyr. He was put to death in 991.

382. Myrzâ Ja’far a son of Myrzâ Bady’ alzamân left Persia during the tyrannical reign of Shâh Ismâ’yl and came to India. Akbar conferred an important post upon him.

383. Qâdhiy Hasan ’abd al-Razzâq his takhullûq is Qâdhiy he is a learned man and a fertile poet.
384. Hājī Ismā'īl Bahthī a man of wonderful memory. In 985 he left Qazwyn with the intention of going to India, but at Mashhad he saw Imām Rīdā in a dream, he was prevailed upon to stay in that holy place and died shortly after.

385. Farūghy of Qazwyn kept an apothecary's shop.

386. Qādhiy Myrak Hamdī is alive.

387. Tabkīy a relation of Farūghy and Kākā is alive.

388. Shaykh Mūhammad Amyn is alive.

389. Pādshāh Quly Jādžīy a son of Quly Sultaṇ Nāranjīy.

390. Myr Fārīghy died in 969.

391. Mawlána Aḥmad Sharafy resided in 1003 at Qazwyn.

392. Darwysh Kākā was of Shyrāz, though an illiterate man he was a good poet. He died at Qazwyn in 980.

393. Mūhammad Bēg Kāchār Bādghy.

394. Qadry was originally a tailor at Qazwyn. Set up as a poet and came to Kāshān and subsequently to Isphān. He changed his takhallus into Ghadry.

395. Sāhiry of Turky origin, spent his life in travelling.

396. Hājī Bēg known by the name of Khwājagy a native of Qazwyn, spent the greater part of his life at Kāshān. He was a very good musician.

397. Myr Fāyūghy a Sayyid of Mar'ash died long ago.

398. Hayraty of Qazwyn was a saddler by profession, flourished some time ago, and is mentioned in the Tadzkirah of Sāmy.

399. Hāțify a contemporary of Hayraty, died in 921 and left a Dywān.

400. 'azīy Allah a contemporary of Hayraty.

VII. — Poets of Gylān.

401. Khān Aḥmad Myrzā, Ruler of Gylān resided in 992 at Lāhijān his capital.

402. Myrzā Qarārỳ Nūr al-dīn Mūhammad a son of 'abd al-Razzāq Gylānī was in 992 in India.

403. Aymīr Hādy a Sayyid of Lāhijān.

404. Qādhiy 'abd Allah Fagyny son-in-law of Shaykh-zādah Lāhijy Fidāyiy, left a Dywān, died previous to 992.

405. Mawlána 'arif of Lāhijān resides at Shyrāz.

406. 'ināyat Allah Fikry d. in 973.
407. Majázy of Láhiján wrote more than 5000 verses.
408. Káfy of Gylán a pious man.
409. Thandyiy was a pious man, and inclined to mysticism.
410. Awfiy a mystical poet.
411. 'Izzy of Rusht.
412. Mágily of Rusht.
413. Hayáty of Rusht was a merchant and visited India.
414. Mánify Gylány a clever physician, after travelling over all Persia he settled at Rustamídár in Mázanderán.
415. Dáwáỳiy of Láhiján came in 990 to Káshán with the intention of going to India.
416. Nijáty of Rusht was a merchant who made many travels.
417. Qháyny of Mázanderán visited India.
418. Mohammad Ofáfy of Amol a mystical poet who enjoyed great celebrity during his life time, he travelled much in Persia and also visited India. He was accused of being a free-thinker by men learned in law. He was alive in 1010, and had written, besides many other poems, a Sáqi-y-námah.

VIII.—Poets of Tabryz and Adzarbáiyján.

419. Haqyry the most celebrated of the poets of Adzarbáiyján in his days, died in 992. His Dywán contains about 6000 bayts.
420. Nhátháry of Tabryz spent nearly twenty years at Qazwyn imitated the Dywán of Myr Sháhy.
421. Khwáry was of Herát and his father was of Marw, but he was settled at Tabryz and is usually called Tabryzy, his style resembles that of Lisány, he died in 974.
422. Shikyby is of Tabryz died in 971 and is buried at Surkháb.
423. Khwájah Maámuíd Bég Sálím is of a noble family and distinguished in the Mathnawy, he has written a Yásós of Zálykhá.
424. Taufy (Tawqy ?) of Tabryz is the author of a Tadzkírah which contains a great number of poets.
425. Wiçály of Tabryz died in India.
426. Haydáry of Tabryz was originally a saddler and turned subsequently merchant, spent much of his time in India, completed seven years ago a Dywán of Ghazals containing 7000 verses.
427. Mohammad Hosayn Čábúry, it is said that he is of Tabryz.
428. Mohammad Sharyf Woqú'ý.
429. Hasan Bég 'ajzy of Tabryz a contemporary of the preceding.
430. Muhammúd Bég Fosúný of Tabryz was alive in 998.
431. Mýr Ja'farý a Sayyid of Tabryz.
432. Háýy a poet of Adzarbáýján was in 1001 at Káshán.
433. Sultán Moḥammad 'azmy of Tabryz died at Ispahán in 1010 at the age of forty.
434. Mawláná Tálíb (according to the new copy Ḥakým Abú Tálíb) of Tabryz was a good physician. He collected his poems (chiefly Ghazals) in 994.
435. Qádíhíy Waṣfí of a great family of Tabryz was killed in 992.
436. Háýy Bég of Tabryz studied at Shýráz under Mýrzá Ján.
437. Mýr Hosayn Sare-múy (Sarmody?) of Tabryz, was in 990 at Káshán.
438. Fúnisíy of Tabryz had the same takhallúṣ as Mýr 'ályy Shýr and therefore most of the poems of the former are ascribed to the latter. He was a rich and very liberal man, he was dead in 993.
439. Mawláná Câyrafíy of Adzarbáýján imitated Açafý.
440. Mawláná Ma'rúf was given to the superstition called Ramal.
441. Jámíbí Tabryzý.
442. Taṣafíy.
443. Qāsý an uneducated man.
444. Khwájah Amýr Bég Mihr obtained an important office from Sháh Taḥmásb, perished in prison in 983 into which he had been cast on the suspicion of his being versed in the occult sciences, of which the Sháh was in very great dread.
446. Mýrzá Cudiq of Ardúbád went in 980 to India, in 988 he was in the Deccan.
447. Thábátíy of Ardúbád.
448. Baraky of Tabryz was dead in 993.
449. Furdíy of Ardebul was in 989 at Káshán on his way to Shýráz.
450. Bazmíy of Ardebul a merchant spent some time in India. He was much given to eating opium, and died in 987.
451. Wárištíy of Ardebul lived in 989 at Astrábád.
452. 'Abdíy of Sharwán a mystical poet, died in 985 at Tabryz.
IX.—Poets of Yazd and Kirman.

453. Mawlana Waḥshy was born at Bāfiq and is a pupil of Sharaf aldyn Bāfiq; he wrote, besides many other poems (particularly Qaṣydahs), a Mathnawy called "Ferādān wa Shīrīn" in the metre of Nizāmī’s Khosraw ŏ Shyryyn. He died in 992 or 991.

454. Qāsim Bēg Qasmy a son of 'abbās Bēg Afshār a pupil of Waḥshy was killed in 989.

455. Tahmāsb Quly Bēg 'Arshy of Turky origin, had first the takhalluṣ of 'ahdāy.

456. Myr 'abd al-Wahhāb Najdy a Sayyid of Yazd is a merchant by profession. He visited India.

457. Mūmin Hosayn a pupil of Myrzâ Jān was in his youth given to profligacy, when he became older he changed his course of life. He was alive in 1007.

458. Zamāny of Yazd went in 1001 to Qazwyn composed Qaṣydahs and a Mathnawy in the metre and style of the Makhzân alasrār.

459. 'Ahdāy of Aberqūh was uneducated but witty and strong in the satyre and humorous poetry.

460. Kāsîb of Yazd flourished a long time ago.

461. Myr Shāh Hosayn Saiqî (according to the new copy Kāmy) of Yazd died in 954.

462. Myr Zubâny a Sayyid of Yazd.

463. Shāh 'izz aldyn Ghawwây of Herât was settled at Yazd, he composed nearly 100,000 verses. About A. H. 950, this fertile poet wrote in a work, in which he says

"The poetry which I have written amounts to 1950 books." He made 500 verses a day, and it would appear that he put the Rawdhat alshohadā, the History of Tabary, the Legends of the Prophets, Kalylah wa Dāmnah, and the medical work called Dzakhyrah Khwârezmshâhy and many other works into verse. He died in 960 at an age of more than one hundred years.

464. Mawlānâ Shams aldyn of Yazd died in 988.

465. Fosûny of Yazd spent the greater part of his life in India, came in 981 to Kâshân.

466. Qāsimy of Ardestân a place between Yazd and Ispahâb and Kâshân, he lived for some time at Ispahâb, where he died in 976 or 986.
36 PERSIAN TADZKIRAHs. [CHAP. I.

467. Jalâl Sipihry of Azwarah lived mostly at Isphân. He is a mystical poet and imitates Mawlâwâ Jalâl al-dîn Rûmî.

468. Mohammad Murâhidî a brother of Sipihry is equally a mystical poet.

469. Mawlânâ 'atâyîy of Ardestân.

470. Cófî of Ardestân.

471. Myr Shâms al-dîn Mohammad Ğadr obtained in 986 the post of Ğadârat. He had first the takhallûc of Fahmy and subsequently of Faqry.

472. Shâh Abû-l-Qásîm known by the name of Cófî is of Bomm in Kirmân. He was alive in 1016.

473. Myr Fadkîly (or Faqîly) of Bomm was alive in 1016.

474. 'uyûdîry was alive in 999.

475. Shâykh 'abd al-Slâm Páyánî b. Shams al-dîn Mohammad Maqtûl (i. e. the man who has been executed) b. Shâykh Thâhîr al-dîn İbrâhîm Najrânî. Was alive in 998.

476. Fidâyîy of Kirmân was a good poet and Inshá writer, died at Yazd.

477. 'âlyy Nâwîmîy a pupil of Shâh Tâhir Anjedâny went to India, where he was patronized by Abû-l-Fath Nîtzâm Shâh. For some time he was in disgrace with his patron and changed his takhallûc into Nâwîmmîy. He died in 975 at Ahmednagar.

478. 'âshiqîy is originally of a village between Systân and Khorâsân, he left a Dywan of Ghazâls and was in his native town in 988. Another poet of this takhallûc is of the town of Systân, and came under Shâh Ismâ'îl II. to Qazwyn.

479. Qâdîhiy Ahmad Lâghiîy of Zâbulistân, flourished under Shâh Tahmásb.

480. Myr Jónuîy of Qandahâr.

481. Sayyîd Abû-l-Qásîm called Gáhy of Isphân, though it is usually said that he was of Kábul, died at Agra in 988 at the age of one hundred and ten. Left a Mathnâwy in which he imitates Sady's Bostân.

482. Dakhîy of Kábul.

483. Yâdîr Bég Hûlâyîy of Kábul. About 970 he lived some times at Lâhûr and some times at Agra.

484. Mohammad Hosayn Baqâyîy a son of the preceding, imitates Ghayratî.
No. 9.] TAQQY ALdyn KA'SHY. 37

485. Faydhy of Agra, the poet of Akbar.
486. Amyr Mohammad Ma'cûm Nâmy of Bakkar was one of the nobles of Akbar, and wrote five Mathnawies containing 10,000 verses, one is in the measure of the Haft Paykar, one in the measure of the Sekandar-nâmah, one is called چپری صورت حسن و ناز and is in the measure of Laylà Majnûn, one is called تار and is in the metre of Yûsuf 1 Zalykhá, and one is in the measure of the Makhzan alasrâr. He also wrote two Dywâns of Ghazal and two Sâqi-y-nâmahs. He paid a visit to Sháh 'abbás, bringing no less than one thousand followers with him.

487. Bayram Khán (see Badáwny N. 16).
488. Myr Niyâzy is of Bokhâra, but he will not allow it, and alleges that he was born in the Hijâz. He is well versed in metric, poetic, music, &c. and compiled forty-two works.
489. Malzhary of Kashmyr, some say his name is Bute Khandán (i. e. the smiling idol) he visited Persia, and in 984 he went to India.
490. Mohammad Zamán Câni'ý of Badakhshán.

X.—Poets of Shyráz.

491. Sharâf aldyn Ghayraty after visiting Qazwyn, he went to India and lived at Lahór, but returned to Persia. His Dywán contains about 5000 verses.
492. Qaydy of Shyráz came under Sháh Ismá'yl to Qazwyn, thence he went to Makkah and stayed there one or two years, subsequently he went to India where he died in 990 (see Badáwny. No. 112).
493. Qadry of Shyráz a contemporary of Qaydy.
494. 'Orfy went in 994 by water to India and settled first in Aâmadnagar. He died in 1002.
495. 'Alim (or 'átyî?) of Dárábjard resided at Shyráz d. 975.
496. Lutfy of the province of Fáris composed chiefly Ghazals, and was, it would appear alive in 1016. He seems not to be identical with Lutfy Monajjîm.
497. Myr Mahmúd Tarhy of Shyráz a modern poet.
498. Nutgy resides at Shyráz and is a jolly companion.
499. Khwájah Zayn al'âbidyn 'alyy 'abyd Bég Nâuydy of Shyráz was for many years Mostâwy. He was particularly distinguished in the Mathnawy, and composed two Khamsahs in imitation of Nitzâmy, he is also the author of other works, one is called جام جمشید
and he left three Dywáns, the first is called Šahrú in this he uses takhalluṣ of Nawa'dy in the second he uses the takhalluṣ of 'abdy. He died at Ardebyl in 988.

500. Amry Mo'yn aldyn Ahmad called Myrzá Makh'dám Sharyfy a descendant of Sayyid Sharyf Jorjány resided in 990 in Qurá Hámíd, and some times at Baghdád. He was distinguished by his learning.

501. Shaykh Abú-l-Qásim of Kázerún b. Abú Hámíd came in 992 to Káshán. He was very learned more particularly in Tafsrý.

502. Háfítz 'imád aldyn Ma'ámmúd Námy Shyrázy was alive in 1016.

503. Çaháyy of Turký origin, was born at Shyráz, the author met him at Ispháhn in 987.

504. Aynu.

505. Panáby of Dárábjard died in 966.

506. Maktáby of Shyráz a contemporary of Ahly. He left a ûly مسجد

507. Mawláná Ahmád of Shyráz, during a year of dearth he left his home and was devoured by cannibals in the neighbourhood of Ispháhn.

508. Forúghy of Shyráz died in 963.

509. Hámíd of Fáris was as distinguished for his liberality as for his poetical talents.

510. 'ayshy of Shyráz d. 967.

511. Rusúády of Shyráz.

512. Çabáyy a tradesman of Shyráz.

513. Çsháy a celebrated poet of Shyráz, some say he is of Tabryz.

514. Sayyid Haybat Allah Myr Gháryby of Kázerún.

515. Nawráz-Sháh Baháry, was for some years governor of Hormúz. Died in 952.

516. Hámídy of a village in the ulkah (province) of Garsmyr, Küh Kylú, was a well educated man and distinguished poet. He travelled in Khorásán, Qazwyn, &c.

517. Mágíly of Amol a contemporary of Sháh Tahmásb.

518. Rusáy it is said he was of Shyráz, he composed Qáydyahs in praise of the Imáms, flourished in 987.

519. By-Kasy of Shúshtar resided at Shyráz, d. in 961.

520. 'ájízy of Lár.

522. Kátib of Shyráz a pupil of the preceding.

XI.—Poets of Hamadán and the adjacent countries.

523. Haláky of Hamadán a great poet, he went to Qandahár and was well received by the Sultán Hossayn Myrzá.

524. Rashky of Hamadán lived for some time at Qazwyn, but in 988 he returned to his native town.

525. Rúhy of Hamadán is a very witty poet and not without learning, wrote Persian and Turky poems.

526. Aqá Mollá Zakyy of Hamadán lives at the Court at Qazwyn visited Káshán in 1005.

527. Háy Aqá Bábá Midargar (Madadgar?) was Wazyr of Hamadán under Sháh Tahmasb, d. in 1000.

528. Khwájah 'abd al-Báqiyy son of the preceding.

529. 'abd al-Báqiyy Shiqúhy a son of Wáhyd aldyn Wáhidy, the author saw him in 1001.

530. Músawy Ridhá of Hamadán.

531. Asad Allah Háy of Hamadán d. 1005.

532. Khwájah Maliky Bég of Sarkán which belongs to Hamadán, spent the evening of his life at Najaf and died in 1004.

533. Khwájah Aqá Myr of Hamadán obtained the post of Wazyr under Sháh Tahmasb.

534. Sayyid Mortadhá Fániyy of Artimán which is not far from Tawy and Sarkán, a mystical poet, was Shaykh Alislám of Dynawar under the late king.

535. Myr Moghyth aldyn Bazmy of Asadábád, some say he is of Nayshápúr, but he is usually called Hamadány because he resided at Hamadán. He visited India. He was alive in 1005.

536. Monryy of Noháwand in the province of Hamadán.

537. Çayqaly of Barújard in the district of Hamadán came in 991 from Ispahán to Káshán.

Appendix: Poets of Baghdád.

538. Shamsy a contemporary of Fodhúly was originally a boot-maker, died 964.

539. 'ahdy wrote many Turkish and Persian verses.
540. Wajhy is a licentious poet, and suspected of infidelity. He wrote a
رسالة در مباشرت خران وجدوانيات غيرها
541. 'abbás Tarzy of Shúshtar resides at Baghdád, is the best poet of that part of the world.
542. 'ayn alzamán of Hillah.
543. Sayyid Shams al-dyn Mohammad went to India many years ago, lived first in the Dakhan and subsequently at Agra, where he was patronized by Akbar, but as he dared to contradict his majesty when speaking of the metre of verses, he was sent to prison at Gwályár where he was in 994. He uses sometimes Ghanájíy as his takhallūc, and sometimes his own name.
544. Khwájah Siráj al-dyn Ya'qúb Aqaf of Najaf resides now in 998 at Qomm.
545. Taqyy of Shúshtar.

Second Appendix: Poets of Churbádqán.

546. 'alyy Naqyy of Kamarah was brought up at Káshán, has written about 2000 verses.
547. Lutfy of Khvánásár a brother of Waqily is distinguished for his facility of composing verses. Visited India and remained for some time at Agra.
548. Hjáhy of Churbádqán was killed in 988.
549. 'alyy Waqily a mystical poet of Churbádqán, is alive.
550. Fikry of the village of Makallát was an infidel and belonged to the school of Maāmúd Passá Khwány. He stabbed a man of the name of Birký and was long imprisoned for it. When released he went to Gylán where he died.
551. Qádhiy Myrak Ján of Karahrúd which is near Qomm, a very learned man particularly in metaphysics. Was in 982 at Baţrah.
552. Qádhiy 'alájíy a talented but profligate man died in 936.
553. 'abd al-Ghányy Dá'y of Anjedán was educated at Qazwyn, he is a good Arabic scholar. He studied at Káshán in 978, and again visited that city in 995.
554. Malik Tayfúr elder brother of the preceding, had for some time the takhallūc of Kierá, (Kasry ?) when he went to Qazwyn he used Malik as his takhallúc.
555. Waqily of Khvánásár educated at Káshán was first a banker.
Visited India and lived for some time at the court of Qotob-sháh at Golconda. Qotob-sháh, being displeased with him, forced him to eat a very large quantity of Anjeers (Indian figs) and he died of them.

Third Appendix: Poets of Khvánsár.

556. Qádhiy Kamál aldyn Hosayn of Khvánsár was distinguished in the Mathnawy and Rubá’íy.
557. Ta’íy of Khvánsár is a fertile poet.
558. Tábi’y of Khvánsár resided for some time at Yazd and in 990 he went to Qazwyn.
559. Fardy of Khvánsár a darwysh has collected his poems into a Dwyán some years ago. Was dead in 992.
560. Shákhy was in 993 more than eighty years of age. He was a farmer and a most ingenious mechanic, he made all kinds of curiosities as a pair of wooden scissors of the size of a Pistachio nut. He wrote mystical verses under the takhallúc of Pyr Dihqán.
561. Tájíy of Khvánsár was a merchant, visited India where he now is, unable to return to his home.
562. Khidhry a son of the preceding.
563. Hashmaty of Khvánsár a contemporary of Tábi’y.
564. Háfitz Murád of Khvánsár, in the science of music he is second only to the Khwájah Çábir Adwáry, in 996 he came to Káshán.
565. Sorúdy was equally well versed in musical composition. He had first the takhallúc of Amyny.
566. Zulády of Khvánsár is one of the most distinguished poets alive and author of Maykhanáh and other Mathnawies.
567. Ghiyáth aldyn Mançúr Munçíf the son of a Qádhiy of Hirand in the district of Zakúrah, Ispahán. Was at Káshán in 1010 on his way from India to his home.

XII.—Poets of Ray and Astrábád and the neighbouring towns.

1.—Poets of Ray.
568. Kásim Bég Hálaty was of Turkish origin and born at Teherán.
569. Sháh Çafry a Núr-bakhshy Sayyid was first a man in power. Subsequently his brother was put to death and he went to Makkah and led the life of an ascetic. He died in 968.
570. Sháh Ridhá a son of Bahá’áldawlah and a descendant of Qásim Núr-bakhsh. He was born at Ray where he died in 980 (according to the old copy in 978).

571. Qádhiy Muḥammad of Darámyn he was a courtier and died in 978.

572. Qádhiy ‘átá Allah a brother of the preceding.

573. Khwájah Muḥammad Sháryf Híjry was for some time Wazyr of Isphán died in 984 and left a Dywán.

574. Qádhiy ‘abd Allah a son of Qádhiy Muḥammad is alive.

575. Amyr Qádhiy Azíry a son of Qádhiy Mas’úd of Teherán visited India when young and died soon after his return to Persia in 982.

576. Khwájah Sháraf aldyn Shápúr Qaríby a relation of Ummyd and of Híjry was in 996 engaged in imitating the Dywán of Fíghány.

577. Mohimmy of Durusht visited India as a merchant in 973.

578. Mosáyyib Khán a son of Nawáb Muḥammad Khán.

579. Náfíš aldyn Sháyá a Taklá Turk born at Teherán, one of the best poets of the time. Was in 1002 going to Makkah.

580. Afdhal Námy of Teherán a pupil of Ummyd, flourished some time ago, left a Dywán.

581. ‘ályy Bég Dadah Zohúdy, a Shámlú Turk, lived for some time at the court. In 991 he was at Káshán.

582. Tamíny, he is called Sammány, but he said himself that he is of Shyráz. He composed nearly 10,000 verses and is strongest in the Ghazal. He died in 981.

2.—Poets of Astrábád.

583. Myr Muḥammad Múmin of Astrábád is a good Arabic scholar, was at Káshán in 987, subsequently he went to India.

584. Myr Murády of Astrábád resided chiefly at Yazd, died in 976 (or 979).

585. Rawgháný was born at Dámaghán but is considered as a poet of Astrábád.

586. Fúríghy of Astrábád.

587. Shábúdy of Astrábád is settled at Najaf, composed about 12,000 verses of Rubá’ís.

588. Nústíqy of Astrábád went twice on commerce to India.

589. Dút Muḥammad a tailor.
590. Ghiyâthy of Astrâbâd visited Kâshân in 991.
591. Niyâzy of Astrâbâd went to India and was shot by the Franks.
592. Myr Moḥammad Yúsof of Astrâbâd went on pilgrimage to Makkah and thence by water to India and perished at sea in 967.
593. Bayâny of Astrâbâd flourished long time ago and was well versed in the superstitution called Ramal.
594. Fidâyîy of Astrâbâd.
595. Myr Wâlihy a Sayyîd of Astrâbâd.
596. Myr Sayyîr called Myr Nâqah on account of his tall figure and long neck, died 972.
597. Dâyîmy in the 'îrâq he is called Dâyîmye-lang, he died before Hayrâty.
598. Myr Háshîmy of Astrâbâd was well versed in history.

XIII.—Poets of Khorâsân.

599. Myrzá Quly Maylî of Herât went in 983 to India but died on the road. He was one of the best poets of his age and left a Dywân.
600. Walîy Dašt Bayâdîhy was a friend of Nîthâry Tûny.
601. Khwâjâh Hosayn Thânâîyî of Mashhad. He and his father were protégés of Sulṭân Ibrâhîm Myrzá, left Qeydahs and a Mathnawy called مسد اسكندر
602. Khwâjâh Moḥammad Myrak Ğâlîhy of Mashhad is a descendant of Khwâjâh 'abd Allâh Marwâryd (see No. 157). Khwâjâh 'abd Allâh was called Marwâryd, i. e. pearls, because a Tymûriûn prince sent his father Khwâjâh Moḥammad Kirmânî to Bohayrah and al-Qatîf to plunder the inhabitants and he brought back some very splendid pearls.
603. Khwâjâh Āḥmad Myrak Ğâsy a brother of the preceding.
604. Qâdhyî Āḥmad Figîry of Jowayn visited in 984 Kâshân and died at Mashhad in 994.
605. Myr Moḥammad Háshîm Murdûmy of Mashhad was killed by an Uzbek in 995 or 996.
606. Nîsbaty of Mashhad died at Ardebyl in 1005.
607. Ğabûhy of Herât, some say he is of Badakhshân, went to India where he died in 970.
608. 'abdîy of the Janâbîd of Tûn had a predilection for Mathnawies G 2
and is the author of the which is in the style of Nitzâmy’s Makhzan alasrâr. He came to celebrity in Khorásân about 950.

609. Myrzá Qâsim a Sayyid of one of the Janâbid of Khorásân is the author of a and of a Mathnawy in the measure of Makhzan alasrâr and of one in the measure of Majnûn ò Laylâ.

610. Mohammad Amyn Dzawqy of Tûn died in 969 (or 977) at Lâhijân.

611. Sayyid Mohammad Jâmah-bâf Fikry of Mashhad, a celebrated Cûfy, is distinguished in the Rubâ’î, visited India where he is at present in 985.

612. Shaykh Maqyâd Shawqy of Herât is usually called Mashhâdy because he resided at Mashhad a friend of the preceding and like him a Cûfy and distinguished in the Rubâ’î he is therefore generally called Shaykh Rubâ’î. He was an arrow maker by profession and died in 977 at an age of near 90 years.

613. Hüfizt Hasan (or Hosayn) Himmaty of Mashhad.

614. Sharaf Rashky of Sabzvâr a profligate man and a protégé of Shâh Ismâ’il. Died at Rusht and left a Dywân.

615. Hâjy Hosayn Mokhliy of Sabzvâr a son of Hâjy Yahyâ Ta’al died at the early age of 25 in 996 and left about 1000 bayts.

616. Jâmâl aldynd Mohammad Wâqi’y composed good Ghazals.

617. Myr Mohammad Tâhir Hazyny is a Sayyid of Mashhad.

618. Kamâly is a native of Sabzvâr wrote in 1005 the history of the victories of Shâh ’Abbâs in verse.

619.—Nûr aldynd Mohammad Tsâhiry of Tarshyz went at an early age from Khorásân to Yazd and in 988 he proceeded to India and resided at Byjâpûr.

620. Natzry of Jowayn was a merchant, he visited India and sent in 1018 his Dywân to the author containing about 4000 verses.

621. Ghobâry of Jowayn visited Kãshân in 984.

622. Aqdasî of Mashhad came in the beginning of the reign of Shâh ’Abbâs to Qazwîn and died in 1002.

923. Shohûdy of Sabzvâr a mystic poet is the author of a book on ethics. Visited Kãshân in 1000

624. Mohammad ’alyy Câbir of Mashhad. There was an oilman who was a contemporary of Câbir and wrote poetry under the takhallûç of Câbîry.
625. Myr Mohammad Akbar Badyhy a Sayyid of Mashhad was a learned man and a good Inshá writer and calligraph.

626. Yúl Quly Bég Anysy a Shámlú Türk resided for some time at Herát and went subsequently to India where he was in 1002.

627. Malály resided at Mashhad.

628. Khwájah 'alyy Wáqify of Mashhad.

629. Haydary of Khorásán resided at Sabzwár and was called Haydar Biny on account of his large nose.

630. Nikáyiy of Herát left a Dywán of Ghazals of 3000 bayts.


632. Rawnagy, some say he is of Mashhad, others say of Nayshápúr, visited India and was received into the service of Qotob Sháh, died 979.

633. Mawláná 'ysà of Herát.

634. Sho'úry of Nayshápúr.

635. Abláhy of Tarbyt d. 972.

636. Asgy of Tarbyt; the author met him in 987.

637. Myr of Sabzwár.

638. Myr Mohammad Kaskany is of Sabzwár.

639. 'ahdy is of Nayistán.

640. Hamdany is of Mashhad.

641. Wívály was of Bostám.

642. Khwájah Mohammad Khawáfy is of Khawáf.

643. Qásímy Khawáfy, a convert to the Islám, came during the end of the late reign to Qazwyn but returned to Khorásán.

644. Humáy of Nasá some say he was of Herát, lived mostly in Má-wará-înahr.

645. Shaykhy of Herát was given to pleasure and died in 968 at Yázd.

646. Mihry the daughter of a Qádhiy of Herát fell in love with Mohammad Mas'úd Myrzá a son of Bady' alzamán Myrzá who took her into his zánámah (see p. 11 supra.)

647. Dhívágiy of Bokhárá an old poet and a contemporary of Hayraty and Líshány and Qábily. (or Qáyily ?)

648. Ghazzály Jumbak جنابك of Herát, a pupil of Haydar Kalúkh (Kaluj ?) died in 967 at Mashhad.

649. Mováliy Týny a man of good birth died in 949 or 959 and left a Dywán.
650. Wirdy of Samarqand died at Herát.
651. Hármý of Nayshápúr flourished a long time ago.
652. Myr Karym aldyn Hāshímý a Sayyid of Nayshápúr composed a Dywán of 3000 bayts. Died in 968.
653. Mohammad Ridhá called Hakým Marshhady a clever physician and fair poet was alive in 991.
654. Abú-lwajd Fārīqhy visited India.
655. Ridháiy of Mashhad.
656. Çon'atý is of Mashhad.
657. Kamál aldyn Hosayn Zaynátý of Marshhad resided for several years at Káshán.

It will be observed from the preceding list that many of the poets whom it contains were freethinkers. It would therefore appear, disregard for the doctrine of Mohammad was not the invention of the genius of Akbar but that it imigrated into India from Persia.

Gems of distinguished actions being a biographical Dictionary of Persian poets by Mirzá 'alá aldawlah Qazwyny whose Takhalluç is Kámy. Badáwyí mentions him among the poets who flourished during Akbar's reign but gives no details of his life. It would however appear that he was alive when Badáwyí wrote, in 1004. The title is a chronogram for the date when this compilation was begun, viz. 973; it was completed according to a Postscript in 979, but there occur much later dates in it.

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, or of his predecessors. The author used besides the tadzkirahs of Dawlat-sháh, 'ally Shyr, &c. several historical and geographical works which enabled him in many instances to
state the date, and he made it a point to give details on
the geography of places which he mentions.

Beginning بسم الله الرحمن الرحيم مطلع انوار كلم قديم
زيَنات ودياَجة ام الكتاب نامه فضل الخطب

Moty Maall al. 4to. 232 pages of 27 lines Naskhy, the copy is old
but it bears no date, a former owner wrote his name in it in 1071.
Correct though not without errors.

I allowed the opportunity to escape for making an
abstract of the work; I can therefore insert here merely
an index to it and the most important dates. It appears
that the author of the Atishkadah has used it and I
therefore some times refer to this work for farther
details.

Ashúbyy Natzary (Khúshqú calls him Natzary and says
that he was of the Wiláyati Natzar.)

Açafy, Khwájah-zádah (see Dawlat-sháh). Abú-l-Barakah Qádhiy.
Ajál, Myr Zayn al’ábidyn.

Ahmád, Qádhiy Ahmád Lághir Systány d. 958 (Atishk p. 114).
Ahmád, Qádhiy Ahmád ghaffáry d. 975. Ahmád, Ahmád-Khán.
Ahmád, Aywardy. Adayy Ispháháy.

Adham Káshy (see Atishk, p. 321).

Arsán, Qásim Arslán Túsy (Atishk. p. 29).

Asad, Asad Allah (Atishk. p. 43). Myr Asyry.

Ashraf, Moámmad Aqghar Ashraf Khán. Ashky Qommy.


Ulfaty, Moámmad Qulyj Khán. Ulfaty Yazdy.

Ummydy (Atishk. p. 278.)

Amyr, Amyr Sultán Moámmad Rashy (Rushty?)

Amány, Amyr Sharyf. Myr Amány d. 981.

Amyr, Amyr Kalang (died in 953.

Amyry, Myrzá Myrak Radhawy.

Amyny, Hasan Sanjar died in 485. Unsay, Moámmad-Sháh.
Anys, Haydar Bég of Tabryz died 964.
Shaykh Awkady Kirmány d. 697. Báqiy Kálábý Qazwyny.
Báqiy, Myr 'abd al-Báqiy (see Hamyshah Behár).
Báqiy Qazwyny. Báqiy, Myr 'abd al-Báqiy of Ispahán.
Báqiy, Moḥammad Bāqir of Balkh.
Bakhty (or Bahthy ?), Mollá Ismá’yl Qazwyny (see Kalimáty).
Bady’ý (see Atishkádah, p. 44).
Bady’ý, Bady’ el-zamán Mirzá governor of Systán (Atishk. p. 20.)
Partawý Shyrázy. Bazmý Qazwyny (see Hamyshah B.)
Bazmý a friend of Hamyshah.
Bismilý Kallah-paz i. e. the man who cooks goats' heads, of
Sabzwár.
Báqyr Qádhíy of Systán. Bannáy (see Atishk. p. 200.)
Bayánì Túny.
Bayánì, Khvájah 'abd Alláh Marwáryd (Atishk. 164 and supra
pp. 20 and 43.)
By-Khúdíy Balkhy (Atishk. 21.) By-Díây Qazwyny.
Bayram Khán. Pyrah, Mollá Pyrah of Qomm.
By-qády died in 950. By-Kasy Ghaznaví.
Tarkhán, Núr al-dyn Moḥammad Khán d. 975.
Túrdy Rúdáh. Tárígy Torbaty نوریی ترندی
Tárígy Dámághány died 963. Thábit, Thábit Khán.
Jákír, 'a’lyy-Khán Kálábý.
Jámy, 'abd al-Rámhán (see Dowlatsh, &c.)
Jány, Yatmyán بدریا Another Jány.
Júdáyiý, Myr Sayyíd 'a’lyy was alive in 956.
Jádzíy, Bádsháh Quly. Myr Ja’far.
Ja’fary Ispaháñy (see Atishk. 44.) Shaykh Jalál.
Shaykh Jamáy died in 976.
Shaykh Jonayd Khalkhály خالک خالکی
Jinny جنی Qazwyny. Hájaty.
Háciýly Tabryzý, is alive. Háftiz, Moḥammad Hosayn d. 991.
Háftizy, Wa’itz Kirmány d. 635. Hálaty, Láhiýy.
Hálaty, Qásim Bég is alive (Atishk. p. 22.)
Hálaty, Yádkár Moḥammad is alive. Hirfy Ispaháñy.
Haryfy, ‘alyy Farrásh Sáwajy (Atishk. p. 292.)
Haryfy, Khwájah Yádgár Móháammad is alive. Hozny Ispahány.
Hzyny, ’abd al-Hayy Kátib. Hazyny Yazdy is alive.
Hzáby Natzary is alive. Khwájah Hasan Qandaháry.
Mollá Hosayn, Qádhiy Myr Hosayn d. 956.
Amýr Sayyid Hosayny (Dawlatsch.)
Hadhraty Kirmány. Hodhúry.
Hzqry Tabryzí (Atishk. p. 45.) Halláwy Shyrázy.
Hamdy, Qádhiy Qotob aldýn Abú Sa’ýd Khálidy d. 969.
Hamdy Astrábdý is alive.
Haydar Túnyány was a good musician. He was alive in 966.
Túnyán is a village near Herát.
Haydary was alive in 962 (Atishk. 25).
Haydary Sabzwáry (Atishk. p. 111.) Hayraty Qazwyny.
Haywány Qommy. Kháne A’tzam Ghaznawy d. 975.
Khánamy is alive. Myr Khírúd (Khord?)
Myr Khosraw Díhlawy (Dawlatsch.)
Khiçály Kashmyry. Khídhrý Astrábdý.
Dánáhy دا Myr Dárdy (Atishk. p. 24.) Du’áiy Myr Mashhády.
Dawáiy, Hákym Shams aldýn ‘alyq Shyrázy is alive.
Dawry, Myr Sultán Bávázýyd Herawy is alive. Dywánah.
Dzáwáqy, Myr (Pyr?) Búástq is alive.
Dzáwáqy, Móháammad Amyn Ispahány. Dzáwáqy Túny is alive.
Ríjáíy, Sayf aldýn Málmúd d. 962 (according to the Khóláçah, he
died in 966.)
Ríjáíy, Hasan ‘alyq Kharrás خراس was a good composer of music
and left a didactic poem on music. He was alive in 960. (Atishk. 202.)
Ráámyny. Ruswáyíy Sirkány.
Ridháíy Núr-bakhshy (Atishk. p. 286.)
Rafyqí, two poets of this takhalluq are mentioned.
Ráéy, three poets of this name are mentioned in the Náfáyis, one
of them, Qádhiy Rúk Allah Qazwyny, died in 948.
Ráwsñáqy Mashhády. Ráwnaqy Bókhárí d. 964.
Ribáíy, Sa’d aldýn Khwáfáy d. 980.
Ráéy, Móháammad Qásim is alive.
Zárí, Móháammad Qásim is alive. Zulály, Herawy d. 931.
Zayn, آقا Zayn aldyn b. آقا Kamál.
Zaynay Mashhadáy a son of Darwysh Rawghangar.
Sáqi b. Ibráhym Jazáiry.
Sálim Maṣmúd Bég (see Atishk. p. 25.)
Sámíy 'azyz aldyn Jabaly d. 956. Sáyi d. 940.
Sipírý, Myrrá Bég d. 979.
Saháby Astrábády (Atishk. p. 206.) Sa'ydy Badakhsháy.
Sultan, 'alyy Quly Khán b. Haydar Sultán Uzbek Shaybány had the title of Khánzámán d. 951. Saqqá Chaghátáiyíy.
Khwájah Salmán Sáwájíy d. 799. Sam'y Láry. Sangýy.
Soháíyی سهلی Sahl, 'alyy Qazwyny.
Sayyidíy, Sayyid Jalál d. 597.
Sayry Teherány (distinct from Siyary or Sayry Ghaznawýy).
Myr Sayry Náqáh. Myr Shády Júbáríy.
Sháhy Bég Khán a son of Búdáq Sultán was born in 844.
Shujá'y, Sayy almulk of Domáwand is alive.
Sharaf Yáfiqíy (sic, Búqy? see Kholáq. No. 244).
Sharaf, Myrrá Sharafé Jahán d. 971 (according to the Kholáq. No. 237, he died 968).
Sharyf Mahdíy d. 951. Sharyf Bokháríy d. 950.
Sharyf Tabrízy d. 950 (according to the Kholáq. No. 231, he d. 957).
Sho'úry, Abú-l-Qásím Torbaty is alive.
Shukrý, Myr Shukr Allah is alive.
Shikyby Tabrízy. Shawqí Yazdíy d. 963.
Shiháhy, Mollá 'abd Allah is alive.
Shahdíy, Sháh Abú-l-Má'áliy. Shaydá.
Sháry b. 'abd al-Haýy Hindústány is alive. Mollá Qubhýy.
Çabry in all three poets of this takhallus are enumerated, one of them is Çabry Moḥammad Qásim Gúh-paz کوپ
Çábáhy. Çádiqy Qandáháry. Çáliy, Moḥammad Myr Bég.
Çáde Jahán Qannawiy. Çidqy, Sultán Moḥammad Astrábády.
Çáry, Sháykh Ya'qúb Kashmyry. Çáfy, Sháykh Moḥammad.
Myr Cô'ny Nayshápúry. Çáyrafíy Tabrízy.
Dhamyrý Hamadány. Dhiyáiyíy, Qásím d. 954.
Tárimy, Myr Dús. Tárimy, 'alyy d. 981.
Tálib Gylány d. 977. Táli'y. Qádiyíy Táhir.
Sháh Táhir. Tabkhy Qazwyny.
Tab'y, Darwýsh Moḥammad. Taryqy. Tofáyly Ispháný.
Another Tofály d. 952. Tawqy Tabryzy b. Sirájý.
Sháh Tahmásb d. 956. Sháh Táyíb. Tzahy r Faryáby.
'ábid Ispháný Wá'ítzy is alive.
'ádil, Ismá'ýl Myrzá b. Sháh Tahmásb d. 943.
'ádil, Pádsháhe Lár was alive in 952.
'árif Shaykh Báyaszyd b. Sultán Abú Sa'yíd Búráný.
'álim 'árif Kábuly. 'áshiqy Systáñy.
'áshiqy, Abú-l-Khayr d. 957. 'ákífý Láhiýy.
'álimy Dárábjardý d. 973. 'abd al-Ghaffár is alive.
Khwázjah 'abd Allah Farankhúdy
'ábdy of Bákú d. 965.
'obaydy, 'obayd Allah Khán b. Ma'amúd Sultán b. Sháh Badágh
'itáby, Sayyid Moḥammad Najáfy is alive. 'izzáty Hamadáný.
'izzy Láhiýy d. 962. 'ayyz, Myrzá Kökáh.
'ayzy, 'abd al'ayyz Khán b. 'obayd Allah Khán d. 959.
'ayzy Ghaznáwy.
'ayzy, Myr ayzy Allah. In the Náfáyis are two poets of this name
and takhallúc, one was alive when the book was compiled and is prob-
ably identic with the one mentioned by Badáwny, and the other died
in 999. (979 ?)
Mírzá 'askary. 'ishraty Yazdí. 'ishqy Sáwajy.
'ishqy, Khwázjah Ma'czám. 'ishqy Khán. Sayyid 'alá aldy.
'aláiy Qádíhý Kahrúdý d. 936.
'ilmy ('alamy ?), Myr Mortadáhá.
'ilmy ('alamy ?), Moḥammad b. Hasan Láry.
'alyy Bég. Myr 'alyy Aḡhár Mahshády. 'ahdy Nayístáñy.
'ahdy, Khwázjah Moḥammad Ra'sym is alive.
Qádíhý Çañfy aldyn 'yasá d. 980. Qádíhý 'yasá Tabrzíy d. 981.
Ghaznáwy, Myr Moḥammad Kalán is alive. Ghanáiy Láry.
Gháraty. Fáríghy Shýrázý.
Fáríghy Qazwyny Sayfy b. Myr Sa’d almulk Hosayný.
Fáríghy, Shaykh Abú-l-Wajd b. Shaykh Wajy aldyn d. 940.
Fádhil Andéjáñy
Fáyidhy Moḥammad Múmin b. Myr Dúst. Tářímy is alive.
Fakhr Qarâ a contemporary of Humâyûn.
Futâyîyîq Myrzâ Agghar of Mashhad.
Fakhry called Mollá-zâdah, his name is Fakhr al-dyn b. Hosayn
Wá’itk Kâshîfî, sometimes he used the takhallûq of Čâfîyî.
Fidáy Shaykhzâdah a son of Shaykh Mohammad Lâhîjî.
Forúghy Samarqandy. Forúghy Qazwyny.
Firîbîy Bokhârî d. 944. Fosûnî Yâzydî.
Faryd Kâtîb Shyrâzî is alive.
Fâyqî y Tabryzî a pupil of Lisânî. Fadhîly Sabzwârî.
Fodhûlîy Baghdâdî. Fadhyîl Khalkhâlî. Figáry is alive.
Fûqâry Bokhârî. Fikry, Myr ‘ally ‘arab d. 964.
Fikry, Nûr-bakhshy.
Fikry, Sayiyd Mohammad Jâmâh-bâf called Myr Rubâ’y came in
969 to India.

Fikry Domâwandy is now in India.
Fanâyîyîq, A’hâmmd Khalkhâlî is alive. Fanâyîyîq Chaghâtayîyîq.
Fahmy Herawî d. 963.
Fahmy Astrâbâdy a brother of Myr Hamdy.
Fahmy Kâshî the carbasus seller, is alive.
Fahmy, Shams al-dyn Khabyry is alive.

Fahmy b. Myr Nâdirî is in India.
Fahmy Qazwyny was called Amir Mohammad Wazyr-zâdah.
Fahmy, Shâh Qâsim Qazwyny. Fahmy Zeherâyîq.
Faydhîy, Myr Mo’îzz al-dyn Mohammad d. 942.
Faydhîy Qazwyny Marashyî. Faydhîy Fayyâdhy is alive.
Qâbîly Sabzwârî d. 954. Mîrzâ Qâsim Myrakîy d. 932.
Qâsimy, Mîrzâ Qâsim Junábâdy. Qâny’î Qazwyny.
Qodsîy of Farghânah. Qodsîy Mâ-warâ-inahry.
Qadyîny Mázanderâny lives in the Deccan.

Qarâry, Nûr al-dyn Mohammad b. ‘abd al-Razzâq Gylány is alive.
Qorâdhahî is alive. Myr Qorbîy Gylány.
Myr Kâféy Ardûbâny d. 969. Kâkâ Urdú-bázâry.
Kâhy (Gâhy ?), Qâsim. Gadâiyî Kâbuly.
Kasbîy Qazwyny. Kashryî (? ) Bokhârî.
Kalâny, Qadr al-dyn Mohammad, had the title of Asfîhal Khán d. 977.
Gûl-Bûqîy Bûnîy Samarqandy.
Kamál, Khwájah Kamál al-dyn Hosayn Shyrâzî d. 975.
Lisāny Shyrazy. Liqā’iy Astrábādy.
Lawwāmy, Pyr-zādah Qiyām Sabzwāry d. 975.
Māny Shyrazy. Motayyamy.
Māyīly Ibn Khwājah Moḥammad Zaryn-kamar Teherāny.
Majāzy Majnūn Lāhiyy. Mojriy (Mojrayi?) Systāny.
Majnūn, ’alyy Dūst Tārimy. Moṭtashām Kāshy.
Moḥsībīy Ardebyly.
Moḥammad Yūsuf b. Myr Moḥammad Bāqiy d. 970.
Myr Moḥammad Yūsof b. Qādhiy Astrābādy d. 977.
Myr Moḥammad Kaskany. Moḥammad Zāhīd Jāmiy d. 979.
Qādhiy Moḥammad Rāzy b. Qādhiy Shukr Allah Hosayn.
Miḥnati Hīzārī. Miḥnati Systāny.
Maḥwy, Myr Maḥmūd Munshīy d. 980.
Moḥiyy, Solaymān I. Turkish Emperor called Khwandakā born in 900 d. 974.
Moḏāmy Badakhshy is alive. Madzāqy Ispahāny.
Madzāqy Nayshāpūrī, Niţāmā Be Bādr. Murād Qazwyny d. 943.
Murādy Astrābādy died in India in 972. Mortadhā is alive.
Mardumy, Moḥammad Ḥāshim.
Marwy Khwājah Hosayn was alive in 978.
Myrzā Masʿūd b. Myr Shams aldyn ’alyy Sabzwāry.
Masūty Tabryzy. Masūky a Christian merchant of Tabryz.
Moshīqy. Maʾṣūmy Kāshy is alive.
Khwājah Moʿatţizam d. 971. Moʿyin Astrābādy.
Mollā Moḥiḥa Ispahāny. Moqbily Qazwyny Qābūny.
Maqqūd the arrow-maker. Maqqūd Qazwyny b. Fadhl Allah.
Maqqūd Kāshy. Mollā Maqqūd died 977.
Moqumy, Moḥammad Moqum.
Makārim, Qādhiy Abū-l-Makārim Ispahāny.
Mālik, Maḥmūd Khán Daylamy Qazwyny.
Munrīy Hamadāny is alive.
Mawāliy Lāry called Khorāsān-Khān. Mawāliy Tūny.
Myrak Daylamy, Myr 'abd Allah d. 962, his Dīwān has 6000 verses.
Mawjiy, Moḩammad Qāsim-Khán Badakhshány, author of a Yūsuf ó Zálykhá in 6000 verses; died at Agra in 979.

Mawzún, Mollá Bikháry.


Mayly, Myrzá Quly Herawy came in 979 to India.


Nitháry Bokháry, Bahá aldy n Hasan. Nitháry Astrábády.

Nitháry Qazwyny. Nitháry Tabrýzy.

Nitháry Túny d. 962 (according the Kholáć N. 240 he died 971).


Kháwjah Naçyr b. Khwájah Ma'amúd Hamadány.

Nutfy, Moḩammad Cáltá b. Khwájah Gháziy.

Natzmy Tabrýzy, Nitzám aldy n 'alyy is alive. Naft'y.


Núry Dandány Herawy. Núry, Myr Moḩammad Sharyf.


Niyázy Bokháry Ibn Qádhiy Sayyíd 'alyy (see Badáwyny.)


Wadá'y Herawy came to India. Wáçify Kamál aldy n.

Wáçily of Marw. d. 988.

Wáfíy a son of Qádhiy Shukr Allah Tabrýzy.

Wáfály Moḩammad Amyn d. 967.

Wáqly, different from the one mentioned in Badáwny.

Mollá Wáqly d. 977.

Wáfáiy, Shaykh Núr aldy n the Wazýr of Humárún.

Wáfáiy Astrábády. Wáfáiy, Mirzá Ibrahym born in 941.

Wóqú'y Tabrýzy. Wóqú'y, Myr Wá'Itzy.

Wóqú'y, Moḩammad Sharyf d. 977. Wálly Dasht Bayádhy.

Hátify Qazwyny. Hádiy, Abú-l-Hádiy d. 996.

Hádiy, Shaykh Hádiy Astrábadý is alive.

Háshim, Sháh Háshim b. 'azyz aldy n Jabaly Qazwyny.

Háshim, Amyr Khwájasy Qazwyny d. 947.

Háshim, Myr 'alyy Kamál Herawy.

Moḩammad Háshim was at Láhór in 969.

Háshimy a son of Khwájah 'ı quàt Shaykh alisálm d. 945.

Háshimy, Myrak Háshimy b. Khwájah Háshimy.
Háshimy Kirmány called Sháh Jahángır d. 948.
Khwájah Hijry. Hijry Samshyr-gar Qommýny.
Hijry Andéjáný. Hijry Rázy, Khwájah Muhámmad Sharyf.
Mollá Hidáyat Qazwyny, a physician d. 960.
Hílály. Myr Humáyún Isfáráýny. Humáyún Samarqandy.
Hamdam Bég. Hamdamy.
Hindál Mirzá Muhámmad b. Bár Pádsháh.
Yáarak Qazwyny a physician. Yár Muhámmad Sowalah 41-
Yáry Tabryzy. Yałuá Qádíhy Núr-bakhshý, a brother of 'abd
Allah Yaqyny.
Myr Ya lýa Hosayný Sayfy a son of the author of the Náfáýí.
Yaqyny, Qádíhy 'abd Allah.
Yaqyny, Qádíhy 'abd Allah Hasany Rádíhy b. Qádíhy Muhámmad.
Yamyny Samnáy Shamsýr-gar.
Yúsuf Bég Cháwishlá. Yúsufy Nársábády.

In order to complete the list of poets who flourished
under Akbar I add here an abstract from the appendix to
Badáwny's History which was compiled in 1004 (see Sir
H. Elliot's Indian Hist.) Badáwny says that he has
greatly used the Náfáýí in drawing up that Appendix,
and that he knew most of the poets personally whom
he mentions.

Atáhý of Qandahár came to India with Bábór and became his
historiographer. He died in 973 at Lahór.

Ashraf-Khán, Myr Munshiy Hosayný of Mashhad was a great
calligraph but a bad poet.

Amyr Qádíhy Aşry of Ray. As the climate of India did not
agree with him he returned to his native town where he died.

Myr Amsáy, called Mykhechah (?) was a Sayyid of Kábül, died in
981 and left a Dywán.

Amsáy, Myrzá Sharyf Ispahání lived twenty years in India.

Qádíhy Ahmad Ghaffary Qazwyny was a descendant of Nájm al-dýn
'abd al-Ghaffár the author of the Hawy on Shá'í law. Ahmad came
to India and died in 975. He is the author of the Nigáristán
and of the Nūh-jehán-ara a general history which is usually
called Jehán árâ, but as the title is a chronogram (for 971) the word ought not to be omitted.

Mýr Ashkî Qommy died at Agra.

Anyây Lawlaqy was a Shámlú Turkman left a Mathnawy.

Anynya was a young man when Badáwny wrote. He had first the takhalluş of Khanfî but his patron Nitzám aldyn Ahmad with whom he lived at Gujrát changed it into Anynya (Amny ?) When Badáwny wrote he was attached to the service of a royal prince.

Abáry Badakhshy is also called Wâkyle Fir'awîn.

Ulftâ, Qalyj Khán a noble resided at Qâbul when Badáwny wrote.

Ulftâ Yazdy was dead when Badáwny wrote.

Ulftâ 'iráqy has several times been at Kashmyr with Mirzá Yusof Khán.

Bayram-Khán, the Khán-Khánán was originally in the service of Bâbor. He was a great patron of learning and left a Persian and a Turky Dywân. He died in 968 in Gujrát whence his body was agreeably to his will carried to Mashhad for interment.

By-kânya Ghaznaux went to Makkah and studied there several books on tradition. In his old age he returned from India to Afghánistân and died there in 973.

Bâqiy Kûláby was killed during the rebellion of Ma'qûm Kábuly.

Bayádhy resided at Agra.

Payrâwy Sâwy was a painter as well as a poet, he died in India and left a Dywân. He imitates Aţâfy.

Bagáqiy came from Qom to Gujrát where he was attached to the service of Nitzám aldyn Ahmad. Thence he went to Agra and when Badáwny wrote he had the intention to go to Láhûr. His takhalluş was first Maftûny.

Tarkhán, his name is Mollâ Nûr aldyn Sufaydany and his takhalluş Nârî. Sufaydany is the name of a place in Sirhind which was his Jagyr. He was a good Mathematician and stood high in favour with the emperor Humâyún who conferred upon him the title of a Tarkhán, but towards the end of his life he fell into great poverty. He was alive in 979. He is the author of a Dywân.

Turîy a native of Má-wará-lnahr.

Tunsâny his name is Manóhar and though he was a Hindú he is also called Moḩammad Manóhar and Mirzá Manóhar. The name of his father is Lón-karn (salt manufacturer), he was Râjah of Sámbhar.
Tadzrawy Abhary a nephew of Nargisy came from Rûm to India. He is the author of a memoir (or Mathnawy?) called رساله بنام آئنه روی حسن ویرست معید خان the first verse of which is دھس و ورست. He died in 975 and is buried at Agra.

Tashhyhy Kâshy came twice or three times to India and returned again to Persia, when Badýwâny wrote he was in India. He was of doubtful orthodoxy, has written a Risâlah which he dedicated to Abú-l-Fadhl and which contains irreligious theories; he also left a Dywân.

Taqyy aldyn Shuštary was skilled in almost all sciences and had just come to the court when Badáwîn wrote, he put the Shâhnâmâ into prose.

Thânîy Khân Herâwy his name was 'alyy Akbar, he put the Kâfiyâ into Persian verse and left a treatise in verse on Arabic grammar and a prose treatise on pantheism. He was alive in 990.

Thanâyî Marshhy, Khvâjâh Hosayn. His poetry was much esteemed in India before he came to this country and it was thought nothing of after he had come to India, he left a Dywân and a very good Mathnawy.

Jiddîy, Myr Sayyid 'alyy was a most distinguished painter. He painted the history of Hamzah. It is in sixteen volumes. Every volume is in a box and every leaf is a cubit long. He was alive in A. H. 956 and had written a Dywân.

Jadzby his name is Pâdshâh Quly son of Shâh Quly-Khân Târykhy. Jâmyly Kâlywât, i.e. of Calpee, a son of Jalâl Wâqîl. He and his brother Fadhyl were both poets of some repute. The latter also wrote Arabic poetry and left a commentary on Faydhy's sentences without diacritical points. They were both alive when Badáwîn wrote.

Chishty, Shaykh Hosayn Qûfy Dihlawy was in mysticism a disciple of Shaykh Islâm Chishty. He was in the Khânqâh of Fatâhpûr Sykry. He left a Dywân and several other works among them one in verse called Heart and Soul which is an imitation of the Husn and Dâl of Tofûhy the teacher of Myr 'alyy Shyr. Ja'far a Sayyid of Herât.

Ja'far-Bîg was called Açaq Khân Qaziwny he was a nephew of the late Paymaster of the forces, says Badáwny, who speaks in high praises of him.
Haydary Tabryzy was a Hájy and came twice to India but left it again. His Dywán in which there are but few good poems has about 14,000 verses. He was a pupil of Lisány.

Hozny of the 'iráq intended to come from Hérat to India but died before he could carry out his plan.

Haydtz Gylány a friend of Dardmand wrote a Dywán.

Hály was at Gujrat with Mirzá Nitzám aldyn Ahmad.

Hgalaty Yádgár is according to his own opinion a descendant of Sultán Sanjar, but according to the Tárykh Nitzamy he was a Chaghatáyán. He left a Dywán.

Khán A'tzam flourished under Humáyun and Akbar.

Khanjar Bég a relation of Turdy Bég Khán is a Chaghatáyán by birth and wrote a Mathnawy of 300 verses in which he gives an account of his own life and celebrates the praises of the emperor.

Khosrawy came from the Makkian pilgrimage to India were he was patronized by one of the Royal princes.

Myr Dawry his name is Sultán Báyazyd Herawy and his title Kátab almulk. He was the best calligraph in Akbar's time and a fair poet.

Dakhly came from the 'Iráz to India.

Dánahy, Dánah is a village near Nayshápúr of which this poet was a peasant. He came to India and made poetry, but as his language was rustic and uncultivated his verses were not much admired.

Dawwány, Hakym 'ayn almulk. His mother is descended from the celebrated Philosopher Jalal aldyn Dawkányá.

Rafy'y, Myr Haydar Mo'ammááiy of Káshán was distinguished by his skill in making chronograms. He was drowned when returning by sea to Persia. He was in charge of copies of Faydy's works for distribution in Persia and they were also lost.

Rihá'iy is a descendant of Shaykh Zayn Kháfi and wrote a celebrated Dywán. Sa'd aldyn Rihá'iy Khawáfy is mentioned in the Nafá'í, he died in 980.

Rauqhány was a Jester in the service of the emperor and left a Dywán of about 3000 verses, he died in 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries

Zayn Khán Kókah was the best musician of the time of Akbar but a bad poet. He played chiefly Hindu tunes.
Sultan Mohammad Saplak is a place in Qandahar. The common people of India pronounce the word with an i after the p; if thus pronounced it means this is the name of an animal which lives on carrion.

Sultan, his title was Khan-zamán. There was another poet, Mohammad, who had the takhalluq of Sultan; the Khan-zamán offered him one thousand Rupees if he would change it and when he refused to do so he threatened to put him to death; but promises and threats were unavailing with the poor poet, he kept his takhalluq.

Sayry Ghaznavi was versed in law, metric, and other sciences.

Sipahy, Myrzá Bég died in India in 1979.

Sibáyy was in the service of Bayram-khan who sent through him seven thousand Rupees to the shrine of Imám Ridhá. The poet spent the money and was punished for it by Sháh Tahmasb of Persia with imprisonment, but in 974 he again obtained his liberty.

Sammy Bokháy. His father was an arrow manufacturer, hence his takhalluq. He grew up in the service of Myrzá 'azyz Kókah.

Sagqá Bahrám belongs to the school of Darwysh Fániy and to the Silsilah of Hájy Mohammad Janúsháni. He lived at Agra and having given every thing he possessed to a son of his Pyr, he travelled to Ceylon and died on the road. He left a large Dywán.

Siyáhy Khodá-dúst a grandson of Khwájah Kalán Bég died in 978. (According to another Tadzkirah his takhalluq is Sipáhy.)

Sarmady Ispháháni had first the takhalluq of Faydíy, he resides in Bengal.

Sáqiý Jazáyiyry a native of Mashhad. His father who was of Arabic extraction was considered as a doctor (mojtáhid) of the Shy'ah church. Sáqiý held in 1004 an office in Bengal. In the Nafláyís it is stated that his father's name was Ibráhim Jazáiyry.

Sayyidy a Čufy was a disciple of Shaykh Islám (apparently a corruption of Islám) Chishty. Was first settled at Kálpý, now he is at Kabúl.

Shahdy (or Shoodyy), Sháh Abú-l-Ma'ály.

Shyry of the village of Kókwmál in the Panjáb. His father was of Máchyn. He was a very celebrated poet and was ordered to translate the Mahabharata into Persian, but it is not clear whether he did execute the task. He died in the Yúsufjáy country in 994 and left a celebrated Dywán.
Shikhyb Ispahaný came to India and is patronized by the Khán Khánán the son of Bayram Khán.

Shujá'y, Hakym Sayf almolúk Domáwandy was a clever physician. Sharbaty is alive.

Mollá Çadîq Halwayi Samarqandy was in 988 in Má-wará-Inahr, he is the author of a Dywan.

Çabúhy was of Chaghatyyah origin lived at Agra and died in 972. Çulay Herawy was in India but returned to his home.

Çadîq (according to the Našíyis Çadîqy) Qandaháry Herawy was for some time in India, he is dead.

Çorfy, Shaykh Ya'qúb Kashmyry a learned man who left several works on Çufism. He commenced the compilation of a large commentary on the Korán like the Tafsyr Kabyr (of Ryá) but died before he could complete it.

Çorfy Sáwajy was for some time at Gujrát with Khwájah Nitzám aldyn Ahmad, subsequently he went to Láhóir, he wrote a Dywan.

Çubúry Hamadány was cast in prison when the Khán-zamán was put to death. Was dead when Badawny wrote.

Çálih Dywánah obtained the title of 'aqily from the emperor.

Táirmy, Mollá 'aly was very strong in the traditions having studied this science in Arabia. Died in 981.

Tárígy Sáwajy died on a pilgrimage to Makkah.

Tálib Ispahaný resided the last twenty years in Kashmyr, first he was a Qalandar, subsequently he entered the service of the emperor and was sent on an embassy to Ladak.

Táliy Yazdy an elegant calligraph resided at Agra.

Táfífy a son of Mollá Darwysh Fátpúry was so precocious that he read the Shamsíyah on Logic when only ten years of age. Was in the service of one of the princes.

Táchúry resided in the Deccan and left a Dywan.

Myr 'abd al-Hasyy Mashhadý a brother of Myr 'abd Allah Qánúny who was a courtier of Humáyún.

Sayyid Mohammad Najafý wrote good Persian and Arabic poetry, and his poetical talents were fully acknowledged in the Deccan. He came to Ilahábád and it was reported that he had written a satyre on Fatá Allah. As he denied the charge, his papers were searched, and as satyres were found among them he was ten years imprisoned at Gwáliar. He wrote a Dywan.
"obaydy was a young but promising poet when BADAWNY wrote.

'ishqy Khan a Turky Pyr-zädah. His father was RAHMÁN Quly Sultán. He was well versed in accounts and filled for some time the place of MYR-Bakhshy. He left a Dywán of a thousand QAchydahs and many Ghazals and a very large Mathnavy.

'ilmy (or 'alamy) MYR Mortadhá a Sayyid of Dúgháb was for some time lord of BADAWY.

'azzyz MYR 'azzyz Allah was for some time Dywán (Minister of Finance) of Akbar but finally his property was confiscated and he was imprisoned because he could not account for five crores of Rupees. He left a Dywán of Ghazals and some Mathnawies like گل و یل and شهنما شهوب.

Mirzá 'azzyz Kókah A'tzam Khan attempts now and then to write poetry.

'ahdy Shyrázy was for some time in Gujrat with Nitzám aldyn Aámad. Subsequently he came to Dilly and entered the service of the Hakym 'ayn almulk.

'ínáyat Kátib Shyrázy was librarian of Akbar when BADAWNY wrote.

'orrú Shyrázy. His Dywán was even during his life time very popular and sold in every street.

GHAZNAWY MYR MOHAMMAD KHÁNE KALÁN held a very high appointment. He left a large Dywán.

GHASSALY Mashhady fled from the 'íráq where he had been in danger of being put to death into the Deccan. The Khán-zamán sent him one thousand Rupees for the journey and prevailed upon him to proceed from the Deccan to Agra. After he had been some years with the Khán-zamán, the emperor took him into his service and conferred the title of king of poets ملک الشعراء upon him. He died at AHMADÁBÁD on Thursday evening 27th of Rajeb 980, according to the NAFAYIS in 981. He was deeply versed in mystic philosophy. He left a Dywán and a Mathnawy, in all from 40,000 to 50,000 verses.

GHOBÁRY QÁSIM 'ALYY b. Haydar Bazzálı rose from a humble station (his father was a green-grocer at Agra) to the dignity of a Khán. He died in 1000 or 1001. Bedáwny who writes a very spiteful article on him says that قاسم علي خان ابله is in the former and قاسم علي خان جاهل is in the latter case, the chronogram of his death.

GHORBÁTY HICÁRY travelled in Má-wará-Irnáhr and died at Agra in 966. He left a Dywán.
Ghayraty Shyrázy came to India but returned to Shyráz.

Shaykh Faydí died in 1004. Sir Henry Elliot has given a very spirited translation of this article in his *Ind. Hist.* I. 255.

Faríghy Shyrázy a cousin of Fath Allah. He came twice to India, and died.

Fahmy Tabarány (Teherány?) was a great traveller and visited also India.

Fahmy b. Nádírýy Samarqandy came to India, but left it again.

Fahmy Astrábády died at Dilly.

Fikry, Sayyid Mohammed Jámáh-báf nicknamed Myr Rubá’iy is the Khayyám of his age.

Fáhmiy Chaghátáiy had the title of Khán. He was some time imprisoned, which affected his mind so much that he turned mad. He left a Dywán.

Fusíná Ýazdí a story teller by profession. Came from Tátab, and was received into the service of the emperor.

Fárúżah Kábuly a slave of Myrzá Mohammad Hakym was a clever musician, and a fair poet. He was admitted into the society of the emperor.

Fársíy, Sharyf a son of the painter Khwájah ‘abd al-Čamad was a great calligraph and a good painter, he left a Dywán.

Qarárý Gyláný, Núr aldýn son of Mollá ‘abd al-Razzáq and brother of the Hakym Abá-l-Fath, died in Bengal during the days of Motzaffar Khán and left a Dywán.

Qanásy was in the service of the Kháne Kalán, and it is said that he was without equal in the art of—making tooth-picks.

Qaydí Shyrázy came to India on his return from the Makkian pilgrimage, and entered into the service of the emperor, but fell into disgrace for having said that his subjects were greatly suffering. He died at Fathpúr.

Qandy came at the time of Bayram Khán from Má-wará-inahr to India.

Qásím Gáhy (Káhy from Káh grass?) Kábuly was a Čáfy and skilled in the explanation of the Qurán, polemics, music, &c. but he was an atheist and a disgusting cynic.

Qásím Araján was originally of Tús, but was brought up in Má-wará-inahr. He was a very good poet and left a Dywán. He died in 995.
Kamy, Myr 'alá aldawlah, author of a Tadzikirah.

Kalámy, Afádhal-khán came from the Deccan to Hindústán, he was learned in most sciences, more particularly in law. Died in the Deccan.

Kamy Qommy, a young man who had shortly previous to 1004 come to India.

Liqáiy Astrábády a most distinguished man died at Láhór in 979 or 975.

La'ly Myrzá La'il Bég, son of Quly Bákáhsháhy a most gentle young man, who was admitted into the society of the emperor. He is very well versed in history and writes occasionally poetry.

Lutfy Monajjim was for some time with Mirzá Nitzám aldyn Ahmad in Gujrát. Was well acquainted with ancient poetry and repeated one night, one thousand verses from memory.

Myr Mortádhá Sharyfy Shyrázy grandson of Myr Sayyid Sharyf Jorjány, surpassed all his contemporaries in the mathematical and philosophical sciences. He went to Makkah, studied there the traditions under Ibn Hajar, and obtained a licence جاز from him. From Makkah he went into the Deccan and thence to Agra. He died in 974, and was conveyed to Mashhád for interment.

Khwájah Hosayn Marváy a descendant of Roki aldyn 'alá aldawlah Sannány was in Philosophy a pupil of 'iqám aldyn and Mollá Hanáfy and in law of Ibn Hajar II. In 979 he left India and returned to his home and died there. He put the Singhásan Batasyé into Persian verses, but did not complete it. He left a Dywán.

Mawwy, Myr Mohammad Munshiyy was twenty-five years Head Munshiyy of India.

Myr Mohsin Radhawý Mashhády.

Mawýy, Qásim Khán Badakhshey was a high officer in the army of the emperor, and left a poem of 6000 verses in the style of Yúsóf ó Zálkhá. He died at Agra in 979.

Myr-zádah 'alyy Khán a son of Mohtaram Bég was killed in Kashmír in 996.

Mathnawy Herawy was of the Tabátabá family, lived nearly fifty years in India. Died in 982.

Murády Astrábády was a Sayyid of that place. He came to India and died in 979.
Mushfigy Bokháry, his family is of Marw, he came twice to India but returned again to Persia.

Mogly Herawy his name was Myrzá Quly. He was a very distinguished poet in the service of Nawrang Khán. He died at Malwa.

Malik Qommy called Malik alkalám or the king of poetry. He lived in the Deccan in a humble manner. It is to be observed that Faghfúr adopted some times the takhalluş of Malik. His poems must therefore not be confounded with those of Malik Qommy.

Mollá Modúmí of Badakhshán was for some time in the service of Myrzá 'ayyáz Kókah.

Mollá Maqúd Qazwyny was a good poet and left a Dywan.

Mhnátí Hícáry a man of considerable learning was first in the Dilly Madrasah and subsequently Qádhíy of Sirhind where he died. The emperor gave him the takhalluş of 'ayáshy.

Músúwy Mashhády.

Khudájáh Mo'atztzam, he murdered his wife and was executed for it in 971.

Muzzún the son of a celebrated calligraph was also well versed in this art.

Mohammad Yúsuf was born at Kábul and brought up in India. Was killed in the siege of Súrat in 980. (970 ?)

Mantzary Samarqandy was at Agra in the service of Bayram Khán. He wrote a poem called which contains an amount of the war of Iskander Súr, &c.

Modúmí Hamadány was known in India by the name of Haydary. Mogyny Sabzwáry was for some time in the service of Kháne A'tzam. He returned after the fall of Gujrát to his native country.

Má'úm a son of the Qádhíy Abú Ma'allíy died at Láhór.

Mahwý came to India shortly before 1004, was for some time in the service of the Khánkhánáán, then he went on a pilgrimage to Makkah.

Matzháry Kashmirry wrote a Dywan. Was in Kashmir in 1004.

Sháykh Mohammad Bokháry Dílawy was a man of very good family, but seems not to have been much of a poet.

Námydy Torbaty left a Dywan which contains a very biting satyrie against Kychak-Bég the Bakhshy of Bayrám Khán.

Nisháóny, Mawláná Alamy Ahmad son of Hosayn Naqshy Dílawy, a seal engraver by profession.
Nāṣīḥy Jamāl Khán son of Miyán Mangān of Badāwn is dead.

Nihālāy a lady of Agra, a relation of Mihry Herawīy.

Niyāţy Gylány came to India and died.

Nawud̄y a young man in the service of the Khán Khánān.

Naw'y was in the service of one of the princes.

Niyās̄y of Bokhārā, was a most insolent and shameless fellow. He died at Tata.

Na'my is the takhalluṣ of Myr Mohammād Ma'ṣūm Čafawīy of Bakar.

Natzryy Nayshāpūrīy was in 1004 in the service of the Khán Khánān.

Nawud̄y Nayshāpūrīy died 973 at Ojayn on his way to Makkah.

Natzmy Tabryzy. His Dywān is celebrated.

Wogā'y Nayshāpūrīy a relation of Shihāb Āḥmad Khán, his name was Mohammād Sharyf.

Wadā'y Herawīy came to India and died.

Wāqīfy Herawīy Ibn 'alyy was in the service of the emperor.

Waqfy Myr 'abd Allah a very good calligraph. He was the pupil of Shāh 'abbās and Mawlanā Rāqīmīy in this art. He wrote sometimes poetry.

Waqfy went from the 'irāq to Makkah and thence by water to India. The ship was wrecked and most of the passengers were drowned, but he was saved and went to the Deccan. He was favourably received by the king, this excited the envy of the courtiers and they poisoned him in 977.

Wogāfy Herawīy is called Myr Wā'ītz. He resides in Badakhshān.

Waqāiy Ispahānyy lived for a long time in Kashmyr thence he came to Láhór.

Hamadāny called Khāne 'ālam is a son of Hamdam Bég.

Hijr̄y a descendant of the Shaykh Jám was a very sanctified man and left a Dywān of 5000 verses.

Hāshimy (or Ḥāshim?), Mohammād Hāshim a cousin of Mawlanā Mohammād Shāh Unsy. He sometimes used the takhalluṣ of Sollamy and sometimes of Wāqîy. He was at Láhór in 972.
Iláhy’s treasury, containing the biography of about four hundred Persian poets alphabetically arranged by 'imád aldyn Maḥmúd Iláhy Hosaynuy. The title of the book and name of the author occur in the life of Adzory. Iláhy is mentioned by Táhir Naẓrábády and in the A’tishkadah p. 341 and it is stated there that he was a native of Asadábád in Hamadán and that he spent a great part of his life in India and died there. Sarkhúsh says that he came to India under Jahángyr, but neither of these authors mention his name. According to the Hamyshah Bahár his name was Myr Çadr aldyn Mοhαm-mad 'alyy, he was the son of the physician Mοhαm-mad Shyrázy and was a native of Hamadán, he came to India in A. H. 1010, and found great favor at the Court of the emperor and on account of his medical skill he received the title of the Messiah of the age. Either this statement refers to a different individual or it is full of errors. Iláhy himself informs us in p. 112 that he went in 1010 to Isphán for the sake of prosecuting his studies and stayed there three and a half years; and in page 365 he says that in 1015 he went to Shyráz for the same purpose, and in one passage he mentions that he was at Thanésér which is one hundred miles N. W. from Dilly. Siráj mentions Myr Iláhy Hamadány and places his death in 1064. His poems are much admired and he left a considerable Dywán.

The author mentions in this TadzKirah chiefly poets of the 9th and 10th centuries of the Hijrah whom he calls شعراء منوسطين. He also mentions some of the eighth
century on the authority of Dawlat-sháh. The authorities which he uses are principally the Sámy (see p. 12 supra), Myr 'alyý Shyr (see p. 9), and Taqyy Awhady (see below), and Fakhry (p. 9). He also quotes the Tadzkirah of Khwájah Amyn aldyý Hsáýn Nítháýy (in one passage he writes Níráýy) but gives us no information respecting him, except that he wrote his work in Máwará-l-náhár. In Tadzkirahs five poets of this takhallúç are mentioned, 1. Nítháýy Túnìy who died in 971 or 968 and is the author of a Dywán of Ghazals and Qaçydáh and of a Mathnáwy in the same measure as the King and the Beggar; 2. Nítháýy Tabryzy; 3. Nítháýy Qazwínìy; 4. Nítháýy Bokháry, his name is Bahá aldyý Hsáýn and he is most likely the author of the Tadzkirah. 5. Nítháýy Asrábády. He also quotes the مقالة الإبراز which is a biography of Çúfíes and the Majálís of 'Abd al-Qádir Marágháhí. The book has no preface and has never been completed and it is therefore perfectly unknown.

Beginning ماحب مقطعت مروعت الأئمة أمير محمود مشهور بابن أمين

The rough copy of the author is in a private collection, large 8vo. 368 pp. of 19 lines. There are many blanks in it. Sometimes only the name of a poet is written, a space is left for the biography and then follow extracts from the Dywán. Sometimes the biography is given and a space is left for extracts; in many instances additions are made in the margin, these additions are sometimes by another author and in a different hand.

Table of the contents:

Amyr Maḥmúd Ibn Yâmyn d. 749. Ibn Túj Kyl Çúfy.
Ibn Sayf. Ibn Faraj.
Ibn Húlá, 'alyý b. Hósayn b. 'alyý called 'aláyíy is the author of the ناطق عالى which is also called تأليف الطالبيين and is dedicated to Sháh Shujá' Kirmáñy.

K 2
Mahmúd Ibn Zangi a brother of Motzaffar aldyn Abú Shu'á' Atábuk Sa'd b. Zangi.

Ibn 'iṣâm, some say he was a son of 'iṣâmý Samarqandy.


Jamál aldyn Ibn Hosáím d. in 730 at Herášt.

Mohámmad Ibn Hosáím author of the خارزام d. 875.

Qádhiy Ibn Jâlál probably of Naýshápúr.

Abá-l-Fudhl Mahnáh, a descendant of Abú Sa'ýd.

Abú Su'ýd Mahnáh, a son of Mowayyad Dýwánáh was equally a descendant of Abú Sa'ýd (b.) Abú-l-Khayr.

Khwájah Abá-l-Naṣir Mahnáh a son of Mowayyad Dýwánáh.

Ibn Bādr aldyn Járjarny a contemporary of Sultán Abú Sa'ýd Myrzá Gurgnád, resided mostly at Isphánán.

Ibn Qotob a friend of Afúhal Na'ýný.

Ibn Jâlál died probably in 750. He was a darwysh and probably an associate of Athyr Úmány and of Kamál Ismá'yl.

Ibn Ahmad.

Abá-l-Má'ály of Khwáfí was a neighbour of 'abd Allah Anqáry.

Khwájah Abú-l-Qašim a son of Shiháb aldyn Khwáfí.

Abú Isháq called Yashoq at'imáh Shyráxy, contemporary of a grandson of Tymúr, is the author of a Mathnawy called جککال نامه.

Najm aldyn Abú Cálíh. Abú Táhir Sharwáný.

Myrzá Abú Bakr Ibn Húqy-Sháh was killed in 852.

Sultán Abú Sa'ýd Khán b. Sultán Mohámmad Khodáy-bandáh died in 736.

Myrzá Abú Bakr b. Sultán Abú Sa'ýd was put to death in 885.

Myrzá Ibráhím b. Solaymán Pádsháh born in 941 d. 967 (?) Ibn La'l son of La'ly-sháh Badakhsháný.

Abú 'aly used to behave like a mad man.

Khwájah Ibn 'imád left a Dah-námah or Decalogue.

Sayyid Ibn 'aly.

Ibn Mo'yn a poet of the middle period.

Ibn Khátíb Húshang panegyrist of the Kart family more particu-
larly of Fakhr aldyn Kart.

Hálíta Ibráhím of the country of Karmiyáh.
Sayyid Ibráhym a descendant of Khwájah Bahá aldyn, had the appointment of Čadárat at Kábul.

Amýr Nitzám aldyn Abú-l-Baqá Baqá'iyí was a contemporary of the Sul tán Hosayn Myrzá, he came to India under Humáyún, and was killed in 947.

Khwájah Abú-l-Wafá a Çúfy of Khwárizm d. 835.

Ibráhym Kandah of Khorásán was a teacher in the Madrasah of Fárják.

Abdáél Isphány was in the service of Sám Myrzá.

Qádhíyí Abú-l-Barakát Samarqandý mentioned by 'alyy Shyr.


Khwájah Abú Išáq is mentioned by Myr 'alyy Shyr.

Khwájah Abú Táhir a son of Khwájah 'abd Allah.

Amýr Ibráhym Qánúny a son of Khwájah Músá.

Máwlaná Áibliyí.

Máwlaná Sháraf aldyn Ibráhym of Bokhárá.

Sháyk Abú-l-Wási' a Çúfy.

Amýr Abú-l-Fath Junábády some say that he is identic with Amýr Abú-l-Fath whose takhallúc was Fathý.

Abú-l-Mojáhid Iskúiyí the younger brother of Amýr Čadr aldyn Iskúiyí and a contemporary of Sháh Ismá'yl.

Myr Ibráhym Teheráný b. Núr Allah.

Máwlaná Ibráhym Astryábády.

Hájí Abú-l-Hasán a Turky poet.

Aby (from áb water) of Khorásán a contemporary of Sul tán Hosayn Myrzá.


Byý Abún.

Atishy flourished at the close of Sul tán Hosayn Myrzá's reign and in the beginning of that of Sháh Ismá'yl.

Sul tán Ahmad Jalárý d. 895. Myrzá Ahmad Daylamy.

Prince Sayyíd Ahmad Myrzá. Sul tán Ahmad king of Kalbarga.

Khwájah Aámad Mojjállid of Khorásán.

Háªitz Ahmad Himá-tarásh of Herát. Máwlaná Ahmady.

Háªitz Ahmad Khátyb.
Myrzá Ahmad a descendant of Shaykh 'alá al-dawlah Samnáni. Shaykh Ahmad Hasan Balkhy Cháfrí.
Mawláná Ahsan a poet of the middle period, is called Ahsan Nádym.
Shaykh Ahmad Músawy.
Qádhiy Ahmad Ghaffáry Qazwíny d. 975.
Amyr Ahmad Hájí was for some time Ruler of Herát, and subsequently of Samarkand.
Ahmad Al'íma'í a mystic. Ahmad Tábsy d. 932.
Khwájah Ikhtiýár Záwahí 'ůzí, left a Mathnawy, or perhaps two, called افْتِيَاحَ‏, he flourished under Sháh Ismá'íl.
Qádhiy Ikhtiýár Torbaty lived to the time of Sháh Táhmasb.
Sáyíd Akháfar Shírází.
Ahmad Tábsy called Mawláná Atún was the teacher of Sháh Ismá'íl, went later to Turkey.
Myr Ikhtiýár we have a chronogram, سَأَلَّهُ كُرْلُ, by him for 897.
Mawláná Akhy Zihýr-tarásh رهَغْدَرُ نَّارَش. Akhtámy came to India under Humáyún.
Addáiy Ispháñy flourished from Sháh Ismá'íl to Sháh Táhmasb.
Addáiy Bokháráiyí, a contemporary of Sultán Hosayn Myrzá.
Myrzá Ahmad Baghdády, a contemporary of Sultán Solaymán of Turkey; wrote in Arabic, Persian and Turkish.
Ibráhím Sháh Adhamy. Adham Káshí.
Adham Qazwíny.
Adam, left a Qá'íyddah on the Elixir.
Shaykh Jalál al-dáyí Adzóry d. 866 at an age of eighty-two years.
Byby Arzúáiyí.
Ardehyly, flourished under Sultán Haydar Çáfawí. Azy.
Shaykh Mohammad Láhyíyí (الحَلْي) Asçyry, author of a commentary on the Gulschân Ráz and father of Fídáiyí.
Sháh Ismá'íl b. Sultán Haydar Çáfawí was born in 892, and was acknowledged as sovereign at Tabriz in 906, in the same year died Myr 'aláyy Shýr and in 911 died Sultán Hosayn Myrzá Báýqárá, Sháh Ismá'íl died at Bayláq on Monday, 19 Rajab, 930, and left a Tarqy Dýwán in which he uses the takhállúq of Khítáby.
Myr Islám a descendant of Mohammad Ghazzály and a panegyrist of Myrzá 'alá al-dawlah died under Sultán Abú Sa'ýd.
Khályfah Asad Allah b. Khályfah Hídáyat Allah Ispháñy.
Sayed Asad Allah. Mawlana Aseed.
Mawlana Ismy Herawy. Khwajah Ashraf of the 'iraq.
Sayed Jalal aldyn Ashraf Kasy by flourished under Buqa-Khan a
son of Hulak.
Darwyah Ashraf flourished under Sultãn Mohammad b. Baysankar.
Khwajah Aqasy d. 928. Mawlana Aqly of Meshhad.
Aqyl aldyn Mohammad b. Tahir b. Abul-Ma'aly Nahjary (or
Nahjar?) of Shyray, contemporary of Sultãn Abu Ishaq, Moham-
mad Motzaaffar and Shâh Shujâ'.
Amr Aqly Qommy.
Myr Siraj aldyn Aqly of Herât, contemporary of Sultãn Hosayn
Myrzâ.
Khwajah Afshal aldyn Mohammad Kirmâny a son of Dhiyâ aldyn
and a Wazyr of Sultãn Hosayn Myrzâ, to be distinguished from the
elder Afshal aldyn Kirmâny.
Afshal Sarany, Sarân is the name of a quarter of the town of
Teheran.
Afshal Bég of the Qipchaq came to India under Humâyûn.
Khwajah Istikhâr, some identify him with Hakym Istikhâr, who
is an ancient poet.
Afsâry Bokhâry. Afshal Allah Shyrâzy.
Amr Afshal son of Sultãn alyy Khwab-byn.
Afsâry a contemporary of Sultãn Babor. Afsuty Samarqandy.
Afsq Jalâyr a sister of Mohammad 'alyy Jalâyr Nithâry.
Afsangy Agahey Herawy is older than Agahey Yazdy.
Mawlana Agahey Qâviny a grandson of Jalâl aldyn Qâviny.
Myrzâ Ulugh Bég the astronomer.
Myr Hosayn Ufesty of Torbat was under Humâyûn in India.
Tâyhy a contemporary of Sultãn Hosayn Myrzâ.
Alf (?) Abdal Ispahâny had first the takhalluq of Moty'ye was a
contemporary of Sultân Ya'qûb.
Amâny a panegyrist of Humâyûn. Mollá Amry Astrabady.
Mawlana Amry Khorásany, a contemporary of Shâh Ismâyîl is
the father of Fakhry the author of the
Amr aldyn Mohammad Amny of Khorásan.
Nitzâm aldyn 'alyy Shyr d. 906, the chronogram is
إنوار ردحت.
Mawlana Dhiyâ aldyn Yusof Amry, was at the court of Shâh-
rokh. Mawlana Amry.

Amán Allah Qohistáni mentioned by 'alyy Shyr.

Amán Allah Qazwíny, a nephew of Adham Munshíy, was ten years in the service of Sám Myrzá, and wrote a treatise on the preservation of health در حفظ صحت, one on the crisis in fevers در حرب, and one containing Mo'ammás.

Amýn Samnáni Sa'd-gul. Amýr Sultán Ibráhym Amýn d. 941. Ummydy Rázy a native of Ťuherán d. 925.

Amýr Mahmúd Gylániy is of the family of the Rulers of Láhiján. Amýr Amýr-khwánd a son of Khwánd-Sháh Balkhy the historian. Mohammad Amýr Balkhy died at Astrábád.

Sayyid Qotb aldyn Amýr Hájj Unsy a Sayyid of Heráít, left a set of اسراف مهند i.e. forty Ghazals.

Any Herawy lived long in Kashmyr and died there.

Anyy Khárizmíy خریزمی was in the service of Sultán Ya'qúb.

Anyár Balkhy made a chronogram on Jámy.

Anyár Mashhády.

Anyár Samarquandí a friend of Amýr Ahmad Hájj the Ruler of Samarquand.

Anyár Bokháríy a calligraph in the service of Myr 'alyy Shyr. Shaykh Anyár Hamadány. Shaykh Anyár Herawy.

Mollá Mohammad-sháh Unsy Qandaháríy came to India under Humáyún.

Mawilaná Inçáshy a contemporary of Sultan Ya'qúb.

Khvájah Awhad Mostawfíy Sabzwáriy a physician, and generally a learned man d. 868.

Sultán Oways b. Shaykh Hasan Núyán نوین succeeded to the throne of Adzarbájjan and the Arabian 'iráq after the death of his father. He died in 765.


Amýr By-Khúdíy Isfáráyíny. By-Khúdíy Balkhy.

Bayádíy Astrábády mentioned by Sámy.

Payámy Herawy lived in Má-wará-Inahr until Bábor Myrzá raised him to the post of Çadárat.
By-Kasy Shúshtary spent thirty years at Herát.
Myr Tâj Gylány.
Mawláná Tadzrawy Abhary a nephew of Nargisy came to India
and dedicated a Dah-námah, or Decalogue to the Kháné A’ťazm.
Tâhí’y Herawy, and Tarkhán Khorásány and Tawhídý are men-
tioned by Tagény Awhády.
Tarzyqy (see Tadzkirah Sámy).
Mawláná ’alyy Kalawy گلی Tawery Bokháry mentioned by ’alyy
Shyr.  Myrzá Ján Mohammad Thániy.
’abd al-Ráhmann Jámy (he gives a list of his works which will be
inserted in the next chapter).
Mohammad Jámy a brother of Jámy died before him.
Sayyid Ja’far brother of Mohammad Núr-bakhsh went to Herát
under Myrzá Sultán Hosayn.
Sayyid Jalále ’adhod of Yazd a son of ’adhod the Wazyr of Mo-
hammad Motzaffár.
Mawláná Jalál aldyn Tabýb, his takhalluç was Sháh Shujá’ he flou-
rished in Fáríš under the Motzaffár family, another physician of the
name of Jalál aldyn is mentioned by Sám.
Jalál b. Ja’far Faráhány left a Dywán of 3000 verses and a Math-
nawy in the measure of the Makhzan.
Khwájah Jalál aldyn Mohammad Tabrízy mentioned by Sám.
Mawláná Jalál aldyn Mohammad Dawwány the philosopher, a son
of Sa’d aldyn As’ad Dawwány. Iláhy says that Dawwány died
under Sháh Táhmáš, at the end of the notice is a chronostichon for
903 viz. Nádár Usár wa’lam Uláma it is however not said that it is intended to
fix the year of the death of Dawwány, on the contrary it would appear
that it has been made by Dawwány on the death of Sultán Abú Sa’ýd,
yet there is a note to it in the margin in a different hand to the effect
that as Sháh Táhmáš came to the throne in 930, this chronostichon
contradicts the above statement. Hájy Khalýfah N. 11210 places the
death of Dawwány in 908. He has written three glosses, the Old
Qúshchý’s commentary on Túsý’s Tajryd, and in like manner he has written glosses to the commentary
on the Matáli’ he is also the author of the جذب Hiyátk, إخالق جلالی
Hashíyeh, أثبات واجب (on the existence of God), رسالة زورآ on Çúfyism,
شمسية (i.e. glosses to Qorby’s commentary on the Shamsyyah on
Logic); and

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No. 11.] ILA’HY. 73
Jalály a contemporary of Sultán Hosayn Myrzá lived to the reign of Sháh Ismá'íl.

Shaykh Jalál Herawy Čáfíy.

Jalá Hindy left a Dywán of upwards of 2000 verses.

Háfíz Jaláld aldyn Mahmúd.

Pyr Jamály Ardestáni brought the autograph of Sanáyiy’s Hadyqah from Ghaznyn to Ardestán.

Shaykh Jamály Dihlawy contemporary of Jámí.

Shaykh Jamáld aldyn Barújardy Núr-bakhshy.

Jamály Káshy a son of Hájí Sháh Jalláh (Halláj?).


Jonúny Andakhúdy.

Amlr Jahan-sháh b. Qará Yúsuf a Qará Qynlú Turkmán, his takhallúq was Haqqyy (see ’alyy Shyr).

Háfíz Khámúsh a mystic. Hájí Fútah Samarqandy.

Háfíz Hakkák a native of Kirmán resided at Harát.

Qadhiby Myr Hosayyn Maybodziy, the Philosopher, left a commentary on the Dywán ascribed to ’alyy; a commentary on the Hadyqah; commentaries on the Káhyah and on the طوالع and on the Shamsy-yah, and glosses on the Daqqyah حروشی دیدیة.

Mawláná Kamál aldyn Hosayyn Wá’ítiz Káshífy of Bayhaq in Sabzvár resided twenty years at Harát. He was a contemporary of Myr ’alyy Shyr and died in 910. He is the author of the جوهرالتفقسیر in one volume being a commentary on the second Súrah of the Qurán, of the Tafsir Hosayny, of the میزان الإداش, of the مراویه عليه المراویه of the اخلاق السمني (the seven Revealers are the seven planets, the work treats in seven books, which it seems are also called Káshífyah Revealers, on astrology, and is dedicated to Myr ’alyy Shyr), of the أسرار قاسمی, and of the دوحة الشهد, and of a book on alchemy.

Hakyny Khorásány is mentioned by Taqyy Awkády and probably identical with

Sayyid Hakyny Tabyb a contemporary of Sultán Hosayn Myrzá.

Darwyah Haydar Túnyáni was in India in the beginning of Akbar’s reign.

Haydar Kolúj Herawy flourished in the commencement of Sháh Tahmásb, visited India and left a Dywán of about 10,000 verses.

Hayyb Alláh Qazý, a son of Myr Sar-barahnah who flourished under Sultán Hosayn Myrzá.
Sayyid Hazny, Amyr Hasan of Astrábád was Qádhiy of Herát.
Hídy the daughter of Badr aldyn.
Myrzá 'omar Shaykh b. Tymúr came to the throne in 861 and
died in 911, and left Persian and Turky poetry.
Mawláná Myr Hosayn Mo'amáiyd d. 904.
Sayyid Hasan Motakkallim Nayshápúry a pupil of Motzaffar
Herawy and a panegyrist of Malik Ghiyáth aldyn Kart.
Khwájah Hasan Qandaháry. Sayyid Hasan Shiháb.
Hosámy Qalandar of Khwárizm resided at Qárá Kúl near Bokhárá.
Mawláná Hasan-sháh Herawy a contemporary of Jámy.
Mawláná Hayráníy Hamadány left several Mathnáies as Bahram
and Náhyd, Dispute between heaven and earth, Dispute between
the candle and the moth, Dispute between the roasting spit and the
fowl (see Sám).
Hayraty Qazwyny.
Hayraty Marwy, i. e. of Marw, he is known by this patronymic
though he was of Tán.
Khálidy Híráy. KhorrAmy Herawy.
Khízry was originally a slave. Mohammed Khíwaty.
Khálíl Allah Monajím.
Amyr Kamál aldyn Hosayn Kholgy a son of Hakamy.
Kholgy Bokhárý. Kholgy Tabrízy.
Sayyid Khánjar studied at Herát. Khwánd Amyr the historian.
Khwájú Kirmány d. 742 and left about 20,000 verses.
Khíyály Bokhárý is said to have been a pupil of Khwájah 'íqmat
Bokhárý.
Khíyály Herawy. Khíyály Khojandy.
Sháh Dá'iy Allah Shyrázy a pupil of Ni'mat Allah Walýy is a
mystical poet. He is a great saint, and his tomb which is at Shyráz
is a place of pilgrimage.
Dághy Sarakhshy lived to the time of Sháh Ismá'yl.
The daughter of the Qádhiy of Samarqand, her name was Khayr
al-Nisá Khátún, and it is said that she lived in Khorásán.
The daughter of the Amyr Yádgár resided in Dághábád.
Darwiysh Maqáuíd Tyrgar a Cúfy and a pupil of Hájy Mohammad.

L 2
Darwýsh Díháký Qazwýný, Díhak is a quarter of the town of Qazwýn. He was originally a weaver, flourished under Sultán Ya’qúb. Darwýsh Sarakhý, a felt-maker.

Khwájâh Darwýsh a brother of Khwájâh Motzaffár and a son of Khwájâh Fákîr aldýn Tabkchi.

Darwýsh Torbaty, Torbat (Tárbit ?) is the name of a place.

Dúlyyí of Masíhad.

Amýr Qásím Díldíry was an Amýr of Sultán Mawdíd Myrzá. He fled from Má-wará-Inâr to Sultán Hosayn Myrzá.

Myr Khánzídah called Myr Bulbul-báz Dílyry was falconer to Humáýn.

Myr Dâwry, the calligraph, was during Humáýn, and during the beginning of Akbar’s reign in India.

Dúst Mókammad Jâny of Sabzwâr in Khorásán.

Dúst Mókammad Isfârâíy probably identical with the preceding.

Amýr Dúst Hasan son of Hasan Kingirah.

Dústý Náqqásh of Yazd.

Myr Dúst Tárimy of Chaghátâí was in the service of Bábár Myrzá.

Sultán ‘ályy Dâwâyíy a brother of Haláky Herawy.

Darwýsh Rawghangar wrote a satyre against Jâmy.

Dúst Mohammad Sultán b. Nawrúz Ahmad Khán b. Sywanj Khwájâh Khán b. Abú l-Khâyr Khán was a great patron of learning.

Mâwlání Sultán ‘ályy Dâwâyíy.

Dawlatsháh. Díghányí of Ray kept a school.

Dýwânah Nâyshápúrý. Dýwânahí ‘ishq.

Dúty mentioned by ‘ályy Shyr.

Dúty Láry carried on the profession of a book-binder at Tabryz.

Dzîhny Tabryzy. Dzîhny Kâghadz-farúsh.


Mâwlání Rázy Shyrâzí.

Rázy Baghdádý mentioned by ‘ályy Shyr.

Sharaf aldýn Râmiy (Râmiy ?) d. 795 and left which treats on metric and poetic, and has been written in imitation of, or competition with, Rashyd Waftâ’s of.

Rîjáyíy Herawy wrote a Mathnawy, containing the rules of musical composition.

Sayf aldýn Maşmúd Rîjáyíy of Ispahán (see Sám).

Râhmâny Khorásáný. Ruswâyíy Hamadâny.
Rashyād aldīn Ahmad Kāzerūnī a contemporary of Jāmī and author of a Persian commentary on the Foqūq.

Rashyādy.  RIDHĀVIY Sabzwāry d. 856.

RIDHĀVIY Hazār-jaryby.  AMIR RIDHĀVIY.  Jalāl Rafiyýy.

Khwājah Rokn Čāyim Samnānī panegyrist of Muhammad Mo-
tzaffar Sháh-Shujá’, his brother Sháh-Mahmúd and Toghá Tymūr
Khán.

Ravenaqq was in the service of Myrzá Kamrán the brother of the
emperor Humáyūn.

Riyādhy Mokawwilāty of Záwah died in 921 and left a Mathnawy
of 8000 verses containing an account of the reign of Sulṭán Hosayn,
he also began a poem on the exploits of Sháh Ismá‘yl, but did not
finish it.

Zuláy Tabryzy mentioned by Sám Myrzá.

Zuláy Khorásány mentioned by 'alyy Shyr.  Zaynīy Siyāh.

Zayn Mashhady a son of Darwysh Rawghangar.

Zayn aldīn Abú Bakr Táylády a saint who flourished during the
Kart dynasty.

Shaykh Zayn aldīn Khawáfī a Čáfy d. 833.

Zugraky mentioned by 'alyy Shyr.

Sám Myrzá son of Sháh Ismá‘yl.

Sháh Hosayn Sáqīy Ispháhány died at Dámaghán in 941.

Sáqīly Quāshhy (i. e. the falconer).

Sáyil Hamadány of Ah in Domáwand d. 940.

Sághíry a friend of Jāmī.

Sámy of Dámaghán a contemporary of Sulṭán Hosayn Myrzá.

Sákíny Samqandáy.

Myrzá Sháh Hosayn Arghún Sipáhy a son of Sháh Bég b. Amir
Dzú-Inún.

Háfitz Saruy a son of Háfitz 'alamy Birjindy.

Sorády a son of Háfitz Myráthy was for some time historiographer
of 'obayd Allah Khán.

Sorwary (Soráry?).

Seráj aldīn Qumry, some say he is of Shyráz, others say he is of
Qazwyn, he was a contemporary of Salmán Sáwajy.  He must be
distinguished from two more ancient poets one of whom is Nitzám
aldīn Mahmúd Qumry Ispháhány and the other Qamary.

Surkh Waddáy.  Háfitz Sa’d a disciple of Qásim Anwár.
Khwájah Sa’d-gul Shyrázy.
Sa’ydy Gholámy mentioned by ’alyy Shyr.
Abú-l-Fath Sultán Sa’ydy Khán.

Darwysh Saggáiyi Chaghbatáiyi of Bokhárá travelled much in India during the beginning of Humáyun’s reign; *Taqyy Awkády* saw a Dywán of his containing about 4000 bayts.

Sultán ’alyy Mashhády; this man was not so much distinguished as a poet as he was as a calligraph. The author gives here a list of celebrated calligraphs which is of interest:—“’alyy Mashhády was in calligraphy, a pupil of Mawláná Atzhar, and Atzhar was a pupil of Ja’far and Ja’far was a pupil of Mawláná Myr ’alyy the inventor of the Nakhb-tá’lyq. The pupils of Mawláná Sultán ’alyy, are Mawláná álalá al-dyn Mohammad and Sultán Mohammad Khándán, and Sultán Mohammad Núr, and Sultán Mohammad Abryshumy, Qalander Kátib, and Mawláná Shams al-dyn Mohammad, who was the teacher of Myr ’alyy the second. Mawláná Sultán ’alyy lived at the court of Myrza Báyqará and found a patron in Myr ’alyy Shyr.” Sultán ’alyy was upwards of sixty-three years of age in 957.

Sultán Maḥmúd Myrzá son of Sultán Abú Sa’ydy Myrzá sovereign of the greater part of Má-wará-Inahr and Badakhshán. His takhalluş was *Tally* يٰ. He was called Maḥmúd Gházyin in Má-wará-Inahr.

Sultán Mas’úd Myrzá, a son of the preceding, and a brother of Báysanqar, succeeded his father to the throne, and when dethroned, he took refuge to Sultán Hosayn Myrzá. His takhalluş is Gházyin and he left a Turky and a Persian Dywán.


Hasan ’alyy Salímy of Tán resided at Sabzwár where he died in 854. *Salímy* Shásharty of the time of Sháh-Tháhmasb.

*Sálimy*, Sháh-Moḥammad son of Hasan-sháh of Herát is mentioned by ’alyy Shyr.

Bábí Sawdáiyi of Abyward had first the takhalluş of Kháwary d. 853. *Myr Sawdáiyi*.

Amyr Nitzám al-dyn Shaykhm Sóhayly left a Turky and a Persian Dywán, the Anwáre Sóhayly is dedicated to him. There was also a Sóhayly under Abú Sa’ydy.

Sómy besides being a good poet was a distinguished calligraph, (see Dawlatsh).
Amyr Yádgár Bég Sayfy, his grandfather Amyr Habbán Malik was a high officer of Tymúr.

Sayfy Bokháry author of a compendium on prosody and rhyme, was a contemporary of Jámy.


Myrzá Sháh Hosayn Ispahány d. 929, founded the Qimáryyah Madrasah at Ispahán.

Sayf almoluk Domáwandy Shujá’y was a distinguished physician, and a contemporary of Myr Sayyid Mohammad Jámah-báf.

Sharaf Khayábány a darwýsh imitated the Khamsah.

Sharaf aldyb ‘alyy Yazdy author of the Tzafar-námah left a Dywán of 4000 verses.

Sharaf aldyb ‘alyy Báfiqy a panegyrist of Sháh Tahmásb, left a Dywán of 5000 verses. Waḥshy Báfiqy is his pupil.

Myrzá Sharaf a son of Qádhiy-Jahán Qazwyny who flourished under Sháh Tahmásb.

Çahib al-Balkhy familiarly called Sharyfy, panegyrist of the kings of Badakhshán who were destroyed by Sultán Abú Sa’ýd.

Çádiq Halwáiy Sháharqándy descended (or a son?) of Shams alayínmah Halwáiyi flourished under Humáyún at Láhor and Kaébul and died under Akbar in Má-wará-Inahr, he left several works, one is called رسم آل آداب بخت

Sayyid Ja’far Çádiqy a brother of Sháh Qásim b. Sayyid Mohammad Núr-bakhshy.

Myr Mohammad Çálih Herawy one of the Amyrs of Sultán Hosayn Myrzá, his Dywán is celebrated.

Çálih Badakhsey. Bábá Çálih.

Khwájah Kamál aldyb Hosayn Çáhúry was at the court of Akbar.

Myr Çádr aldyb Mohammad a son of Myr Çafyy aldyb Abúlqasá the following chronogram of his, fixes the time when he flourished:

اژخوش-اورزان-یکی-رقت i.e. 971—40=931 or 970.

Myr Çádr alisíam. Çidqy Herawy.

Mollá Mohammad Hosayn Çidqy of Astrábád a courtier of Sháh Tahmásb.

Sultán Mohammad Çidqy Astrábádý resided long at Káshán d. 952. Qádhiy Çafyy aldyb ‘ysa flourished under Sháh Ismá’yl.

Sháh Çafyy aldyb Mohammad Núr-bakhshy a son of Shams aldyb
b. Sháh Qásim Núr-bakhshy.  Çañfyiy Ispaháný.
Çañfyiy Khorásáný, became towards the end of his life acquainted with Jámý.  Bábá Çañfyiy Qommý.
Bábá Çañfyiy Qalandar of Astrabád mentioned by Sám.
Çañfyiy Kirmáný.
Çañfy aldyn Moḥammad son of Hosayn Wá’ítz is the author of a book called  رشکاء which is a chronogram for 909, it seems that it contains the sayings of his Pyr Khwájah ‘obayd Allah Ahrár who resided at Samarqand (see p. 83).
Dhiyáiyí Ardbáyí flourished under Sultán Hosayn Myrzá.
Dhiyá aldyn Nakhshábí author of the Túty-námah and a treatise entitled  دئدانا Lánuma Çañfyiyí of Má-wará-lnáhr.
Tálib Jégárnmí d. 854 is the author of  خنةگیر و ترک دولت which he dedicated to Sultán ‘abd Allah b. Ibráhým b. Sháhráchkh.
Táqíy Bokháry.  Táqíry of the time of Sultán Hosayn Myrzá.
Táqíy Maddáh (i. e. the panegyrist) of ’allyy.
Ustád Táhir Kamámdár.
Sháh Táhir Dakány was born in Ankwány near Qomm, and was the Wákyl of Nitzám Sháh of the Deccan.  He died in 952.
Táhiríy Rázy a son of Úmmíyíy.
Táhir Bokháry flourished at Herá under Sultán Bábórv.
Táhir Heráwy was first a shoemaker and subsequently he gained his livelihood by copying books.
Hákým Toghráíyí left a Qaçydyah on the elixir and on alchemy.
Táty Társchyzy was in the service of Bábórv Myrzá and died in 866.
Táryyy of Tábríy.
Táuy composed a Qaçydyah in praise of Sultán Bábórv rhyming in Sárv, after the fall of this prince he was patronized by Amýr Jábán-sháh and Pyr Badágh.  He died at a very advanced age (’allyy Shyr says that he was upwards of one hundred years old) during the reign of Sultán Hosayn Myrzá Báýqará.
’árify Astrábády.
Mákhmód ’árify composed chiefly panegyrics on great personages, and put the Hanáfy law into verse.  He dedicated a Dah-námah, Decalogue, to Pyr Aḵmád b. Iskáq and is probably identical with ’árify Heráwy who is mentioned in the Persian translation of ’allyy Shyr's
Tadzkirah, and who is the author of a poem called گوری در چوگان  it has 510 verses and he composed it within a fortnight.

'abdīdy  it is said he is of Khorāsān, he was one of the poets who survived Sultān Hosayn Myrzā.

'dīm Bayhaqy.  Shāh 'adīl Lāry flourished about 1011.

Myr Nitzān aldy 'abd al-Malīk.

Bābā 'abd Allah Chashmah-mālān a darwysh.

Khwājah 'obayd Zākānī.

'abd al-'alyy Najātī Mashhādy left a Mathnawī in the metre of the Makhzan alasrār.

'abd al-Qādir Marāghy, born in 754, was exceedingly precocious and particularly distinguished in music.

'obayd Khān b. Maḥmūd Sultān b. Shāh Badāgh Sultān b. Abū-l-Khayr Khān, the chronogram of his concealment (خاфи death?) is خان خاکبیر=940.

'abd al-Jalīl a descendant of Jalāl aldy Qāyīny.

'abdy Nayshāhpūrī uncle of Shāh Maḥmūd Zarryn-qalam.

'ażīzy contemporary of Myrzā Shāhrokh.

Mawlānā 'izz aldy Jābaly a learned man of Qazwyn.

Abū-l-Ghāziy 'abd al-'ażyz Khān 'ażīzy.

Myrzā Muhammad 'askary a son of the emperor Tzahyr aldyyn Muhammad Bābor.

Khwājah 'abd Malik 'iqāmu.

Khwājah 'iqmat Allah Bokhārā a descendant of Khwājah Hāfitzy Kalān was a Sayyid.  'iqmaty a lady.

Amīr Burhān aldyn 'atā Allah a Sayyid of Nayshāhpūr d. 919, and left a treatise on poetic and the figures of speech رساله در شعر و صناع.

'iṣṭāy Isfarāyīny a lady.

Amīr Tāj aldyyn 'aqlīy Shyrāzy a Sayyid of the Daste-ghayb family, died under Shāh Tahmāsb.

Shaykh Rokn aldyn 'alā aldawlah Samnāny, his name was Aḥmad b. Moḥammad Biyābānky, a contemporary of 'abd al-Razzāq Kāshy. In 687 he became a pupil of the Shaykh 'abd al-Rahmān Isfarāyīny, and died on Friday the 20 Rajab, 736.

Shaykh Zayn aldyyn 'alīy Kulāh Shyrāzy a saint, disciple of Shams Aldyn 'abd Allah Shyrāzy who died in 872.

'alīy Dardzad Astarbādy d. in 854.

Myr 'alīyy whose takhallūc was Kāṭīb, a contemporary of Sultān
Hosayn Myrzá, was a very distinguished calligraph, and in this art a pupil of Sul tán 'alyy Mashhady (see p. 78).

Bábá 'alyy-Sháh Abdál Herawy called Akhtah was a saint, and a contemporary of Jámy.

Ustád 'alyy Kármál a composer of music.

Khwájah 'alyy Shiháb Tarshíyá a friend of Shaykh Ædzory.

'alyy Shaghál was skilled in making mo'ammás.

Myr 'alyy Açghar of Samarqand mentioned by 'alyy Shyr.

Myr 'alyy Akbar a son of Amyr Hádiy Mo'átašíb is mentioned by Sám.

Sayyid alá 'alyyn Awadhí a mystical poet is of Khorásán but is called خیاط (sic) because he lived in Oudh.

Khwájah 'imád alýn Faqýy Kirámáy a great Cúfí y d. 773. Iláy has seen about 12,000 verses of his, and he mentions a سجút  نامه  صحیب  نامه  صحیب  نامه  صحیب  نامه  صحیب of his, adding that he wrote in all a نآم ملیم  that is to say, five Mathnawies.

Ghóbbáry Herawy was strong in musical composition. He is mentioned by 'alyy Shyr.

Ghorbaty of Má-wará-Inahr, Taqyy Awhady saw a Dywán of 2,000 bayts of his at Ajímyr.

Gharyb Sabzwáry of the time of Sultan Hosayn Myrzá.

Sháh Gharyb Myrzá a son or descendant of Sul tán Hosayn Myrzá, his takhallús was Gharyby.

Ghawwádý Yazdy wrote odes in praise of the Imáms, lived to the time of Sháh Tahmásb.

Gháyúry Kábulúy was first in the service of Myrzá Moámmad Hákym, and subsequently of Akbar.

Khwájah Ghiyáth alýn Moámmad Çadr (Some say Mohir) Tabryzy.

Ghiyáth Balkhy Na'ýmy mentioned by 'alyy Shyr.

Ghiyáth alýn Moámmad Rangryz of Mashhad a brother of Aqýly.

Ghiyáth alýn Moámmad Çon'y.

Fániy, this is the takhallús of Myr 'alyy Shyr in his Persian poems.

Mawlání Fániy Herawy. Padsháh Tabryzy Fúríghy.

Fániy a son of Darwysh Akmád Parwánáchy mentioned by 'alyy Shyr.

Fútááhí Nayshápúry had also the takhallús of Asráry and Kho- máry d. 852.
Sultán Mohammad b. Amyry Fakhry. Fakhry Herawy.

Fakhr aldy n 'alyy Çafyy a son of Hosayn Kashify author of the in the metre of Laylá Majnún (see p. 80). Myr Fidáyyi y mentioned by Alyy Shyr. Fidáyyi y of Má-wará-lnahr was in the service of Shaybak Khán. Shaykh-Zádah Láhiy Fidáyyi y a son of Mohammad Asyry. He is the author of a commentary on the Gulshane Ráž and of a Dywán of more than 2000 bayts. His Khánqáh is in Shyráz.

Farydún Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Khwájah Abú-l-Barakat Feráhy Fírágy came to India and entered the service of Humáyún.

Khwájah Abú-l-Waffá Fírishtáh was a man of importance at the time of Humáyún.

Fadhly Zábáty (Zubáy or Zayyáty ?) Bábá Fíghány.

Siráj aldyn Myrzá Qásim Junábády a brother of the governor of Junábád imitated the Khamsah, and is the author of a Sháhán-sháhnámah which is in the metre of the Sháh-námah and divided into three parts containing the exploits of Sháhrokh and Sháh Ismá'yl and Sháh Táhmásh. He also wrote a Laylá Majnún and dedicated it to Sháh Ismá'yl and a Kár-námah.

Sayyid Qásim Anwár born in 757 and died in 837. He belonged to the school of Awhad aldyn Kirmány.

Darwysh Qásimy Ispahány Qámíy Kamar-dúz. Qásim Khán Mawjíy Badaksháháni was at the court of Humáyún. Mawláá Qálíy Bánáy Qálíb-tárásh. Mawláá Qóbály Herawy, there were two poets of the takhallúq of Qóbály at the time of 'alyy Shyr.


Qiwám aldyn Abú Išáq b. Abú-Táhir b. Abú-l-Má'áliy a cousin of Shams aldyn 'abd Allah who has been mentioned, and the teacher of Khwájah Háfíz Shyráy.

Sháh Qiwám aldyn Mohammad a son of Shams aldyn Mohammad-sháh and a grandson of Sháh Qásim Rázy who killed Ummýdý. Kátíbíy Nayshápúry a contemporary of Badr Jájármy.
Kákuly. Lálah Khátún Kirmány a lady.
Qádiy Lághir Systány. Lisány Shyrázy.
Lutf Allah Nayshápúry. Khwájah Lohrásb.
Mány Shyrázy a courtier of Sháh Ismá’yl.
Mány Mashhady. Majázy.
Majlisy had first the takhallúq of Gharyby but altered it by the command of Sultán Hosayn Myrzá.

Shaykh Maáhmúd b. Shaykh ’aly b. ’imád aldyyn a disciple of Shaykh Hosayn Khwárízmy a Cófy, author of the مصاب الطالبين. Khwájah Maáhmúd Bursah, and Khwájah Maáhmúd Torbaty Hazzál, and Maáhmúd Langrády were poets of the middling period.

Khwájah Mohammad Kákhgy Qohistány was a contemporary of Myrún Sháh.

Sultán Mohammad b. Báysanqar d. 855.

Khwájah Mohammad Pársá grandson of Maáhmúd Háftiz Bokháry went to Makkah in 822.

Mohammad Tebábkání a successor of Shaykh Zayn aldyyn a Cófy has rendered the Qaçydhá Bordah in Mokhammas’s and has written a commentary on the منازل السایرین of Khwájah Ançáry.

Mohammad Káhmarahí.

Mohammad Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Mohammad Múmin Myrzá a contemporary of the preceding.

Mohammad Mo’ammáyi a contemporary of Bábor Myrzá built a dome over the grave of Háftiz.

Mahta Tyravy a contemporary of Myrzá (Sultán Hosayn?)

Khwájah Mas’úd Bak, it is said he was for some time a king in Má-wárá-Inahr, but he was a Darwysh at heart and is author of several works on Cófism as مداخل إتصال &c. and of a Dywán which he called شمس النور العدود and which contains more than 3000 verses. Bak is the name of a place near Bokhára.

Mas’úd Turkmán an amyf of Sultán Yaqúb, some identify him with Mas’úd Qommy. He is the author of a Mathnawy called حمزة العين and left glosses on the ماشات نيج وقلم.

Mas’úd Sharwány d. 905 and left glosses on the حمزة العين.

Makhdúm Shaykh Sayyid Mohammad b. Sayyid Sháh ... a most learned man went from Rúm to Khorásán and proceeded thence to Multán. He was a contemporary of Jámy.

Mushtary Astrábdy mentioned by ’aly Shyr.
Moshriqy Mashhady was originally a potter.
Mashraby Mashhady.
Motza'far Herawy is of a village of Kháf called Faqrdáb, sometimes he is called Khirdáby. He was a panegyrist of the Sultáns of Kart more particularly of Mo'izz aldyn Mohammad.
Mo'yn aldyn Jowayny a native of Awah near Jowayn author of the تکرر یک. He was a disciple of the Shaykh Sa'd aldyn Hamawy in Čufísm and in the sciences of Fakhír aldyn Khálidy Isfarányiny who was called Bihíshty, and who wrote a commentary on the Faráyidh.
Mo'yny Jány, that is to say, a native of Jám.
Mo'yny Çaťár.
Ma'rúf of Khúlján near Tabryz was versed in Ramal.
Sháh Mo'izz aldyn Mohammad had the takhalluç of Faydhy.
Moghúl مول مخول 'abd al-Wahháb was attached to Shaybak Kháán.
Moghóli مخل Khánám the wife of Shaybak Kháán wrote Turkí poetry.

Myram Siyáh Qazwíny a disciple of Bábá 'alyy-sháh Abdál a Çúfy left a Dywán of about 2000 verses consisting chiefly of humorous poems.
Khájah Dhiyá aldyn Myram Badr b. 'alá aldyn b. Afúhal aldyn Kirmánya.
Khájah QA'dhíy Myrak Kazwíny flourished under Sháh Ismá'íl. Darwysh Náçıf Bokháry a darwysh and a contemporary of Mohammad Pársá.
Náçıf Bachchah Shyrázy knew Sa'dy, Bachchah is a place near Shyráz.
Mohammad Náçıf Myrzá a son of Sultán Hosayn Myrzá.
Yádgár Náçıf Myrzá.
Shaykh Najm aldyn Hayawy هیروی i.e. the astronomer, was a contemporary of Myrzá Sultán Hosayn and a good mathematician.
Najmy, there were two poets of this takhalluç one of Mashhad and the other of Sharwán. Najm aldyn Najmy is the author of a Mathnawy called جنک نامه.
Nidá'yíy Gylány left among other poetry a long Sáqiy-námah dedicated to Myr Háshýmy, who is usually called Sháh Jahángýr.
Nargísa Herawy a contemporary of Hilály.
Hakým Nísárí نزاري Qohistáñy.
Sayyid Jalál aldyn Nasímy of Shyráz is a disciple of Sháh Fadhl
Na'ymy, when at Aleppo he imitated Mançúr, and claimed to be God and was sentenced to death.

_Nasymy Herawy is one of the poets of the time of Myrzá._

Bábá _Nasyby Gylány._

Shaykh _Nasyby Núr-bakhsh_ a mystical poet.

_Natzám Khorásánya of the time of Sultán Hosayn Myrzá._

_Nitzám aldyn Astrábády._

Shaykh _Nitzám Qaríy Shyrázy_ was usually called Nitzám Albisah his name is Maḥmúd b. Aḥmad. He had the name of Albisah, garments, because he wrote a poem in imitation of that of Abú Isháq At'ímah, in which he takes his similes, &c. from garments.

Sayyid Fadhil _Na'ymy_ a Čáfy a contemporary of Tymúr and Sháhrokh was well versed in Ramal or Cabala and other occult sciences, and wrote several treatises on them. He is also the author of the _جاداتٌ كبير_ and a Sáqiy-námáh, and a Qaṣydah of predictions most of which were borne out. He had many disciples, among them were Naṣmy who has just been mentioned and Maḥmúd Pasykhány. The latter was expelled by Na'ymy and founded a sect of impostors of his own, and he (Pasykhány) wrote no less than seventeen volumes _جلد_ and one thousand and one Risálahs on Ramád or Cabala.

Sayyid Núr aldyn _Ni'mat Allah_ Walyy a disciple of Yášíy d. 827 at an age of 79 years. 

Núr Allah Túnaqtár a witty poet of Herát.

Núr Mohammad of India.

_Amyr Naseedy Nayshápáry_ one of the poets of Sultán Hosayn Myrzá, came subsequently to India and was well received by Humáyún d. in 948 and left a Dywán of upwards of 4000 verses. He is the panegyrist of Humáyún, of Bahádur Sultán and of Khodáy-Burdy Sultán Ruler of Nasaf.

_Naseedy Torbaty._

_Naseedy Ráxy._

_Naseedy Shyrázy_ left a Mathnáwy in the metre of Khosrow Shyrín.

_Náy Dandány Herawy_ a son of Mawláná Ḥasan-sháh and a contemporary of Ghazzály Mashhády.

_Mohammad Yúsuf Nyázy_ of Herát was called Máh Bég. He is mentioned by ʿalíy Shyr.

_Wáṣifíy of Táshkand brought up at Herát was a friend of Āṣafy, Ahly Khorásánya and Bámáiy._

_Waláḥy (بسم الله “by God”) Herawy a poet of Myrzá._
Waláhy Bokháry called Khvájah 'attáár.

Wálíhy and Samarqandy the panegyrist of a Myrzá Bábábor.

Khwájah Ibn 'alyy Wágífy of Mashhad studied at Herát and went subsequently to the Deccan. Wágífy Ispháhány.

Wáhyd (or Wáhydá?) of Khorásán was well versed in history.

Wágífy a brother of Anwáry Samarqandy mentioned by 'alyy Shyr.

Amýr Hájí Ahmad Wágífy a son of Sultán Malik Káshghary was ten years Ruler of Herát.

Wágífy a friend of Shaykh-zádah Láhíjíy.

Mollá Hosayn Wágífy author of a celebrated Persian dictionary, some say he is identical with Wágífy Shýrázíy.

Wályy Bég Qalandar mentioned by Dáwlat-sháhá.

Myr Wáney one of the amýrs of Humáyún.

Wáney Heráwy a poét of the time of Myrzá, he and Sághíry intended to perform the pilgrimage to Makkah with Jámy, but did not carry out their intention.

Myr Háshímyy usually called Sháh Jahán-gyr a contemporary of Myrzá Sháh Hosayn Arghún and Jámy and Moqliá aldy al Khámy Láry lived for some time in Sind and Mekrán.

Khwájah Háshímy Bokháry is mentioned in the Persian translation of 'alyy Shyr. Khwájah Háshímy Kúft-gar.

'abd Allah Hátífy d. 929, Háhyb Allah made the following chronogram on his death:

Hátífy Qazwíny. Sayyid Hádiy Naqáshíbundy.

Myr Hádíy Astrábády a Cáfy.

Khwájah Hijíry Jámy a grandson of the Shaykh alisláam Zandah Pyl of Jám.

Khwájah Mohammad Sharyf Hijíry of Teherán a nephew of Umýdy, was for some time Wázyr of Ispháhán under Sháh Tahmásb.

Haláky Heráwy a pupil of Jámy and a panegyrist of Sultán Hosayn Myrzá.

Mollá Hilál Qazwíny. Mawlatá Hamdámy Hamadány.

Himmaty Khorásáñy.

Amýr Humáyún is of the 'íráq and not of Samarqand as Taqyy Awhády asserts. Humáyún Padsháh.
Naṣrābády's biographies of poets. The full name of the author was Moḥammad Tāhir, he was born at Naṣrābād which is in the district of Ispahán in 1025 or 1027. He lost his father before he was twenty years of age and gave himself for some time up to pleasure, but poverty, which was the more painful because some of his ancestors had been so wealthy as to be able to build schools and colleges, brought him to his senses, and henceforth he led a pious life. He wrote this book about 1083, but added eight or nine biographies in 1092. His grandfather had been settled in India and his uncle Myrzá Čádiq had been in the Indian army and died in this country in 1061.

The author tells us in the preface that the lives of former poets were recorded in the Tadzkirahs of Moḥammad 'awfy, of Myr 'allyy Shyr, of Sám (see page 12), of Dawlat-sháh and in that of Mollá Čáfy which was called مختصرات and in the Tadzkirah of Myr Taqyy Káshy, and as there was no merit in copying the labours of others, he resolved upon writing the biographies of contemporaneous poets and giving way to the wishes of his friends, he added at the end, a chapter خاتمه containing chronograms, logographs, &c. of modern and ancient poets. The book is divided into five chapters مفت. The introduction and the first three chapters contain the lives of princes, Sayyids, learned men and calligraphs who were

* Mawláná Moḥammad Čáfy the author of the May-khánah ū Butkhánah or the Wine shop and Idol-house, was a native of Máxanderán and in A. H. 1038 he resided at Aḥmadábád in Gujrát, and afterwards for some time at Kashmyr. He was a distinguished follower of Čáfism.—Bland, Journ. Roy. As. Soc. Lond. IX. p. 165.
not poets by profession, the fourth contains poets by profession, and the fifth a short autobiography and an account of the poets of his own family. Beginning

One copy is in the Tóp Kháñah and another in the Moýy Májláll. The former is a quarto of 100 pages; one copy does not contain the eight biographies which the author added in 1092.

Table of contents of the second and third parts of the third chapter, and of the whole of the fourth chapter.

Second part of the third chapter: Calligraphers.
Mollá 'abd al-Báqiý Báqiý of Tabryz was settled at Baghdád, he was a learned man and designed the inscriptions round the large dome of Ispahán. He died one year after Sháh 'abbás, Táhir was a pupil of his, but made not much progress in calligraphy.

'alyy Ridhá of Tabryz was not equal to the preceding, he designed the inscriptions on the masjid of Shaykh Lutf Allah and on the 'abbásíán Jámi’í masjid.

Myr 'imád of Qazwín a most exquisite calligraph particularly in Naskh-tá'lyq, some prefer him even to Mollá Myr 'alyy. He resided at Ispahán and was murdered during the reign of Sháh 'abbás.

Myr Mo'ízz of Káshán distinguished in the Naskh-tá'lyq went to India during the reign of the late Sháh 'abbás and died there.

Torábá of Ispahán, a pupil of Mollá Fáqiý, to whom however he is far superior, he was an acquaintance of Táhir.

Myr Sayyid 'alyy a son of Myrzá Moqým Tabryzy who was equally a calligraph, and a grandson of Myr Sháh Myr who resided in 'abbásábád in Ispahán. Sayyid 'alyy went with his father to India, and is now in the service of the emperor, his father died in India.

Third part: Dárwyshes, devotees.
Qádíyí Asad was born in Dayr Qahpáyah, but as he resided mostly at Káshán, he is called Káshy, he was a disciple of Shaykh Múmin Masúháday and had many followers.

Dárwysh Muhammad Cálílí had first his Takiyá in the Labnán masjid, and subsequently on the banks of the river, where he is buried.

Myr Mo'ízz of Ispahán, his Takiyah is at the shrine of Bábá Rókn aldýn.
Mjr Moḥammad a son of Shaykh Moḥammad 'alīy Mashhady who had been a Čufy, and resided for some time at Isphān. Mjr Moḥammad succeeded his father, but is now probably dead.

Aqā Mūmin Isphānīy is the father of Háj Čādiq Qāsimīt who was a friend of Tāhir. He resided for some time at Shyrāz. His biography has been written by Mrzā Čāliḵ Daste Ghayb.

Darwīsh Čādiq has his Takiyah at Isphān at the shrine of Bābā Rokn aldyn.

Bābā Aṣly of Domāwand resides at Shyrāz.

Shaykh Čamadā a descendant of Sa'dy Shyrāzy died at Shyrāz of a surgical operation which he performed on himself.

Fourth chapter: Professional poets.

First part—Poets of the 'irāq, Khorāsān, &c.

Sharaf aldyn Hasan (or Hosayn) Shifāyīy of Isphān died in 1038 or 1027, left a Mathnawy called Nīmduan Ḥaqiqat and one called Māhir rūḥīat and one called Ḏudad rīyād.

Hakym Roknāyi Kāshy Masyhy, a physician, died in 1066, left near one hundred thousand verses.

Myrzā Moḥammad 'alīy Čāyībā, his father was a merchant of Isphān. He went to India when young, and was well received by Tzaftar Khān. He now resides at Isphān. His complete works contain about one hundred and twenty thousand verses.

Myrzā Abū Tālib Kalīm is of Hamadān, but as he resided much at Kāshān he is called Kāshāny. He went to India and was a court poet of Shāhjahān, whose history he relates in an epic poem. He died at Kashymr and left about 24,000 verses.

Tālib Amoly of Māzanderān went to India and entered the service of Salym-shāh and subsequently of Shāhjahān, who conferred the title of king of poets upon him. He died young, Tāhir has seen a Dywān of his of about 14,000 bayts.

Hāj Moḥammad Khān Mashhady Qoṭay died in India, but is buried at Mashhad. He left a Mathnawy in which he describes Kashymr and the wars of his patron, and a Dywān.

Moḥammad Qulī Salym of Teherān wrote a Mathnawy in which he describes Lāhijān when he came to India he altered the heading and called it a description of Kashymr. He died in 1052 or 1057.

Hakym Zulāy of Khvānsār is distinguished in the Mathnawy he
spent nineteen years in composing his having begun it in 1001 and completed in 1020, but died before he could arrange it. This was done with much trouble in India and Mollá Toghráiyiy Mashhády wrote a preface to it. The author saw a Dywán of his which had about 10,000 verses and some Mathnawies which will be enumerated in the next chapter.

Shaykh 'alyy Naqqyy Kamarabí died in 1030.
Mollá Zákyy Hamadány died in 1030.

Kşá Sháþúr of Teherán visited India as a merchant. Táhir saw a Dywán of his of about 4000 bayts.

Qiyátháyiíy Halwáyiíy of Shyráz died under Sháh Çafíy. Táhir has seen a Dywán of his of about 3000 verses.
Mollá Shikáhyíy of Hamadáy a friend of Iláhy.
Mollá Nádím of Láhiýán visited India, Táhir only saw about 1000 verses of his.

Myr 'atá Montahiy is a poet of Teherán.
Qádhiyyíy Yahyá was of Láhiýán, but having lived much at Káshán he is called Káshy. Visited India and held an appointment under Sháhjáhán. The author saw him when he was an old man.

Myr Yahyá of Qomm.

Myr Faghífúr of Láhiýán, as long as he was in Persia he had the takhallúq of Rasmy, in India he changed it into Faghífúr. He died in 1030. The author saw a Dywán of about 4000 verses of his.
Mollá Zamániíy Yázyíy imitated Háfitz. Mollá Sakhyíy Kirmáyíy.

Myrzá Malik Mashríqíyíy Khorásányí left a Dywán of about 10,000 verses.

Myrzá Fácyíyíy of Heráít left a Dywán of about 6000 verses.
Myr Ma'úmííyíy Káshy a son of Myr Haydar Múmííyíyíy died in India. Mollá Ásqay left a Dywán of about 10,000 bayts.

Ismá'íyl Munçíyí a son of Shamííyí Shyráz lived much at Teherán and is therefore called Teherání. He visited India but returned to Persia and lives by commerce.

Sháryáfí Káshíf a brother of the preceding is the author of four Mathnawies 1. هفت یکزکر 2. بیاس نامه 3. یلیی مسکنون 2. خزین و بیار and two prose works (perhaps Siráj ahlíbr) and two prose works (perhaps Siráj ahlíbr) and two prose works

Moqyíná a brother of the preceding died at Teherán.

Myrzá Radhíyy Dámiír a Sayyíd of Mashhád. His father Abú Toráb died in India. Dárá Shikóh gave him for a poem one thousand
Tománs, subsequently he entered the service of the Qotobsháhians at Goleconda, and at present he lives at Mashhad.

*Murshid* (or Murshidá) of Barújard died in India.

Myr *'ayn 'alyy. *Myr Háký (see p. 66 suprà).

Myrzá Jány 'izzatý Shyrázy died at Mashhad.

Mollá *Ravenagy* of Hamadán died in India.

Mollá *Wáqif* of Khalbál imitated Nitzámy and Mawlawy Jalál aldýn Rúmý. He died in Turkey.

Ibráhým *Tásalli* of Shyráz visited India and in 1034 or 1026 he made the pilgrimage to Makkah and died soon after.

Myr *Moghý Mahsíy* died in India. *Tájib* Kirmány.

Fakhř Thábit Tafryshy died in India.

*Um'maty* of Khorásán wrote Qaṣydahs in praise of Sháh *'abbás*.

Mollá Sharafý Qazwyny was originally a tailor, subsequently he obtained a pension from Sháh *'abbás*.

Mollá *Qaşdy* Shyrázy a pupil of Ghayrátý.

Qaşdy Kirmány. Myr *Fus解* a Sayyid of Samnán.

*Fudhly Churbádagány* a pupil of Hakým Shifáiyý.

Myr 'abd al-Ghanýy Ghányy Tafryshy a pupil of Abú-l-Qásim Kázerúny and a friend of Mollá Çúfý. He cursed Sháh *'abbás* and the Sháh died soon after.

Yağyâ Schásváry a distinguished Munshiý d. 1028.

Mollá *Mollímy* Tabryzy died at Shyráz.

Tahmásb Quly Bég *'arshiy Yazdy* of Turky origin left a Dywán of about 12,000 verses.

Mollá *Darýy* Qommy died many years ago and left about 20,000 verses.

*Hasan Bég Rafy* is of Qazwyn but is called Mashhady from his place of residence, he is a distinguished Inshá writer and was therefore invited by Sháh-jahán to come to India. He conferred the appointment of Munshiý upon him but subsequently discarded him, and now he lives in great poverty in India.

Mohámmad Rídá Fíkry of Ispáhán a contemporary of Hakým Shifáiyý. Mollá *Sayry* Churbádagány died on his way to Makkah.

Myr Rafý *Daştür* went with Shaykh Mohámmad Khátún to India, subsequently he returned to Persia and died at Ispáhán.

Myrzá Nitzám a Daste-Ghayb Sayyid of Shyráz died in 1039 or 1029 at an age of thirty years and left about 3000 verses.
Myrzá Qádiq Daste-Ghayb. Daste Ghayb it appears was the name of a family of Sayyids at Shyráz. They were called so because on one occasion one of their enemies questioned their descent from 'alyy and they miraculously (literally, from a mysterious hand, دست غیب) obtained a copy of their pedigree. Myrzá Qádiq died at Lâr. Myr Radhýy Artymány. Yúsuf Churflúdqány.

Mollá Dzwagy of Ardestán left few, but good verses.

Dzwagy Káshy a Turkman resided at Káshán.

Mollá Fazhy of Ardestán.

Myr Abú-l-Hasan a Hosayny Sayyid of Faráhán wrote a commentary on Anwary, was put to death at Shyráz.

Shaykh Sháh Natzar of Ispahnáh visited India.

Mollá Múmin 'izzy of Fyrúzábád.

Myr 'aqil (or 'ayyil) Kawthary of Hamadán is alive, and has written a مرهود وشدرین

Mollá Makhyfis Rushty.

Mollá Hashtry was of Tabryz where he died.

Mollá Qawsy Sh ústary wrote an introduction دباجه to the Dywán of Kháqání.

Mollá Qawsy Tabryzy studied at Ispahnáh.

Myr Afsár, a son of Myr Sanjar Káshy, visited India.

Kámy Sáźwárý visited India and died at Mashhad.

Mádžáy Ispahaný (according to one copy his patronymic is ناپی) a distinguished composer of Music.

Sáyir Ardúbdády or Mashhady died in India.

Qásimy Čarqafy (according to the other copy Qádhiy Čarqafy) son of a banker. Khidhrý Láry. Khidhrý Qazwýný is a good poet.

Khidhrý Khwánsáry a friend of Zulály.

Sa'ydíqy Ardestáíy (in one copy Noháwándy) resided long in the Deccan and died after his return to Persia.

Bábá Sultán Qommy Nawáyíy (Lwáyíy) an ascetic died some years ago. Akhtary Yazdy lived long in India and died there.

Myr 'ysá Yazdy resided for some time in India, died in Persia.

Mollá 'amíy Noháwándy went to India and probably died there.

Mollá Nauydy an old poet lives at Shyráz. Nauydy Teheráñ.

Natzmy Yahýány (? ) resided first at Ispahan subsequently at Shyráz.

Háy 'abd al-Wási' Aqdas is now in India and fills the office of Dáróghah of the goldsmith's shop of Awrangzéb.

Mohammed Hosayn Bég Mu'lúm Tabryzy a merchant.
Jamálá Wálíkh of Shyráz died in India.

Myrzá Khaqámy visited India and died at Isphán.

Mohammad Hosayn a son of Ḥakým Roknáy Káshy.

Kalámý Ispháný a brother of Salámy. Hasan Bég Giráný.

Mollá Ghóráy probably of Shyráz died towards the end of Sháh Ǧáyy’s reign and left a Mathnawí in the metre of the Toḫfát al’iráqáyín. Myrz Ghóráy Káshy died in India.

Mohammad Qásim Sorúy (Sawwárý?) is the author of a Persian Dictionary. The copy which he wrote in Persia is small, but when he went to India he used the Dictionary of Myrz Jamál aldyn Anjú and enlarged the work greatly.

Myrz Mohammad Múmín Adáyyí Yazdí about thirty years ago being suspected of infidelity he went to India, and died at Sárát.

ʿagíldá Mohammad Táqqý of Tálíqán died under Sháh ʿabbás II.

Myrz Ajíy of Yazd. Fírígíy Astrábádíy.

Masákhúrí of Isphán was strong in Ramal, the author saw him when he was more than seventy years of age.

Myrz Haydáry Dzháhy Káshy went to Byjápur, he was clever in painting.

Hosayn Carráf of Isphán a Banker, was still full of energy when eighty years of age. Náʾmá of Shyráz a tailor by profession.

Hasan Bég a son of Mollá Sháy Shálí died young. His father was so distinguished a man that Sháh ʿabbás weighed him up in gold.

Mollá Giráný (Karámíy?) a Turk, is called Káshy because he resided chiefly at Káshán. Wrote about 50,000 verses and five Mathnawíes in imitation of Nítsámý. Sho’úry Mashhády.

Sho’úryy Káshy left about 6000 verses of Qáṣydahs and Ghazals.

Zamánáyiyy Naqqásh of Isphán.

Dhíqáiy Teherány a friend of the late ḏábúky.

Myrz Ja’fár Moʿálim Káshy a school master.

Aqá Kháffy Khúaŋásárý d. 1028.

Myrz Búhrá a Sayyíd of Abqúŷ a mystic and a pupil of Qádhíy Asad Allah Káshy.

Myrzá Jádiyy a brother of the preceding resided mostly at Shyráz. He is dead.

Myrz Ghiyáth aldyn a son of the preceding died young at Abqúŷ.

Qáṣár is of the Yl Shámlú resided mostly at Herát, and is therefore called Heraway.
Hasan Begg Unsy a friend of Hakym Shisäiyiy, he wrote a Tadzkirah of Persian poets, but has not completed it.

Mollä Moqmäyiî Hilmi (*ilmy?) Käshy was in the service of prince Därá-Shikhö. He died at Makkah.

Taqqyy Awhädyy was born at Ispahän he was descended from Sayyid Awhäd aldyn 'abd Allah Bulyäny. A friend of the author saw him at Ahmadábäd in Gujrat. He is the author of a Tadzkirah.∗

Ta'alliiy Lähiyy was brought up in India he had first the tahlall of Khäsäry. Ta'by of Qazwyn a friend of Hakym Shisäiyiy.

Çahydy Shyräzy—his son was Aseyyry.
Çafyyä Ispähäny, a friend of Hakym Shisäiyiy.
Tähîr 'attâr Mashhädyy a pupil of Ummätî Torhätî, died young.
Amýnä a son of Mollä Maâmûd who had the keys of the tomb of Najâb.

Mollä 'çery Tabryzyy brought up at Yazd settled at Ispahän.
Bâqiyyäiyiy Taqiby a distinguished composer in music visited India but died in Persia. *Näjâyî Bäšîyy.

Mollä Bykhdûdy Junâbädy a contemporary of the late Shäh 'abbâs

* The Genealogy of Awhäd aldyn 'abd Allah Bulyäny or Balyäny is: 'abd Allah b. Mas'ûd b. Mohämmed b. 'alyyy b. Aâmad b. 'omar b. Ismâyîl b. Aby 'alyyy al-Dâqqâq and he died in 686. His life is in Jâmîy’s Nafishât No. 322. Taqqyy derives his patronymic Awhädyy from him. Taqqyy was born in 973. He compiled an anthology of Persian poetry which he called فردوس خيانل (this is a chronogram for 991) and which contains the verses collected by him in six years from Shyräz to Gujrat. Afterwards when staying at Agra one of the nobles of Jahângîr’s court induced him to remodel his work and to accompany the extracts with memoirs of the several authors quoted. He undertook the task and named his Tadzkirah عرقات و عرقات عاشقيين و عرقات و عرقات عازفين The Biography is divided into twenty-eight 'arqahs, each containing one letter of the alphabet, and the general division is into three ‘urfahs, viz. the ancient poets; those of the middle age and the modern poets. He composed also another Tadzkirah abridged from the larger one and called it کعبة عرقان. He also composed a Persian Dictionary called *سرمه سليمان and founded on the Burhâné qâfî and he wrote about 30,000 verses; among other poems are his Mathnawies تازار و خبتر and يعقوب و يوسف. A copy of his Tadzkirah is in the East India House. It is a thick folio and goes only to the letter ٝ. (Bland, Journ. Royal As. Soc. IX. p. 134).
was a Şah-h-namah reciter, and wrote a poem in the metre of that epos. Mollá Aš'īḥal Bāfqi ʿayn the calligraph Mollá Yaʿqūb. Mollá Qādhiy Rashidy, a brother of the preceding. Mollá 'īnayat Nūjūm Kāshy a good astronomer. Qādhiy Dāvary Kyāny. Mohammad Čalik Satlār went to India and died there. Darwysh Kāhin of Tабryz. Mollá Mohammad Hosayn Ashūb of Māzandarān went to India and died there. Mollá ʿabd Allah Amāny of Kirmān went to India but died at Ispahān. His Dwyán has about 10,000 verses. Kāmilāyī Kāshy a nephew of Myr Tagyī the author of the Tadzkirah. Myr Asad Allah of Ispahān died in India. Myr Māshrab a son of Myr Hosayn who is called Shīshah-gar of Qomm, he is usually called Kāshy having mostly resided at Kāshān, he died at Tабryz.

Saʿyād Sarmād probably of Kāshān went to India under Shāhjahān and behaved like a mad man. Mumīnāyī Kūnahādy went to India. Tabyʿy Systānī a friend of Mollá Zamān Yazdy.

Rashyd Naueras of Qazwyn died at Byjāpūr.

Čūsfy Shyrāzī is of Kirmān where he died.

Čūsfy Hamadāny lived chiefly at Ispahān where he died.

Qobād Bāgh Kavkabī a Turk, lived at Haydarābād.

Haydāy Gylāny has been brought up in India.

Mohammad Qāsim Qismat Mashhadī died some time ago.

Myr Zayn aldyn Shaykh Jannaty (?) of Ispahān. It is only lately that he calls himself a Sayyid. His Dwyán contains about 20,000 verses but is not arranged. One of his Mathnavies is called

Mollá 'Aftāb Tabryzy.

Mollá Lutfī Nayshāpūry the son-in-law of Mollá Qaydy.

Mollá Wādīgh Nayshāpūry visited India and died at Ispahān.

'atzyāmā is a grandson of Mollá Qaydy and a nephew of Mollá Natzry.

Moqymā Fwṣy a son of Mollá Qaydy visited India, and died at Nayshāpūr.

Karymā, the younger son of Mollá Qaydy lives now at Ispahān. Toluʿy of Khvānsār is dead.

Ahsany Khvānsārī was strong in the Mathnavy.
Qotchá Sihry is a son of Qâdhiy Amyun Khwánsáry.
Sháh Murád Khwánsáry was distinguished in musical composition, and therefore in favour with the late Sháh 'Abbáš.
Mollá Mahsháry Khwánsáry is about ninety years of age.
Mashraby of Khwánsár was a talented man.
Kavtháry Khwánsáry.
Myr Jasab Khwánsáry the son of a rich man.
Mollá 'Alíy Bég Hishmáty Khwánsáry died at the age of ninety, he was a most distinguished calligraph. He left about 15,000 verses.
Yúsufáy Khwánsáry was very poor but a fertile poet.
Myrzá Núru Lamí is now alive.
Mollá 'ibrat (Ghayrat ?) Hamadáy imitates the ancients.
Mollá Mofred of Hamadán is dead.
Myram Bég Çubhy is alive. Bayram Bég Sámi'á.
Humáyún Mohammad a son of Mollá Shíkhúd died young.
Hájí Ummuyd Záyir Hamadáy visited India, but lives now in Persia.
Fáyíd Baháwárdy Qâdhíy of Kúh Kylú.
Hátim (Khátim ?) Bég is a son of Ákmad Bég.
Myr Ashúb Hamadáy.
Mollá Mahdháry Hamadáy was called Mollá-darwázah and wrote chiefly Qáyidáhs, he is dead.
Sáliák (Cáliák ?) Mashhády died of intemperance.
Mohammad Quly Aqafá is called Qommy, because he resided much in that place; he is now in India.
Mohammad Báqir, the author met him at Ispahán, subsequently he went to India.
Ulfáty a son of Hosayn Sáwájy was for some time in the service of Qotobsháh, and wrote a treatise on prosody and rhyme. He died in Persia.
Mahsháry of Nayshápár a contemporary of Natzyrjy.
Mohammad Kátzim Táhir died in 1085 (or 1025) at Ispahán.
Najýbá Astrábády is since some years at Ispahán.
Sayyid Hosayn Zakhy (Zâyn ?) receives a pension from the Court.
Myr Sanad of Káshán is a fertile poet.
Mollá Mohammad Ibráhym Sálík of Qazwín visited India but died some time ago at Qazwín.
Mollá Sálík Yazdy went to the Deccan and then to Dilly where he died.
Mollá Nátzim of Herát is in the service of 'abbás Quly Khán and the best poet of Khorásán, he wrote a Yúsuf ó Zalykhá.

Myr Mohammad Hosayn Shawqyy a son of Myr azyz Allah of Sáwah an old poet visited India. He is dead.

Báqírá Kháyýl Káshy died two years ago, his Dywán has about 14,000 verses.

Aqá Zamán Zarkașh Ispahány had first the takhallus of Fírybý.

Mawláná Mohammad Qásim Qásím of Mashhad is known by the name of Dywánah, died at Dílly.

Sa'dáyiý Yazdíy resided at Ispahan.

Mawláná Faráh Allah Shúshtary lived at the court of Haydarábád.

The author had seen from three to four thousand verses of his.

Mollá Wárashtah his name is Imám Quly Bég he travelled much and spent a long time in India. He used to keep a journal of his travels. He died in 1075.

Jáblá Káshy Yaqyn lives since many years at Ispahan.

Mollá Mohammad Ibráhym Shawkaty of Ispahan was killed in India. Mollá Wáčib Qandaháry died at Ispahan.

Mollá Wáfá of Herát lived for some time in India and died at Ispahan.

Mollá 'ishraty a son of Hájy 'ayn 'alyy Farúsháiyíy was long in India, died at Mashhad.

Mohammad Ibráhym Fárishá a brother of 'ishraty, died at Lóhór.

Mollá Toghrá of Tabryz some say he is of Mashhad, he resides in India and is very strong both in writing prose and verse. The author had seen some of his prose writings.

Myr 'abd al'al Najáyt a son of Myr Mohammad Múmin Hosayny, a friend of the author.

Myrzá Sharyf Ilhám was for some time in India. He returned in 1076 and resides now mostly at Ispahan.

Myr Jamál aldyyn Mohammad Wahshat a son of Myr Dhiyá aldyyn a Tabátabá Sayyid of Ardestán. Resided for some time in India then he returned to Persia, but last year (1082) he again went to India.

'abd Allah Hály a son of Sayyid Yañyá who was attached to the tomb of Karbelá. Hály resides at Ispahan.

Aqá Zamán Wádáhy is a son of the Palmán Qásim Haddád.

Sáyirá Mashhady resides at Ispahan.
Hájí Firydún Sábíq is a Turk, he has gone to Makkah.
Mollá Hájí Mohammad Hájí studied at Ispahán, is alive.
Hájí Çádiq Çámí is a son of Aqá Múmin Ispahání and has been long in India but resides now in Persia.

Amyná Fáyiq a son of Aqá-sháh Walyy of Ispahán is a fur-maker by profession.
Fáyídá studied at Ispahán lives now in his estate.

Myr Mohammad Háshim Shahydá is according to his own assertion a Sayyid of Láhiján, spent much time in travelling, is alive.
Nádirá Shyrází wrote a very complete treatise on arithmetic. He is Wazýr of the Darógha of Qazwyn.

Mohammad ‘alýy Tájíf of Churfádqaán resides now at Ispahán.

Mohammad Amýr Bég Wáqíl lives now at Ispahán.

Bády’á of Láhiján resides now at Ispahán.

Hájí Mohammad Taqíyy Bismíl of Shyráz is alive.

Mohammad Múmin, a brother of the preceding, is gone to Dámaghán.

Moqýmá Maqqúd a son of Maqqúd ‘alýy is alive.

Moqýmá Tháán of Mashhad lives at Ispahán.

Mohammad Calíb Sháštary Nízbáty is studying at Ispahán.

Mollá Mohammad Zamán Athár of Mázanderán, is alive.

Hosayná Čábúhí of Khwánsár died 1078 and left seven Mathnawies.

Myr Çády (Çády) Téherán died in India.

Myrzá Ibráhím Adhám a son of Myr Radhýyy Artymáná was skilled in making verses ext tempore. Died in India where he had been in high esteem among the great.

Aqá Ismá’yl Káshíf was strong in the satyre and left a Mathnawy in the metre of the Tákšt al’iráqáyn.

Myr ‘alá adyl Mohammad Çúfí is a son of Qotob alawliyá.
Mollá Fákhir Bihbány (?) died lately.

Hádíz Mohammad Mohsín Tájlíy was blind from birth.

Nájaf Qulí Bég Wáliy a friend of the author died some time ago.

Nájíy Tabrýzyzí lives in great poverty.

Mohammad Káztízí is of Qomm.

Hákým ‘ábd Alláh Rághíb is of Gylán but he is called Qommí, he changed his takhalluç into Wákdát.

Myr ‘ábd al-Ráhman of Qomm where he now resides.

Aqá Sháms Çáfýr of Qomm.

Náfi’ Qommí was originally a cook.
Mollá Mohammad 'allyy \textit{Wáhid} Qommy resides at Ispahán, left a Mathnawy.

Mohammad Ridhá \textit{Moshfíq} kept originally a shop at Qomm.

Mollá 'allyy is of Shahryár but resides at Qomm.

Shahydá Qommy died not long ago in India.

\textit{Mofrad} Qommy was a tailor by profession.

Mollá alyy Naqyy \textit{Qismat} of Qomm where he now resides.

Myr 'abd al-Hosayn ('abd al-Hasan?) \textit{'árif} of Káshán where now he resides. \textit{Aqá Mohammad Táhir Naqqás} is at Káshán.

\textit{Aqá Mosayyab Qázi} b. Hájjy Mokhib of Káshán came in 1083 to Ispahán. \textit{Thábit (?)} Káshy died some years ago.

Kátzimá of Tabryz was brought up at Káshán where he is keeping a school.

Núrá \textit{Nájj} b. Khwájah Mohammad Hosayn Káshy came two years ago to Ispahán.

Sháh Rashyd Káshy is a very old man.

\textit{Shaykh Mohammad Hádiy Ramzy} is an extremely clever poet.

Myr Mohammad Táhir \textit{'alawý} or \textit{'oléy} is of Káshán.

Mollá Fádhil Káshy has written more than 100,000 verses.

Mollá 'allyy called Jaysh (?) \textit{Jawýd} had first the takhalluč of \textit{Dánish} was born in Máizanderán and died at Ispahán.

Shahyda (Shájdár ?) Gylániy is now at Ardebyl he is a pious man.

Mohammad Hosayn Mantzár of Amol in Máizanderán, a great opium-eater is now at Shyráž.

\textit{Shafuly} died at an advanced age in Gylán.

\textit{Hakym Abú-l-Fath Dáwúdiy Láhiy} is a good physician and poet, has written two Mathnawies, viz., \textit{Mázi al-dáriyin Múhárir al-asrār} and \textit{Mázi al-dáriyin}.

Mohammad Qásim \textit{Cálír} of Láhiyán where he now lives in poor circumstances. Mollá \textit{Liqáyiyy Láhiyán} an agriculturist died young. \textit{Sa'dá} a son of \textit{Hájjy Khwájah 'allyy Láhiy} is alive.

Tzahyrá Láhiy was originally a baker, he is alive.

Mohammad \textit{Cálík Ré} a Láhiy visitied India is now in Persia; had first the takhalluč of \textit{Cálík}.

Mollá \textit{Roshdy} Rostamdáry an eccentric man died at Mashhad.

Nájiy Láhiy a poor but disinterested poet.

Amynáiyiy of the dependencies of Láhiyán.

Amynáiyiy Rushty an uneducated man.

Mohammad Yúsuf called Dhiyáyiyy Láhiy was very poor.
Sámi'áiyi Mázanderáni lived long in India, died at Ispahán.
Darwysh Álmád Khwánsáry a religious man.
Mollá Qásim (Háshím ?) Ǧabúry of Khwánsár where he now resides.
Ustád Mohammád Rídha of Khwánsár is nearly eighty years of age.
Mollá Ǧarfáry Wáns háni (? ) of the district of Churbád-gán.
Mollá Mohammád Zamán Bandagáni of the district of Churbád-gán wrote a Mathnawy called مدينة الأحباب. He is alive.
Rábit Ardebyly called Sháh Kátzim went to India, it is not known whether he has died or is alive.
Ismá’íl ʾārif Kirmáni a book-binder, is a mystic.
Amynáiyi Kirmáni is a man of considerable talents.
Hájí Zamán Shyražá is a shoe-maker.
Mohammád Báqir a son of Amynáiyi Rúdah-sery is a good Inshá writer, and is therefore in the service of the Wazírs of Láhijáni.
Sháykh Abú Habbáni (Háyyán ?) Ǧaší Shyražá, is dead.
Myr Abú-l-Káram (ʿabd al-Kárym ?) a brother of Myr Abú-l-
Hasan Faráhiáni resided at Shyraž.
Móksínáiyi Shyražá was a friend of Ǧabúry.
Nítzámá Náztim Shyražá had for some time the takhalluq of Sálim, he is dead. Móqýmá Abádáhí of Faris is alive.
Myr ʾabd al-Wahháb called Myr Májún a Sayyid of Shyraž is alive. Hájí Báqir a son of Shukr Allah Shyražá died at Najaf.
Máseyá Ḷáqút a pedlar.
Mollá ʾalya Ǧeḡhar resided chiefly at Shyražá, is dead.
Múmyíná Níšbat of Táburyz (according to another copy of Fáris) died in India. ʾārif Shyražá the author knew him.
Mohammád Táhir Táslam Shyražá was a book-binder.
Čániy (or Čiýáni? or Çáfiy ?) Kázer áný is usually called Shyražá went to India.
Mollá İbráhým Naqýr a son of Kamál Qáriy is alive.
Nakhat تکه Shyražá went to India.
Ráshidá Zargar a Táburyzian of ʾabbásábád in Ispahán, he was a goldsmith, and visited India, but died in Persia.
Háfft Náhíy enterprise Mohammád Hosayn (Hasan ?) of Táburyz resided at Ispahán, was a good Inshá writer.
Mollá Mohammád ʾalya Moifrád a son of Mohammád Qúly Bég Táburyz resides at Ispahán.
Báhrám Bég (Bohzád Bég ?) Ǧašáni, a son of Naqýy Bég Ta-
bryzy resided at 'abbásábád in Ispahan, and gained his livelihood in summer by copying books, and in winter by making furs.

Mohammad Zamán Bég Himmat a Turk of Ardebyl is dead.

Nawrúz 'alyy Bég a clever goldsmith.

Mety'á a Tabryzy of 'abbásábád in Ispahan visited India and died at Ispahan.

Mobdí Tabryzy resided long at Ispahan, he was a goldsmith and wire-drawer, went some years ago to India.

Mohammad Quly Bég Shâkir one of the Tabryzians who were settled in 'abbásábád in Ispahan, he was a goldsmith and engraver.

'ârifá equally a Tabryzian of 'abbásábád where he now resides.

Kalb 'alyy Bég Nâdir is, like the preceding poets, a goldsmith of 'abbásábád.

Mohammad Ridhá Râdhiy a Tabryzian goldsmith in 'abbásábád, visited twice India.

Myr Baghyly Badakhshy resides at Tabryz and is called Tabryzy, he wrote a Mathnavy on earthquakes.

Mollá Ganjîy Churbâdqány is dead.

Sirájá Naqqâsh was originally an engraver.

Zamáná Lâhiyj was for some time a private teacher at Yazd.

Mâhmúdá Yazdajdary Yatym visited India.

Lotyfá died at Herát.

Myr Ismá'yl Churbâdqány a Bú-toráby Sayyid and an ascetic.

Cheleby 'inwán a son of Hâjí Qâlih Tabryzy who was a rich man and resided at Mashhad. 'inwán was a friend of the author, he is dead. Taqyjá Mitháli died in 1076.

Myrzá 'abd Allah Ulfat of Khorásán went early in life to India and entered the service of Ja'far Khán who gave him a salary of 150 Rupees. He is dead.

Mohammad Sharyf Tajryd is alive.

Myr Sayyid 'alyy is a poor but well educated young man, his takhallúq is Sayyid and Mihry.

Mollá Ibráhym Wâjif of Mashhad died at Bander 'abbásy on his way to India.

Mollá Ibráhym Rif'âty of Tabryz visited India and died at Sharwân.

Myr 'abd Allah a son of Mollá 'arshy (‘izzatý ?) Yazdy is in India.

Mollá Kátzim of Sáwh a merchant visited India and died at Sáwh.
Khwájah Kalán Kirmány died some years ago.
Zamáná went from the 'irág to India, but owing to his bad manners he found no patron. He died at Herát. Khalyb Bég is now in India. 'alyy Ridháiy Sháštáy (? ) is now in India in the service of ibráhím Khán. Nasíb is now in India.
Sháh Ridhá Túslím a Čáfy of Khorásán is now in Kashmyr. Myrzá Mohammad Fáris died in India, and left a Dýwán of about 4000 bayts.
Myrzá Moqým a son of Mollá Páband a Tabryzí residing at 'abbásábád is dead. Hakým Kátímá Tábá went to India.
Myr Ma'qúm Túslíyí a son of Myrjí who had long been in India. Tasálíyí also went to India, and it is said that he died there. He wrote a very complete treatise on Ramál.
Mollá Zamán Náfíq resided at Íspáhán and died under Sháh 'abbás. He imitated Kháqáíyí.
Shaykh 'imád Arfá' (Wáqí?) a cousin of Mollá Girámy. Nátzim Yazdy has long been in India, he is a clever chess-player. Myr Sayyíd 'alyy Káshy Qúnící died in 1076. Mahmúd Bég Fídáiyí of the Yl, or Turkomán tribe, of Takhú resided at Téberán and died at Íspáhán. Náycrá Fárdíyí resides at Íspáhán.
Shafyqá (Shafyqá?) of Bákherz in Khorásán died in 1071 (1081?) Barkhúrdár Bég Mançúr is alive. Ismá'íl Záqír Dámagháíyí is alive.
Háizíc Mohammad Taqýí called 'indálybe Káshy. Mohammad Hosayn Náveras Domáwándyí resides now at Íspáhán. Mollá Múmín of Qúmsháh. Myrzá I'jáž his name was Mollá 'atá, died at Íspáhán.
Hájí Mahmúd Híjítyí of Íspáhán visited India, but is now in his home.
Mollá Tarzyí of Tarásht (شتر) of the province of Ray, is dead. Myr 'írfán Téberání was a book-seller at Íspáhán. Mollá Síhry Téberání.
Myr Ráwnaq Sámqár had also the takhallúq of Ráwnaq, died at Téberán. 'ánílá of Bálk visited India and died at Şýrás.
Myr Mohammad Hosayn Sór'át a Sayyíd of Amol in Mázanderán is alive.
Mohammad Cádíq Nátzim Tabryzí resides at 'abbásábád in Ís- páhán and is a brother of Mohammad Ridhá Marwáryd-farúš (i. e.
the pearl-seller) who is equally a well educated young man. Nátzim resided for some time at Makkah for the sake of devotion. He died some years ago and left a short Tadzkirah.

'azmý Yazdý a friend of Ámyr Adáiy.  

Atzhary of Qahpáyah became mad. He is dead.  

Zakyyá a cousin (a son of the uncle) of Khwájah Sayf áldyn Mahmúd died in Ispahán.  

Mollá Dáwúd Úlfsút Shústáry is dead.  

Myr Mátzhar is according to his own assertion a Samáky Sayyid of Astrábd, he used to tell stories in poppy houses, i. e. in houses in which they take intoxicating and stupifying drugs.  

Moçawuir (Maçún ?) of Káshán an engraver, is dead.  

Ráhib of Ranán in the province of Ispahán went to India.  

Hájí Sharyf Manshár of Ispahán is dead.  

Mollá Mohammad Sharyf of a village in the neighbourhood of Ispahán, a friend of the author, has written a Mathnawy in the metre of the Makhzan alasrár.  

Mawláná Mohammad Báqír was of the same village as the preceding, and died two years ago. Mohammad Báqír Yazdi a goldsmith.  

Mohammad Ja’far Mozázahhib a son of Myrzá Mahmúd of Qahpáyah.  

Kofry of Yazdkhwást in Fáris.  

Mohammad Cáliá Shyrázy was a Zarkash (manufacturer of gold thread) died at Ispahán. Zayn al’ábídyn Khúzámý Fúdhil.  

Mast ‘alíyy Ispaháhán Kúchak visited India.  

Myr Bég Qaçzáb Ispaháhán, a butcher by profession, died under Sháh ‘abbrás II., upwards of seventy years of age.  

Taçyy Halwáiyi Dhamy zur visited India, is dead.  

Myr Çuíby was according to his own statement a Sayyid of Mázanderán.  

Myr ’abd Allah ’abdy a son of Mohammad ’alíyy Tab’y of Ispahán, died seven years ago.  

Yaghmá a son of Darwysh Bihişhtý Qalandár of Qomm is dead.  

Mollá Qudraty of Ispahán, visited India and died in Persia.  

Mollá Hayrán of Ispahán.  

Hakým Báqír Shífáiyi called Halláj was still alive in the beginning of the reign of Sháh ‘abbrás II.  

Mohammad Cáliá Ispahánya was originally a dyer.  

Malik Mohammad Rádib (Rábt ?) a son of Núrá Çahháf is a book-binder by profession, he imitates Nitzámy.
Mohammad Shafy’ Sálimá has written about 100,000 verses, he is alive.

Mas’úd a son of Aqá Zamán Zarkash went with his father to India, and after his father’s death he returned to Ispahán, he drew for some time a pension, but now he is in great distress.

Mollá Ta’by’s (Tab’y?) of Tabas.

Mohammad Báqir of Ispahán, a blanket-maker, went some years ago to India where he died.

Najybá a son of Hájí Amín of Gulshanábád in Ispahán is alive.

Bábá Mohammad ‘alyy Ispaháni died two years ago, he was strong in the Mathnawy.

‘arab Shyrázy Gábir called Dynah visited India where he died.

Qadyrá ‘irfán Ispaháni, a quiver-maker, has died this year.

Mollá ‘alyy Ridáh of the province of Ispahán is now seventy years of age.

Hájí Mohammad Yàky Ispaháni visited India and lives now at Ispahán. He imitates Mawlawy Rúmí.

Nuzhat is of Dámaghán. Myr Mottáz is of Khorásán.

‘árif, one ‘árif is of Gylán, another of Mashhad.

Hájí Mohammad Mollá Nisháthy had also the takhallúq of Harzy of Dámaghán, died at Ispahán.

Hájí Motzafár a son of ‘alyy Ridáh Bég Tabryzy resided at ‘abbásábád in Ispahán, and his profession was to string jewellery. He visited the Deccan and lives now at Ispahán.

Mollá Laebby composed many poems in praise of the Imáms.

Taqyyá called Dángy (Dánky?) Ispaháni.

Sage-Lawand, a Turk, was in favour with the late Sháh ‘abbás on account of his wit and impudence.

‘alyy Khán was a mason and preferred to gain his bread by his humble profession to entering the service of the great.

Myrzá Ibráhym ‘árif of ‘abbásábád went to India and died recently.

Darwysh Haydar of Yazd. Majydá the son of a baker, is dead. Mottáz of the province of Fáris.

2.—Poets of Mcó-wará-lnáhr more particularly Bokhárá, Balkh, &c.

Qádhíy Náqír Bokháry is Qádhíy at the court of ‘abd al’azýz Khán. Mollá Sháh Mohammad ‘aráy résides at Bokhárá.

Mollá Ras’ áryq (Ríf’áty?) Bokháry went to India and was a friend of Abú-l-Fadhíl.
Myrzá Moqym Bokháry came with the ambassador to Ispahán. 
Mollá Athár had first an employment in Persia but having lost it 
and his property on account of a crime he went to India. 

Munisíy Bokháry is in the service of the Pádsháh. 
Mollá Hámiy (Jámy?) Bahrám Bokháry, the Pádsháh has given 
him the title of king of poets. 
Mollá Nakhly was for some time in the service of Imám Quly-
Khán Pádsháh of Bokhárá, after his death he went to Balkh where 
he died. 
Mollá Miskyn Bokháry was equally in the service of the Pádsháh 
(according to one copy he is in the service). 
Mollá Shafy’ Bokháry was (according to one copy, is) equally in 
the service of the Pádsháh. 
Sayyid Ná-Kám Latýf Bokháry was equally in the service of Imám 
Quly-Khán and died after him. 
Myrzá Afíhal or Fádhyl Bokháry Wályí was the Munshiy of 
Imám Quly-Khán and died some years ago. 
Myrzá ‘álím Bokháry was equally a Munshiy of the Khán, he 
is dead. Mollá Mohammad ‘ábid ís a calligraph. 
Mohammad 'Amyn Sáharáy of Samarqandy. 
Mohammad Çáliá Latá (?) of Samarqand. 
Mollá Mawlyiy Bokháry is in the service of the Khán. 
Mollá Sharyf Bokháry is equally in the service of the Khán. 
Myrzá ‘ábd al-Lattýf Girám is in the service of the Khán. 
Mollá Wáhíb Bokháry is in the service of the Khán. 
Mollá Máýúa Bokháry is a Munshiy of the Pádsháh. 
Mollá Asad Qáidí Bokháry, a Sayyid, is in the service of the Khán. 
Mollá Mantzúr Bokháry is in the service of the Khán. 
Mollá Tháqíb is in the service of the Khán. 
Mollá Táyíb (in one copy is Tháqíb) Bokháry is originally of 
Herát, but he was brought at Bokhárá and is in the service of 
the Khán. 

Khwájah ‘ábid Bokháry Ráqím came to Ispahán whence he pro-
ceeded to India. 

Mollá Qutly of Bokhárá is a great favourite of the Khán. 
Myrzá ‘ábd al-Razzáq a son of Qádhiy Bagáiyiy Bokháry. 
Mollá Mostafyíd of the neighbourhood of Balkh is in the service 
of Subhán Quly-Khán Sultán.
Mollá (one name not legible) Mostaqym Balkhy is in the service of Subhán Quly-Khán.
Mollá Natemy Balkhy of Falúr died at Balkh.
Hákym Lóqiq Balkhy died at Balkh.
Mollá Yagánah Balkhy is in the service of Subhán Quly-Khán.
Mollá Yaktáqiq Balkhy is in the service of Subhán Quly-Khán.
Mollá Mosafí Balkhy is in the service of Subhán Quly-Khán.
Mollá Samy' Balkhy resides at Balkh.
Mollá ‘imád (‘ammár?) Samarqandy is in the service of ‘abd al’azýz Khán.
Mollá Afjár Samarqandy resides at Samarqand.
Mollá Réfi‘ resides at Bokhárá.
Mollá Nadzárá Agáh resides at Bokhárá.
Mollá Sayyid Nasafy is at Bokhárá in the service of the Pádsháh.
Mollá Bady’ Samarqandy is dead, he was in the service of Subhán Quly-Khán.
Mollá Ni‘mat Allah Na’ýmá of Samarqand has studied at Bokhárá.
Shawkat Bokháry.

3.—Poets of India.

Shaydá a native of India composed about 50,000 verses.
Ghanyy Kashmyry, the emperor wrote to the governor of Kashmir to send him to India, he refused to go and died six days after.
Nadym Kashmyry is alive.
Naqir ‘alyý Sirhindýy (according to one copy Kashmyry) is in the service of the Emperor. Nisháy of Thanésír is dead.
Máhirá Kashmyry was in the service of Dánishmand Khán and composed a Mathnawy in praise of the Emperor.
Fondúqî Kashmyry the teacher of Ghanyy is now in Kashmyr.
Mohammad ‘áris.
Myrzá Qotob Múyil of Dilly author of a Saqiy-námah.
Mohammad Afíhal Sar-khásh resides at Láhór.
Myr Mohammad Zamán Rúsíkh of Láhór.
‘abd al-Qádir Bydil of Láhór is a very fertile poet.
Myr Siyádat is of Láhór.
Hájy Haydar ‘alyý Moghniy (Moghanny?) is of Kashmyr. This and the following three names are only in one copy.
Another Haydar ‘alyý of Kashmyr.
Myr Lutf Allah Sülim a son of Myr 'allyy of Kashmyr travelled over the whole of Persia and was in 1092 in Isphahán.

Mawlána Nátiq of Kashmyr had two brothers who were equally poets but had an impediment in their speech, and therefore one chose the takhalluč of Loknáty and the other of Abkam.

(13) The words of the poets, by Mírzá Muhammad Afdhal whose takhalluč is Sar-khush and who was generally called Chéla. The title of the book is a chronogram for 1093, the date when he commenced to compile it. The author informs us that he and his father had been in the service of 'álamgyr, and that during his youth he was anxious to acquire rank and wealth, but at the time when he wrote this book he lived in retirement at Dilly. He was a good poet and had the good fortune to become acquainted with almost all men of talent of his age. He died in A. H. 1125 or 1126, or 1127 at the advanced age of seventy-six years and left four Mathnawies, Hosh ó 'ishq, Núre 'allyy, Sáqiyy-námah and Sháh-námahé Moḥammad 'atžam-sháh.

He says in the preface that almost all Tadzkirahs were universal, containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of the poets (of India) of the reigns of Jahángyr and 'álamgyr most of whom he knew personally. It contains near two hundred very short biographies interspersed with verses of the compiler. The book is esteemed in India on account of the elegant extracts it contains. At the end he has added five or six pages of
chronograms, a description of poetry in which he seems to have excelled.

The authorities which he used are Gulshane Fitrat by Myr Mo'izz aldyn Mohammad Músawy Khán Fitrat, the Albúm of Mirzá Mohammad 'ályy Máhir and that of Myr Mohammad Zamán Rásíkh. These three poets were contemporaries and friends of Sar-khúsh. Músawy had at first the takhalluç Fitrat and then he chose that of Músawy, he was born in Persia in 1050, and came to India where he was much esteemed for his talents as a poet and as a critic, and died in A. H. 1101. Máhir was a friend of Qodsy and Kalym and the teacher of Sar-khúsh, he died in A. H. 1089. Rásíkh died in 1107.

Beginning

Copies are frequent, there are several in the M. M. 8vo. 143 pp. 17 lines. One copy is in the possession of Mr. Hall of Benares, two are in my possession, and one in that of the Asiatic Society of Bengal.

Table of contents: (this list may be considered as a continuation of the lists, pp. 47 and 55, with some repetitions).

Myr Iláhy see p. 66.
Myrzá Jalál Aesyr a poet of Persia of great merit, who has not come to India.
Mirzá Ibráhim Aatham was a Sayyid of the Čafawy family. He came to India under Sháhjahán and behaved like a mad Darwysh.
Amány Khán-zamán a son of Móhabat Khán Kháníkhánán Sipah-súlár (commander-in-chief) left a very elegant Dywán.
Tzafar Khán Ahsan a son of Khwájah Abú-l-Hasan resided mostly at Kábul and Kasbýr, and was a great patron of poets, left a Dywán and some Mathnavies.

'ínáyat Khán Asháá a son of Tzafar Khán an elegant prose writer, he wrote the history of thirty years of Sháhjahán's reign, much more elegantly than Mollá Hamyd and others.

Aqaf Qommy came to India under Sháhjahán left a short Dywán.
Mawlawy Sa'yd Fjážs, a learned and industrious man, is alive.
Mollá Mohammad Sa'yd Ashraf came to India under 'álamgýr and found a patron in Zyb alnisá the eldest daughter of the Emperor. He has great facility in writing verses, and is alive, and is the author of the Mathnawy which has about 700 verses, and which he composed ex tempore.

Mohammad Ibráhym Inqás a student who showed some poetical talent and presented some poems to Myr Mo'izz Músawy Khán. He died young.

Mohammad Cádiq Ilqá is clever in making chronograms.
Abú-l-Hasan By-gánuq has never visited India, but his Dywán had reached this country. Bynish Kashmyry left a Dywán.

Rafy' Khán Bádzíl cousin of Mohammad Táhir Wazyr Khán put the Ma'árij anobúwat into 40,000 Persian verses and called it حمالة حيدري.

Mollá Jámy Láhory Námdár Kháný By-khúd was very well skilled in making chronograms, and left a thick Dywán of Ghazal, Qácydahs and Qát'ahs. The chronogram on his death is جامی از جام حمد بن خورشد i. e. 1086. He left a حسن ودله.

Mirzá 'abd al-Qádir By-dil is alive.

Chandar Bhán Brahman flourished under Sháhjahán, wrote elegant prose and left a Dywán. By-ghamm Payrágy, alive.

Mollá 'alyy Ridhá Tajalliy came from Shýráz to India under Sháhjahán. Háftz Mohammad Jamál Talásh.

Mohammad Taggyy alive.

'abd al-Latýf Khán Tánhá a nephew of Mirzá Jalá Al Asýr was Dywán (collector) of the Panjáb. Myr Tashbyhy.

Myr Tafsíkhore (Móifikhis?) Hosayn Tháqib an uncle of Rásíkh died in Sirhind.

Açaf Khán Ja'far, an Amyr of the emperor Jahángýr, author of a Mathnawy called Khooraw ú Shýryn. Aqá Najaf Quly Joráit.

Myr 'abd al-Ráhym Tayghy a friend of Mohámmad 'alyy Máhir. Myrzá Mohammad Ayyúb Jawdat is strong in the Ghazal and Rubá'y. Hakym Húdáiq left a thick Dywán.

Mohammad Hosayn (in Hall's copy is Ibrákhy) Mashhadý. Myr Hashmaty, the author met him once at Agra.

Nawâb 'abd al-Rahym Khanâshânân a son of Bayram Khân, according to one copy his takhalluş was Rahym, he flourished under Akbar and Jahángîr.

Qasim Khâzin, the Author met him and found him very conceived. Mirzá Radhyû Dânîsh came to India under Shâhjahân. Mirzá Rafy Dastûr a contemporary of Jahángîr. Mollâ Dânû. Mohammad Amyn Dzawgy.

'âqil Khân Râzy is the author of a mystical Mathnawy called it is in the manner of that Jalâl aldyûn Rûmî, and may be considered as a poetical version of the.

Mirzá Hasan (Ahsan ?) Beg Rafy was first Munshiy of Mohammad Khân, the Ruler of Tûrân, came to India under Shâhjahân and obtained the rank of five hundred. 'âlamgyr sent him to Kashmyr.

He died at Dilly.


Mohammad Quly Solym came under Shâhjahân from Persia to India and entered the service of the Wazyr Islâm Khan. Sâlik Yazdy and Sâlik Qazwyny were contemporaries and flourished in India under Shâhjahân.

Sayîrâ Mashhady has never visited India. Qâfilân (Qâqilân ?) Beg Sipâhy accompanied the Indian embassy to Persia. Hûy Mohammad Aslam Sâlim, a Kashmyry.

Mohammad Çâlih Sattâr lives in Bengal. Hakym Sa'yûdâ is a good poet.

Mirzá Sanjor, a contemporary of Shâhjahân. Sayyûh. Myr Sayyid 'alyy Sayyîd.

Sayyîd 'alyy Khân a calligraph had no takhalluş.

Myr (Myrzâ ?) Jalâl aldyûn Siyâdat resided at Lahór.
Mollá Saráby (in one copy Sarápay) came to India under Jahángyr.
Hakym Sormad a Çúfy and a friend of Dará Shíkóh.
Mohammad Afžál Sár-khúsh the author of this Tadzkírah.
Shá’íy Takhúl, panegyrist of Sháh 'abbás, wrote a Mathnavy in
his praise.
Mollá Sháyád flourished towards the end of Jahángyr and the
beginning of Sháhjahán’s reign.
Sháhjahán the son of one of the chiefs of Kakhar. Myr Shawgy.
Myr Mohammad Hádiy Sharár lived in Persia in 1093.
Myr Sháryf.
Mirzá Mohammad 'ályy Çágíb Tabrýzy came to India under Sháh-
jahán. Died in 1081. The chronogram is صائب ونات يائف.
Myr Çayky came under Sháhjahán to India.
Hakym Mohammad Kátzín who assumed the title Masyá albayán
and the takhallúq Çágíb imitated Jalál aldyn Rúmí and left a thick
Dywán and several Mathnavíes as: أتمنى خاتم وبرهانه وصلوات أحمدي
وصوات يوسف وكمال (؟) أحمدي
and gave to the collection of all
his poems the title of إفاس مليجي. Aqá Çádíq is the author of
a Sáqiyy-námáh. Çágíbíy.
Çánit (in one copy Çágíb) was a merchant who came under 'alam-
gyr to India and wrote a short Dywán.
Myr Dhíyá aldyn Dílawy the author saw him at the beginning of
'alamgyr’s reign. Talib Amoly.
Hújí Tábyby (Tabyby ?) a Çúfy.
Myr Mohammad Tákhr Hosayn came towards the end of Jahán-
gyr’s reign to India. He was a wealthy merchant.
Mollá Takhrá. His prose is much admired. He wrote an elegant
essay on Kashmyr.
Myrzá Nitzám aldyn Tálé a friend of the author.
Tzohúry Tarshyzy resided at Byjápúr, it is said that he copied and
sold the Rawdat alácfá one hundred times, he is the author of
فُنْدَق الْإِبْرَاهِيمِ خَالِد خَلِيل نُورِس
of these three prose treatises are
dedicated to Íbráhym 'ádíl-sháh and he dedicated a
Safiq námáh to
Búrhrán Nitzám almulk. Himmat Khán collected one hundred and
twenty Sáqiyy-námáhs and that of Tzohúry was the best among them.
'orcíy Shyrázy died at Láhór in 999 at an age of thirty-six years.
The chronogram for this date is
"استاد البشريّ هادي كلام مرفي شيرزيّ".
More than thirty years after his death Myr Qâbir Ispahâny disinterred his body and buried it at Mashhad.

Miyan Nâcir 'alyy died at Dilly in 1108. The chronogram is 'atzyma Nayshápûry has never visited India.

Shaykh 'abd al'azîy 'izzat.

Mollâ 'alyy Qommy has never visited India.

'âmil a pupil of Qâyib.

Khvâjah 'abd Allah 'icfin a mystic. 'ârif Lâhûry left a Dywân.

Mohammad Tâhir Ghanyy of Kashmyr. His takhalluç is a chronogram (1060) for the beginning of his poetical career, his Dywân was arranged by Myrza Mohammad 'alyy Mâhir.

Myr Berhân Ghûrûry.

Hâjî Mohammad Imsâ'yîl Ghâslî was a most distinguished calligraph and came from Mâzanderân to India.

Ghanymat a native of India wrote a short Dywân and a Mathnawy.

Shaykh Mohammad Moksin Fâniy of Kashmyr was a Qâfy and a friend of Darâ Shikôh left a Dywân and a Mathnawy.

Mirzâ Fauqîhy.

Aqâ Mohammad Ibrâhîm Fayadhân a son of Aqâ Mohammad Hosayn Nâjîy was alive in 1093. He was an excellent calligraph and an elegant writer both in prose and poetry.

Mirzâ (Myr ?) Ghiyâth aldyn Mançûr Fikrat came to India under 'âlamyry and obtained the rank of five hundred.

'abd al-Razzâq Fauquâddh. Fauqy (Fauqy ?). Fâris.

Fauqy a poet of Bengal, yet not without talent.

Prince Darâ Shikôh Qâdiiry left besides many writings on Qâfûsm a short Dywân.

Hâjî Mohammad-Jân Qodey the king of poets during the reign of Shâhjâhân. He described the exploits of this emperor in a beautiful epic poem called ﻣﺮﺷﺎء ﻟﻠﻤﺮاﻛﺰ ﺑﺎﺛﺪي.

Qâsim Dywânah Mashhady a pupil of Myrza Qâyib has not visited India. Nawâb Qâsim Khân. Qâniy.

Mohammad Yâsof Qodîym died very young.

Abû Tâlib Kâlym d. 1061. Khvâjah (Myr ?) Kalân.

Shaykh Sa'd Allah Gulshan was in Gujrût in 1093.

'abd al-Râhîm Kûkam (in one copy Kâmpû) Kashmyry died in the Deccan. Lûmiy. Myr Mo'izz aldyn Mînaway d. 1101.

Myr Mohammad 'alyy Mâhir d. 1089.
Hamayn Rokhâ Masih a contemporary of Jahângyr.
Shaykh Sa’d Allah Masih Pânpaty.
Mo’ayy (Moghyy? or Moghniy?) Kashmyry.
Čâlih Bâg Molham, the author made his acquaintance at Agra.
Masîyâ was a Kalâl that is to say of a low caste which was
employed as Porter and Chôb-dârs, he flourished under Jahângyr.
Mollâ Mofyjîd Bakhy came to India at the beginning of ‘alamgyr’s
reign and died at Multân in 1090. The chronogram of his death is

Mon’m Hakkâk Shyrâzy composed a poem containing a description
of Agra, died during the commenence of ‘alamgyr’s reign.
Myrza Qozb aldyn Mâyil d. in 1108 eight days after Myân Nâcîr
’ally. Majdây Muncîf.
Akhûnd Mohammad Báqir had first the takhalluç of Monásib
subsequently that of Moshtêq died in the beginning of ‘alamgyr’s
reign. Mollâ Malik Qommy resided at Byjâpur. Mollâ Moshrigv.
Mollâ Natzûgri of Nayshápûr a panegyrist of ’abd al-Rahîm Khân-
hánân. There was another poet who had the same takhalluç, he
gave him ten thousand Rupees that he might change it.
Nûdîm Gylánî.
Mollâ Naw’îy wrote a Sâqiy-nâmah in praise of the Khânkhânân.
He is also the author of a Mathnâwî called ‘azı
Nûzîm Herâvy the author of a ‘oof and has never visited
India. Myr Najât has been in Persia and is a good poet.
Aqî Mohammad Hosâyyn Nâjiy a brother of Mohammad Isma’yl
Ghâfîl was an admirable calligraph, and in his old age he was admitted
Myr Najübat a brother of Myr Siyâdat. Nâtîq.
Mollâ Nişbatî of Thanéser was a good poet, in Rêkhtah he used
the takhalluç of Nis-batîy. e. the moon.
Qâdîyû Nûrî a contemporary of Jahângyr.
Myrza Tâhir Wahyûd was a friend of Çâyîb and one of the greatest
poets of the age.
Mohammad Rafî’ Wû’dîz Qazwîny resides at Isphâhân. He de-
scribed in a Mathnâwî the war of Shâh ‘Abbâs with Tilâm Khân,
and compiled the sayings of the Imâms in a most elegant work to
which he gave the title of îbn-î按时 he is also the author of a Dywân.
Myrzá Hasan Bég Wmid returned to Persia at the beginning of 'Alamgīr's reign. Darwysh Wādīh went to Bengal.

Myán Mohammad Ikhlāq Wāmiq a converted Hindú embraced the Islām in 22 of the reign of 'Alamgīr. Mollá Wāly. 'Abd al-Wāhid Woshshat of Thanéseer was in 1093 a young man.

Mohammad 'Aṣḥiq Himmat was in 1093 a young man.

Mohammad Hāshim was a calligraph and the father-in-law of Sarkhūsh.

Myr Yāhyá Kāshy was a poet of Sháhjáhán who gave him orders to compose a Ḥijāz. He died in 1074. The chronogram of his death is 1467.

(P.)

Mirror of imagination by Shyr Khán Lódy son of Alī Amjad Khán (the name of the author is in page 26.) He informs us in the postscript that he lost his father in A. H. 1084, and three years after, he lost his brother who died in the mountains of Kábul, he also gives us the date when he composed this book in saying that the title is a chronogram, if you remove the pardah or veil (i.e. 1313=211=1102). It is dedicated to Sháhjáhán and contains an account of the most celebrated Persian poets; and besides it treats on almost every science cultivated by the Musalmáns: Music, Medicine, cosmography, oneirocritic, talismans, &c. at the end is a chapter containing notices of poetesses.

Beginning

Printed at Calcutta in 1831, 8vo. 543 pp. Lithographed at Barceilly in 1848. MSS. copies are frequent, some of them are abridgments.
The heaven of composition being a rhymed abridgment of Dawlat-sháh by Lúáf Allah Mohammád Moháández b. Almád. We are informed in the preface (which has twelve distiches) that Fáyidí Kirmány rendered the Tadzkírah of Dawlat-sháh in Persian verses at the time of Akbar and altered the division of the original, making ten periods instead of seven; Lúáf Allah Mohammád who was a contemporary of Awrángzéb remodelled this version and added two periods to make the number correspond with the signs of the zodiac and in allusion to it, he gave it the above title.

About 250 verses; every verse contains the name of a poet. First verse

A copy bound with other books is in the Tóbkhánáh.

I give here the 12th chap. as a specimen.

Nielev nounie aá'mei bi naua' dincit

[Transcription of Persian text]

[Translation of Persian text]

At the end of the first distich: The heavens are divided into twelve parts; each part contains the name of a poet. The name of the first poet is written in the first distich of each verse.
Eternal Spring by a Khatry of the name of Kishen Chand whose takhalluç is Ikhlâç. The title multiplied by two gives the date of the compilation, viz. 1136. The author was a son of Achal-Dâs of Dîly whose house was the resort of the learned. During his father's life-time he learned Kârad-bâzy (a kind of fencing called Bakayty bâkî in U-zû) after his death he applied himself to poetry. He died under Ahmad Shâh, reigned 1160 to 1167.

It contains, in alphabetical order, an account of about 200 poets who flourished (in India) from the time of Jahângyr to the accession of Mohammad Shâh, A. H. 1131.

Two copies are in the Tôpkhânah, 12mo. 300 pages, 10 lines. A very good copy is in possession of Mr. Hall. First line

Table of contents (this list may be considered as a continuation of the one, p. 109 with several repetitions.)

Amyn Khân Anjâm a son of the Nawáb Amyr Khân.

Amyr Ilâhy.

Myrzá Jalâl Ašyr d. 1040, used to compose his verses in a state of intoxication. Myrzá Ismâ'yl Ymâ of Ispahân.

Mollá Aly yi of Persia, has not come to India.

Myrzá Arjumand Azád a son of 'abd al-Ghanyy Bîg, has also the takhalluç of Jonân.

Auvy of Persia, a contemporary of Sháhjahân.

Myr Báqir Ishrâq seems to have been alive in 1136.

Mollá Sayyid Ahsan Yjâd wrote the history of the reign of Farrukshiyar in very elegant prose. Died in 1131 or soon after.

Myr Imnán aldyn Ikshyr is a clever physician.

Shâfî'âyîy Athar was blind, and has never visited India.

Myrzá Ibrâhym Adham a son of Myrzá Radhyy Artymany a Sayyid came to India under Sháhjahân, was very insolent and was therefore put to death.
Mo'azzam Khán *Afkar* Mohammad 'alyy Bég came from Isphahán to India and died in Bengal. *Intikháb* Wîrdy Bég died young. Yūl Quly Bég *Anyây* was first librarian of 'alyy Quly Khán at Herât, then he came to India, and was patronized by the Khánkhánán 'abd al-Râhym. He died at Bûrhanpûr and left a Dywán and a Mathnawî. Sirâj aldyn *Arzú* composed a large Dywán.

Khánzamán *Amdîn* son of Mohábat Khán a pupil of Murshid, who flourished under Shâhjâhân. *Arhabad* was a native of India. Ismá'îl Bég *Unây* resided at Herât. Was, as a prisoner of war, carried to Tûrân by 'abd Allah Khán, came to India and was patronized by the Khánkhánán 'abd al-Rahîm.

Mohammad Sa'îd *Tijád*. Myrzá Mohammad *Ahsan* is alive. Myr *Ashkh* Qommy a Tabátabá Sayyid d. at Agra in 972, left Qâydahs, two Dywâns of Ghazâl and one Dywán of humoristic poetry. Shâh *Afsâna* Lâhîrî was alive in 1136.

Tzafar Khán *Ahsan* was governor of Kashmyr left a Dywán. *Ashry Tâzy* his name was Amyr Qâdhiy. He died in 982. Mohammad Câdîq *Ilqâ* used to instruct Hindî boys, is alive.

In'âyat Khán *Ahsná* a son of Tzafar Khán *Ahsan*. Wrote a Dywán and a history of thirty years of Shâhjâhân’s reign.

Myr *Ahsany* b. Myr Abá-l-Fâzî Mûsâwî was born at Tabâlah near Lâhîr and died in 1011 left a Dywán

Gholâm Moqâsfa *Insân* of the Kanbôh tribe of Morâdâbád.

Mollá *Att ashârî*. He and his father had come to India. Was a contemporary of Jahângîr.

Mohammad Ibrâhîm *Inqâf* was a pupil of Myrzá Mo'izz Mûsâwî Khán.

'abd al'azyz *Tjâd* a pupil of Byûlî. Was probably alive in 1136. Asád Bég *Asâd* flourished under Jahângîr.

'abd al-Rasúl *Isâighná*.

'Iwâdh Bég *Ilkâr* came under Jahângîr to India. Wrote elegant prose and was a good calligraph. He was Munshiy of Shâhjâhân.

Mawlánâ *Auncâr* Nûr Mohammad was a native of India. *A'lâ* Tûrânî.

Mollá Mohammad Sa'yîd *Askânî* came under 'âlamângîr to India and was patronized by Zîb alnîsâ Bégam.

Myrzá Mohammad Râbi' *Anjâb* Isphâhânî a pupil of Mortadhâ Quly Bég.
Achal Dás a Khatry the father of the author resided at Dilly.

Ikhlāṣ a pupil of 'abd al-Ghanyy Bég Qabūl and the author of the Tadzikirah under notice.

Sháh Walyy Allah Ishtiyyāq is a grandson of Shaykh AhmadSirhindy who was called Hadhrat and a pupil of Qabūl.

'abd al-Qádir By-dîl, his Dywán of Ghazal has more than 100,000 verses, and besides he has written a Dywán of Qaṣydahs and a Dywán of Rubá'ys and several Mathnawies, he is also the author of a prose work called

Shaykh 'abd al-Salām Payámy flourished under Jahángyr and went towards the end of his career to the Deccan.

Sharaf aldyn Payám. Sháh Bahcāta was a Darwysh.

'abd al-Báqiyy Báqiyy.

Rafi' Khán Būdžil author of the Hamlahē Haydary.

Payrawy Sāwajy Amyr Bég flourished under Sháhjahān.

Háji Byná is a merchant of Gujrát.

Bymish lived at Kashmyr. Mawláná Baqáiy d. 1009.

Sawámy Bhóbat Ráy By-ghamm a Khatry resided at Pathán near Jammū in the Panjáb, he translated from the Hindee (Sanscrit) the Prabodha Chand (Chandrodaya) NátaK, a very curious work on Theosophy into Persian, and dedicated it as well as several other treatises on Cúfism to Náráyan Chand.

Údè Bhán Bahcār a pupil of the author of this Tadzikirah.

Mollá Jámy By-Khúd a contemporany of Sháhjahān.

Bayáná Myrzá Mahdíy visited India and returned to Persia.

Ráy Chand Bhán Brahmán was the most distinguished Hindú since the time of Tymúr.

Bazmy a contemporary of Jahángyr.

Myrzá Abu Toráb Baydáh a companion of the Amyr alomará Dzú-l-Fiqár Khán, became blind towards the end of his life.

Myrzá Mohsin Táthyr (Táthyr?) Wazyr of the Padsháh of Yazd, sent his Dywán to Shohrat in India. Tajalliy 'alyy Ridhá.

Myr Tashhyly 'alyy Akbar son of Sháh Mohammad Káshy flourished under Jahángyr at Láhór. He was an eccentric and un-accessible man, and wrote few of his verses down. He died at the age of seventy. Tamhá 'abd al-Látýf Khán.

Myrzá 'ajam Quly Turkmán was of Persian (Shyráz) origin, but was born in India.
Mohammad Hosayn Tajalliy Kásháni died at Ahmadábád in Gujrat in 1020, aged twenty-seven years.

Mollá Rahmat Allah Támkyn was in 1136 residing at Kashmyr.

Myrzá Mohammad 'allyy Támáná flourished under Farrokhsíyár.

 Háítz Jamál Tulásh.

Aghá 'abd al-'allyy Tábshyn is a grandson of Júyá.

Myrzá Fátá 'allyy Tásákyín, he was probably alive in 1136.

Hákym Mohammad Sa'ýd Qommy Tánhá physician of Sháh 'abbás, left a Dywán.

Ráy Manóher Tánsany, Akbar gave him the title of Myrzá.

Myr Mofákhir (Sar-khúsh writes Táfákhor) Hosayn Tháqíb resided in Sirhind.

Myr Sayyid Mohammad Tháqíb a pupil of Myr Táhir 'alawy.

Mohammad Hosayn Thanágiy Meshhády came to India under Akbar and died in 996, the chronogram is سکندر نیک. He commenced an epic poem called محمد خوی سکندر but did not complete it. He left a thick Dywán.

Myr Mohammad Afsháh Thábit was alive in 1136.

Núr aldyn Jahángyr Padsháh born in 977, succeeded to the throne on Thursday the 11th Jumáda II. 1014, died 28th of Cáfár 1037.

Myr Mohammad Ja'far Jorât.

Mohammad 'allyy Bég Jisam left a Dywán.

Myrzá Ja'far Bég Ja'far had the title of Açaf Khán. He died in 1212, the chronogram is محمد حید ازاسف خان. He left a Khosraw Shyrýn.

Myrzá Daráb Júyá resided in Kashmyr.

Sayyid 'allyy Jadáiyíb Tabryzy visited India under Akbar, and was employed in the Imperial library in painting illustrations to books.

Padsháh Quly Jadby a contemporary of Jahángyr was killed.

Myrzá Mohammad Ayyúb Jawdat.

Jásháni Lahóry Gholám 'allyy flourished under Jahángyr.

Khwájah Mohammad Maqód Jámí a pupil of 'abd al-Ghanyy Bég Qábúl resided in Kashmyr.

Ja'far had the title of Allah Wírdy Khán, left a short Dywán.

Hákym Hádezíq was born at Fathpúr and rose under Sháhjahán to the rank of three thousand with a salary of 20,000 Rupees a year.

Yádgár Bég Hálaty of Túrán.

Myrzá Isma'ýl Hájúb came to India under 'alámyr.

Mohammad Hayát Hadíkrat was alive in 1136, had first the takhal-luq of Qábúl.
Myrzá Mahdíy Hojjat a cousin of Myrzá Dáráb Jáyá, died at Dílly.

Mohammad 'alyý resided at Kashmyr and was in 1136 past thirty years of age, had first the takhallús of Taklyf, then of Masáyük and then of Hashmat; he is a pupil of 'abd al-Ghányy Bég Qábúl.

Mohammad Bég Haçyýy resided at Gujrát.

Haydý Gylány was much given to pleasure, completed by order of Sháhjáhán the Toghlúq-námah of Amýr Khosraw which was defective. He did it so well that Sháhjáhán had him weighed up in gold for it.

Shóó-Ráám Haçyý resided at By-díl has written a Dywán.

Hashmaty a friend of Móllá Shaydá left a Dywán.

Mohammad Taqyy aldýn Ispáhány Hozýy d. in 989 on the banks of the Jémáb.

Myr Hámnáz Táshkandy was the son of the king of merchants of Táshkand. He came to India and became, when he got old, completely deaf, he was skilled in making chronograms. One of his chronograms is نه را برخم مه باره بطویس. The numerical value of the letters of this sentence as well as the meaning "write nine three times" give 999. [Náçir 'alyý.

Shaykh Mahmúd Haýrðn resided at Sirhind and was a pupil of Hañýy Kashmyry was a learned man. He died in 1018, the chronogram is شد به پشت.

Sayf Allah 'alawy Hozyny a contemporary of Jahángýr studied diligently the ancient poets.

Shaykh Hasán Qorayshy Kálpy d. in 989, the chronogram is فضائل بناهی.

Sayyid Hosayn Khálíq came to India during the reign of 'alamgyr and obtained the title of Intíyáz Khán.

Siýah Saláir Khánkhánání 'abd al-Ráhym a son of Bayram Khán was born on the 14th Qásár 964, and died at Dílly in 1032.

Khályq was in the service of Zyb alnisá Bégam and arranged her compositions, he wrote elegant prose and poetry.

Myr Khosrawy Qáyínya a contemporary of Jahángýr.

Myrzá Fadhíl Allah Khúshtar a son of Sar-khús was alive in 1136.

Shukr Allah Khán Khákshád son-in-law of 'aqíl Khán Rázy wrote a commentary on Jalál aldýn Rúmý's Mathnawy.

Mohammad Háýdar Herawy Khídíy, a contemporary of Jahángýr.
Jamál aldyn Khúwary a native of Gýlán came to India in 1011. Mollá Dáná was engaged in Farrokhsiyar's reign with Nàtzim Khán, who is usually called 'abd al-Rahym Fúrígh, in copying the Sháh-námah. 

Dakhly Isphasáhí.

Myrzá Dáwúd of Mashhad a contemporary of Táhir Wahyúd. Sháh Ismá'yl Dzahyih was born in Persia, travelled much, and resided for some time in India.

Mawlání Imám aldyn Riyádí is a very learned man and usually called Imám al-Radhýy he is a native of Láhor and resided at Dílly. His father Lúf Allah Mohandís was a great Mathematician and made occasionally verses; in the capacity of a poet he used the takhalluç Mohandís. The father flourished under Akbar. Riyádí was also a good Mathematician and his books on this science were much in vogue in schools. It seems that he was alive in 1136. One of his pupils wrote a commentary on the Almegest.

Mohammad Myr Zamán Rúsíkh. Sayyid Jalál Rídhyíyí d. 1057.

Myr Mohammad 'alýy Ráyíh is a Qalandar of Siálkót.

Myr Radhvy Dánish a Sayyid of Mashhad came to India under Sháhjahán.

Arshad 'alýy Rashyíyí was well versed in Persian literature and seems to have been alive in 1136. He was a pupil of Myán Sháh Bhyk.

Hasan Bég Rafyí resided first at Mashhad, and thence he came in 1064 to India, and entered the service of Sháhjahán.

Mollá 'abd al-Rashydy the author of the Farhangé Rashydy which he dedicated to Sháhjahán, he wrote a chronogram on the accession of Sháhjahán. The author takes occasion to quote from the history of Sháhjahán a passage containing a statement of the expenses of the palace of Dílly, it cost sixty lakhs of Rupees, viz.: Sháh Máshall with the golden roof fourteen lakhs; Imtiyáz Máshall, which contains the king's sleeping apartment, kitchen and out-offices, five and a half lakhs; The Dáwlat-khánah Kháy (I suppose what is now called the Díywán) and the Dáwlat-khánah 'ám two and a half lakhs; The bath and Hayát-bakhsh six lakhs; the palace of the women seven lakhs; the Bázár of the palace four lakhs; the wall and ditch round the palace which has 100,000 cubits in circumference, and is double as large as that of Ágra, twenty-one lakhs of Rupees. The Jání' masjid of Dílly cost ten lakhs of Rupees. These buildings would cost at least five times as much in our days, 1852 A. D.
No. 16.] HAMYSHAH BAHAR.

Mjr Haydar Kâshy Râfis’y a contemporary of Faydhy, went from India on a pilgrimage to Makkah thence to Persia and returned to India.

Myrzâ Râdîyy Artymámy the father of Myrzâ Ibrâhym Adham. Shaykh Sa’d aldyn Khâfîy Râhâgiy a mystic, left a Dwyân and imitated the Khamsah of Nitzáîy. *Myrzâ Rostam Qandahâry.*

Mjr ’âbd al-Razzâq Yazdy Rasmy flourished under Jahângyr and spent twenty years in India in the garb of a Darwâsh.

Myrzâ Yazad-bakhsh Rasâî d. in 1119, the chronogram of his death is رسم رفتا از جهان نجدان. Mawlánu Wa’fyd Rawáîny resided at Agra.

Mohammad Râdîhâ Kashmyry.

Mjr ‘askary Râzy ’âqil Khân wrote besides the Morâqqa’ also شم وبروانة دمءات حكّّة which contains the loves of Ratan and Padmâwat. The work of Shaykh Bûlânâ aldyn the spiritual guide of Râzy, but Râzy arranged it. Râzy was for many years Çebâbdâr of Dilly and died in 1108.

Zamân Bég b. Ghayûr Bég Kâbuly his title was Mohábat Khán and his takhalluq Súdâny, he was an Amry of Jahângyr.


Myrzâ Zâhid ’âlyy Shâhe Bander Sakhâ a poet of Persia.

Myr Jamyl Súzy flourished under ’alamângyr and held a Mançâb.

Shaykh Mohammad Sa’ydy Qorayshy was when young a companion of Sultan Murâd-bakhsh.

Mjr ’âbd al-Çamad Sokhón was alive in 1136.

Sayyid Çalâbat Khán Mojâhid-jang Sayyidy was commissary of ordinance under Farrokhsiyar.

Mohammad Hâshim Sonjâr was for some time imprisoned by Akbar and went subsequently to the Deccan, where he was well received by Ibrâhîm Khán ’âdil Shâh.

Aqá Farydûn Hosayn Sàbiq came under ’alamângyr to India.

Mohammad ’âlam Sorâry a (Sarwary?) of the time of Jahângyr.

Mohammad Quly Sàlym came to India under Sháhjahán. Died in Kashmir in 1057 the chronogram is رمّان Sàmiiry Tabrzyy contemporary of Jahângyr. Mollá Sàtî Kashmyry was alive in 1136.

Myrzâ Mohammad Aflîhîl Sar-khâsh.

Mohammad Ghadhansfar Sâry (Sayry?) was born at Khâf and brought up at Herât.
Sálik Yazdy spent part of his life at Golconda. In 1066 he entered the service of Sháhjahán.

Mohammad Áhsan Sámi' of India had first the takhalluq of 'ishrat was alive in 1136. 'abd al-Kháliq Samandar d. at Láhor in 1016.

Myr Sayyid 'alyy Sayyid has never visited India. Was a contemporary of Myrzá Mo'izz.

Sayyid Sa'd aldyn a soldier, has not yet chosen a takhalluq. Sa'ydá Kháín Multání was in the service of Sháhjahán.

'abd Allah Síhry was born and educated at Agra, was a good calligraph, is dead. Sáhirá Mashhády has not visited India.

Abú Mohammad Saráhy born and educated at Siálkót. He was a contemporary of Jahángyr. Arslán Bég Sipáhy.

Sa'ýdá Gylámy was a very good calligraph and enjoyed, during the reign of Jahángyr and Sháhjahán, the title of By-Badal Kháín and the office of superintendent over the emperor's goldsmiths.

Khwájah 'abd Allah Sámiy came from Láhor to Dilly was a contemporary of the author, he is the author of a thick Dywán.

Myr Jalál aldyn Siyádat resided at Láhor.

Sálik Qazwíny flourished under Sháhjahán.

Nawáb Hákym almulk Farrokhsháhí this is the title of Shaykh Hosayn 'arab whose takhalluq is Shohrat he was alive in 1136.

Mollá Shaydá born at Fatápúr Sykry, he flourished under Jahángyr and Sháhjahán and died in Kashmyr, left a Mathnawy of about 12,000 verses in the style of the Makhzan alasrúr of Nitzámy. It begins بسم الله الرحمن الرحيم 1 أمد محرشة نديم عيلم.

Shawkat Bokháráyiý was probably alive in 1136.

Shápur Rázy a contemporary of Jahángyr.

Gul Mohammad Shá'ír a pupil of By-dil was probably alive in 1136. Yusof Bég Sháyiq. Shádámán an Afghán flourished under Sháhjahán and 'álamgyr. Shikyíb has never visited Indí, Shikby a contemporary of Jahángyr.

Sháryf Káshy was first a Qalandar and turned afterwards a merchant left a Dywán. Sháh Sháhyáddá.

Myr Shánegy was a mystical poet.

Mohammad Hasan Jawnpúry Shádáhy.

Shabáby a brother of Saráhy.

Qamar aldyn who had the title of Nitzám almulk and the takhalluq of Shákír, was alive in 1136, has written a Dywán.
Mawláná Shogúní.

Shaykh Núr aldýn Shayiq was calligraph. He was in this art a pupil of Ābud al-Ma'āliy. He was alive in 1136.

Myr Yahya Sháhásá. Myrzá Mohammad 'alyy Tabrizíy Cáyib came under Sháhjáhán to India and obtained a Mançab and the title of Mosta’idd Khán, he left more than 300,000 verses.

Shaykh Cádr aldýn Nayshápúry is a man of some learning.

Cáháyíy flourished under Sháhjáhán.

Cábúhv Chaghatáy a mystic, and suspected of infidelity, d. 973.

Hájy Mohammad Cádíq Cámit a merchant, came to India under 'alámygym and wrote a Dywán.

Mawláná Cáláí aldýn Sáwájy Çáyrafáy came from the 'iráq to India by the way of the Deccan during Akbar’s reign. He is the author of a Dywán.

Hákym Káltzm had the title Masýá albayán and the takhalluç of Cáhib. Mohammad Myrak Cádhíy flourished under Jahángyr.

Cáfháyíy was educated at Kálpy d. 1016.

Myr Çády came in 1004 from Isphán to India.

Çáyy aldýn Ispháníy Çáfyy flourished under Jahángyr.

Mohammad 'ysá Çáfyy Jawnpúry committed suicide in 1018.

Dhányr.

Mollá Toghrá was originally of Mashhad but resided in Kashmyr.

Myr 'abd al'-alyy Sabzwáry Tálí a nephew and pupil of Sayyid Mohammad Tháqib.

Mohammad Ibráhym Kashmyry Tolúy flourished under Jahángyr. Sháh Táhir of the Deccan.

Myrzá Hasan Tirmidzíy Tálíb an Amyr of Akbar d. 1018 the chronogram is حشرش بعلي ابن أبي طالب با، left a Dywán and two Mathnavíes خورشید ودبیروز وطبلب ومطاب.

Nawázish Khán Rámy Tálí wrote occasionally poetry.

Tálíb Amoly the king of poets under Jahángyr d. 1085.

Mollá Tsokáryy Tarshýzíy Núr aldýn Mohammad came in 988 from Khorásán to the Deccan, he settled in Ahmadnagar and married the daughter of Mawláná Malik Qommy; king 'alyy 'adel Khán conferred high favours upon him; when he sent his Ságijnámah to Bürhán Nitzám almulk in Haydarábád, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words تسلیم کردن.
"they have made it over to me, and I have thanked for it, or accepted it." It is said he and his father-in-law were killed in an affray.

Mawláná 'orjy Shyrázy, his name was Khwájah Čaydy, he lived at Ahmadnagar with Tzohúry Qommy and subsequently at Fatápúr Sykry. Died at an age of 35 (or 36) years in 999 at Láhor, and left a Dywán and two Mathnawies, viz. خسرو شیرین and سخن اسرار but the latter remained incomplete, he also left a prose work called رساله نفیسه in which he addresses his ownself.

Myán Nácir 'alýy born at Láhor d. 1108 on the 6th Ramadhnán.

Myrzá Abú-l-Ma'áliy 'áliy had under Farrokhsiyar the title of Wizárát Khán, is the author of a Dywán.

Myr Táhir 'alawy came under 'álamgýr from Persia to Kashmýr, and settled there.

Sayyid Mohammad Najáfy 'útáby was for a long time imprisoned by Akbar in Gwályár, when released he went to the Deccan. He left a Dywán.

Shaykh 'abd al'ázyz 'izzat flourished under 'álamgýr.

Shaykh 'atá Allah 'atá a pupil of By-dil, resided at Amrórâh, he died at Dilly in 1135 at the age of forty, the chronogram is ۱۳۷۷ رنه حیف.

Hakym Mohammad Hasan Shyrázy 'árij was two years imprisoned by order of Jahángyr. 'ámil a pupil of Çâyib.

Khwájah 'abd al-Rahým 'abdíd was alive at Dilly in 1100.

Mollá 'alýy Quly Ispahání never visited India.

'alá aldyñ a Çúfy was very fond of Indian music.

'alýy 'atzym 'atzym a son of Myán Nácir 'alýy wrote a small Dywán. Sayyid Lutf Allah 'áqi flourished under 'álamgýr.

'álímý Shyrázy was blind.

Myrzá 'alýy Quly Khán was alive in 1136.

Mohammad Háshím 'ájiz is a well educated man.

'abd al'ázyz (sic) Jawnpúrý 'ázyzy a learned man flourished under Jahángýr.

Myrzá Ja'far 'áshiq wrote chiefly satyres, was probably alive in 1136.

'orújy was of noble birth, and was one of the courtiers of Jahángýr. Left a mathnawy called معدن ابزار in the measure of the Makhzane asrár and a Dywán.
Ni’mat Khán ' calls had under Bahádursháh the title of Dánishmand Khán. Wrote much in prose and verse and in Persian and Arabic. He died in the third year of Bahádursháh’s reign—1120.

Khwájah Mo’yn aldyn Gházíy held a high office.

Mollá Táhir Ghánny of Kashmyr died very young and left a Dywán. ’ályy Ridhá Mashhady Ghazzály, Akbar gave him the title of king of poets. He died at Gujrat 980, and left a Dywán of near one hundred thousand verses, and the following prose works on Cúfism; and on ethics.

Shaykh Mohammad Akram Ghánymat of Ganjáh in the Panjáb. He was a Qádirian Cáfí and a contemporary of Myr Mohammad Zamán Rásíkh. Besides a short Dywán he left a Mathnawy containing an account of the loves of ’ázyz and Shahydh, and bearing the name of Dínorq ‘ashiq. Myrzá Abú Toráb Ghanbúr was alive in 1136.

Mollá Mohsin Fániy of Kashmyr was a friend of Dárá Shikóh. He was a very learned man and left a Dywán.

Shaykh Abú-l-Faydh Faydíy born in 954, died on Sunday the 10th Çafar 1004. His father Shaykh Mobárík Nágawy who d. 1001, wrote a commentary on the Qorán entitled it is in four volumes, and is nearly as large as the Tafsír Kábyr. Faydíy left besides other works the which is a commentary on the Qorán without diacritical points, he had a library of twelve thousand volumes most of which were autographs.

Fátímah Qawwálah a lady of Ispáhán. Fághy. Myrzá Abú-l-Fath Sabzwáry Fádih a nephew of Myrzá Hosayn, taríf came from Ispáhán to India, and returned after some years to his home.

Myr Ahmad Fáqiq a brother of Siyádat resided mostly at Láhór. Was probably alive in 1136.

Furhat Kashmyry was alive in 1136.

Forúghy Kashmyry, d. 1077.

Myrzá Nádir alzamán Fágh a nephew of Amyn Mohammad 'irfán. Shaykh Mohammad Fáyíz Fáiz a pupil of Mohammad Sa’yd Ijáiz. Was probably alive in 1136 and had written a short Dywán.

Myrzá Ghíyáth aldýn Mançúr Fikrat of Ispáhán came under 'alangyr to India.

Mohammad Bég Furçat has never visited India.
Mohammad Ibrāhīm Fayādíhán a son of Alق Mohammad Hosayn Naṣīr. Fayādíh 'abharī was probably alive in 1136.

Mohammad Darā Shīkūh Qādiry a son of Shāhjahān by Arjumand Bānū Muntāz-Maḥall was born on Monday the 30th (Salkh) of Qafar 1024 at Ajmyr, was put to death in the night of Thursday 22nd Džūl-hajj 1069 at an age of 46 years. He was buried in Humāyun's Mousoleum near Dīlī. He left among other works a Dywān,

Hājī Mohammad Khān Qodoy of Mashhad came in 1041 to India and was favourably received by the emperor, he is the author of ẓaffar Bāyba' Shāhjahān and other works.

Myrzá 'abd al-Ghāny Bēg Qubul a Čāfī is a pupil of Jāyā. Qāsim Dywānah a pupil of Čāfī was probably alive in 1136.

Mohammad Panāh Qubil was probably alive in 1136. Qadīr.

Qāsim Khān Qāsim a courtier of Jahāngīr.

Myrzá Tālib Kālym was born in Hamadān and educated in India. The chronogram of his death is طور مفهوم معنى بود روضة حب كليم =1061.

Shaykh Sa’d Allah Gulshan a mystical poet who resided for some time at Dīlī and left nearly one hundred thousand verses of Ghazals, he was a disciple of Shāh 'abd al-Ashāf Sirhindī and made with him the pilgrimage to Makkah. Myrzá Kāmran Gāyā, a brother of Jāyā. Shaykh 'īṣmāt Allah Kāmil of Moradābād.

Myrzá Girāmī a son of 'abd al-Ghāny Bēg was a young man in 1136. Kantar. Gustākh.

Karam 'alyy Bēg Karan flourished under Bahādurshāh.

Girāmī a son of Amānat Khān, who was in the service of 'alāmgyr, left a Dywān. Lāmī is a good poet.

Mollā Shāh a mystical poet of Badakhshān came to Lāhōr, and made the acquaintance of that great Čāfī Sayyid Myān Shāh Myr Qalandar, who was of Egypt, and a disciple of Ibrāhīm Baqāyī. Mollā Shāh was the spiritual guide of Darā Shīkūh and spent the summer in Kashmyr, and the winter at Lāhōr. He died in 1072.

Myrzá Mo‘izz Fītrat a man of taste, a good poet and a great patron of poets, came to India under 'alāmgyr and obtained the title of Muṣane Khān, the chronogram on his death is ميعز الدين موسوي رفت. Mokhliq Kāshy has never visited India, but his poetry was much esteemed here.
Myr Mohammad 'alyy Matla' is a son of Sháh Ćafyy.
Abuí-Barákát Minbar (Mongr?) died at Agra, on Saturday the
7th Rajab 1054, left about thirty thousand verses, he was also a good
prose writer.
Mohammad Nitzám Ma'jiz wrote a Dywán, was alive in 1136.
Myr Mohammad Samy' Matzhar a Persian, was police-officer at
Ajmyr whilst Mohammad Moqym Masyh was Dywán of that Pro-
vince. Myr Ahmad Mohyy is a good poet.
Qásim Khán Mokhliç, his ancestors came from Persia and settled
in Kashmyr.
Mohammad Moqym Khán Masyh, a mystic poet, it seems that he was
alive in 1136, and had written a Dywán. Mollá Malik Qommy.
Myr Madhúsh a brother of Siyádat and contemporary of 'álamgry.
Mahmúd Bég Túrâny Mahmúd came to India, but returned to his
home. Myr Mohammad 'alyy Mákîr. Múçíf.
Hakym Rokná Masyh, an Amýr of Jahángyr. Myrzá Moqym.
Maymanat Khán Kashmyry came as a merchant to India, and
entered the service of the emperor. Was alive in 1136.
Anand Rám Mokhliç a pupil of By-díl, was probably alive in 1136.
Myr Abuí-l-Faydîh Mast was alive in 1136.
Čúfy Moshtág, a pupil of Mollá Afíryn Láhóry, was probably alive
Shaykh Sa'd Allah Masyhy, a friend of Mollá Shaydá, put the story
of Rám and Sútá in verse. Myrzá Sháh Hosayn Monásib.
Mohammad Báqír had first the takhallúq of Monásib and then of
Moshtág. Mon'im Shyrázy.
Núrjáhán Bégam a wife of Jahángyr. She died in 1055.
Mollá Nisbaty Thánèsery left a Mathnawy, in which he imitates the
Makhzan alasrár. Nágýráyíy Hamadány.
Nítzim Herawy author of a Yúsúf ó Zálykhá and of a Dywán.
Núfí Kashmyry was a good poet.
Myrzá Núr Allah Núzhát is a pupil of 'abd al-Ghányy Bég Qábúl.
Sayyid 'átá Allah Nújír a pupil of Abuí-l-Faydíh Mast was alive in
1136.
Mohammad Ridhá-Núyáz was a merchant residing in Gujrát.
Açá Mohammad Hosayn Nújíy a calligraph.
Nú'mát Allah Khán Nú'mát is a son of the paymaster of the troops
of 'álamgry. Myr Najíy of Ispahán has never visited India.
Myr Najabat a brother of Siyadat.
Mohammad Yosof Nakhut Pekht. Farrokhshiyar gave him the title of Sokhonwar Khan.
Natzetry Nayshapury died during the beginning of Shahljahans reign.
Myrzah Mohammad Tahir Wahyd flourished in Persia, at the beginning of the reign of 'alamgyr. Mollah Wahshy.
'Abd al-Ahad called Myan Gul and had the takhallush of Wahdat, a son of Shaykh Ahmad Sirhindy who was called Hadhrat. He was a Naqsh-bandy Cufy and left a short Dywan.
Irada Khan Wadli left a large Dywan and a Mathnawy in six daftars. 'Abd al-Wahid Wahdat. Wazitz Qazwinya.
Ray Ramvy Hatif a Khatri of Ambalah, was deputy Dywan under Farrokhshiyar. Was alive in 1136.
Hadiy 'aly Khan b. Amry Khan Hadiy was alive in 1136.
Shah Yaqyn was at Dilly in 1136.
Mohammad 'agil Yakt was alive in 1136.
Ahmad Yar Khan Yakt a contemporary of the preceeding Yakt who met at Lahor.

(17)

The ark of Khushgul being a history of Persian poets. The author informs us, that the title is a chronogram expressing the date, when he began the compilation of this work, viz. 1137. He was ten years engaged in compiling it, and consequently the date when he completed it, is contained in Khushguri, 1147. But before he could take a fair copy and publish the work he was called away by the invasion of Nadir Shah to Kot Kangra with the army, and he remained seven or eight years in the Panjab. In 1155 he returned to Dilly, and gave his work to his master Arzu for correction, he made some glosses and added a preface which in this copy fills only two pages. Though the author gives us these particulars of his life, he does not mention his own name.
From Arzú's preface it would appear that Khúshgú (eloquent) was his takhalluq. In the Tadzkirah of Hayrat it is stated that the name of Khúshgú was Bindrabban, that he was a native of Benares and of the Bania caste, and that he was the author of a Tadzkirah. In the postscript to the second volume of this work, which was executed at Dilly in 1191, it is said "History of the poets, that is to say, notices of poets by Mawlání Núr aldyn Mohammad whose takhalluq is Tzohúry." This is certainly wrong, for Núr aldyn Tzohúry lived a century before this book was written, and no biographer mentions a Tadzkirah of his. Sir G. Ouseley, Not. of Pers. Poets p. 172, mentions this Tadzkirah, and ascribes it to Bindrabban Khúshgú, but he makes him erroneously a contemporary of Akbar.

The book is divided into three volumes. The first contains the ancient poets in chronological order, in all 362 notices. The second part begins with Jámy and ends with Mirzá Ahmad Bég, whose date is not mentioned, but immediately before him is a more celebrated name that of Myrzá Majdzúb who composed the Mathnawy Sháhráhé Naját in 1006. This part contains 545 biographies. The third part is by far the most important, inasmuch as it contains contemporary poets, but unfortunately I have never seen a copy of it.

Beginning of the first vol.

Beginning of the second vol.

The first two volumes are in my private collection, the first vol. has about 600 pp. the second 318, 17 lines in a page and three miqra's in a line, copied in A. H. 1191 at Dilly. The first volume I picked up at Lucnow, and for the second I am indebted to the
kindness of my friend Hall. It is not unlikely that Sir G. Ouseley had the third volume of the same copy. I shall probably give an abstract of some of the contents of this book and of Walih's Tadzkirah in the appendix.

Gardens of poets by 'alyy Quly Khán Dághistány whose takhalluç is Walih, and the book is therefore usually called the Tadzkirah of Walih. He was born at Ispahán in 1124. Whilst he was pursuing his studies he fell in love with his cousin Khadyjah Sultán, but his union with her was prevented by "revolution of fortune and the breaking out of the Afgán invasion." This romantic attachment has become the theme of a Mathnawy. In 1147, he came to India where he composed this work in 1161, and died in 1170. In the Atishkadah this book is called the Tadzkirah of 'alyy Quly Legzy.

This is an universal biographical dictionary of Persian poets, and contains about 2500 articles. The biographical notices are short, but generally speaking correct, and he usually gives a sufficient number of specimens from their compositions. In India this Tadzkirah is more esteemed than any other.

Beginning

M. M. folio, 960 pp. of 25 lines; another copy 642 pp. of 27 lines. I have (besides a complete copy) an abstract which contains only the biographies and one verse from every poet omitting the extracts. I have been assured by Hájí Mohammad Hosayn, that it is an autobiography of Walih.

Collection of preciosities by Siráj aldyn 'alyy Khán Arzú, who completed this work in 1164. He was born
in 1101 either at Agra or Gwályár, but brought up in the former city. According to some, his forefathers were descended from Chirágh Dílly a Saint, and according to others from Muhammad Gwályárý equally a Saint. Some authors unite these two statements by saying that his father Hosám aldyn Hosám was descended from Kamál aldyn a nephew of the former Saint, and his mother from the latter. For some time he had an office of some importance at Gwályár. In A. H. 1132 he came to Dílly and met in 1147 the poet Hazyn who had just come from Persia to this country. The jealousy between the two poets induced Arzú to write a treatise entitled تذنيبه إغاثة in which he points out the errors in Hazyn's poems. After the fall of Dílly, Arzú went to Lucnow, where he died in A. H. 1169. He compiled this work in 1164.

Most of his writings will be described under their respective heads they are:

مرهيبت عظمى The great present being a treatise on rhetoric.
علبة كبرى The copious gift being a treatise on eloquence.
صارع اللغة (لغة) A Persian Dictionary like the Burhání Qáti'.
خيابان A commentary on the Gulistán.
جزر خدایه A dictionary of the poetical expressions used by the poets of his time. This is probably identical with the جمالات الشعراء A commentary on the Sikandár-námah.
شرح تقاسم عرفي A commentary on the Qaṣydahs of 'Orfý.
غرائب اللغات A vocabulary of Hindee words explained in Persian.
جواب اعتراضات مدیر Answer to Monyr's critic of Qoday's poetry.
شرح سجائر المعاني Glosses to Taftazán's shorter commentary on the third chapter of the Talkhyj which treats on Rhetoric.
شرح غلاتشي مصانیات A commentary on Myr Naját's Gulgashty.
کلیات A large collection of his own Persian poetry.

The author says in the preface that his original intention was to collect an anthology سفینه, but subsequently
it occurred to him that it would enhance the value of the collection if it contained also short biographical notices, and he therefore altered the original plan of his work, yet he paid much less attention to the biographies than to the extracts, and he therefore hopes that the readers will not be too severe on him if they discover faults. The book contains 1419 biographies, but they are very meagre. He used the Tadzkirahs of Awkady, Naqrabadý, Sar-khúsh and Sámy.

Beginning

محمد قامله قامل را نآخذ و نتغیر کلمات

Topkhánah folio, 1120 pp. of 21 lines, copied in 1177 from the autograph. Moty Mañall 1164 pp. 22 lines copied in 1180. In the Asiát. Soc. No. 129 is a bad copy of the first-fourth of this work. Mr. Hall has a good copy of the second-half of it, and a well made abridgement of the whole, which is written in the shape of an album.

The Tadzkirah of Hosayny. This is the takhulluç of Hosayn Dóst b. Abú Tálib of Sambhal. He states in the preface that he came to Dilly to prosecute his studies, and having obtained a very intimate acquaintance with Persian poetry, he was requested by his friends to compile a Tadzkirah. I have not succeeded in finding an account of the author, but it appears from his book that he wrote after the death of Móhammad Sháh who died in 1161, but before the death of Arzú who died in A. H. 1169.

The book contains, in alphabetical order, a short account of saints beginning with 'ályy, Abú Bakr and 'omar, and of ancient and modern poets, with short extracts from their works. It may contain about 200 biographies
which are filled with anecdotes, some of which are not very edifying.

Beginning: سِتَّائِشْ بَيْعَد وُ نِيَايِشْ بِيِغْدِ مِدْدِيِ رَأَهِ.

M. M. Svo. 302 pp. 17 lines. There is also a copy in my possession.

(21) 

تذكرة المعاصرين تصنيف حزري

(P.)

Tadzkirah of contemporary poets by Shaykh Mohammad 'ally Jylány whose takhalluç was Hazyn. He died at Benares in 1180. It begins from 1103, the year of the birth of Hazyn, and contains the biographies of one hundred poets.

Beginning: تعالى الله حمد بلجنيكه أوراق يرشان جمعهه كون

Two copies are in the Topkhanah and two or three in the Moty Mahall, small Svo. 152 pp. 13 lines. Another very splendid copy folio about 80 pp. 17 lines. Two copies are in the Asiatic Soc. of Bengal, Nos. 734 and 359, the latter is written with care, the former is full of errors.

Table of contents, this list may be considered as a continuation of the list p. 89.

1.—Men of Learning.

Cadjr aldyn Sayyid 'ally Khán b. Sayyid Nitzam aldyn Ahmad Hosayny born in the Hijáz, was taken by his father to Haydarabád in the Deccan, and subsequently to Makkah, and after he had spent there his savings, to Najaf and Ispahan where Hazyn made his acquaintance. He (the father) died at Shyráz. Sayyid 'ally Khán is the best Arabic poet of our age, and he is the author of the follow.works كتب بديعة وسلاقة وشرح محيطة and of a Dywán.

Mohammad Masýh b. Ismá'yl Fasáiyi ''allámy of Shyráz was Shaykh alislám and wrote Persian and Arabic verses, he was a pupil of Aqá Hosayn Khwánáír; Hazyn was four years his pupil. He died at an advanced age and left glosses on several authors (of school books).
Sháh Móhammed Shyrázy 'áríf was a learned man and left several works, Hazyn was his pupil and was present at his death, which overtook him at a very advanced age.

Shaykh Ibráhým b. Shaykh 'abd Allah Záhidý Jylány of Láhiján an uncle of Hazyn is the author of رانغ إلخ اغلال which contains glosses on various works, and of كاشف الغواشي being glosses on the Kashsháf as far as the 49th Súrah and of a commentary on Euclid. Hazyn when ten years of age was at Láhiján and studied the Khóláqah alhásáb under him. He died 1119 at Láhiján.

Shaykh Khályl Allah Táliqání was an ascetic who wore for forty years the same rag, Hazyn was for some time his pupil.

Tzáhrýá a son of Mollá Múrád Táfríshy, a friend of Hazyn.

Qiwání aldyn Móhammed Sayfy.

Hosayn Qazwíny put the text called اللمعہ الدمشقیہ which is the standard work on Shy'ah law in verse.

Móhammed Masyák Çáhíb of Káshán a pupil of Aqá Hosayn Khwánísáry imitated the Qáyýdah Lámyyah of Toghráy, wrote Arabic and Persian poetry.

Kamál aldyn Hosayn Fázáíy a pupil of 'allámy, died in 1134 and left Illustrations on the Mofawwal (on Rhetoric), glosses on the رسائل در حل شبهات كاذبي تقزونان which is the source of the مسائل الاحوال.

Myrzá 'alyí Khán of Kalpáygán a pupil of Aqá Hosayn Khwánísáry died in his native town.

Sáyýid Mortádhá 'ilm (alam?) 'ámíly was a grandson (perhaps only a descendant) of Sáyýid Móhammed who is the author of the مدارک شرح شوايع and by his mother he was a grandson of Shaykh Záyn aldyn 'ályí 'ámíly, who is known under the name of Sháykh tháníy (the second Martyr, he is the author of the Sharh allom'ah on Shy'áh which has lately been printed at Teherán and at Lucnow), Mortádhá was born at Ispahán.

Móhammed 'alyí Sakkáky Shákyb Shyrázy a pupil of 'allámy, was professor at Shyráz, d. 1135 at an age of sixty years.

Myrzá Házüm Hamadány resided long at Ispahán and was a distinguished physician, was killed by the Turkish troops in 1136 at Hamadán.

Myrzá Báqír a native of Ispahán died at the advanced age of seventy.

Hábyb Allah of 'abbásábíd in Ispahán was a friend of Hazyn.
Mohammad Hadiy of Mashhad resided at Isphahan d. 1134.
Sayyid of Barujard near Nohawand died about ten or twelve years ago.
Majd al-din Qadhiy of Dzirquyly near Shushtar died a few years ago.
Nitzam al-din Khwansary studied at Isphahan, and was subsequently appointed Qadhiy of Khorramabad, Hazyn does not know whether he is still alive or not.
Chadr al-din Jylany Byina of Rusht which was the capital of the princes of Gylan, he spent many years at Isphahan for the sake of study, Hazyn met him at Rusht in 1139: he held then the office of Shaykh alislam and was an old man.

2.—Poets.
Myrzá Mohammad Tahir Wahynd was born at Qazwyn showed first a predilection for arithmetic and accounts and office-business, but subsequently he evinced a decided talent for Insha writing, and became the most elegant prose-writer of his age, he is the author of a Dyvan of upwards of 60,000 verses, and of a History of the Cafawies. He was historiographer of Shâh 'abbâs II. and under Solayman Cafawy he rose to the dignity of Wazyr, but after a few years he resigned this office and devoted himself to literature. Hazyn saw him in the house of his father where he used to visit. He died near one hundred years of age.
Myrzá Dâwûd a son of Myrzá 'abd Allah Mostawfiy d. 1133.
Myrzá Mahdiy a friend of Hazyn d. 1129 at Isphahan.
Myrzá Mohammad Amyn Zil a brother of Myrzá Mahdiy d. 1135.
Myrzá Ibrâhim a brother of Myrzá Najaf Khân Chadr.
Myrzá Ashraf a son of Bâqir Dâmâd's daughter d. 1133.
Myrzá Ghiyâth al-din Khiyâl Mohammad was a nephew of Myrzá Ashraf and died one year after him, he left a qâfet Bnad.
Myrzá Abul-l-Hasan Tammâna was of Shyrâz.
Myrzá Mo'izz Fitrat Mashhady came under Awrangzéb to India and received the title of Mûsaww Khân.
Mollâ Hájiy Mohammad Gylâny studied at Isphahan, was a friend of Hazyn's father and died at the age of seventy years.
Myr Najât his name is Myr 'abd allâl of Kûhkylâ in Fâris died upwards of eighty years of age, leaving more than 10,000 verses.
Shawkat Bokhârayiy Nâzuk d. 1107 or 1108 and left a Dywan which is celebrated.
Mollá Sa'yd Moḥammad, a son of Moḥammad Ẓāliḵ Māzanderānī, visited India and died in 1116 in Bengal.

Myrzá Moḥsin Tāţyrb of Ispahān, his ancestors were of Tabrīz, he was for some time Wazyr of Yazd, subsequently he retired from office and resided at Ispahān, he is a fertile poet.

Shafy'ā Shīrāzy became blind when only nine years of age, he died at Lār and left some very good poetry.

Mokhliça Kāshy his name was Myrzá Moḥammad, died at Ispahān at the age of sixty.

Nūr aldyn Najybā Kāshy resided at Ispahān and died at the age of about seventy.

Myrzá Bādy' Ispahānī a son of Tāhir Naṣrābādī (see p. 88), obtained the title of king of poets from Shāh Sultaṇ Hosayn Ẓafawī, he was a friend of Ḥazyn and died upwards of eighty years of age.

Myrzá Ḥasan Ghayyār was the Wazyr of Tīfīs, he died several years ago and left a Mathnawī.

Lutf ʿalyy Bēg Shāmy a son of Ismāʿīl Bēg who was of Cherkesian origin and a slave of the Ẓafawī family. Lutf ʿalyy Bēg was particularly skilled in making chronograms, he died at Ispahān in 1120 and left a Turkish Dywān of about 4000 verses.

Afrasyāb Khān a brother of the ambassador Rustam Khān who was governor of Jām, died some years ago at Ispahān.

ʿiwadh Khān was governor of Lār.

Ḥakym Moḥammad Taqyy Shīrāzy a pupil of ʿallāmī, Ḥazyn met him at Shīrāz where he died.

Ḥakym Moḥammad Ṣīdbā ṣiḥrāt Barījardī met Ḥazyn at Khorramābād when more than eighty years old, he was a good physician.

Ḥakym Shāh Maʿām Lāry was a Sayyid and died in Lār, his son is Shāh Bāqīr, who like his father is a good physician.

Ḥājī Moḥammad Ẓādiq Čamīt Ispahānī died about fifty years ago and left about 6000 verses, Ḥazyn saw him in the house of his father.

Myr ʿabd al-Ghanyy Tafrīshy his grandfather had the same name and was a celebrated man.

Myrzá Mahdiy ʿalīy Mashhady was a fertile poet and died at Mashhad, Ḥazyn had never seen him.

Myrzá Abū l-Bālīy Mashhady a son of the Sayyid Abū Moḥammad is dead, Ḥazyn knew him.

Sayyid ʿabd Allah Ḥāly a Ḥāyīrī Sayyid of ʿabbāsābād in Ispahān,
a friend of Hazyn who saw about 5,000 verses of his. He died at Ispahan at an advanced age.

Myr Ma'qüm Aqyl a son of Sayyid 'alyy Mohry Hāyiry and a friend of Hazyn, died at the age of forty.

Myrzá Sayyid Ridhá Sayyid a son of Myrzá Sháh Taqyy of Ispahan was a friend of Hazyn and died 1135 at Ispahan.

Myrzá Abú Tālib Janāb (in No. 734 of the Asiatic Society is Hayát) a son of Myrzá Naqýr Ispáhány died in 1135.

Myrzá Záhid 'alyy Sakká a son of Sa'd aldyn Láry was a friend of Hazyn, died at Dilly.

Myrzá Naqýr Khorásány Nuqrat of Tarshyz met Hazyn at Ispahan, he died at an advanced age in his native town.

Shákirá Teherány, he resided at Ispahan was a friend of Hazyn and died many years ago.

Mohammad Hosayn Naurus Domáwandy resided and died at Ispahan, and devoted himself to calligraphy and poetry.

Záyirá of Sháshvat where he died, Hazyn met him at Ispahan.

Myrzá Mohammad Taqyy Qahrmány (in one copy Mihrbány). Hamádáry is the author of a book on various literary subjects در جميع فنون علمية and died about twenty years ago.

Myrzá Háshim Artymány Khádštár was killed in battle in 1134.

Myrzá Isma'yl Yáu of Ispahan, a merchant and a friend of Hazyn, died in 1132.

Myrzá Báqír Hodhár Qommy studied at Ispahan and died in his native town.

Myr 'askary an architect of Qomm where Hazyn met him.

Myr Núr Khayr brother of the preceding was given to alchemy. 'abd al-Mawlá Ispahány, an old friend of Hazyn, died a few years ago at an advanced age.

Mollá Mohammad Naqýr Fáyidh Abahíry Ispáhány, Abahír (sic) is a place two farsangs from Ispahan. He was a friend of Hazyn and had some knowledge of astronomy and the use of the Astrolab, he died in 1134 at the age of ninety.

Mollá Mohammad Báqír Fáyidh Mázanderány died in 1128.

Mollá Mohammad Taqyy Tú'tzyn of Mázanderán studied at Ispahan where he met Hazyn.

Mollá Mohammad Amyn Wáciil Gylány of Láhiján died about fifty years ago at Ispahan.
Aqá Ridhá a son of the Mojtahid Mohammad Gyláňy who was called Saráb, Aqá Ridhá died about thirty years ago.

Mohammad Mohsin Tálí' Gyláňy resided at Ispahán, died some years ago.

Mohammad Sa'y'yd Mákir Gyláňy met Hazyn at Rusht which was his native place, when more than eighty years of age, he was an uneducated man, yet a good poet.

Mawlání Shams aldyn Mohammad Gyláňy of Ispahán died young.

Myr Radhyy Fátih Gyláňy resided first at Ispahán then he visited India, and was murdered by highway robbers in Gujrát.

Mollá Mokhtár Noháwandy travelled with Hazyn to Khorásán.

Myrzá Báqir Marja'y (or Marja') Ispahán travelled with Hazyn to Khorásán and died some years ago.

Myrzá Gholán Ridhá Tábí'á came from Kúhkylú and resided at Ispahán where he died, he was an alchemist.

Myrzá Mahdiy Iláhy Tabrýzy was born and brought up at Ispahán, a superficial and conceited man, died few years ago at an advanced age. Málík Mo'yn Khorramábády was a friend of Hazyn.

Mollá 'alyy 'áliy Ispahán an exquisite calligraph and singer, was a friend of Hazyn d. in 1136.

Mohammad 'alyy Bég Dýhym a native of Ispahán d. in 1105. (?) Mohammad 'alyy Bég Afsar was, like the preceding, descended from a slave of the Čafawians, he was born at Ispahán and Hazyn had heard that when young he intended to go to India.

Ibráhym Dhábit Ispahán.

Myrzá Mohammad Ja'far Ráhíb a Tabátabá Sayyid of Ispahán, a friend of Hazyn, is probably alive at Ispahán.

Myrzá Fatá Allah Khúrán (this is the reading in No. 359 of the Asiat. Soc., but in No. 734 is حوراني). Khúrán is a place two farsangs from Ispahán.

Fatá Allah visited India and returned a rich man to his home.

Amýná Za'sfaránya Ispahán.

Sa'y'dá Qaççáh, died at Mashhad and left a Dywan of 20,000 verses.

Mohammad Ridhá Qibá (in one copy Dhigá) resided at Ispahán where he died some years ago.

Mollá Ridhá Ispahán was the son of a weaver, and hence he was called Júláh.
Sharyf Shyrázy Ispahání was a blacksmith and possessed great poetical talents, he died about forty years ago.

'abd Allah Shaghaf (؟) Qommy was a shoemaker, came early in life to Ispahán where he began to devote himself to science and made considerable progress, he died at Artymán.

Sayyid Mohammad Hasrat was born in India but resided at Mashhad where he died.

Núr aldyn Mohammad Monýr Kirmány met Hazyn at Ispahán, he died in his native town.

Hájy Múmin Yamán Ispahány was a cloth-merchant, retired to Najaf and gave himself up to devotion.

Mohammad Múmin Hájib Mashhady was old when he met Hazyn at Mashhad where died.

Siráj Mohammad Qásim Naqqás died many years ago at Ispahán.

Myrzá 'abd al-Razzák Nashá Tabryzy, a descendant of Jahán-sháh Turkmán, met Hazyn at Ispahán.

Myrzá Mohammad Rídhá Barújardy rose to the dignity of Wazyr of Lárístán, died at Khorramábád.

Myrzá Sayyid Hosayn Kháliq, a younger brother of Myrzá Báqír Wazyr Qúrchy who was a good poet, after his death he visited India and was killed in Sind on his way back to Persia.

Maámúd Sabzárí was a Bany-Mokhtár Sayyid resided at Ispahán but died about thirty years ago at Mashhad.

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(22) تاریخ احوال شیخ حزین

The Life of Shaikh Mohammad 'allyy Hazyn d. 1180, written by himself.

Beginning

In the Moty Mahall are several beautiful MSS. It has been published in Persian by F. C. Balfour, Lon. 1831; English translation by the same, Lon. 1830.
The miracle-working hand being a biography of Persian poets by Myr Gholâm 'alyy whose takhalluṣ was Azád (independent), he was born in A. H. 1116 at Belgrám in Oudh, and hence he is called Belgrámy, and he derived his origin from the Imám Zayn 'ábidyn a descendant of Hosayn and his ancestors, had resided in Wásit and hence he is also called Hosayny Wásity. In A. H. 1134 he went to Dilly to prosecute his studies and he returned after two years to his home. In 1142 he made his second journey and proceeded through Láhór and Multán to Sywistán. In A. H. 1147 he visited Agra and Ilahábád to meet his father. In 1150 he set out for the pilgrimage to the Ka'bah and remained two years in Arabia to prosecute his studies. On his return to India he remained for some time at Awrangábád. He died about 1200. (See Bland, Journ. As. Soc. of London IX. p. 151.)

All his works which he mentions in the Khazánah 'ámírah, will be described under their respective heads.

He informs us that he originally compiled this book in Sywistán in Sind and that it received a great circulation. In 1148 after his return to his native country he made this new much-improved edition. It is an universal Tadzkirah alphabetically arranged, and contains 532 biographies. An introduction of four pages contains some trite remarks on the origin of Persian poetry.

Beginning

Tópkhánah 4to. about 500 pp. 22 lines written in A. H. 1150, probably an autograph. This valuable copy is in a most lamentable condition. Another valuable and beautiful copy is in the M. M. folio 254 pp. of 21 lines bound with a collection of poems, it has
marginal notes written by a former owner, who also owned the copy of Arzú's Tadzkirah mentioned above, in that copy he also wrote some notes and the date when he purchased it, viz. 1193.

(24) سرو آزاد تصمیف غلام علی آزاد

The cypress of Azád or the independent cypress. Azád, independent, is the usual epithet of the cypress, because it disdains to bear fruit. This is another Tadzkirah by the same author compiled in 1165 or 1166. He divides in it the poets into Persian and Indian.

Beginning

In my private collection, a thin 4to. I sent this book to England at a time when it was doubtful whether this catalogue would ever be printed, and I have therefore unfortunately neglected to take a more complete notice of it.

(25) خزانه عامله تصمیف غلام علی آزاد

The rich treasury being a biographical dictionary of Persian poets by the same author as the preceding two works, who compiled this in 1176.

It contains one hundred and six biographies in alphabetical order, and presents such a mixture of names of celebrated poets of ancient and modern times and powerful Nawábs who were alive when he wrote, that his chief object in compiling it, seems to have been to flatter the vanity of his patrons. He complains of the barrenness of other Tadzkirahs, and it must be allowed that he has
collected more details regarding the life of the poets he mentions, than most other biographers, and he sometimes explains their verses, but the chief merit of the book consists in his giving us a very full list of the sources at his disposal. This list has been made good use of by Mr. Bland in his learned memoir on the earliest Persian biography of poets. All the works occurring in it have already been described, except the following:

1. Haft Iqlym compiled by Myrzá Amyn in A. H. 1002 (see chap. on Geogr. and Hist. infrà).
2. Badáwny (see Sir H. Elliot's Indian Hist. and p. 55 suprà).
3. Majma' al-fodhalá or assemblage of distinguished men, a Tadzkirah from the beginning of poetry to the reign of Akbar by Mollá Baqáviy. He may be identical with Baqáyi of Qomn see p. 56 suprà.
4. Hayát alsha'ará, life of poets, a special Tadzkirah of the poets who flourished from Bahádur Sháh (succeeded to the throne in A. H. 1118) to Mohammad Sháh (succeeded in 1131) by Mohammad 'alyy Khán Matyn of Kashmiry, see page 159 infrà.
5. Safyneh By-khabar the Ark of By-khabar compiled in 1141. The author's name is 'atzmát Allah b. Lutf Allah Hosayny Wásity Belgrámy By-khabar. He was a mystical poet and died at Dilly in 1142.

7—8. the Dawn of morning and the Tadzkirah of Mollá Qáti'ý. I can find no account of these two books and their authors. It is likely that there is a notice of them in the Sarwe Azád.

9. The Tadzkirah of Náitzim Tabryzy, see pp. 103 and 104 suprà.
10. by Sháh 'abd al-Hakym of Lábór whose takhullúc was Hákím see p. 155 infrà, the Tadzkirah was compiled at Awrangábád in 1175. It contains an account of those poets with whom the author was acquainted.
11. the Tadzkirah without equal, (or perhaps the Tadzkirah of By-Natzyr) by Myr 'abd al-Wahhab Dawlatábády who compiled it according to the notes of the Kházánah which I have taken from the Luenow copy in 1172, and according to Mr. Bland in 1178. Bland adds on the authority of Azád "and of which
year the name forms the date" In the copy of the Asiatic Society the book is omitted but the words وهمين اسم تاريخ تاليف ان تذكرت بينظير است occur in it. The words form no such date and there must therefore be some mistake in Azád. The only manner in which I can obtain the date of 1172, is by changing the title into تذكرت الشعرى بينظير. I dare say this is the correct reading.

In order to complete this list, I add the names of six Tadzkirahs from Mr. Bland's Memoir above referred to.

1. انفعال ذكريات الشعرا. Extracts from Tadzkirahs, compiled by an anonymous author in 1172. It contains one hundred and fifty short biographies of poets in alphabetical order with specimens of their verses. A copy of this book is in the India House, No. 47, 154 pp. of 15 lines.

2. and خلاصه إكمال. حصيف ابراهيم see No. 45 infrà.

3. ذكريات الشعراء لبابا شاه. The Tadzkirah of Bábá Sháh, mentioned by Hájjy Khalyfah who wrote in 1062. Mr. Bland p. 168 supposes that Bábá Sháh is identical with Sháh Shubly, who was a contemporary of Taqyy Awkhady and skilled in versification, he wrote a Mathnawy in the measure of the Tofsát al'iraráqyn and a Tadzkirah. But the author may be identical with the calligraph Bábá Sháh of Ispahán who flourished, it would appear from Khúshgú, about the same time as Hakym Dawáiy who died in 1004, see also p. 28 suprà No. 318.

4. لطائف الجبال. لطائف الجبال by Moḥammad Ćāliḵ who completed the work in 1104. This is a mere anthology and contains no biographies, the extracts are alphabetically arranged according to the last letter of the rhymes like Dywáns.

5. The Beautiful Rose by Lachmy Naráyan, who we are informed by Mr. Erskine, flourished towards the end of the last or beginning of this century of our era.

6. هيامي باطلم. هيامي باطلم quoted in the Biyádh of 'ālìyy Ibráhym Khán Khalyl.

Beginning هر كلام را جهلغه حمد صانعی است كه انسان را

The beautiful anthology by Wárástah of Láhór who was still alive in 1180. In this collection, the extracts are arranged according to matters, and divided under about 720 heads, under each head are the verses of all the poets who have written on it; thus under Chirágh you find an infinite number of descriptions of and allusions to, a lamp. It contains no biographies.

Beginning

Moty Māhāl folio 306 pp. of 25 lines, a beautiful copy. The preface of the book if it had one, is wanting.

مجمع (مختصر or الغزالب تصنیف

Collection of curiosities being a Biographical dictionary of Persian poets by Shaykh Ahmad 'alyy Häshimi of Sandhyla a son of Mohammad Hájy. This book was compiled in the same decennium as the preceding two, for the author dedicated it to Çafdar-jang who died in 1167, and he quotes both Arzú and Wālíh. It contains no less than 3061 articles. In the preface is a copious list of authorities; viz.

١ تذکرة عوفية ٢ تذکرہ دولت شاہ سمرقندی ٣ مجلس العشاقی

٤ تذکرہ امیر علی شیر ٥ تذکرہ جامعی ٦ تذکرہ صائب ٧ تذکرہ

سام میرزا ٨ تاریخ شیخ عبدال قادر بداحی ٩ طبقات البغیری

١٠ مجموع اللغافی ١١ تاریخ فیروزشاهی غیاث الولی بنراوی

١٢ کعبی ١٣ عرفان نقی اورنی ١٤ میرعلاء الدولة ١٥ تذکرہ ملا طاهر زرآبادی

١٦ هفت اقایم ١٧ لیث النسی ١٨ تذکرہ شیرخان افغان
Among these works Nos. 1, 2, 4, 5, 7, 8, 10, 12, 13, 14, 17, 18, 21, 22 have been mentioned. Of Nos. 9 and 11 an amount will be found in Sir H. Elliot's *Indian Historians*; No. 16 is a mistake for *Tādžkūr al-nās* see p. 9 *suprà.* No. 3 will be described among the biographies of Čūfīes, and No. 15 among works on Geography, and for an account on Dārá-Shikóh (No. 19) I refer to the chapter on Čūfīsm, No. 6* and 20* I have not found mentioned any where else.

Beginning *Faraḵ-bakhsh* folio 1057 pp. of 25 lines.

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*The lovers' companion by the Shaykh Ahmad 'alyy of Sandhylā whose takhalluç is *Khádim,* and who flourished in India in 1165.*

This is an anthology from Persian poets containing about 20,000 verses and divided into 16 chapters.

1. Verses in praise of the divinity of the Imāms  
   *Montibād al-thumāb.*

2. On love, subdivided into 83 sections.

* I have an anthology of Persian poetry containing extracts without biographical notices from Anwary, 'Orfī, Khāqānī, Faydhy, &c. which may possibly be the Album of Čāyīb with extracts from whose Dywān it begins and ends. It has no preface and begins.

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Small folio 282 pp. 21 lines, a good copy.
3. Extracts from Hazyn's Tadzkirah of contemporaries.
4. Extracts from Sar-khùsh's Tadzkirah.
5. Extracts from the 8th Chapter of the Beháristán of Jámy.
6. Various Ghazals from Káshy, Natzyry, Mohtasham, &c.
7. Poems of Shaykhs, learned men, princes, &c. subdivided into 6 sections, within which they are alphabetically arranged.
8. Poems of the ancient masters, Rúdaky, &c.
9. Compositions of modern poets as Ahly Shyrázy, Fíghány, Açafy, &c.
10. Compositions of various poets alphabetically arranged.
11. Ghazals of ancient and modern poets, also extracts from Mawlawy Rúmy, &c. qit'ahs of Mollá Mohammad Sa'ýd Ashraf, Rubáy's of Bábá Táhir, and glosses on some verses of Khwájah Khosraw.
15. The Sáqi-y-námah of Mohammad Çúfy.

Beginning

I saw a copy in 1849 at a Bookseller's at Luènow, about 800 pp. 25 lines in a page, it was elegant but incorrect.

ديوان منتخب تصنيف سراج (29) (P.)
A Dywán of selections by Siráj aldyn Hosayny of Awrangabád whose takhalluç is Siráj. The author in-
forms us in the preface, that he had from the age of twelve a great predilection for mysticism and poetry, and he therefore placed himself under the tuition of Burhān al-dyn Gharyb, and subsequently in 1160 under that of 'abd al-Rahmān Chishty. During this period he used to give vent to his feelings in poetical effusions in Rēkhtah, which were collected by 'abd al-Rasūl Khān and formed a Dywān of 5000 verses. Subsequently he gave up composing poetry, and devoted his time to collecting and studying the works of ancient and modern masters. But finding that he had great difficulty in moving his library in travelling, he made selections from them, and arranged them alphabetically according to the names of the poets. In this manner this work grew up which he completed in 1169.

It contains extracts from no less than 680 poets. Wherever the author knows the date of the demise of a poet, he mentions it, but he gives no other biographical details. The arrangement is not very clear, he goes through the alphabet at least ten times.

Beginning

In the possession of Mr. Hall is a copy, about 600 pp. 13 lines, written in 1191.

I give here the names of those poets whose dates are mentioned:

Shafy'ā Athar d. 1124. Ummyd Qazalbāsh Khān d. 1159.
Nitzām almulk Ṭaf d. 1161. Myrzā Jalāl Asyr d. 1049.
Myr Muhammad Ahsan Yjād d. 1133.
Tafar Khān Ahsan 1081 or 1083.

Myrzā Ibrāhīm Adham d. 1060.
Myr Mūmīn Adājiy Yazdy d. 1050.
Mohammad Nāqīr A*sinhaly Ilaḫābādy d. 1163.
Aṣwīy Nathyry d. 1050. Ghiyāth al-dyn Aṣhnā d. 1073.
Ibn Hosam Qohistany d. 875.
Siraj al-dyn 'ally Khán Arzú then alive.
Myr Ilahi Hamadany d. 1064. Mohammad Sháh Umay d. 973.
Shaykh Gholam Hosayn Imaddd of Burchampor is alive.
Achady Ispahany d. 738 at Tabryz.
Myr Sayyid Lutf Allah Ahmaday d. 1043.
Myr Gholam 'ally Azad then alive. Anwary d. 585.
Abu-l-Fath Gylány d. 997. Faqyr Allah Asfryn Láhory d. 1143.
Myr Amayy Kábuli d. 981. Mohammad Qasim Asrý d. 1010.
Açasýy a son Khwájah Ní'mat Allah d. 943.
Myr 'atzmat Allah By-khabar d. 1114.
Bódzil Rafy Khán d. 1123. Tukallá Shány d. 1023.
'ally Ridhá Tajalliy d. 1088.
Myr Mohammad Aldhal Thabity d. 1150 or 1152.
Imtiyás Khán Sayyid Hosayn Khálíq d. 1122.
Amr Khosraw d. 925. Shukr Allah Khán Kháksár d. 1108.
Myr Radhy Dánísh d. 1076.
Mohammad Faqyh Dardmand alive.
Myr Mohammad 'ally Syálgóty Raysh d. 1150.
Hasan 'ally Ríjágiy Herawy d. 965.
Sayyid Ja'far Réhy d. 1154. Aoá Radhyy Ispahany d. 1024.
Ján Myrzá Rosá alive. Rawnagy Hamadany d. 1031.
Zamón Yazdy d. 1021. Mohammad Fákhir Záyir d. 1164.
Zakyy Hamadany d. 1024 or 1021.
Mohammad Sálih Ibráheem (?) Qazwyny d. 1080.
Sálih Yazdy d. 1081.
Myr 'abd al-Çamad Sokhon of Agra d. 1140.
Myr Sunjar Kashy d. 1021.
Mohammad Aldhal Sarikhish d. 1125. Sarwary Qábuly d. 1050.
Myrzá Mohammad Quly Salym d. 1057.
Mohammad Sharif Sarmady Ispahany d. 1015. Shayála d. 1062.
Myr Mohammad Hosayn Shawqyy d. 1044.
Shaykh Hosayn Shohrat Shyrázy d. 1149.
Mohammad Ridhá Shikyby d. 1023.
Hakym Sharaf al-dyn Shifájiy d. 1037. Shápúr Teherány d. 1048.
Myrzá Mohammad Báqir Shahyd alive.
Shaykh Nitzám Dhamry d. 1003.
Shaykh Ya’qúb Çarfy Kashmyry d. 1003.
Sayyid Dhiyá Allah d. 1103.
Myrzá Mohammad 'ally Çayib d. 1080.
Shaykh Sayf aldyn Mohammad Taby'at d. 1155.
Tálib Anoly d. 1036. Myr Çaydy Teherány d. 1083.
Ilúfát Khán Táhir d. 1029. Tzoháry d. 1025.
Mollá Mohammad Táhir Tzanny Kashmyry 1070.
Nácir 'ally d. 1103. Ni'mat Khán 'dly d. 1121.
Shaykh 'ally Naqyy d. 1031. 'ářif aldyn 'džiz alive.
Qádhiy yeá Sáwájy d. 806. 'îsháy d. 1023. 'îshqq d. 1142.
Shaykh Faryd aldyn 'attár d. 927.
Mollá Mohammad Táhir Ghanyy Kashmyry d. 1079.
Gháyib d. 1163. Abú Toráb Fargvy d. 1026.
Mohammad Hosayn Baghffúr d. 1028.
Myrzá Bychby Heráwy d. 1046. Bath Ardestány d. 1045.
Músawy Khán Mo'izz Fitrat d. 1106.
Myrzá 'abd al-Ghanyy Qubál Kashmyry d. 1139.
Hájy Mohammad Ján Quoqy Mashhady d. 1056.
Tálib Kalym Hamadánı d. 1061.
Shayk Sa’ád Allah Gulsan d. 1141.
Myrzá Malik Mossrígy Mashhady 1050.
Abú-I-Barakát Monyr Labóry d. 1054.
Mollá Mofyá Balkhy d. 1091.
Hakym Rokná Káshy Musyýh d. 1066.
Mollá Malik Qommy d. 1024. Moty Tabryzy d. 1050.
Myrzá Jánjáán Matzkar alive. Myr Ma’cúm d. 1062.
Nátsim Herawy d. 1081. Diláwar Khán Nuczat d. 1139.
Nyqu Nathary d. 1000. Natzyr Mashhady d. 1050.
Nálix Láhijy d. 1050. Núr aldyn Mohammad Khán d. 1126.
Nargiy Mohtasib of Herát d. 921.
'ally Ahmad Dihlawy Nishány d. 1025.
Wáitz (Qazwyny) d. 1082. Myrzá Táhir Wahýd d. 1108.
Irádat Khán Wádkih d. 1128. Myr Yahya Káshy d. 1064.
Ahmad Yár Khán Yaktá d. 1147.
The Garden of Meaning being a biography of Persian poets, apparently consisting of three or four large folio volumes of which I have seen only the second. The author's name is not mentioned in it, it may be by 'alyy Ibráhym Khán, see No. 45 infra.

This Volume contains the third, fourth and fifth parts. The preceding two parts may treat on quite different subjects. In the third part are short biographies of about 157 men, who distinguished themselves through their poetical talents in alphabetical order. The latest whom I found among them is Sháh 'álam, who it appears was on the throne of Dilly when the book was written (reign 1173—1201.) The title is probably a chronogram for 1174.

The fourth part comprises the lives of about 226 Wazyr and Nobles, who have written poetry.

The fifth contains notices of about 322 professional poets who flourished from the time of Hárún al-Rashyd to A. H. 800 equally in alphabetical order.

Moty Mašall folio 738 pages, 20 lines, a good copy.

Sayings of the poets by Qiyám aldyn whose takhalluç was Hayrat. The title is a chronogram for 1174.
This Tadzkirah* contains short notices of 150 poets who flourished from Awrangzéb to 'álamgyr II. (died 1173). In the preface the Tadzkirahs of Wálih, of Arzú and of Shawq are mentioned. The last named is much praised, see for an account thereof p. 157 infrà.

Moty Makall Svo. 124 pp. of 22 lines written by a pupil of the author.

Table of contents:

Arzú, Sirúj aldyj 'alyy Khán born at Gwályár, studied first at Agra, thence he proceeded to Dilly, and subsequently, with the sons of Nawáb Isháq Khán, to Lucnow.

Ymá ٦٥٧, Mirzá Isma'yyl born at Ispahán was a contemporary of Myr Naját and Shafy'áy who were his countrymen, and whose style he imitated.

Ymán, Aḥmad 'alyy Khán of Qomm came to the court of Awrangzéb and fell at Karnál in the battle against Nádir Sháh.

Myr Aḥsany, Myr Gholám 'alyy of Gwályár.

Azal Jjl, Mirzá Moḥammad Amyn was in 1133 at Qandaháí and died in 1141.

Mo'azzaz Khán Afsár Mohammad 'Alyy Bég of Persia was raised to the dignity of Qúbahdár of Bengal under Farrokh-siyar.

Nitzám al-mulk Aḥsaf-jáh, who assumed the poetical name of Shákir, was of a great family and a good poet.

Qixól-básh (in India they pronounce Qazal-básh) Khán Ummyd, Mohammad Ridhá of Hamadán, came to India during the reign of Bahádur Sháh. He was a good musician, and knew the Indian and Persian systems of musical composition, died 1159.

Nawáb Amyr Khán Anjám, was at the court of Moḥammad Sháh, and was killed in 1159.

* Mr. Bland, Journ. Roy. As. Soc. Lond. IX. p. 143 describes another Tadzkirah which has the title of یاور شعر It is by 'inayat Talab-Khán whose takhalluş was Yáwar son of Raḥmat Yár-Khán. He commenced his work in 1189 and completed it in 1143 or 1145, (the title is apparently intended for a chronogram for the former date). It contains about 270 short biographies. A copy is in the East India House Library, No. 427, Svo. 65 pp. the margin frequently covered with text.
Asyýár Khán *Însán* Asad al-dawláh, a protégé of Anjáám.

*جهاد* Khán died in 1152.

Sháh Fáqr (Faqyr ?) Allah *Afshyn* of Láhór a Cúfy flourished under Farrokh-siýar.

Mohámmad Çaláh *Ághá*.

Rájáh Dayá Mal *Juntíyádz*, his father was Dywán of Asad Khán the Wazýr of Awrangzéb, and he was Dywán of Gháziy aldyn Khán b. Gháziy aldyn Khán.

Myrzá Arjumáund *Azád* a son of Myrzá *'abd al-Ghaníyy* *Qabûl*.

Chuny Lál *Tháán* was at Agra in 1174.

Myrzá Mahdíy *Bayán*, a cousin of Kalým, came to Upper India under Awrangzéb, but as he could not make his fortune he went into the Deccan where he died.

Myrzá Mohammad Shafy' *Bismil* of Náyshápúr, uncle of Náwáb Çádár-jang.

Sháh Kháyl Allah *Bé-nává* b. Ibráhým a Cúfy of Díllí.

Myrzá *Bády* of Naqrabád b. Myrzá Táhir died previous to the fall of Sultán Hosayn.

Aqá Çálíh *Burhán* of Mázaranderán, died at Díllí shortly after Nádír Sháh had pillaged that city.

Mohámmad *Báqír* Bég, a Persian of noble birth, accompanied Nádír Sháh in his expedition to India.

Myr Sharaf aldyn *Payám* of Agra died 1166.

Khwásáh Ahsán aldyn *Bayán* of Agra was alive at Díllí in 1174.

Mollá Mohammad Taqyy *Ta'tzym* of Mázaranderán flourished at the time of Abdálíy's inroads into India.

Rahmat Allah *Tamkyn* of Kashmír pupil of Myrzá *'abd al-Ghaníyy* Bég *Qabûl*.

Sayyíd Ridhá Khán *Tamkyn* of the family of Ni'mát Allah Walíy born at Qomm, came under Mohámmad Sháh to India.

Myr Mohámmad Afdhal *Thábit*, born at Díllí, left a Dywán of about 5000 bayts, died in 1151.

Mohámmad 'atzym *Thohát*, son of the preceding, born at Ilahabád in 1122, wrote a Dywán of about 4000 bayts.

*Ayát Allah* Thaná, pupil of Shaykh 'ályy Hazyn, flourished at Díllí in 1174.

Júgal Kishór Tharwat of Díllí was Wakyl of the Nátzím of Bengal.
Mohammad Ja’far of Teherán was invited by Sultan Hosayn to come to Ispahán.

Myrzá Abú Talib Janúb b. Myrzá Fatýr, a Persian, died in 1139 probably at Ispahán.

Mollá Tzafar ‘ally Jorát studied at Ispahán.

Hájjy Mohammad Hosayn Gyláný flourished under Sultan Hosayn.

Myr Mohtasham ‘ally Khán Hashmat, of a Sayyid family of Badakhshná was born in India and left a Dywán of about 7000 bayts.

Sayyid Mohammad Hâyát of Mašhad died under Mohammad Sháh.

‘abd al-Hakym Bég Khán Hákím b. Shádmán Khán, a pupil of Faqyr Allah Afsýn lived at Dílly and Lábór.

Shéqá Rám Dás Hayá brother of Rájáh Dayá Mal Intiyáz and pupil of Myrzá ‘abd al-Qádir, By-dil left a Dywán of about 5000 bayts.

Myrzá Imám Quly Hashmat a younger brother of Mohammad Ja’far Ráhib a contemporary of Mohammad Sháh.

Núr-bakhsh (?) Hodhúry of Dílly a contemporary of Arzú.

Shaykh ‘ally Hazýn.

Shaykh Mohammad Hayát, born near Qannawj, teacher of the author of this work.

Qiyám aldýn Hárárat, author of this Tadhkirah.

Bíndrában Khúshghú, a Banya of Benares, and a pupil of By-dil, wrote a Tadhkirah.

Mohammad Mahdíy Kháyyám of Ispahán died during the siege of that city.

Nawáb Kháne Daurrán a noble of Mohammad Sháh’s court.

Nátyr Bég Khádím a pupil of Mohammad Afáhal Thábit, died shortly before 1174.

Khúshtár son of Myrzá Mohammad Afáhal Sár-khúsh.

Myrzá Hásím Díl, of Artýmán near Hamadán, fell in the struggles of Persia against the Afgháns.

Mohammad Jánr Dyuvdánah died in 1150.

Mohammad Faqýr Daránd with Dílly, pupil of Myrzá Jánjánán Matzhar. Khwájah Myr Dard.

Myr ‘abd Allah Dzárrah, son of the celebrated Mohammad Báqir Majlis, fled from Ispahán at the time of the siege and died at Khorrámábád.
Myrzá Mohammad Rídá of Shyráá was for some time governor of Lár, under Sháh Tahmásh II.

Yzad-bakhsh Rídá flourished under Awrangzéb.

Mohammad Ja'far Ráhiib born in 1118 at Ispahan.

Aqá Rídá Gyláni died during the rule of the Afghans over Irán. Faqáhát Khán Radhyy of Kashmyr, a pupil of Myrzá 'abd al-Ghanyy Bég Qabál, was alive in 21 Jolús of Mohammad Sháh.

Mohammad Rahym Khán Karályly was first at the court of Nádir Sháh, turned subsequently a faqýr, came to Dilly and died at Láhór.

Mollá Saty' Kashmyry flourished under Bahádur Sháh, he was a pupil of Myrzá Daráá Bég Jâyá.

Myrzá Lutf Allah Sálim of Kashmyr travelled in Persia and was alive in 1079.

Myr 'abd al-Çamad Sokkon, spent part of his life at Agra and was a contemporáry of Arzá.

'abd al-Haqq Samandar of Láhór.

Sayyid Çalábat Khán Sayyid flourished under Farrokh-siyar.

Khwájah 'abd Allah Sámiy was in the service of A'tzam Sháh, died under Mohammad Sháh at Láhór.

Myrzá Záhid 'ally Sákáá, son of Myrzá Sa'd aldyn Láry, was poisoned in India in 1146.

Mollá 'ally Akbar Sa'uddá of Qomm, came to India during Mohammad Sháh's reign.

Mohammad Ahsan Sámiy a converted Hindú, was a pupil of Myrzá By-díl.

Khadyjah Súltán Bégam, a niece of Khán Wáliih, with whom she was in love.

Kátzim Sharar of Qomm had an appointment in one of the Çafawy tombs.

Hákym Hosayn Shohrat came at the time of Awrangzéb from Shyráá to India and died in 1149, he left a Dywán of about 5000 bayts. Akhúnd Shákirá of Teherán studied at Ispahan.

Myrzá Çalíh Shahádat of Balkh died 1155.

Aqá 'abd Allah Shaghaf شفف of Qomm was originally a shoe-(or stocking) maker but gave up his trade, and devoted himself to literature, died previous to the siege of Ispahan.

Myr Sayyid Mohammad Sho'ílah شعلن son of Myr Çafyy born at Ispahan. He was a physician by profession.
Mohammad 'ally Sakkáky Shikyb of Shyráz son of a cutler, was killed during the Afghán invasion.

Ma'niy-yáb Khán Shá'ir Gul-Mohammad, a pupil of Myrzá By-dil, died towards the end of Mohammad Sháh’s reign.

Ráy Tansukh Ráy Shauq son of Ráy Majlis Ráy who was Náyib of the Dywáne Kháliçah of Agra, author of a Tadzkiráh of Persian poets called Safarnat al-Shawq, was in 1170 at Agra. His Dywán contains about 1000 distichs.

Myr 'abd al-Báqiya Çahbáy (wine-drinker) was in India at the beginning of Awrangzéb’s reign.

Mohammad Máh Çádiq, cousin of Mohammad Akram Ghánymat, died during the reign of Mohammad Sháh.

Sháh Allah Dóstgýr Çáfýy a faqýr was alive in 1174.

Myrzá Rawshan-dhamyr, Dhamyr a Munshiyy at Surát. Wrote Kabits and Dáhíras.

Sayyid Hídáyat 'ally Khán Dhamyr was alive in 1174.

Myrzá 'abd al-Báqiya Tábyb a Sayyid of Ispahán was a physician in the service of Nádir Sháh.

Myr Sayyid Mohammad 'ilm or 'alam was descended from Sayyid Mohammad, the author of the Tafayr Madárík.

Hakým 'ulúwy-Khán i. e. Myrzá Mohammad Hásim born at Shyráz in 1080, came to India in 1111 was well received by Awrangzéb and raised to high dignities by his successors. Nádir Sháh carried him away. He went to Makkah, and came again to India under Mohammad Sháh.

Mohammad Yúsuf 'dríf of Kázárán lived like a Darwysh, died after the Afghán invasion in Persia.

Myrzá Mahdiy 'dliy of Mashhad lived the life of a Darwysh.

Mollá 'ally 'dliy of Kásár a village near Ispahán, son of a mason, was so distinguished a penman, that in copying the Korán he wrote first the vowels and then the words. He fell when the 'othmanlies plundered Hamadán.

'abbás Quly-Khán Dághistáni came early to India.

Myrzá Mohammad Yúsuf 'azyz was Wazyr of Ispahán, Tabryz and Gylán, died after the conquest of Ispahán by the Afghánas by a fall from his horse.

Myrzá Mohammad 'ally 'dríf; born in India in 1123, travelled with his father in Persia, and returned to Dilly in 1158.
Jay Kishen 'izzat, a Kashmyr Brâhman, was the agent of Nawâb Ishâq Khân.

Ahmad 'ally Khân 'ibrat cousin of Nawâb Sa'âdat Khân Dzû-lfiqár-jang.

'ally 'atzym b. Nâcîr 'allyy resided at Agra.

Khwájah Nâcîr 'andalîy b. Dârwysh of Agra.

Sangham Lâl 'izzat resided at Agra in 1174. He was a pupil of Myrzâ Jânjânán Matzhar.

Myr 'abd al-'Ghânyy a Sayyid of Tafrish a contemporary of Hazyn.

Mohammad 'âqil Ghâyrat of India.

Sayyid Mohammad Fêdâiy of Hamadán came to India, and was in the service of Nawâb Sa'âdat Khân.

Fath 'ally Khân was Wazyr of Dâghistân and an uncle of Quly-Khân Wâlih.

Shâh Fûtîh a Cûfî came to India after the Afghâns had conquered Persia, and died soon after on the road to Makkah.

Myrzâ Mohammad 'allyy Forûgh.

Myrzâ Fâdîlî called Padshâh Nawâz Khân a contemporary of Quly-Khân.

Myrzâ Nâdîr alzamân Fâqîh a pupil of Myrzâ By-dil.

Mortadâh Quly Firâq.

Myrzâ Sharaf 'allyy Fîqhán wrote Rékhtah and Persian poetry, was a protégé of Câfîdar-jang.

Myr Shams aldyân Fâqîr, born at Dilly in 1115, was a Darwysh, wrote a Dywân of 7000 bayts and two Mathnawies, and a treatise on versification and rhyme, was at Dilly 1174.

Mohammad Fûqîz of Agra wrote a Dywân of about 1000 bayts.

Myrzâ 'abd al-Ghânyy Bôg Qabûl of Kashmyr pupil of Dârâb Bôg Jûyâ, died soon after the accession of Mohammad Shâh.

Mohammad Panâh Qâbîl a Darwysh, was a pupil of Myrzâ By-dil, died under Myrzâ Ahmâd. Moshtâq Ray Qudrat.

'îçmat Allah Kâmîl pupil of Myrzâ By-dil.

Shaykh Sa'd Allah Gûshân a Darwysh of the Naqshbandy order, and a pupil of Myrzâ By-dil, died during the reign of Mohammad Shâh. Myrzâ Mahdiy Kaukab was in the service of Nâdîr Shâh. Myrzâ Girâmîy son of Myrzâ 'abd al-Ghânyy Bôg Qabûl.

Lutf 'ally Khân an uncle of Quly Khân Wâlih. [Çafâwy.

Mîhr 'allyy Khân Matzhar a noble at the court of Sultân Hosayn
Myrzá Majyd of Shúshtar came to India and lived in the house of Çaftár-jang.

'abd al-Razzáq Matyn born at Ispahán came at the time of the accession of Mohammad Sháh to Dílly, lived under the patronage of Çaftár-jang. He is in other Tadzkirahs, erroneously called 'abd al-Ridhá. Myr Sayyid 'alíyy Mohtáq of Ispahán was alive in 1174.

Walýy Mohammad Khán Masrúr was governor of Lár under Sháh Tahmásb II.

Mohammad Nitzám Mo'jiz of Kábul came to Dílly and died in 1162. Aqá Mohammad Káshy Mo'ef.

Maymanat Khán Maymanat of Kashmyr was Dároghah of build-
ings of Nawáb Qamar aldyn Khán.

Aqá 'abd al-Maulá of Ispahán died after the Afghán invasion.

Myrzá Háshim Mahzún was the grandson of Myrzá Táhir Wahyéd, came to India with the ambassador of Nádir Sháh in 1154.

Myrzá Mohtara as a son of Myrzá 'abd al-Ghanyy Qabúl.

Myrzá Mohammad Munshiyy of Ispahán was put to death by Nádir Sháh at Dílly for a slight fault.

Ráy Anand Rám Mokhliq a Khátry, father-in-law of Tansukh Ráy, and a pupil of Myrzá By-dil, died in the fourth year of Ahmad Sháh's reign. His works contain 50,000 bayts.

Lutf Allah Maztán, brother of Mohammad Na'y'm Niýász, died at the early age of forty years.

Myrzá Jánjánán Matzhar a Darwysh composed poetry in Persian and Rékhtah, was at Dílly in 1174.

Myr Mohammad Tagyy Myr his poetry is mostly Rékhtah, he is also the author of a Tadzkirah. He was a nephew of Khán Arzú.

Ráy Bajý Mall Mo'níy a brother of Intiyáz, was alive in 1174 and did military service under Nawáb Shujá' al-dawlah.

Ni'mat Allah Khán b. Ráh Allah Khán held the office of Qaráwal Bég under Farrokh-siyár and Mohammad Sháh.

Núr Allah Bég Nazhat, pupil of Myrzá 'abd al-Ghanyy Bég Qabúl died about the middle of the reign of Mohammad Sháh.

Ráy Phukny Mal Nishát was the Dywán or treasurer of Awrang-
zéb's Wazyr.

Myrzá Lutf Allah Nithár called Nuqrat Allah Khán, was in the service of Mohammad Sháh.

Myr Zayn al-'ábídyn Nashá of Ispahán.
Myrzá Zakyy *Nadym* was of noble birth and thirteen years in the service of Nádir Sháh.

Móhammad 'alyy Khán *Nizád* came to Dilly as Nádir Sháh’s ambassador, and died at Tattah on his return to Persia.

Móhammad Bég *Nakhat* was put to death by Nádir Sháh.

Móhammad Ridhá *Náyíb*. Myrzá *Namjó* son of Qabül.

Myr Zayn al-'ábidyn *Nayyir* of Mázanderán, of noble birth, came to Dilly under Móhammad Sháh.

Myrzá Gholán 'alyy *Nasyn* of Amróháh.

Myr Na’úm *Niyád*, a good physician, was alive in 1174.

Myrzá Mobárak Allah *Wádhíh* was a pupil of Móhammad Zamán *Rásikh* and died under Farrokh-siyar.

Móhammad Ma’úd b. Móhammad Zamán *Rásikh* died under Móhammad Sháh.

Myrzá Ibráhim *Wáfá* a Zamyndár of Qandahár was Munshiyy of the Afghán kings.

Myrzá 'alyy Aqghar *Wádhíh* of Isphán came to Dilly, and died at Haydarábád.

Myrzá Sháraf aldyn 'alyy *Wáfá* of Qomm was in the service of Nádir Sháh.

Núr al’áyn *Wáqif* born in the Panjáb, a contemporary of 'Arzú, who sent to him his poems for correction.

'alyy Qúly Khán *Wáltih* of Dághistán the author of the great Tadzkirah called Riyádh al-sho’ará born at Isphán in 1124. His *Dywnán* contains 4000 bayts.

Myrzá Abú 'alyy *Hátíf*, grandson of Ymá, came to India and was patronized by Çáfdir-jang.

Ahmad-yáhr Khán *Yaktá*; son of Ilah-yáhr Khán, died at Atzymábád (Patna) during the invasion of Nádir Sháh.

Yáhýá Khán, of the Moghol tribe called Asfáhár, born at Láhór 1079, visited Persia when twenty years of age but returned to India, died 1160.

Móhammad Hanyf Khán *Yár* was the teacher of Mokhliq.

Móhammad Ashraf *Yaktá* of Kashmyr died under Móhammad Sháh.
The Fire temple of Adzor, being a Tadzkirah of Persian poets by Luzzf 'a1yy Bég whose takhallucz was Adzor. He was born at Ispahán in A. H. 1134 and was a member of the distinguished family of Beckdaly. His father was soon after the birth of his son obliged to take flight to Qomm, and was subsequently appointed governor of Lár by Nádir Sháh. Luzzf 'a1yy when a young man made the pilgrimage to Makkah and to the shrines of the principal saints and hence he assumed the title of Häjy. Subsequently he was attached to the service of 'a1yy Sháh, Ibráhym Sháh, Solaymán Sháh and Sháh Isma'yl, and finally he assumed the garb of spiritual poverty. He was engaged in the compilation of this work in A. H. 1179, and was still alive in 1196. (Bland's Account of the A'tesh-kadah in the Journ. As. Soc. Lond. VII. p. 345).

This book contains notices of 842 poets. They are arranged according to the town or province in which they lived, on the plan of the Haft Iqlym, and at the beginning of each chapter is a short description of the respective town or province.

Beginning

Lithographed at Calcutta in 1249. Atto. 621 pp. of 21 lines, two bayts in a line. MS. copies are very rare in India.

Companion of the Friends, being a Tadzkirah of contemporaneous poets by Móhan La'l Anys compiled in 1197.
The author was about sixty years of age when he wrote it. He informs us that when Açaf aldawlah of Oudh saw the Tadzkirah of contemporary poets of Hazyn, he ordered him to compile a similar work on Indian poets. It is divided into two chapters, the first contains Musalmān and the second Hindū poets.

Beginning

Private collection 187 pp. 15 lines, copied in 1218.

Contents:

Myrzā Atzvmá'y Ikṣyṛ Isphahán came to India under Mohammad Sháh. He left Qaṣṣydahs, Ghazals and a Mathnawý called Sháhād wa Mashuq. Mohammad Fākhir Makyn a native of Dilly came to Lucon in 1178, he was alive in 1197, (he died in 1221).
Sháh 'ālam Aftāb. Mohammad Ja'far Khán Rághib.
Mohammad Burhán 'aly Khán Rahyn.
Myr Mohammady itrat. Latf 'aly Khán Nātiq.
Hasan 'aly Khán Dzahyn. Wajih aldyn 'aly Khán Baryn.
Myrzā 'imāyat Bég Sákin. Mahabbat Khán Mahabbat.
Shaykh Baqá Allah Baqá. Nitzár 'aly Qaryn.
Myrzā 'abd Allah Fáqiq. Myrzā 'abd Allah Rāfāt.
Mohammad 'aly Khán 'āciy. Karāmat 'aly Khán Khalyq.
Myrzā 'aly Khán Ghawyn. Myr Ghálīb 'aly Sháyiq.
Mohammad Faydā Fájidh. Sharaib aldyn Sháh Malik.
Myr Haydar 'aly Hayrān. Myrzā Ja'far 'aly Harat.
Myr Awlád 'aly Zāyir. Kátzım Bég Khán Mumkin.
Myr Khórsáhyd 'aly Belgrámy Khórsáhyd.
Myr Mohammad 'aly Wahm. Myrzá Mahdiy Bég Jālys.
Amán Allah Muftis. Gholám Haydar Khán Gódáz.
Khvájah Yahyá Khán Khirad. Mohammad Mokram 'aqqúsh.
Mohammad Naqyy Naqyy. Myr Matzhar 'aly Cāfíy.
Myr Núr 'aly Wáçiyy.

Second Chapter.

Ráy Surup Singh Dyvánah. Panjáb Ráy Wáliy.
Móhan Lál Anya (the author of the Tadzkirah).
Appendix, pupils of Makyn.

Shaykh Gholám Imámy. Qalandar-bakhsh Jorút.
Ibráihym Būg Dóst. Khúsh-hál Chand Brahmán.
Shitab Ráy 'ázyz. Mitthú Lál Múyil.

خلاصة الأفكار تصنيف إبوتالب

(P.)

Selection of Ideas by Abú Tālib b. Mohammad Ta-brýzy Ispahány a native of Lucnow, who is known to the European public by his Travels in Europe. He compiled this work in A. H. 1206 and died in 1221. Mr. Bland gives a very valuable notice of this work in which he translates nearly the whole preface. I insert here an abstract of the preface in the original.
The autograph of this valuable work is in the library of the Farah-baksh palace at Lucenow, folio 618 pp. 29 lines. A very good copy has been lent to me by Mr. Hall, but it seems to be smaller.

A Present to Baillie, being a selection of Persian poetry compiled previous to A. H. 1224, by order of John Baillie, Resident of Lucnow and author of the Tables of the Arabic conjugations.

The extracts are arranged according to subjects into ninety chapters without dates or biographical notices. In the preface, a Tadzkirah of the title of تَجْهِیْهُ بَلْوِی (P.)
by the Sultán Mohammad Sháh Ḍafawī is mentioned.

Beginning 

As. Soc. of Beng. No. 1386 4to. 318 pp. of 13 lines, copied from the autograph in 1224 = 1810.

Gardens of Unanimity, being a Tadzkírah of poets of Calcutta and Benares who wrote Persian verses, by Dzúlfiqár 'alyy. His takhalluç is Mast, and it appears that he compiled this book at Benares. The title is a chronogram for 1229, when it was compiled.

He is also the author of the following works: 

1. Dáštán al-Ma'múní on ethics; an abridgment of the Abwáb al-jinánum called Amtúd Nusúkh; Tíbíyé al-báwá al-jinú; a collection of Ghazáls called Bagh u Búhr u Bíasáh nu Tárr; a work on the art of letter-writing, poetic, &c. called Tíbíyé al-maydání; a collection of verses which may be employed as quotations in letter-writing, entitled Náşrání ناظری; a treatise on the style of the ancient and modern poets with specimens; and some compositions of his own, entitled Bahársán Fámsábur; a treatise on the various descriptions of poetical composition called Tálfí Núshí نظرکی ظهور. Most poets mentioned in this book, were contemporaries of the author and wrote also Rékhtah poetry.

Beginning 

Private collection Svo. about 450 pp. 13 lines.

Contents:

Mohammad Aslam Belgrámy was dead in 1229.

Abmád, Mawláwy Najyáb Allah was in the service of Náwáb
Qāsim 'alyy and lived with him in Bengal, then he went to Dilly and then to Benares. He was rather a Mawlawy than a poet.

Alym, Mōhammād 'alym Allah resided at Lucnow and was alive in 1229.

Aḵhtar, Mōhammād Laʾl a native of Hooghly was for a long time at Lucnow, he is now, 1853, Deputy Collector somewhere near Cawnpore.

Amyn, Mawlawy Amyn Allah has sometimes the takhallūq of Bū-l-Madyn, i. e. the father of Madyn. He was a native of Behār and Head Professor of the Calcutta Madressa. He died about 1820. Ismāʾyīl, Aḵā Ismāʾyīl Qazwīny.

Ah, Myr Motzaffār 'alyy was born at Phulwāry near Dynāpūr, and was alive in 1229. Aḥmad, Myr Aḥmad 'alyy alive.

Aḵshuttah, was known by his takhallūq.

Afsoṣ, Myr Shyr 'alyy b. Myr Motzaffār 'alyy came from Lucnow to Calcutta, and was attached to the College of Fort William.

Atisī, Myrzā Gholām Hosayn.

Bismīl, Mawlawy Mōhammād Moʾyn aldyn of Kākory not far from Lucnow, was in 1229 Munshiyy of the Court of Appeal at Calcutta. Barqī, Shaykh Amān 'alyy a native of Phulwāry, was alive in 1229. By-bāk, Sayyīd Naʿjaf 'alyy Radhawī studied at Dilly, went thence to Benares into the service of the Shāhzhādah; alive.

Bandāh, Khwājā Yāsīn was in the service of Mr. James Steward and translated Laylā Majnūn into Hindūstānī verses. He died at Benares.

Barakat, Barakat Allah Belgrāmy was in 1229 at Calcutta in search of employment.

Rājāh Pyārī Lāl was for some time Residency Munshiyy at Dilly.

Bahār, Sayyīd Amān Allah a brother of Myr 'azīz Allah Khān who was Residency Munshiyy at Haydarābād. A friend of the author. Was dead in 1229, but his brother 'azīz Allah was alive.

Tāmānā, Khwājah 'abd al-Hakīm was in 1229 at Benares in Government employ.

Tāmānā, Myrzā 'alyy-bakhsh resided at Murshidābād and was a friend of the author.

Thāqīb, Mawlawy Najm aldyn Mōhammād Khān Qādhiy alqodhāt of Calcutta was a native of Kākory, died in 1229 at Benares, and left a treatise on Algebra in Persian, which is printed, and an Arabic Qaṣydaḥ which is inserted in the Naḥfaṭ al-Yaman.
Thábit, Myrzá Thábit 'allyy Bég of Lucnow was alive in 1229.
Jawhar, Jawhar 'allyy resided at Murshidábád and was alive in 1229.
Jawdat, Simbú Náth a Khatry was a young man in 1229.
Jósh, Moḥammad Abúl-Qásim, alive.
Jowán, Myrzá Na'ým Bég of Dilly was in 1229 at Benares in the service of Nawáb Shams al-da’walah.
Jowán, Myrzá Káztim 'allyy came from Hindútán to Calcutta and was attached to the College of Fort William.
Ja’far, Sháh 'ally Ja’far of Tahábád was probably alive in 1229.
Hájat, Myrzá Moḥammad Jawád of Shírúz.
Hamydy, Sayyid Hamýd aldyn Dihlawy was in 1229 in government employ at Byrbhúm.
Hurmat, Hurmat 'allyy Khán was born in the neighbourhood of Dilly, he was a friend of the author.
Hosayn, Gholám Hosayn Khán resided for some time at Benares.
Hosayny, Myr Imám 'allyy was a young man in 1229.
Myr Moḥammad Hosayn of Lucnow died in 1205 near Benares. Left a Sáqíy-námah, and a Dywán of about 6000 verses. He had no takhalluṭ.
Háqyr, Pandít Béní Rám Kashmyry was alive in 1229.
Haydary, Myr Haydar-baksh was for some time a Munshiyy of the College of Fort William. Was in 1229 at Benares.
Hosayny, Myr Gholám Hosayn a Sayyid of Bareilly, was alive in 1229.
Húkmát, Sayyid Bandáh ‘allyy Khán was in great favour with English officers, and was alive in 1229.
Khádim, Sayyid Khádim ‘allyy was alive in 1229.
Khámós, Ray Qálib Rán of Dilly was for some time Táheyl dar under Mr. N. Duncan in the district of Benares. He died at the advanced age of more than seventy, and left a large Dywán.
Khúshgú, Munshiyy Ammar Singh Banársy held a government appointment in the Coel district. He compiled a short history of Akbar’s palace and of the Táj of Agra and put the Baháre Dánish into verse and called it ترجمة بهار دانش. This book is to be distinguished from the ترجمة بهار دانش, an Urdu Translation of the Baháre Dánish by Mollá-zádah of Patna.
Bábú Déb Naráyan Singh a brother of the Rájah of Benares, was a great patron of learned men.

Dil, Panjít Naráyan Dás of Kashmyr left an elegant composition in Persian prose in praise of Sa'ádat 'alyy Khán of Oudh.

Dil, Mohammad Imám-bakhsh was dead in 1229.

Dil, Shaykh Diláwar 'alyy a descendant of the Saint Sharaf aldyn and a native of Behár. He came to Calcutta to find employment, and as he failed he returned to Patna.

Dzákir, Mohammad Dzákir Kashmyry put, at the request of the Rájah Udat Naráym, the story of Padmáwat into verse, but died before he had completed his task. Dzú-liqár, Myr Dzú-liqár 'alyy of Patna.

Dzawqy, Myr Mohammad Amyn died at Ilahábád.

Ríf'at, Rájah Mittr Jyt Singh, Rájah of Tikárí which is between Gaya and Patna, was a friend of the author.

Rayhán, Rayhán aldyn, a native of Bengal, held an appointment in the Court of Appeal. Was alive in 1229.

Ríf'at, Dzú-liqár 'alyy Khán a son of Imád 'alyy Khán, who was Khádhíy of Murshídábád, succeeded his father in his post of Khádhíy and died on the way to Lucnow.

Rangyn, Sa'ádat Yár Khán a son of Moókim aldawlah Tahmás Bég Khán Rúmy who had come to India with Nádir-sháh. Rangyn commanded for some time a part of the Nitzám of Haydarábád's artillery, but subsequently he gave up this appointment and became a merchant. He was a friend of the author and was alive in 1229. He is the author of a treatise on horsemanship, called حسبان الخيل which and of four Dywáns, one is called حساب الخيل, one called حساب الخيل, one called حساب الخيل (this is humoristic) and one is called حساب الخيل. The latter is in the language of the Ladies. It would appear that they are all four in the Hindústány language.

Rásikh, Shaykh Gholáám 'alyy of Patna was a very fertile Urdu poet.

Rájah Ráj Kishen had in 1229 already adopted as his own four Urdu Dywáns, which had been written by Tapish.

Ramaq, Mohammad 'áqil a native of Bengal is the teacher of the author. He wrote a book called رياض القلوب and other works in the Persian language.

Rám, Lála Jawáhir Singh by origin of Lábór, held for some time an appointment in the custom department at Gháziypór, and in 1229 he was at Haydarábád.
Rangyn, Dée Nóth Pandit, by origin a Kashmyry, had an appointment in Calcutta in 1229.
Móámmad Sa’yd aldyn was Qádhiy of Bareilly and alive in 1229.
Sábiq, Móámmad ’ Omar, his ancestors were of Benares. He was dead in 1229.
Sáfyr, Myrzá Khalyl Allah Khán came as Persian ambassador to Calcutta and made a great stir among the Musalman literati of India by his poetical talents and love for poetry.
Shá’ir, Móámmad Ráshid resided chiefly at Calcutta.
Shohrat, Shaykh Móámmad-bakhsh of Kákóry. Died young.
Shawaq, Sayyid Qošb alhodá, of Bareilly, visited Calcutta and Dilly for the sake of prosecuting his studies, and died at Bareilly at an early period of his life. He was a school-fellow of the author.
Sharar, of Lucenow was generally known by the name of Sháh Sharar.
Shohrat, Ifikhr aldyn ’alyy Khán, one of his ancestors had been governor of Hooghly.
Sharar, his name was Sharar Myrzá and he was a son of Ján Tapish.
Cúfy, Pandit Sýtá Rám.
Cádíq, Myrzá Móámmad Cádiq Xrány.
Dhámyr, Lála Sukh Lál of Patna.
Dhíyá, was a native of Persia who came to Benares.
Tapán, Sháh Núr alhaqq of Phulwáry.
Tápydah, ’abd al-A’ád of Kákóry.
Tapish, Móámmad Ismá’yl Myrzá Ján of Dilly, his father was a native of Bokhárá. He is the author of the Dywáns ascribed to Ráj-Kishen. He died at Calcutta previous to 1229.
Tá’át, Sháh Shams aldyn Abú-l-Faraj of Phulwáry died at Calcutta.
Tálib, Myrzá Abú Tálib Khán of Luconow.
Tapán, Myrzá A’ámad Ján (probably Myrzá A’ámad Bég Khán of Dilly) a pupil of Tapish.
Tzohúr, Sháh Tzohúr alhaqq a son of Núr al-Íaqq of Phulwáry.
’azyz, Wájid ’alyy Khán of Bareilly resided in 1229 at Calcutta.
’ishrat, Lála Hindú Pat, of Luconow, a friend of the author.
’áshiq, Mahárájah Kalyán Singh a son of Mahárájah Shitáb Ráy met the author at Calcutta.
'áshiq, Bábú Sryjyt Singh, an uncle of the Rájah of Benares, was a wealthy Zamyndár and a friend of the author.

'ábid al-Ráyém of Shyráź resided at Calcutta.

'ábid, 'ábid 'ally, the author saw him at Calcutta.

'áshiq, Ráy Sóhan Lál was in 1229 Treasurer of Açaif aldawlah and came to Benares when the author was Náyib of the Rájah of Benares. 'áqiyy, Mawlawy Khodá-bakhsh of Gháziypúr.

'azyz, Ráy Zóráwar Singh. Ghamyn, Nawáb Hádiy 'ally Khán, Ghangyn, Mawlawy Gholám Qádir of Rámpúr, where he resided in 1229.

Gharyb, Ráy Ratan Lál lived at Calcutta in the house of the Rájah Kalyán Singh.

Ghanyy, Mawlawy 'abd al-Ghanyy of Phuláwáry.

Gholám Hosayn Khán author of the مسير المخاریبین, met the author at Patna.

Fádlí, Fádlí Moállá a native of Lucnow was at Benares in 1228.

Fard, Moámmad Abú-l-Hasan of Phuláwáry. Fídá, the author knew him, but could not recollect his name. Firáqy Prém Kishwar a Brahman of Dilly.

Fáqiyy, Aghá Myrzá, a son of the Hákym Qamar aldyn Khán, was a young man in 1229.

Firárat, Pandít Bidyá Dhar was a Kashmiyrían by origin, but received his education at Dilly; a friend of the author.

Qatyl, Myrzá Moámmad Hasán Khán was a converted Khatry of Dilly, he spent the greater part of his life at Lucnow, where he was Head Munshiyy to the king.

Qádyr, Tzafar 'ally resided at Lucnow, was for some time the king of Oudh's News-writer at Benares.

Qamar, Hákym Qamar aldyn Moámmad Khán resided at Lucnow.

Qudrat, Sháh Qudrat Allah died at Murshídábád.

Qásim, Myrzá Abú-l-Qásim Khán of Dilly.

Qaçir, Moámmad Qádir aldyn.

Qádhiyy, Taqyy 'ally Khán was Qádhiyy of Benares.

Lála Kanhiyy a Káyeth, a native of Patna, is the author of the خزانة العلم on arithmetic. Was alive in 1229.

Lišán, Myrzá Taqyy Khán of Lábór studied at Patna and Jawnpúr. Uses sometimes the Takhalluq of Taqyy, was a friend of the author. Lutf, Myrzá 'ally Lutf went to Haydarábád.
Mon'im, Sayyid Núr al-Haqq author of a Mathnawy called لطف عشق and one called سرایا لطف عشق. Myrzá, Myrzá Bú 'alyy Khán.

Mújíd, Siraj aldyn 'alyy Khán of Lucnow came to Calcutta where he was appointed Mufti of the Supreme Court. He translated the رسائل افتا عربية and other law-books into Persian.

Minnat, Myr Qamar aldyn a native of Dilly, Lord Hastings gave him the title of king of poets at the recommendation of the Nátzim of Murshidábád. Was dead in 1229.

Muáty, Munshiyy Bám Jus a Khatri, his father was Lála Gangá Bishen, and his takhalluç was 'ájiz and he resided at Láhóör, but Muáty was born in Dilly, he obtained an appointment in the Cus
tom Department at Benares, which gave him 1200 Rupees a year. He was a friend of the author. He is the author of several mathnawis, as حسن عشق—حس بخشی—میت عم—میت در—میت عشق

These five poems are called the Khamsahé 'ishqyiah. He also trans
lated some books on mysticism from the Sanskrit (Hindy?) as میت اعظم—میت موردت—گلش موردت—میت الإسرار—میت افایق. He also put the Anwáre Sohayly into (Hindustáni or Persian?) verses and gave it the title of میت دانش.

Máyil, Myr Imám-bakhsh studied at Lucnow, was alive in 1229.

Modhárr, 'abd al-Hádiy a friend of the author, resided chiefly at Calcutta where he was Munshiyy. Masrír, Gangá Bishen (?)

Murshid, Lála Mițhú Lál of Láhábád was alive in 1229.

Mo’atztzam, Mawlawy Mo’ammad Mo’atztzam of Agra.

Maçrumé, Bábú Balhánd (?) Singh of Benares.

Małjúr, Háfitz Sayf Allah a Kashmiry, a friend of the author, died at Benares.

Moçtafá, Sayyid Gholám Moçtafá was Law-officer at Byrbbhám.

Mahdawy, Sayyid Mahdíy 'alyy Khán of Patna.

Májrúh, Mawlawy ‘iqmat Allah Khán was a son of the celebrated Mawlawy 'abd al-Qádir Khán who resided at Benares.

Máházán, Hakym Abú-l-Hasan.

Mahshúr, 'alyy Wáthiq was a young man in 1229.

Mokarrám, Mokarrám 'alyy Khán.

Moštqáq, Pandít Madhórám, a Kashmiry Brahman, resided in 1229 at Benares.

Niyúz, Gholám Ya’fyú resided at Murshidábád.

Nayrang, Mo’ammad Mahdíy 'alyy Khán of Dilly held in 1229.
an office under the Government at Benares. Compiled a vocabulary
of Arabic, Persian and Turky words.
Niyáz, Myr Amjad 'allyy of Phulwáry.
Natzmy, Lála Múráj a Khatry of Iláhábád a friend of the author,
composed many Qiáydahs.
Nátažim, Shaykh Farzand 'allyy was a Makhdúm-zádah of Téliyá-
nálá which is a quarter of the town of Benares, held in 1229 an ap-
pointment in Benares.
Náciñ, Sayyid Móhámmad Náciñ Khán Bahádúr, held in 1229 an ap-
pointment at Lucnow, composed a Ládiyí and Qiáydah.
Ni'mát, Myr Ni'mát 'allyy of Dilly a friend of the author.
Na'líf, does not recollect his name; resided close to the Bishésher
mosque at Benares.
Níyázmand, a friend of the author.
Níyázy, the author does not recollect his name.
Náqqád, does not recollect his name.
Wáshat, Qadr áldyn Móhámmad Khán of Dilly was physician to
Udat Náráyan Rájah of Benares, died in 1224.
Wílá, Mázhar 'allyy Khán a son of Solynán Khán was attached
to the College of Fort William, he was a friend of the author, left a
Persian Dýwán.
Híláí, Múnshíy Dzú-láqár 'allyy Khán Bahádur.
Ya'qúb, Khwájah Ya'qúb 'allyy.

(37)

A Tadzkirah of the poets of the Carnatic by the Na-
wáb Siráj aldawláh Móhámmad Ghwath Khán, whose
takallúc is A'zam. He opens the book with a short
autobiography, from which it appears that he was born
in A. H. 1230, and compiled this book in 1258.
This is an abstract of the Tadzkirah of Ráyiq which
has the title Káldánes Kúntálik. Ráyiq is the takhallúc of
Ghólám 'allyy Músá whose title was Hakym Báqír Ho-
sayn Khán. He died in 1248. The Çubke Watn contains in alphabetical order, notices of ninety recent poets.

Beginning خدا در انتظار حمد ما نیست.

Lithographed at Madras 1258, small 4to. 225 pp.

(38)

The Rose garden of delight, also called the Gardens of sense, by 'abd al-Rahmán whose takhalluç is Shákir. He wrote this book at Lucknow during the reign of Amjad 'ally Sháh in 1261 (the title is a chronogram) and he was assisted by Najír 'ally Naqýr whom he calls his instructor. He says in the preface that he used chiefly the Tadzkiráhs of Sar-khúsh, of Wálíh, of Shyr Khán Lódy, the نتائج الانتکار of Qudrat Allah Qudrat (see Garcin de Tassy Hist. de la Litt. Hind. I. pp. 144 see also below), the تذکرو بسطي, the مميز الواصلين, the حديثة الشعراء which is a collection of chronograms made in 1268 by Matzhar al-Haqq, the ضرابات نامه of Mannú Lál, the نشاط of Rásíkh (see No. 13) and the Album of Kháshi' (flourished in 1092).

This is a selection of poems and single verses and bon-mots from poems arranged according to the subject and divided into five chapters. In the fourth there are chronograms on the death of celebrated men, but the dates are not always correct, thus the death of Zamakhshary is placed in 533, whereas he died 538, that of Ghazzály in 504 whereas he died in 505, &c.

Beginning نخلی که پیوسه ببار طراحات بار بیروسه.

The Celestial Place of worship; being an anthology of Persian poetry selected chiefly from the Dywáns of Táhir Wahyíd, Tzohúry, Çáyib, Nácir 'ályy, Myr Najáét, &c. without biographical notices. In the beginning is a short account of Myr Açýly Qommy (see Atishkadah p. 307) who was a contemporary of Mollá Wahshy, of Núry Láry and of Hátim Káshy and who may possibly be the compiler of this very rich but apparently planless collection.

Beginning مبادی نظمی که بیت المموردل سبکرقوهان.
Móty Mañall folio 804 pp. 31 lines, a very fine copy.

The humble Collection of Myr. This Myr is apparently not identical with Myr Taqyy. It contains verses from celebrated poets on various subjects without biographical notices. The subjects are alphabetically arranged.

Beginning مختچ نماذج که بنده میر نیازمند دیرنده خیال.
Móty Mañall 268 pp. 15 lines copied in A. H. 1165.

The Garden of poetry being an anthology of verses of the great masters by Nitzám aldyn Khán b. Mohammád Naqyy of Bahádurganj. He quotes never more than one bayt from the same author in succession, and
gives no biographical notices, he follows to some extent the chronological order. He says he used the Tadzkirahs of Taqyy Awhady, of Çäyib, of Myrzä (he means probably Tähir Naçrâbädy), of Siräj aldyn Aržû and of Wälîh and the Table of the Imām and the Imaginative Poems.

Beginning with the life of Aržû, he describes his youth among the poets, and ends his biographical notices with a list of Tadzkirahs.

Töpkhânah Svo. about 100 pp. of 9 lines.

(42) (P. U.)

Pithy Sayings of the poets, being a Tadzkirah of Rékh-tah writers by Myr Môhammad Taqyy, whose takhalluç was Myr. Though usually the title Myr is put before his name, Shórish thinks that he was a Shaykh. The former title indicates a descendant from 'alyy, and the latter from Abú Bakr. He was a nephew of Aržû and a native of Agra, but after his father's death he removed to Dilly in order to be near his illustrious uncle, Aržû, who corrected his verses. After the year 1196, he went to Lucnow where Aṣaf aldawläh allowed him a pension of two or three hundred Rupees a month, and he died in that city between 1215 and 1221, near one hundred years of age. Qâsim blames him for his conceit and for making in his Tadzkirah ill-natured remarks on his contemporaries.

Myr wrote this book about one year after the death of Mokhliç which happened in 1164, see p. 159 suprâ. There occurs in it in the life of Dard the date 1196, but it was clearly inserted long after the book had been completed, this is proved by the following facts: it is put into the midst of the extracts, instead of forming part of the biography; Myr's Tadzkirah is mentioned by Hayrat;
see p. 159 supra, who wrote in 1174, and it has been used by Shórish who died in 1195; moreover Aråzú, who died in 1169, was still alive when it was written.

It contains near one hundred very short biographies which, as well as the observations on their verses, are written in Persian. In the preface is the following definition of Rékhtah poetry:

"Be it known that up to this day, no book has been written containing a record of the Rékhtah poets. Rékhtah means poetry, which is in the style and manner of Persian poetry, but in the language of the exalted court of Dilly. Consequently the compilation of this book which has the title of Pithy Sayings of the poets has been undertaken. Though Rékhtah had its origin in the Deccan, I do not begin with the poets of that country, because it has not produced one great master. I do therefore not commence with them, but I have no intention entirely to omit them, but shall mention some of them."

In the conclusion of the book he gives some further details on Rékhtah style:
No. 42.]

MYR TAQQYY MYR.

177

"Be it known that Rékhtah is of several kinds, which I will explain to the extent of my knowledge. 1. One Mičra' is Persian, and one Hindee like the fragment of Amyr Khosraw. 2. Secondly, half the Mičra' is Persian and the other half Hindee, like the verses of Myr Mo'izz. 3. The verbs and prepositions are Persian but this is objectionable. 4. They use Persian construction, this is allowable to the extent it agrees with the construction of the Rékhtah idiom—this is known only to poets—but if it is contrary to the Rékhtah grammar it is objectionable. It is to be observed that this is one of the methods followed by poets, and that I have equally adopted it. If the Persian construction is in the spirit of the Rékhtah language there is no harm in adopting it. 5. Yhám was much in vogue with former poets but now it is no longer in use, there is no harm in it, if it is witty and natural. Yhám means that the word on which the meaning of
the verse depends has two significations, one obvious and the other far-fetched, and it is the latter which is intended by the poet. The style which I have adopted comprises all the figures of speech as buns, resemblance of corresponding words in rhyme and measure, &c."

Beginning

بعد حمد سیّد آفرین اکست آوست سزاوار آحسین

Mr. J. B. Elliott, C. S. has obliged me with the loan of his copy, which was written at Lucenow in 1212, and belonged once to Sir Gore Ouseley, 8vo. about 150 pp.

(43) تذکرهٔ ملی حسینی گردیزی

The Tadzakirah of Rëkhtah poets by Fath 'alayy who is usually called 'alyy Hosayny Gurdézy compiled at Dilly in 1165, or six years after the death of Anjám, which happened in 1159, and a few years after the death of Ishtiyáq, which took place in 1161. It appears from Dzoká voce Yúsuf, that he was a great Cúfy Shaykh and still alive when Dzoká wrote, even Qásim who wrote in 1221, speaks of him as if he was alive. Gurdézy says in the preface, that he was induced to compile this book because the accounts of poets in other Tadzakirahs were very invidious. He alludes evidently to Myr’s Tadzakirah of which this appears to be a somewhat better arranged edition. It is written in Persian and contains about one hundred biographies in alphabetical order.

Beginning

ابتدایی سخن‌های حمد سیّد آفرین سراست

Mr. Hall has had the goodness to lend me two copies, one was written in 1180 and is very correct, and the other was copied 1216, and belonged once to Tippoo’s library, small 8vo. 156 pp. 13 lines. There is also a copy in the As. Soc. Beng. No. 193, about 200 pp. 13 lines.
The Depository of pithy Sayings by Qiyām aldyyn Mohammad Qāyim of Chāndpūr. He went early to Dilly, and obtained there an office under the emperor, but now, he says in his short autobiographical notice inserted in this book, owing to the decay of the empire, the string which has kept the servants of the emperor together is broken and they drop like pearls on the ground of humiliation. Every one turns his face to another side, and is obliged against his will to prefer emigrating to another place to remaining. He died in 1210 or 1207. The title is a chronogram for 1168 when he compiled this book. He denies in the preface every acquaintance with the preceding two Tadzkirahs, saying that no biography of Rēkhtah poets had ever been written, but he choses so frequently the same extracts as his predecessors, that I doubt the truth of his assertion, though his book undeniably contains much original matter. He divides it into three chapters or periods.

1. Ancient poets. 2. On the compositions of the poets of the middling period. 3. Modern poets. This is the most valuable work for the early history of Hindūstāny literature.

Beginning

In the Mōty Mašall is the autograph, Svo. about 150 pp. Some places are left blank particularly towards the end of the book, and it is to all appearance merely a rough copy, which as the author came into difficulties about the time he compiled it, has probably never been finished. I had it transcribed for my use, but had unfortunately not time to make an abstract of the work when I was at Lucnow, and had access to the original, and as the original is very illegibly written, the copy made from it is incorrect, I plead this as an apology for the mistakes which may have crept into the subjoined list of Rēkhtah poets.
The Garden of Ibráhým, being a biographical Dictionary of about 300 Rékhtah poets, by the Nawáb 'alyy Ibráhým Khán, who had the title of Amyn aldawlâh Náçir-jang and the takhallûc of Khalyl and of Hál. He was born at Patna, and his mother's grandfather was the learned Mollá Mohammad Náçyr who was a pupil of Akhúnd Mollá Sháh Mohammad Shyrázy and died during the middle of the reign of Mohammad Sháh. 'Alíyy Ibráhým was honoured with the friendship of Warren Hastings, and held under him the office of Chief Magistrate at Benares. He died in 1008. Jorât wrote the following chronogram on his death:

لَوْ أَهَمُّ مَنَا مِتَّ عَدَالَتَ يُوسُفُ 'اَلَّيّ وَشُرْيَشٍ مِنْهُ وَهَنَّيْرَتَ حَلْ.

Yúsuf 'alíyy and Shórish mention him under Khalyl and 'ishqy under Hál. He left besides this Tadzkirah a memoir on the trial by ordeal, which is printed in the *As. Res.* Svo. I. p. 389, and two or three Tadzkirahs of Persian poets. He alludes to two of them in the preface without giving any details or even their titles. Mr. J. B. Elliott in a letter dated Patna, 19th July, 1852, informs me that one of the Persian Tadzkirahs is called Kohláçat alkalám and contains Mathnawies, and the other Çohofe Ibráhým, containing Qaçydahs, Ghazals, &c. The former is very rare and the latter probably not extant. "I have made, he continues, inquiries from relatives, &c. and all that I can make out is, that he collected materials (poetry) for the work, but did not live to complete it. I have two volumes of unarranged materials. But he did complete the Bayádh and critical notices of all the poets, this is what Mr. Bland calls the Çohof. It is a very thick,
closely written 8vo. and is I believe unique, I met with it by mere accident." In a letter to Mr. Bland which is printed in the *Journ. Roy. As. Soc.* IX. p. 159, Mr. Elliott gives the following further details. "The Kholácat alkalám is appropriated to selections from, and abstracts of the Mathnawies of seventy-eight poets, who have produced the most approved works in that style of poetry. It is contained in two large quarto volumes of 2005 pages, each page containing four lines in breadth and twenty-one in length. To give some idea of the extent of the work, I may mention that a large royal octavo volume of 694 closely written pages is filled solely with the biographical notices of 3263 poets. The poetical extracts of this scarce work are not in my possession." From Mr. Bland's notice of the Bayádh it appears that the author completed it in 1205. Now as he had completed two Persian Tadzkirahs previous to 1195 and as the Çohof have never been completed, he must have written another Tadzkirah, with the name of which we are not acquainted. Yúsuf 'alyy Khán informs that he was engaged in compiling a Tadzkirah of Persian poets on a very large plan in 1180.

This Tadzkirah was compiled during the years 1195 and 1196, and is distinguished by the copiousness of the extracts, and by the pains which the author has taken in fixing the dates. It appears that he entered into correspondence with most contemporary poets to obtain information of themselves, and extracts from their Dywáns for insertion. The biographies are in Persian.

Beginning

As. Soc. Beng. No. 45, 4to. about 800 pp. 19 lines, a fair hand, but unfortunately not very correct.
The Tadzikarah of Sayyid Gholâm Hosayn who is familiarly called Myr Bhayná and whose takhalluç is Shórish. He was a native of Patna and a nephew of Mollá Myr Wahýd. He was first a pupil of Myr Báqir who had the poetical names of Hazyn and of Tzohúr, and who died previous to 1193; and subsequently of Myrzá Ghasytá 'ishqy. He was a good improvisatore and had written, when he compiled this book, a Persian Dywán of about 4000 verses most of which dwell on mysticism. He died in 1195, and he probably compiled this book in 1193; for the latest date that occurs in it is 1192, and men who died in 1194 are mentioned as being alive. It has no preface or title page, nor does it appear from the autobiography that Shórish is the author of it, (though he speaks in the article on Shórish in the present tense,) the only authority which I have for ascribing it to him is the postscript which runs تعالیم شد تذکره میر غلام حسین. It contains 314 short biographies written in Persian with extracts.

Beginning

Mr. B. J. Elliott possesses the only copy of this book I have heard of, and has kindly lent it to me; a small 4to. about 500 pp. 15 lines.

The Hindy Tadzikarah, by Gholám Hamdány Muchaqfy. He was of a good family of Amróhah in the Morádábd district, and spent his early years in Dilly where he used to hold Moshá’arahs or poetical assemblies, and came to
celebrity as early as 1195. Subsequently he went to Lucknow, and it would appear from 'ishqy he supported himself by commerce. He died according to the Gulshane Békhár about the year 1243. When he wrote this Tadzkirah, in 1209, he had composed two Persian Dywáns, one in answer to Naqýry Nayshábúry and the other containing original poems and three Urdú Dywáns, a Persian Tadzkirah, a part of a Sháhnámah which comes down to the geneology of Sháh 'álam, an Urdú Dywán containing verses which he had made at Dilly and a rough copy of a Persian Dywán in the style of Jalál Asyr, and one in the style of Nácir 'alyy, but both these were stolen from him. It appears from the Gulshane Békhár that he continued his literary activity after he had written this book, and composed three more Rékhtah Dywáns, and another Tadzkirah of Rékhtah poets.

He wrote this Tadzkirah at the request of his instructor Myr Mostahsan Khalyq, and inserted in it very full biographies written in Persian of about 350 Rékhtah poets who flourished from Moḥammad Sháh to his own time, paying particular attention to the biographies of contemporaries, with most of whom he was personally acquainted.

Beginning تذکرہ عشقی:

As. Soc. N. 142 8vo. about 400 pp. 14 lines copied in 1219, not very correct.

The Tadzkirah of 'ishqy of Patna a son of the poet Mojrim. He used to write Persian poetry, and his verses were corrected by his father, and by Sháh Moḥammad
Wafá *Wafá*. These are all the details which he gives us of his life under the letter 'ayn. The latest date which occurs in this book is 1215, this is probably the time at which he completed it. It contains in alphabetical order 439 short biographies of Rékhtah poets, written in Persian without a preface.

Beginning

A carefully written copy is in possession of Mr. J. B. Elliott of Patna, who has obliged me with the loan of it, 8vo. about 400 pp. 17 lines.

The Rose garden of India, by Myrzá *Lutf*. His father Qásim Bég *Hijry*, was a native of Astrábád and came in 1154, with Nádir-sháh to Dilly. *Lutf* wrote this tadzkirah at the request of Mr. Gilchrist in 1215.

This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order.

Beginning

Mr. Hall has a copy large 8vo. about 600 pp. 17 lines. A copy of nearly the same appearance is in my collection.

The Touchstone of poets being a Tadzkirah of Rékhtah poets by Khúb Chand, a native of Dilly, whose takhulluč is Dzoká. He gives under the letter dz an account of his
ancestors, but says very little of himself. His grandson informed me that he died in 1846, A. D. He left besides this book a Dywán, some Persian poetry, and some elegant compositions in prose. He undertook this compilation at the request of his teacher Myr Nā'īr al-dyn Nā'īr usually called Myr Kallú in 1208 or 1213, but it appears that he continued making additions to it for more than thirty years, the last date we find in it being 1247.

It contains in alphabetical order an account of near 1500 poets who flourished from the commencement of Hindústáni poetry to the author’s time with specimens of their writings. It abounds in repetitions and inaccuracies of every description, and contains many persons who have never dreamt of writing poetry. It is without exception the most uncritical labour of the kind. The biographies are in Persian.

**Beginning**

محمد بن حد داوری را سیر که یکلک فردت الیک

Mr. Hall’s collection, large 8vo. near 1000 pp. 15 lines.

(51)

Excellent Selections being a Tadzkirah of Hindústáni poets by the Nawáb Myr Mūhammad Khán whose takhul-luc is Sarwar and whose title is A’tzam aldawlah. The title of the book does not occur in the preface, but in some verses of Sayyid Ghálib ‘alyy Khán towards the end of the work which form a chronogram for 1216, when the book was compiled. There are other chronograms in it for 1215, and in the postscript it is stated that the chronogram of the work is رحمت خدا دونیا which gives 1242. This may be the date when the book was completed, or perhaps when it was copied. The latest date which I have observed in the text is 1219.
It contains in alphabetical order near 1200 biographies of Urdu poets in Persian with short extracts from their works. This may be considered a somewhat improved edition of the preceding Tadzkirah.

Beginning ای پایه انہام زادراک تو پیست.

Mr. Hall’s collection Svo. about 6700 pp. 15 lines.

(52)

Rare Collection being a Tadzkirah by Sayyid Abú-l-Qásim of Dilly who is usually called Qudrat Allah Qâdîry and whose takhalluç is Qásim. Among his forefathers he counted Isma’yl Ghawrbandy and Sayyid Fâdîl Gujrâty, a Saint, whose tomb is at Gujrât and up to this day a place of pilgrimage. Qásim was in Arabia a pupil of Mawlây Fakhr aldyn, in poetry, of Hidâyat Allah Khán Hidâyat, and in medicine, of Hakym Mohammad Sharyf Khán. In 1221 he had written a Dywán of 7000 distichs and a Mathnawy on the Mi’ráj in the measure of the Mathnawy of Jalál aldyn Rúmy containing 30,500 (?) verses; and a Mathnawy in the measure of the Bostán of 5200 verses on the miracles of ’abd al-Qâdir. He died about 1246. The title is a chronogram for 1221 the date of the compilation.

The biographies are in Persian and alphabetically arranged. The specimens are well chosen. It contains about 800 biographies and seems to be chiefly founded upon the preceding Tadzkirah.

Beginning بيان نصاحت نشان نه نظام جواهر الفاظش.

Mr. Hall’s collection large Svo. about 800 pp. 15 lines; a modern copy, and one in my collection transcribed from the same original, from which Mr. Hall’s has been taken.
Periods of poetical composition by Shaykh Ghulam Mokhy aldyn Qorashy of Myrath (Meerut). His father, Shaykh Ni'mat Allah Ni'am, was a good Persian poet and wrote a thick Dywan, in the arranging of which he assisted him when only twelve years of age. This gave him a taste for poetry and he wrote himself a Dywan in which he used the tahlulluc of Mohtalá. Subsequently he devoted much of his time to archery, without neglecting however his studies. He learned Arabic grammar, but having a weak chest he was as it seems obliged to abandon it. When Sháh 'álam came from Patna to Dilly he gained the friendship of one of his courtiers, whose title was Nawáb Najaf Khán, and his name Ibráhym Bég, and his tahlulluc, Alam, he was induced by him to write another Dywan in which he used the tahlulluc of 'ishq and a Persian Mathnawy containing the story of Sháhrokh and Máhrokh in about 1700 verses, it is in the measure of the Mathnawy of Jalál aldyn Rúmy and has the title ینسوم عشق. He also wrote a Persian Tadzkirah which has the titles of یرجح غلمان حسن and of ینسومة عشق and fills about 1280 pages. The latter name is a chronogram for 1187. He also wrote an Inshá of about 200 pages, it has the title of یرجح دفتر شنکی which is a chronogram for 1199, and a treatise on chronograms called یرجح سرای تبریم و ینسومة عشق. In 1220 he composed the یرجح بحار تبریم اشعار (؟ اشعة). The latter treats on Cufism. He wrote this Tadzkirah in 1222, this date is contained in the title.

It is divided into two chapters طبقه، the first contains notices of upwards of a hundred Rékhtah poets, and the second notices of Persian poets of the same period. His biographies have the advantage of being original.
Beginning is wanting.

Private collection 8vo. 484 pp. of 15 lines, the greater portion of the second part is wanting.

The Tadzkirah of Bény Naráyan Jahán of Láhór. It was compiled in 1812—A. H. 1227 and dedicated to Mr. Roebuck, at whose suggestion the work was undertaken.

The author gives in Hindústány the takhallúc, name, place of residence and the name of the teacher of about 150 Rékhtah poets and specimens of their writings, but not one date. The compilation is wanting in research.

Beginning

As. Soc. Beng. No. 89, 8vo. of about 300 pp. 13 lines, beautifully written under the superintendance of the author in 1812. Mr. Garcin de Tassy has made good use of this book in his Hist. de la Lit. Hind.

The Nosegay of pleasure being selections of Persian and Rékhtah poetry by Mannú Lál made in 1252, the compiler is still alive and resides in Calcutta, his native town.

The extracts are arranged according to matter and divided into seven chapters, which are sub-divided into numerous heads called ٌکِلُ. The first eight chapters contain Persian poetry, and the seventh, which begins
No. 57.] SHE'FTAH. 189

in page 395, Rékhtah poetry, the names of the poets are printed in the margin, in red ink.

Beginning بسم الله بود بال هما برفعی عذانها.

Beautifully printed in types, Calcutta 1252=1836 folio 463 pp.

(56) گلشن پیشان

The Rose garden without thorns by the Nawáb Moâtafâ Khán Bahádúr who has in Rékhtah the takhalluç of Shéftah and in Persian of Hasratry, he resides at Dilly and began to compile this book in 1248 and completed it in 1250, he was then twenty-six years of age.

It contains about 600 very short biographies in Persian, he seems to have chiefly used the Tadzkirah of Qásim. It is more correct than most other Tadzkirahs.

Beginning گل سرسبد سخن حمدچمن طرازیست.


(57) گلشن پیشان

The Rose garden without autumn by Hakym Sayyid Gholám Qofob aldyn, whose takhalluç is Báťin. His family was of 'arab-sarây which is about five miles south of Dilly, but his grandfather settled at Agra where he practised as physician and died in 1259, the author was born at Agra.

This may be considered a translation of the preceding Tadzkirah into unintelligible Hindústáni, with some idiotical remarks.

Beginning مطلع انوار انواع منعہ حس.

Mr. Hall has had the goodness to lend me a copy of this work, large 8vo. about 300 pp. 21 lines.
Selections from the most celebrated Hindústáni poets, viz. Walyy, Dard, Sawdá, Myr Taqyy Myr, Jorát, Myr Hasan, Naçyr, Mamnún, Násikh, Mulchand, Zawq, and Mümín Khán with a few popular songs and an introduction on the different kinds of Hindústáni verses by Mawlawy Imám-baksh Çahbáyi, Professor of Persian in the Dilly College. The author is near sixty years of age and acknowledged the best Persian scholar at Dilly. His other works will be described in their place. The extracts are preceded by short biographical notices written in Urdú.

Beginning مقدور نمیش اسکی جابی یک بیان کا

Lithographed at Dilly 1844 A. D. 8vo. 273 pp.

An Anthology from Rékhtah poets without biographical notices, by Mawlawy Karym aldyn of Dilly who is now teacher of the Hindústáni language in the Agra College, he may be thirty-five years of age. After the publication of this book, he edited a kind of periodical called گل رعنا, containing the poems made by the members of a Mosha'arah of Dilly, but it died soon for want of support. His other literary labours will be mentioned in their place.

Beginning گوهر شهوار حمد وثنا نثار ارس شهنشاه حقیقی 8

Lithographed at Dilly 1261-1845 folio 330 pp. hardly legible.
A History of Urdu poets chiefly translated from Garcin de Tassy's *Histoire de la lit. Hind.* by F. Fallon, Esq. who is now a teacher in the Agra College and Karym aldyn with some additions, but also several omissions and hardly any improvement, the biographies are in Hindústány. For a notice of this book, I refer to Hall's erudite remarks in the Benares Magazine.

Beginning

Garden without equal, being Elegant Selections from Persian and Urdu poets by Mohammad Ibráhym. He informs us in the preface that Mohammad Hosayyn had some time ago published elegant extracts from Persian poets, and that he requested him to make a new edition, and this led him to compile this book, which it would appear embodies the said extracts. The title is a chronogram for A. H. 1265.

The book is divided into two parts the first is called *مْرَأَةُ العاشِقين* and contains extracts—chiefly Ghazals, from 50 or 52 ancient and modern Persian poets, 72 pp., and the second part contains extracts from 187 Urdu poets without notices of their lives, 249 pp.
Beginning

Lith. at Bombay 1265, Svo. 19 lines in a page. Executed with great care, there is an edition of 1266 which has the title of Majma’ alash’ár.

(62)

Tadzikrah of Persian poets by Yúsuf ’alyy Khán who compiled this work at Murshidábád in 1180 and completed it in 1184 and died previous to 1195.

It contains in alphabetical order about three hundred short biographies of Persian poets from the beginning of poetry to the author’s life-time. He informs us in the postscript that he intended to add two volumes containing the history from ’álamgyr to the year 1184, but it is very likely that he has not carried out his plans. The book has no preface. The appendix contains contemporary poets who have not been noticed by Arzú. Bg. حرف الاف میرباقرود شمس الدين المدعو بدامان المتخليش باشرق.

Large Svo. 642 pp. 11 lines, copied in 1213 from a MS. which had been executed in 1195, this volume came accidentally to hand, after the preceding sheets had been printed, this is the cause why it has not been noticed in its place in page 161 before No. 33.

* Besides the Tadzikrah described in this catalogue, Mr. Hall in an article in the Journ. As. Soc. Beng. Vol. XVII. p. 542 mentions the following ones: Majma’ alintikháb by Sháh Músammad Kamál (see Journ. Asiatique Série IV. Vol. I. p. 1 and Vol. II. p. 361); Tadzikrah Sho’áráé Jahlángyr Sháhí; Tadzikrah by Myr Músammad ’alyy Tirmídíy; Tadzikrah by Myr Fákhur aldisn; Tadzikrah by Abd-l-Hasan; Tadzikrah by Myrzá Jawán-bakht Jahlándír Sháh.
Contents of the appendix:

Açaf, this is the takhalluş of Açaf-jâh (see p. 153 suprâ). His forefathers were of Tûrân, his grandfather, 'âbid Khân held under 'âlamgîr the rank of four thousand, and his father Ghâziy aldyun Khân Fyrûz-jâng rose under the same sovereign to the rank of seven thousand, which is the highest rank that is bestowed in India. Açaf-jâh was under Mîhammad Shâh Cûbah-dâr of the whole Deccan and died in 1160. He wrote good Persian poetry.

Mohâbat-jâng, his father was in the service of Mîhammad A'tzam Shâh a son of 'âlamgîr, and he was in the service of the same prince. Under Farrokhi-siyar his fortunes changed frequently, but in the beginning of the reign of Mîhammad Shâh he was appointed Cûbah-dâr of Patna. He died in 1170, of dropsy.

A'lam aldwâlah Hájî Mîhammad Khân Bahádâr was generally known by the name of Hájî 'âlam: his father came as a merchant to Patna. A'lam aldwâlah was governor of Tirhoot and a patron of the author of this Tadzikirâh, it seems he was alive in 1180.

Kamal aldyun Khân Abqar a Kashmyr, came after the death of his father from Dilly to Bengal where he resided in 1180.

Myr Mîhammad 'âlyy Tajryd, his father was of Yazd, and came under 'âlamgîr L. to the Deccan, where he married the daughter of Myr Mîhammad Shasy' Yazdy. Tajryd was born at Awrangâbâd in 1116, he studied at Ispahán, and returned about the time of the invasion of Nâdir Shâh by sea to India. He remained for some time in the Deccan, and came in 1150 to Bengal. In 1165 he sailed from Hooghly to Arabia for the sake of making the pilgrimage, and came back to Bengal in 1169, and in 1180 he resided at Mursðhidâbâd and had written

شرح رسالة مجدیه اللهیه - شرح رسالة مجدیه کاشی - which treats on ascetics - رساله در نوافل - رساله در ادیبات مذهب او

شرح فیهیه - رساله تحقیق روح - شرح کافیه

Myr Mortadhâ Haydar, in poetry a pupil of Myr Mîhammad Asfâl Thâbit, came to Bengal under Shujá' aldwâlah and resides now, 1180, in that province, he has written a Dywán of about 10,000 bayts.

Myr Bâqîr who has the title of Mokhliq 'âlyy Khân and the takhalluş of Khorram, is a relation of the late 'âlyy Wîrdî Khân and composes Rêkhtah and Persian poetry.

Myr Mîhammad Taqyy Khigâl a pupil of Thâbit came to Bengal under the late 'âlyy Wîrdî Khân, and died in 1173, he is the
author of the which is a novel in Persian prose, in fourteen volumes.

Faqyh Cāhib *Dardmand*, a friend of the author, died in 1179 and left a Dywán.

Myrzá Báqir, a son of Aqá Myrzá, was a Persian by birth, who came to India during the administration of Mohábat-jang.

Myrzá Báqir was born in the Deccan, he was a good physician and alive in 1180.

'alyv Ibráhym Khán *Khaliy*.

Myr Martadhá Hálát died two years ago.

Murshid Quly Khán Rostam-jang *Makhmúr* of Súrat a relation of the Nátzim of Bengal, who sent him as governor to Orissa, subsequently he lived at the Court of Aqaf-jáh, and died a few years after him, he left Rékhtah poetry.

Wájíd has the title of Fakhr altojjár, the pride of merchants, his ancestors were of Kashmyr, but he was born at Patna, where he resided in 1180.

Mortadhá Quly Khán *Firíd* was under Mohammad Sháh a Munshiy at Dilly, towards the end of the reign of Aámad Sháh he came to Bengal where he now, 1180, resides.

Nawáb Sayyid almulk Asad Allah Ghálīb-jang *Ghálīb* resides now, in 1180, at Murshidábad.

_Hákym Mohammad Sháyfi* Khán *Fórágh* of Shyráz came to India, and was appointed a physician to the emperor, subsequently he was attached to the governors of Oudh, and about 1160 he came to Bengal, and now, 1180, he is attached to the Nátzim’s court.

_Hájí Ahmad 'alyv Qiyámat*, an uncle of *'alyv Ibráhym Khán Khaliy*, resides now at Patna.

_Sultán Mokarrám Sultán*, a descendant of Abú-l-Hasan king of Haydarábád, has travelled much in Arabia and Persia.

Before concluding this chapter I insert an Index to the Urdú Tadzkirahs. The reader must remember that consistently with the plan of the work this is not intended to be an elaborate biography of Rékhtah poets, but merely a list of the materials available for such a biography, containing besides their names and the titles of their works, the
principal dates. I am therefore not responsible for any mistakes or repetitions which may occur in the books indexed. For farther details and critical remarks, I refer to Garcin de Tassy's *Hist. de la Lit. Hind*. For the sake of brevity, I make use of the following abbreviations in referring to the above Tadzkirahs: A = Qāyim see No. 44; B = Gurdézy No. 43; C = 'alyy Ibrāhym No. 45; D = Dzokā No. 50; E = Mu'chafy No. 47; G = Gulshane Hind No. 49; H = Sarwar No. 51; J = Shōrish No. 46; K = Qāsim No. 52; M = Myr No. 42; P = Gulshane Bé-khár No. 56; R = Gulshane Bé-khizán No. 57 (I used this book only occasionally, whereas I made it a rule to abridge all the notices contained in the other Tadzkirahs); T = Tabaqāte Sokhan No. 53; V = 'ishqy No. 48. I use the tense which I found in each Tadzkirah, this being in many instances the only indication of the time when a poet flourished, though not always a safe one. It is hardly necessary to say that many of the persons mentioned in this list have not left a Dywān nor any other works. I should have omitted them had I not been in danger to throw away the grain with the chaff. Such criticism is the duty of the historian.

'ābd, 'ābd al-Raḥym of the Deccan, H. He may be identical with the 'ābd al-Raḥym mentioned by M.

'ābd al-Barr, M.

'ābd Allah flourished previous to the time of Myrū. Myrzá, H. Garcin de Tassy informs us that 'ābd Allah of the Deccan is the author of a Mathnawy which has the title of *در إمپاس* and of which a copy is in the India House in London. I give the verse which H quotes of him, as it may enable the reader to decide on the identity of the two poets.

'ābid a contemporary of Walyy, his language and style are obso-
leste, D. He is probably identical with 'ábidy the author of a Mathnawy called دبى دهیم قابی (Dohya Kalby?) mentioned by Garcín de Tassy.

Abjady author of a Dywán, see 2nd chapter.

Abrú, Shaykh Najm aldyn 'alyy Khán, commonly called Shah Mobarāk, was a descendant of Moamammad Ghwath Gwályary and a near relation of Arzú, who used to revise his verses. He was born at Gwályár but came early to Dilly; for some time he lived at Nárnawl in the Society of Gurdézy's father. He was blind of one eye, and died previous to 1161, about fifty years of age, M, A, B, G.

Abú-l-Hasan king of Golconda, see Tánásháh.

Açaíf, Açaíf aldawlah governor of Oudh. I give here a list of the governors, (now kings) of Oudh, because most of them were patrons of Rekhtah poetry. Çafdar-jang died on the 17th of Dúr-l-káníj, 1167. In the Lucnow Almanack for 1848 and in Prinsep's Useful Tables, it is said that he died in 1170, but the chronogram above the eastern entrance to his beautiful Mausoleum five miles from Dilly, gives the above date, it runs.

He was succeeded by Shujá' aldawlah who died in 1188, then followed Açaíf aldawlah who died in 1212. Sa'ádat 'alyy Khán a brother of Açaíf aldawlah died in 1229. Gháziy aldyn Haydar 'imád almulḳ obtained in 1235 the title of king and died in 1242. Naçyr aldyn Haydará d. 1252. Naçyr aldawlah d. 1258. Amjad 'alyy Sháh d. 1263. Wájíd 'alyy is now, 1853=-1269 A. H. on the throne.

Açghar, Myr Amjád 'alyy of Agra, a holy man who derived his spiritual genealogy from 'abd Allah Baghdády, H. He had also the takhallúq of Amjad. R paid him two visits and says that he died and left Persian and Urdu poems. His Urdú Dywán has been printed at Agra.

Açghar, Myr Açghar 'alyy of Māhrérah near Dilly, D. He has also written Persian poetry. His Dywán is celebrated, K.

'áçim, Nawáb Çamçám aldawlah Khán Mançúr-jang of Agra.

'áçimy, Khwájah Burlán aldyn of Dilly composed many marthiyah and died in 1166, A, B. He was descended from Khwájah 'abd Allah Akrár, H. Shórish calls him 'áçiy, and says that he was skilled in chronograms.

'áçiy, Núr Moammad is a good poet of Burhánpúr in the Deccan, B. He is also mentioned by J and V. Garcín de Tassy mentions
two Mathnawies of 'āqiy on the religious duties of the Musalmāns, of which a copy, written in 1146 and 1147 is in the Imperial library at Paris, one has the title of خلاصة المعامالات and the other of أنواع العلوم.

'āqiy, Karam 'ālyy* of Dilly was a perfectly illiterate man, and kept a perfumer's shop at Patna. He was a pupil of Myrzā Bhuchchú Fidey. 'āqiy is a poet of Rāmpūr, D, P.

Adāb, Gholām Mokhyy aldyn of Haydarábād a pupil of Faydh, R. Adhām 'abd al-‘ālyy author of a Mathnawy called جموحة رادهم عاشقين of which a description is contained in García de Tassy, a copy of it is in the British Museum.

Afṣaq, Myr Faryd aldyn b. Bahā aldyn of Jalālábād (half way between Dilly and Sahāranpūr?) was a pupil of Firāq, P. He has lately left Dilly, D. He was a friend of K.

Afṣaryn, Shaykh Qalandar-bakhsh of Sahāranpūr, lives in his native town, D. He has written a book on the figures of speech under the title of لحية الصناع, H, P.

Afṣah, Shāh Faqyah, a pupil of Myrzā By-dīl, was a darwīsh at Lucenow and died in 1192 at a very advanced age, C. He left a Persian Dywān.

Afṣah, Aghā Haydar 'ālyy a son of Myrzā Hasan 'ālyy Bég of Lucenow where he now resides, R.

Afdhal, Moḥammad Afḍhal of Jhanjānah not far from Meerut, a mystical poet, but without much education; flourished, it would appear from Qāyim, previous to 'abd Allah Qotob-shāh (came to the throne in 1020). He is the author of a poem called the Story of hardship بكتاهه كاذب of which there is a copy in the India House in London.

Afḡār, Myr Jywan went to Mashhad and remained there attached to the tomb of Imām Ridhā, C.

Afḡān, Imám 'ālyy Khán of Lucenow, H, D, T. According to C his name was Alīf Khán and he lived in great poverty.

Afṣar, Gholām Ashraf a son of Gholām Rasūl and a pupil of Muḥafy composed chiefly Marthiyahs, E, H. He is now at Lucenow, D.

Afṣar of Moradábād. D says "I have never met him."

* According to the rules of Persian grammar we ought to spell Karame 'ālyy; but in proper names which are compounds like this the idhāfāt is invariably dropped in Urdu, I also write agreeably to the Urdu pronunciation and prosody Nawāb and not Nowwāb.
Afsós, Myr Shyr 'alyy was first in the service of Nawáb Isháq Khán the uncle of Aqaf al-dawlah at Lucknow and subsequently of Myrzá Jawán-bakht, and finally he was recommended to Lord Wellesley and appointed a Munshi of the College of Fort William. He died at Calcutta in A. D. 1809. His writings will be mentioned in their respective places.

Afsós, Myrzá Ghafür Bég of Dilly. His ancestors came from Tárán. He died some years ago, H.

Asurda, Myrzá Panáh 'alyy Bég of Lucnow composes chiefly Marthiyahs, T.

Aftáb, this is the takhallus of the emperor Sháh 'álam II. reigned 1173-1221.

Agáh, Móhammad Qaláh lived at Dilly under the emperor Móhammád-sháh, B, D. He died a long time ago, H.

Agáh, Núr Khán a Patán is a clever story-teller, C. Is a pupil of Sháh Wáqif, went some time ago to Patna where he entered the service of Nawáb Kárym Quly Khán a son of Monyr aldawlah. It is not known where he now is, V. He may be identical with the following.

Agáh, Myr Hasan 'alyy one of the story-tellers of the king of Dilly. H says that he was lately appointed to that post, and K who wrote in 1121, that he still held the office.

Aghá, Myrzá Aghá Khán of Lucnow is skilled in writing Marthiyahs, D, H.

Agház, Munshiyan Láchman Naráyan was in the service of General Ochterlony who died about 1826 A. D. H.

Ab, Myr Mahdíy a son of Myr Móhammád, whose takhallus was Sáx, is a promising young man, V.

Ájmád of Guzrát was a contemporary of Wályy of the Deccan, he knew Sanskrit and Bhááká and wrote some times in Rékhtáh, C. According to M and D his takhallus is Ájmády, this however seems to be a mistake.

Ájmád, Sayyid Gholám Moáyy aldáyn of Hâydarábád a pupil of Fáydí, R.

Ájmád, Sayyid Ajmád 'alyy of Saráwah was a well educated and clever man, he translated the Nál Dáman and Zálykká into Rékhtáh verses and left a Rékhtáh Dywan, D. He is probably identical with the author of the Mathnawy called لال وصدى and of the two Hindústání prose works called رشاق بيري مونتيکيه and mentioned by Garcon de Tassy, the latter two were written in 1241 at Fáydíábád.
No. 62.] TABLE OF CONTENTS.

A'āmad, Myrzá A'āmad Bég a Qazalbāsh is a good soldier, H, D. He has latterly given up writing poetry, K.

A'āmad, Ḥāfīz Shaykh Gholám A'āmad Akhónd is a very learned man, his forefathers were of the Panjāb, but he was born at Dilly, H. According to D his name is Shaykh A'āmad.

A'āmad, Čamčam Allah a son of In'ām Allah Khán Yaqyn was a soldier by profession, and died in the Eastern provinces (Oudh?), K.

A'āmad, Shaykh A'āmad Yár writes Persian and Rēkhtah poetry, K. Shaykh A'āmad 'ālyy of Dilly a pupil of Myr Kāllu Haqyr, D. He is probably identical with the preceding.

A'āmad, Myrzá A'āmad 'ālyy Khán a son of Fath 'ālyy Khán is a promising young man, D.

A'āmad, Gholám A'āmad 'ālyy resides at Burhánpūr, H, D.

A'āmad-shāh familiarly called Basāwān, J.

A'āmad-shāh Bahádur emperor of Dilly J.

A'āmady, Shaykh A'āmad Wärith of Zamányah near Gháziypūr flourished in 1196, C, V.

A'āmady, Nitzám aldyn, a distinguished calligraph, was born in 1200 went in 1229 to Malabár (Mālywār). He is the author of a Persian and of an Urdū Dywān. H says that there was an A'āmady of Gujrat, but that he did not know his name.

A'āqar, Myrzá Jawád 'ālyy a Qazalbāsh was born at Lucnow where he resided in 1209, he was then about 22 years of age, E, D.

Aḥsan, Aḥsan Allah a contemporary of Ishtiyyāq, Madhmūn, and of Akrū whom he imitates. Was dead in 1165, A, B, V.

Aḥsan, Myrzá Aḥsan 'ālyy (K writes Quly instead of 'ālyy) was of Persian descent and a pupil of Myr Dhiyā and subsequently of Sawdā, found patrons in Shuja' aldawlah and Aṣaf aldawlah, H. At present 1215, he is in the service of Nawāb Sarfarāz aldawlah at Lucnow, G. Besides this poet, Myrzá Aḥsan Allah with the takhalluq Aḥsan and 'ālyy Aḥsan Khán Aḥsan who was the Khán'samán of 'umdat almulk are mentioned in V.

Aḥsan, Mohammad Mawlá is a poet of the Deccan (مکمل جنوبی), D.

Aḥsan, Aḥsan Allah Khán of Dilly a pupil of K and a friend of H. He is still, 1852, alive at Dilly.

'ajāyib Rāy Munshiy, J.

'ajīz, 'ārif aldyn Khán visited twelve years ago Dilly, but some time ago he went to the Deccan, and it is said that he resides at Burhánpūr, M, B. He used to write Kābits, J.
'Ajiz, from M who mentions him as well as 'Ajiz of Burhānpūr, it appears that he lived at Dilly in 1164 and was given to unnatural vices. He is probably identical with 'Arif 'alyy Khān 'Ajiz of Agra mentioned by C.

'Ajiz, Zorawar Singh a Khatry and a grandson of Rāy Anand Rām Mukhliṣ resides at Dilly and writes Persian and Rēkhtah poetry. He is a pupil of Shaykh Naṣir aldyān Gharyb, D, H.

'Ajiz, Myr Gholam Haydar Khān of Dilly a son of Moḥammad 'Atzyn Allāh Khān and a nephew of Moḥammad Ja'far Rāghib Pānypaty a relation of H. He is a pupil of Qudrat, and resides at Patna, D. He died young, V.

'Ajiz, Ulfat Khān of Afghān origin was born at Khūrjāh which is thirty koss east of Dilly, H.

Ajmal, Naṣir aldyān Moḥammad, familiarly called Ajmal Moḥammad or Moḥammad Ajmal, a son of Shāh Moḥammad Naṣir Afkhdary of Ilahābād, a pupil of his late brother Gholām Qotob aldyān Moṣybat, is a learned man and writes sometimes Rēkhtah verses, J. He has written several works, V.

Akbar, Shāh Bhuchchū or Myan Bhuchchū, a pupil of Ḥātim, used to have Mosh'ārahs whilst he was at Dilly, H. As long as Muḥāṣafy was at Dilly he used to correct Akbar's verses. He has written a Dywān, the style of it is far-fetched and disfigured by puns, E.

Akbar, Mokarram aldawlah Sayyid Akbar 'Alīy Khān Mostaqym-jang, brother of Jawān-bakht's mother. He died a few years ago, K.

Akbar, Akbar Khān a younger brother of P and a pupil of Mūmnīn Khān (who fell from the roof of his house and died in A. D. 1852). Akbar resides at Dilly.

Akhgar, Lālah Ṭek Chand is treasurer of Myrzsā Khorram-bakht, D, H.

Akhtar, Myr Akbar 'Alīy of Sirhind a pupil of Muḥāṣafy and Jorūt, resided at Lucnow, and was in 1200 upwards of 30 years of age. He had first the takhallūṯ of Anjām, E.

'Ākif was a friend of Sawdā, D.

Khwājāh Akram of Dilly was a friend of Qāyīm and embodied the title of his Tadzkirah into chronogrammatic verses, A, C, V, D.

Alam, Cābīb Myr a son of Khwājāh Moḥammad Myr, and consequently a nephew of Myr Dard, was in 1194 at Murshidābād and in 1215 at Dilly, G. He was still alive in 1221, K. According to E and H he was a son of Myr Dard.
No. 62.] TABLE OF CONTENTS. 201

Alam, Moḥammad 'alyy is a pupil of Dżawq, P.
'āliy-jāh is the takhalluṭ of a son of Nawāb Nitzám almulk Natzar, P.
'āliy a prince of the imperial house of Dilly, and a pupil of Dżawq, P.
'ālym, a Dakhny poet with whose circumstances A was not acquainted.
'ālyy, Sháh Nāṣir 'ālyy, a very pious man, was born and brought up at Sahrand near Dilly (H spells Sirhind), he left a Persian Dywán and some Mathnawies, H.
'ālyy, 'ālyy Moḥammad Khán an Afghán of Morádábád, D.
'ālyy, Myrzá 'ālyy of Lucnow was of Moghol origin and a pupil of Dywánah, D.
'ālyy Ján, familiarly called Bahman of Dilly, a son of Qádhiy Buḍq̄hān uses his name as his takhalluṭ, D. He is a young man, H.
'ālyy, Myrzá 'ālyy Quly of Dilly left a short but good Dywán, D. Amánat, Amánat Ráy resided in the Darybah at Dilly, H, P.
Amán, Myr Amán of Dilly son of Khwájah Burhán aldyn Athimy. C says he died in 1187 and P says in 1177. He wrote chiefly Marthiyahs.

Amjad, Mawlawy Moḥammad Amjad, a pupil of Nitzám Khán Mu'jiz, was near seventy years of age in 1209, and had written Persian and Rékhtah verses, E, D. According to P he was a son of Mawlawy Arshad, whose takhalluṭ was Arshad (he is the author of a commentary on the Myná Báţár) and the father of Mawlawy 'abd al-Raḩman, a friend of P.

Amyn, Myr Moḥammad Amyn of the Deccan. H was not able to obtain any information respecting him.

Amyn, Myr Moḥammad Amyn of Benares is a pupil of Myr Gholám 'alyy Aʾzād, D. He went to the Deccan and settled there, K. I suppose he is identical with the preceding.

Amyn, Khwájah Amyn aldyn, a native of Patna, was of Kashmyry origin, in 1194 he had been some years in the service of Nawāb Myr Moḥammad Ridhá Khán Motzaffar-jang, C. His poems which are very highly spoken of, have been collected in a small Dywán of Ghazal D, G. He was a pupil of Holás Ráy Ikhlāṣ and left a Persian Dywán, V.

Amyn, Myrzá Moḥammad Ismá'yl of Dilly had first the takhalluṭ
of Wa'dshat, he was first a soldier and then a teacher, D. He was a friend of D.

Amin, Amin al'dyn Khán a son of Qádhiy Wa'id al'dyn Khán is the grandfather of the present Amin of the Calcutta Madrasah, he died at Benares in 1186.

Amyr, Nawáb Mo'ammad Yá' Khán a son of Nawáb 'alyy Mo'ammad Khán of Afghan origin. He was a good musician and resided at Tándah. His attention having been directed to Rékhtah poetry, he invited Sóz and Sawdá to come to him, but they did not accept his offers, he then invited Mo'ammad Qáyim who resided then at Bissawly, and gave him a salary of one hundred Rupees a month. Besides Qáyim he assembled other poets round himself, like Muqáshafy, Na'ým, Parwánah Morádábády, 'ishrat, and Hakym Kabýr Sambhály. He was also an admirer of paintings and ordered 'áqil Khán to paint portraits of all celebrated poets and formed an album of them. The defeat of Dhábíth Khán by Sháh 'álam and the Mahrattas put a stop to this happy state of things, and he died soon after 1188, E. According to K he was originally of the Ját caste and was adopted as son by Dáwúd Khán of Morádábád.

Amyr, Amin al'dawlah Mo'ýn al'mulk Na'ýr-jang, familiarly called Miyrzá Mé'dhú (pronounce Mé'nódhú), a brother of Aqaf al'dawlah, held the office of Myr Atishy (i. e. he was in charge of gun-powder, fire-works, &c.) at the court of Sháh 'álam, he resides now at Lucnow, H. He seems to have been still alive in 1221.

Amyr, Amyr al'dawlah Nawázish Khán of Dily was called Hamyd al-Ra'àmán Khán he was a pupil of Nitzam al'dyn and used to hold Moshá'arahs in his house at which all poets of Dily assembled, H.

Amyr, Shaykh Amyr al'dyn of Narwar where it is said he was for some time Kótwál, H, D.

Amyr, Amyr 'alyy a Sayyid of Dily went some time back to the Deccan, H, D.

Amyr, Sayyid Amyr Allah of Dily is an amiable young man who is well versed in astronomy, H. He was a friend of D who calls him Myán Amyr Allah.

Amyr, Shaykh Amyr Allah of Dily a pupil of Naqyr is clever in Ramal, D, P. (It is not unlikely that he is identical with the preceding and that D mentions him twice).

Amyr, Shaykh Amyr-bakhsh a son of Hosayn-bakhsh of Dily, holds an appointment at Hátras, R.
Andóh, Myrzá Ghafúr Bég a Moghol (Persian or Tatar) by origin, was a soldier by profession, and resided at Dílly, D, H.

A’lá, Myr ’alyy of Dílly a son of the late Myr Wíláýát Allah Khán, he was in the service of Shujá’ aldawlah of Údhdh and C saw him during the Nawáb’s wars with the English.

Anjám, Nawáb ’umdat almulk Amyr Khán held a high office under Móhámmad-sháh. Qáyím was much attached to him; he was murdered in 1159 and left Persian and Rékhtah poems, A, B, G, H. He was a descendant of Ní’mát Allah Walyy and composed chiefly logographs, T.

Anwár, Móhámmad Mawlá of the Deccan. H says that he has not been able to obtain any information regarding him, from D it would appear that he was his contemporary.

Anwar, Gholám ’alyy was of Kálpý, C.

Anwar, Ál-táb Ráy was a writer in a public office, D.

Anwar, Walyy Móhámmad Khán a Shaykh-zádah of Dílly, his ancestors were Dárójghahs of the imperial court of justice (of Dílly), he writes Persian and Rékhtah poems, more particularly Ghazals, H.

’áqíl, Ráy Sukh Ráy of the Panjáb served in the army, composed a few verses and assisted Qáyím much in compiling his Tádżkírah.

’áqíl, ’áqíl-sháh led a roaming life, but was much at Dílly where he frequently visited E. According to H he was a soldier, but I suppose that سیامی is a mistake for سیامی.

’agydat of Burhánpúr, a contemporary of Nawáb A’tzam Khán, D.

Árám, Prém Náth a Khatry lived first at Dílly, but retired subsequently during the war to Bindrabun. He was a clever archer and penman. Left a Rékhtah Dýwán of about 2000 verses and some Persian poetry. H speaks of him as if he had been alive in 1215.

Árám, Makhan Lál of the Káyet caste was a pupil of Inshá Allah Khán, H.

Árám, Khayr Allah of Sirdhánah an arrow-maker, was much in the Society of a son of Simroo who had the title of Tzafaryáb Khán and the takhallúc of Çáhib. Árám died of cholera at an early age and previous to 1215.

’árif, Myr ’árif ’alyy of Amróhah lives since some time at Murádábád, he says that he is a pupil of Muqáfí, P.

’árif, Móhámmad ’árif a Kashmyry born at Dílly (C and V call him Akbarábády, and say that he had a shop close to the Dílly-Dar-
wázah at Dilly). He was a tailor by profession and in poetry a pupil of Madhmún and Abrú. He died a short time ago, E. He was a contemporary of Myrá Myrzá, E who knew him says, that his Dywán was arranged after his death by one of his pupils. 'áriif, Sháh Hosayn a Darwysh, who lived at the shrine called Qadam Sharyf near Dilly, H.

Armán, Sháh 'alyy a son of Ja'far 'alyy Hasrat of Lucnow, H. I have been told that he was Nátzir at Alwar and died there.

Armán, Nawáb Mojáhid-jang of Haydarábád, a pupil of Myr Asad 'alyy Khán, H, D.

Arzú, Siráj aldyn 'alyy Khán, see p. 133.

Asad, Asad Allah Khán usually called Myrzá Nawshá. His ancestors were of Samarqand, he was born at Dilly, H. This is the same poet who will be mentioned under the takhalluç of Ghálíb. He is now, 1852, near sixty years of age. His Dywán has been printed. At present he writes only Persian verses. He is also the author of a Persian Inshá and of a Mathnawy in praise of 'alyy.

Asad, Lála Kyrat Singh, a Khatry of Dilly, was a skilful Motaçaddiy (writer), he is the author of a short Persian Dywán.

Asad, Myr Amány, a pupil of Sawdá, resided first at Dilly, after the death of his patron Nawáb Afðhal Khán he went to Lucnow, and was murdered on the road at an age of about fifty. He left a thick Dywán and several Mathnawies among them one on the Pack of cards $^{	ext{a}}$ E, H.

Asad, Myr Asad 'alyy of Dilly a pupil of Sawdá lives now in Bengal, V.

As'ad Myrzá As'ad-bakht a son of Aásan-bakht and a grandson of Sháh 'álam. It seems that he was alive in 1121, K. 'asás, Shaykh Badr aldyn of Sikandráh, (about forty miles east of Dilly) is the Kotwál of that village, D, H.

Asháq, Shaykh Sarferáz 'alyy of Bareilly is a pupil of Myrzá Kháný Nawázish Hosayn, D.

'áshiq, Mahdiy 'alyy Khán (P spells Mahd 'alyy Khán) was of a noble family of Dilly, having been the grandson of Nawáb 'alyy Mardán Khán. He used to hold for about ten years every Friday poetical assemblies in his house, at which all poets of Dilly were present, and among them H and D. He died two years ago, H. He died four years ago, K. 'áshiq is a most fertile poet having
written three Urdu Dywánz, two Persian Dywánz, a Yásōf ō Zálykhá, a Hámłhē Ḥáidyray in Urdu, a Majuń ō Laylá, and a Khosráw ō Shyrýn, and an Urdu Mathnawy in which he describes Lucnow, and other poems. He is also the author of a Tadzkirah of some poets who attended his Moshá'arah, he left in all near 200,000 verses. He had begun to translate the Sháh-námah into Urdu verses, but died before he had completed it.

'áshiq, Myr Yaḥyā familiarly called 'áshiq 'alyy Khán is a poet of the Deccan B, C, V. In D a poet of this takhallúq is mentioned of whom it is said that he is of Haydarábád.

'áshiq, 'alyy A’ztam Khán, a brother of Khvirájah Moḥtaram Khán Moḥtaram and a pupil of 'isq, V. He is alive, J. He was a friend of C and died shortly previous to 1195.

'áshiq, Myr Burhán aldyn, a pupil of Myr Ḥasan, is a good artist, C, V, J.

'áshiq, Moḥammad Khán of the Qúbah of Narwar, H, P.

'áshiq, Shaykh Nabyy-bakhsh of Agra, a son of Moḥammad Qaláž and a pupil of Natzyr of Agra, P.

'áshiq, Mawl̤awy Jaláł aldyn was a man of learning, who wrote sometimes poetry, D, H.

'áshiq, Rájah Kalyán Sing Tahawwur-jang, Náz̤im of the Qúbah Behár, a son of Rájah Shitáb Ráy, wrote Persian and Urdu poetry, H. He left a Persian Dywán, J.

'áshiq, Bhūlā Náth of Dilly, a son of Lálah Gópy Náth Punḍít, was Treasurer of Nawáb A’ztam al’dawlah Myr Moḥammad Khán and a friend of D, he composed Persian and Urdu poetry.

'áshiq, Rám Singh, a Khatry of Dilly, was acquainted with D and left a Dywán. He died some time ago, H.

'áshiq, Munsh̤iy 'ajáyib Ráy, C.

'áshiqy, Aghá Hosayn Quly-Khán, a son of Aghá 'alyy Khán, his ancestors came from Khorásán, he was born at Patna, it is said that he now, 1252, resides at Lucnow, he is the author of the in Persian, but as he does not know Arabic he fell into many errors, P. Ashk, is a poet of Rámpūr of Afg̤án descent, H, D.

Ashk̤y, Myr Wárith 'alyy a son of Sháh Kalb 'alyy of Patna a pupil of V.

Ashk̤y, Myrz̤á Gholám Moḥ;y̤y aldyn, R.

Ashná, Myr Zayn al’ábidyn is mentioned by B as a contemporary;
K adds that he was usually called Myr Nawáb, and that he was a son of the Hakym Aqlâk aldyn Khán, who was equally a distinguished man and knew Arzú.

Ashná, Myrzá Juggan, a son of Ražmat Allah Khán, was a contemporary of D.

Ashná, Mahá Sing a Khatry, writes Persian and Rékhtah poetry, H. He resides at Dilly, D.

Ashraf, a contemporary of Walyy, D. A contemporary of Abrú, C.

Ashraf, Môhammad Ashraf. D says that he is of the neighbourhood of Lucnow and writes good poetry. V says that he formerly resided at Murshidâbâd, and was in the service of John Bristow, and that he did not know what had now become of him. C who quotes the same verse of him as D, and V says that a poem called مصلح is ascribed to him.

Ashraf, Môhammad Ashraf, a son of Imám aldyn of Kândhelah in the district of Sahâranpûr, is a well educated young man of about thirty years of age, J.

Ashraf, Háfîz Gholán Ashraf of Dilly used sometimes the takhalluq of Háfîz, he was a good musician and wrote Persian and Hindustány verses. He was a friend of K and a young man in 1221, and is probably identical with Ashraf Khán son of Hakym Sharyf Khan 'âlamshâhy of Dilly mentioned by T.

Ashûh, Myr Imdâd 'alyy Khán, a son of Myr Rawshan 'alyy Khán Forógh of Dilly, a pupil of Mammûn, P.

Ashuftah, 'az tym aldyn Khán, his sobriquet is Bahûry, Khán, he is a soldier by profession, E. He was of Patan origin and a pupil of Mâyîl. He used to attend the Mashâ'arâhs of Mahdiy 'alyy Khán, but subsequently he became a Chishty ascetic and gave up composing poetry. He gained his livelihood by commerce, H. It would appear from T that he was alive in 1221.

Ashuftah, Hakym Myrzá Rîdîh Quly Khán was a physician and a son of the physician Môhammad Shafy' Khán, some say he was of Agra and others say of Lucnow. He was in 1215, in Calcutta, G, H.

Ashuftah, Sayyid Monawwar 'alyy, a native of Dilly, a clever physician, P. I believe he is alive and resides at Meerut.

'askar 'alyy Khán was of Murshidâbâd, V.

'askary, Myrzá Môhammad 'askary a Moghol (i. e. of Persian or Tatar origin) of Patna, D. A pupil of Qudrat Allah, H.
Asyr, Balthasar, a half-caste, is a friend of Tzafar-yáb Khán (this was the title of Soomroo's son). His poems are corrected by Mohammad Na'ýr aldýn Na'ýr, D, H.

Asyr, Myr Gulzár 'alyy is now about forty-five years of age, R. Asyr, R mentions, besides the above, two other Asyrs (No. 56 and 66) but says that he knows nothing respecting them.

'átá, Khwájah 'átá (Mohammad 'átá Allah, D.) flourished under 'álamýrr and was a man of bad character, A, J, K.

Aţul Dý! Myr 'abd al-Jalýl, a Sayyid of Belgrán, was a descendant of Abú-l-faraj Wáísýtý D, K. According to P and R he was of Dilly. Though a great scholar, his Rékhtah verses are humoristic and in the style of Myrza Zetely. He was a contemporary of Mohammad 'átá and is the author of Persian and Arabic Qasýdahs; in Persian he has the takhallux of Wáísýt.

Athár, Hosayn 'alyy Khán is a pupil of Imám-baksh Náisíkh, H, P. Athar, Sayyid Mohammad Myr of Dilly a son of Na'ýr aldýn and a brother of Khwájah Myr Dard, he was a pious man and given to Qúfism. He left a small Dywán and a Mathnawy. K says he died many years ago, V.

Athym, Mohammad 'alyy of Górákpúr, R.

Athimy, Sayyid Burhán aldýn of Dilly composed chiefly Marthiy-ahs, V.

Atish, Myrzá Gholáám Hosayn b. Myrzá Karym Allah Bég a pupil of Tapish is the author of a treatise on Prosody and of one on rhymé. He is now at Murshidábád, V.

Sháh Mohammad Aţzam of Sandhéláh was first a soldier, but lead subsequently a retired life at Murádábád. He composed Persian and Rékhtah poetry, but did not commit it to paper.

Aţzam, Mohammad Aţzam, son of a druggist of Lucknow, had an appointment at the court of Aţaf aldawlah, C. He died young, V. Aţzam, Aţzam Khán of Afghan origin resides at Dilly and is a pupil of Sháh Mohammad Na'ýr, H, D.

Aţzam, Myr Aţzam 'alyy is a young man and resides at Lucknow, he is a pupil of Na'ýr and has visited Dilly, D.

Aţzam, Myrzá Aţzam 'alyy Bég held an appointment at Ilahábád and is about sixty years of age. He is a pupil of Atish, R. He resides now, 1853, at Agra.

Aţzam, Munshiy Aţzam 'alyy teacher of Persian in the College
of Agra, R. He is very old and resides now, 1853, at Agra, he has made a free translation of the Sikandernamah into Urdū verses, and also a Mathnawī in the style of that of Jalāl al-dīn Rūmī.

A’tzam, A’tzam ‘aļy Khān a son of Sayyid Qalandar ‘aļy is an old poet, H, D.

Aṭzfāry, Mūhammad Tzahyr al-dīn Myrızā ‘aļy-bakht familiarly called Myrızā Kalān Gurgāny, N.

Aṭzhar, Gholām Mūḥyy al-dīn resided at Dilly and was a pupil of Hūsayn Sarwār and Myr Farzand ‘aļy, he supported himself by teaching, H. According to D and K he was a son of Sarwāry.

Aṭzhar, Khwājah Aṭzhar resided in old Dilly and was in the service of the late Nawāb ‘imād al-mulk, who was then Wazīr, D. He died many years ago, H.

Aṭzhar, Myr Gholām ‘aļy of Dilly, a pupil of the late Shams al-dīn Faqyr Mafṣūn, resided some time at Murshidābād, but as he was a conceited man and had a whimsical temper, he could not go on there, he went to Patna and died in 1192. He was a good Persian scholar, C, D, V.

‘aṭzmāt, Sayyid ‘aṭzmāt Allah was first a soldier and subsequently a teacher, D. In K. the takhallūc is spelled ‘iqmat.

‘aṭzmāt, Myr ‘aṭzmāt Allah Khān a son of Myr ‘izzat Allah Khān Jadż born at Bareilly travelled in Bokhārā, &c. and resides now at Dilly, P. I am told he died about 1842.

‘aṭzym, Myrızā Zayn al-‘ābidyn of Patna is a good poet, D.

‘aṭzym was a young man in the army, M met him at Awnlah. V mentions Mūhammad ‘aṭzym and says that he was a pupil of Sawdā, and that he lived formerly at Farrokhābād and now at Dilly. It appears from C that he was at Dilly as early as 1195. He is evidently identical with Mūhammad ‘aṭzym ‘aṭzym who is mentioned by D and K, and who was familiarly called Shāh Jhūlan and was a very pious man and wrote ليلي و عصون and other Rēkhtah Mathnawīes.

‘aṭzym, Myrızā ‘aṭzym Bég (E spells A’tzam Beg) a native of Dilly, his ancestors were of Kābul. E who knew him says, that he was a conceited young man. He was a pupil of Shāh Hātim and Sawdā and was dead in 1221 and left a Dywān, K, D, H.

Awārāh, Myr Mūhammad Qāsim a brother of Zayn al-‘ābidyn Aeznā and a brother-in-law of B.
Awbâsh, Shaykh Amr alzamán Bijnawry a Shaykh-zâdah of Lucnow and a pupil of Mu'âshâfî, E, D.

Awj, 'âbd Allah of Sirdhânah near Myrath (Meerut), H.

Awlâ, Myr Awlâd 'ally a Sayyid of Bârh, C, V.

Awliyá, Myr (Myrzá, J) Awliyá of Mohan near Lucnow, it is said he lives now in Bengal, V. He resides at Murshidâbâd, J.

'ayán, Sayyid Ghálîb 'ally Khán was one of the Sayyids of Gurdéz and a son of Sayyid 'ewadh Khán; he was for some time Nâyib or vice-governor of Lâhór under Myr Mannú and fought against Ahmad Khán Abdály, D, K.

'ayán is the takhalluç of a young man in the army, D.

'ayn, Shaykh Mo'yn aldyn, J.

'aysh, Myrzá Hosayn Ridhâyi (H spells Ridhá), a pupil of Myr Sóz, is a promising but conceited young man, J, E. Resided at Lucnow, D, H.

'aysh, Myrzá Mohammad 'askary of Dilly, a son of Myrzá 'ally Naqy who was for some time Nawáb Hosayn Quly Khán's governor of Jahângyr-nagar (Dacca), 'aysh was a friend of C and resided mostly at Murshidâbâd where he held an appointment, C, G. He died in Bengal, V.

'aysh, Amyr Khán of Dilly has lately taken to writing poetry, D.

'ashy, Tâlib 'ally b. 'ally-bakhsh Khán resides at Lucnow and is a pupil of Mu'âshâfî and Myrzá Qatyl, he wrote 10,000 verses in Urdu and 16,000 in Persian, besides several Mathnawies, D, H. 'ayshy occurs also in V and it is said that he had written a Mathnawy, but his name is not mentioned.

'ayyásh, Khayály Rám of Dilly a pupil of Naqyr aldyn Naqy, D. Was alive in 1221, K.

'ayyásh, Gholám Jylány Khán ('âbd al-Qádir is meant by Jylány) familiarly called Myr Bakhshú or Myán Bakhshú, son of Nawáb Gháziy aldyn Khán 'imád almuilk, D and K who knew him.

'ayyásh, Myrzá 'abbás 'ally Bég of Moghol (Persian or Tatar) origin is a poet of the Deccan, D. In H the takhalluç is spelled 'abbás.

'ayyásh, Myr Ya'qub of Lucnow writes chiefly Marthaïyaha, P.

Azád, Mohammad Fádhil a poet of the Deccan, led the life of an ascetic, B. Garcin de Tassy says that he left a Mathnawy called Tṣufar-nánah on the victories of Mohammad Hanîf.

Azád, Myr Faqyr Allah (Faqr Allah, V) an ancient poet, his poems
are in the mouth of the people, D, P. He was of Haydarábád, and V had heard that he had visited Dilly with Firáqy Dákhán.

Azád, Khwájah Zayn al'ábidýn flourished under Múhammad Sháh, V. Azád, Myr Motzaffar 'ályy (Tzafr 'ályy, K) of Dilly. 'ályy Ibráhým came often in contact with him at Murshidábád. García de Tassy ascribes to him a work on amulets. If he has no other authority than C for doing so, he reads راْم جغفر instead of راْم جغفر دید "I have frequently seen the said Myr." He died in Bengál, V.

Azád, Shaykh Amýr aldyn of Bareilly a pupil of Ghólam 'ályy 'ishrat, D, P. Azád, Shaykh Asád Allah, R.

Azádah (Azád, R), Rám Singh was blind. He used to visit the Moshá'árah of Mahdíy 'ályy Khán, and made Rékhtah and Persian verses, H. He died on his way to Láhór, D.

Azúrdah, Mawlawy Çadr aldyn Principal Çadr Amyn at Dilly, P. He is now, 1853, upwards of seventy years of age. In the biography of Sawdá P says that Çadr aldyn has written a short Tadzkirah of Urdú poets, though the author of this catalogue is intimately acquainted with him he has never seen it.

'ázyz, Sháh 'ázyz Allah was a sublime poet, B.

'ázyz, Múhammad 'ályy of Dilly a descendant of Shaykh Salým Chíshty is a teacher, D.

'ázyz, Bikháry Lál a Sry Básath Káyth and a pupil of Myr Darq was born at Dilly, his family was of Jawnpáir (Jódhpúr, D), formerly he was in the service of the emperor. He writes very elegant prose, and it is said that he resides at Iláhábád D, H. In V his name is spelled Bikháry Dás.

'ázyz, Mawlawy 'ázyz Allah a son of Mollá Móbárak and a descendant of Wákyd aldyn Chíllah left a Persian Dywán and composed occasionally Rékhtah verses, J.

'ázyz, Shý Nóth of Dilly, P.

'ázyz, Simbhu Nóth is a Mahájan or merchant of Dilly, D.

'ázyz Allah of the Deccan, J, H.

Babar was a contemporary of Abrú, D.

Babar 'ályy, Babar 'ályy Sháh of Dilly a disciple of Myr Móham-mady is alive. On the 13th and 29th of every month a party of singers assemble, in his house, and many people are present, D, K.

Bahádur, Bájah Béný Bahádur a Bájah of Béchar, H. He is the father of Farwánah, P.
No. 62.]

TABLE OF CONTENTS.

Bahádúr, Bájah Rám Pandit is a brother of Bájah Daya Rám Pandit, D. He used also to write in the dialect of ladies, K.

Bahádúr, Bahádúr Singh a Káyeth of Dilly is a pupil of Hátim, some time ago he has gone to Bareilly, D.

Myr Bahádúr 'ally of Dilly a soldier by profession, I have heard, says J, that he has lately been killed. He was rather an admirer of poetry than a poet.

Bahár, Ták Chand of Dilly, a friend of B, is the author of several works, among which B mentions the Persian Dictionary called بحیارجم in which he points out several errors of Arzú and other Lexicons, and the ابطال ضرورت. C says that he travelled in Persia, it seems that he was dead when C wrote.

Bahjat, Mawlawy 'abd al-Majyd studied at Dilly and possessed considerable learning, D. He was a pupil of Mawlawy Moḥammad Bismil, K. Bahr, I know nothing regarding him, says P.

Bakhshy, Hosayn-bakhsh of Agra is a merchant by profession, D. Bálá, Raḥím Basúl of Nárérah, his ancestors were of Belgrán and descended from Sháh Barakát, D.

Balygh, Mawlawy Hájí Qudrat Allah of Oldhan in the Dúáb, a fertile Persian and Urdu poet, D.

Banjhýa or Banjhý flourished under Moḥammad Sháh, he was a Mokkánas but a good poet, D. In C he is called Sháh Banjhýab. It is not certain whether he was a Hindú or a Musalmán, K.

Baqá, Shaykh Moḥammad Baqá Allah Kháán a son of the calligraph Hážit Lutf Allah of Agra resides at Lunow and is a pupil of Makyn, C. Had formerly the takhalluç of Ghamyn and wrote also Persian poetry, E was a friend of his, and according to his statement he was alive in 1209 and resided at Lunow. V too says that he was alive when he wrote, but according to G he died in 1206.

Báqir, Myr Báqir 'ally of Sámanṓh resides at Dilly and is a brother of Myr Farzánd 'ally, he writes chiefly Marthiyahs, K.

Barakát, Barakát Allah Kháán resides at Kotánah and has a pension from Zeb alnisá Bégam, he writes chiefly Persian verses, D.

Barakát, Sayyid Barakát 'ally Kháán of Khayrábád is a most amiable and talented man, D. Was appointed by General Ochterlony as Mokhtár of the Rájah of Patyálah, P, K.

Barq, Qádhiy Moḥammad Najm aldyn, R.
Barq, Myrzá Khodá-bakhsh Bahádúr is a prince of the house of Dilly, Naqyr corrects his verses, D.

Barq, Bhagwán Dat of Lucnow called himself a pupil of Naqyr, D.

Barq, Myán Sháh Jú (Myán Sháh Jy, K) a pupil of Gholám Hamdány Muhammad.

Bashyr, Myr Bashárat 'ally went from Dilly to Lucnow and became the pupil of Mammún, E. Died at Murshidábad, D. Others say he died on the road back to Dilly.

Bashyr, Sayyid Mohammad 'ally was police Daróghah at Coel and died in 1263. His father Qódír-bakhsh was a great Çúf, he was of Dilly, but resided for some time at Salawn in Oudh, R.

Basyrí, Lálah Anánd Sarúp is Tahálylá at or near Benáres, R.

Bayn, Khwájah Ahsán Allah is a native of Agra and a pupil of Myrzá Matzhar, A, B, J. He resided at Dilly and left a Dywán, C. He went some time ago to the Deccan where he holds an appointment, E, G. According to D, K, and T his name is Ahsán aldy Khán, and he was originally a Kashmyrían but born at Dilly. He is now at Haydarábad, where he holds an appointment and is the author of a Mathnawy called D. He was a pupil of K who calls his Mathnawy D.

Bazzaáz, Hosayn-bakhsh is a shop-keeper of Agra, P.

Bé-bák, Myr Najaf 'ally a Mosawy Sayyid of Arabia is originally a native of Coel, but resides since nine years at Dilly, E. He was a good physician, P.

Bé-cháráh, M and J who mention him do not know his name. He was a poet of the Panjáb, D, H.

Bé-dár, Munshiy Besáwan Lál a pupil of Matzhar died at an advanced age at Patna and left a Persian Dywán, V.

Bé-dár, Myán (Myr C, Shaykh K) Moqammadý, A. He was a friend of Myr Dard and left a Dywán, C. In V are two poets of this takhalluç and nearly the same name, one is Myr Moqammadý of Dilly a pupil of Dard, and the other Moqammadý-sháh a disciple of Fakhr aldy, he resided at Agra and died in 1212 and left a Persian and Urdú Dywán. Besides these two, V has a third Bé-dár whose name is Myr Moqammad 'ally, it appears however from E who knew him, that he is identical with Myr Moqammadý, and perhaps also with Myán Moqammadý. He resid-

* I translate Muryd invariably by disciple.
ed before he went to Agra in the 'arab-sarây near Dilly. D gives the following account of him, Shâh Mohammady of Agra wrote Urdu and Persian poetry, in Persian he was a pupil of Mortadhá Quly Khán Firâq who was a native of Persia, and in Urdu he was a pupil of Myr Dard and Hâtim, for some time he lived in the 'arab-sarây, but subsequently he returned to his native town and died there. In Çûfism he was a disciple of Fakhr aldyn. In B and T he has equally the name of Myr Mohammäd 'alyy.

Bé-dár, Gholám Haydar born at Dilly brought up at Lucnow, D.
Bé-dil (By-dil), Myrzá 'abd al-Qâdir has written a Persian Dywân of 50,000 and several Mathnawies. Was when young in the service of Prince Mohammäd A'tzam Shâh, subsequently he lived in retirement, he wrote only very few Békhtah verses, M.
Bé-dil, Khwâjah Gholám Hosayn a pupil of Haftz 'abd al-Rahmân Khan Iskân, R.
Bé-hósh, Shaykh Dydár-bakhsh of Agra is a schoolmaster, D.
Bé-hósh, Myr 'abd al-Rashyd of Shikárpúr where he is a teacher, D.
Bé-ján, Shyú Singh a Khatry of Dilly is strong in the various kinds of divination, D. He died two years ago, K.
Bé-ján, Zóráwar Khán of Kól (Coel), H.
Bé-ján, 'azyz Khán a Rohélá, E met him at Awnlá.
Bé-kal, Sayyid 'abd al-Wahhâb is of Dawlatábád and a pupil of 'uzlat, B. He was acquainted with C who met him at Murshidábád.
Bé-kas, Myrzâ Mohammad resides at Patna, his ancestors were of Persia, he has written a very good Persian Dywân, D.
Bé-kas, Myr Imám-bakhsh of Dilly a poor man, was attached to the Mosque which is not far from the Ajmûry Darwâzah, D.
Bé-khabar, Mohammad Bég a Moghol of Khýrabád has lately taken to poetry, D.
Bé-khabar of Lucnow is a pupil of Nûr alislâm Muntzar, D.
Bé-khûd, Naráyan Dás a Mahájan (merchant) of Dilly, a pupil of Hidáyat and Thaná Allah Khán Firáq and a friend of D. According to H who has seen him, he was a pupil of Myr Dard, T informs us that he was Amyn in the Magistrate's Court at Meerut.
Bé-Khwâb, P and R do not know his name.
Bé-nawâ of Sunám came to Dilly in the beginning of Mohammads Sháh's reign and described in a Mokhammas the riot of the shoe-makers of Dilly, which took place at the Juma' masjid on account of the
murder of one of their number, which was committed by a rich jeweller of the name of Subkaran Dás, A, M. He was a pupil of Ḥasrat, V.

Bé-nawá, Maqbul-sháh of Dilly, a disciple of Rafy' aldyn (who is alive), leads the life of a Qalandar, he is a pupil of 'ishq, D.

Bé-qarár, Khwájá Kátzim a son of 'alyy A'tzam Kháán is alive and Fidwy is his instructor, J. In D is a Myr Kátzim Hosayn Bé-qarár of Dilly a pupil of Naçýr, and a cousin of Nawáb Sayf aldawlah Radhiy Kháán Čalábát-jang and a Myrzá Kátzim Hosayn Bé-qarár of Dilly equally a pupil of Naçýr, and like the preceding a contemporary of D. I suppose all these are one and the same man. As no order or arrangement is observed in D, it is not surprising that he should have entered the same name twice. H spells Myr Kátzim Hasan and says he is a young man, and K calls him Myr Mamrá.

Bé-qayd, Sayyid Fadháyil 'alyy Kháán of Dilly a son of Myr Moḥammad 'alyy Kháán was Čubahdar of Thatah under Moḥammad-sháh and left an erotic Mathnawy of about 500 verses, C.

Bé-rang, Diláwar Kháán, a soldier by profession, died some years ago, B. He was a pupil of Yak-rang and had first the takhalluc of Ham-rang, V.

Bé-táb, Moḥammad Ismá'yl a pupil of Yak-rang died young, previous to 1168 by a fall from his horse, A, B, V.

Bé-táb, Sháh Moḥammad 'alyym of Iltahábád a brother of Qádiy Moḥakkher and a learned man flourished under Sháh-alım, C. In V is Sháh 'alyym Allah Bé-táb, and it is said that he may possibly be identical with Myr Moḥammad 'alyym.

Bé-táb, Myr Moḥammad 'alyym, J who mentions him says that he knows nothing of his life. He is probably identical with the preceding.

Bé-táb Moḥammad 'alyym ('alyym aldyn, D) of Iltahábád has a very high opinion of his own poetical talents, and most young poets have their verses corrected by him, D, H. If he was alive when D and H wrote he cannot be identical with the Bé-táb of C.

Bé-táb, Myr Madan of Dilly was of a good family and held at Murshidábád under Siráj aldawlah the appointment of Bakhahy (Pay-master of the forces). He was killed in battle, V, J.

Bé-táb, Shaykh Khayr aldyn of Agra a pupil of Mujrim, D.

Bé-táb, Sayyid Kalb 'alyy of Patna, a son of Fayd b'alyy, a brother of Sháh Kamál 'alyy Kampal, he wastes his time in attempts to find the elixir of life, V.
TABLE OF CONTENTS.

Bé-táb, Khodá-wirdy Khán of Dilly a brother of Rangyn and a pupil of Mammán is a soldier-like man, D. He was a friend of H.

Bé-táb, 'abbás 'alyy Khán of Rámpúr, a son of Nawáb 'abd al'alyy Khán lived long at Lucnow, but it is now some years that he resides at Dilly, D, P.

Bé-táb, Shaykh Walyy Allah is a teacher at Panypat, D.

Bé-táb, Myrzá Kallú Bahádúr is a prince of Dilly, D.

Bé-táb, Séwak Rám is a fair poet, D.

Bé-táb, Bahádúr Singh of Bareilly writes sometimes poetry, D.

Bé-táb, Santókh Ráy was a contemporary of Qáyim, A, C.

Bhéd, Myr Myrán had the title of Sayyid Náwázish Khán, he was a son of the Persian Ambassador Sayyid Mortádá Khán, D.

Birishtah, Myán Mosharráf (Myán Sharaf aldyn, K) of Dilly is a young man and a pupil of 'atzym aldyn Ashuftah, D.

Bismil, Sayyid Jábár 'alyy of Chunár resided long at Patna, C met him in 1196 at Benáres. V spells the name of the birth-place of Bismil جانکار, it seems not to be identical with Chunár which is known for its fortress. H speaks of him as if he was still living.

Bismil, A, M, B and C are unacquainted with his name or circumstances.

Bismil, Myrzá Bhuchchú Bég of Dilly a pupil of Sawdá was of Moghol (Persian or Tatar) origin and a soldier by profession; he left a good Dwyán, D. Perhaps he is identical with the Bismil of A, M, B, C.

Bismil, Gadá 'alyy Bég resides at present at Faydhábád, and is the author of a Mathnáwy called دیلک نامه (the white ant book) C.

Bismil, Sydy Hamyd b. Bilál Moḩammad Khán of Patna is one of the Sydies (Negroes) of Monyr aldawlah, he probably resides now in Bengal, V.

Bismil, Haftz Hafytz Allah a schoolmaster at Dilly is a pupil of Naqyr, D.

Bismil, Mawlawy Moḩammad, familiarly called Myán Cařib is a learned Mawlawy, that is to say he has read the usual Arabic school-books and has written a Persáin and Urdú Dwyán, and two or three small Urdú Mathnáwies chiefly on questions of law, D. He translated the حبل مندي and the مشارق الألوار and compiled a book on grammar and مدارج التصريف in tabular form and called it مدارج التصريف. Besides this he wrote several elementary treatises for a boy of the name of Iláhy-bakhsh of whom he was very fond, K.
Bunyād, it is said that he is of Lucnow and a pupil of Muḥāfīz, D. Bymār of Murádábād is a young man who has not much practice in writing poetry, he is mentioned by T who was his friend, and puts him into the chapter on Persian poets.

Ḍabā a pupil of Myr Dhiyā aldyn Dhiyā of Patna, D. Ḍabā, Myrzá Rájah Shankar Náth a son of Myrzá Rájah Rám Náth Dzarrāk, D says that he is his friend. He was a pupil of Myr Taqyy Myr, K.

Ḍabā, Lálah Kánjy Mal a Káyeth of Lucnow (of Fyrózáábād P) his ancestors were of Fyrózáábād (not far from Agra), he died at the age of twenty-five years, and left a short Dywán, E.

Ḍabay of Ahmadábād, M, J.

Ḍabir, Myrzá Ḍabir, R.

Ḍabir Sháh of Dilly was a contemporary of Mohammad Sháh and a pupil of Fidy, D. But, according to R, Myrzá Fidyá Bég Fidy was his pupil.

Ḍabr, Myrzá Ghónám Hösayn Bég (Hösayn Khán, R) a Kashmyry of Dilly is a son of Hákaym Bú 'alyy Khán and a pupil of Myr 'izzat Allah 'ishq, D.

Ḍabr, Myr Mohammad 'alyy of Faydáhábād composes chiefly Marthiyahs, C.

Ḍádiq, Myr Čádiq 'alyy is a son of the Fawjdár Khán (i.e. the elephant leader) of Sháh 'alam. Čádiq fills the same office under Salaymán-shikóh, E. He is a pupil of Inshá Allah Khán, H.

Ḍádiq, Myr Ja'far Khán of Dilly, a grandson of Myr Sayyid Mohammad Qadiry who was a Saint and is buried near Dilly, Čádiq died in the east (Oudh) and left a work called بارستان اعمری, C.

Čádiq, Myr Čádiq 'alyy Khán a young man of Patna holds an office in the medicine-shop of the king of Dilly, K.

Čádiq, Čádiq 'alyy Sháh familiarly called Haydaray resides at Farrokhábād, K.

Čádiq, Prince Myrzá Mohammad is a relation (i.e. son-in-law) of Sháh 'alam, K.

Čafá, Mannú Lál a Káyeth of Lucnow and a pupil of Muḥāfīz. Čafá, name not known, D. R mentions Mirzá Naththan Čafú. Čafdar, Myr Čafdar 'alyy of Jaypúr (Súnpát, P, R) where he holds an appointment, K.

Čafdray Haydarábádáy is an ancient poet, C.
Çaf’dary of Patna was a good Persian poet and a contemporary of Āqāf-jāh, he died at Dilly, J.
Çaf’dary, Myr Çádiq ‘allyy, a son of Myr Qamar aldyn Minnat and a younger brother and pupil of Myr Nitzám aldyn Mamnún, is a young man, K, D. He was killed when young, P.
Çáfy, Myr Matzhar ‘allyy of Behár, a pupil of Myrzá Möhhammad Fákhir Makyn, writes chiefly Persian poetry, J.
Çáfy, Lálah Budh Sén used to earn his livelihood by instructing children and died shortly ago, R.
Çafyr, Ján Khán, R.
Çáhib, a son of Somroo has the title of Motzaffar aldawlah Mom-táž almunl Nawáb Tzafar-yáb Khán Bahádur Nuqrat-jang, holds sometimes assemblies of poets in his house, D. He was a pleasant man but a great scoundrel, K. He was a pupil of Khayrát Khán Dilsóz, P.
Çáhib an ancient poet who left a Dywán, P.
Çáhib, Amat al-Fátimah Bégam familiarly called Çáhibyjy, P.
Çáhib Qirán is a comical poet of Lucnow, V. Is the author of a very obscene Dywán, K, D. His name was Imám ‘allyy Ridhawy and he was of Belgrám, T, P.
Çamad, Myán ‘abd al-Çamad of Haydarábád a pupil of Faydh, R.
Çamçám, Amyr alomará Çamçám aldawlah is dead, B. He was familiarly called Khwájah Möhhammad ‘atzym and was an Amyr of Farrokhsyar, C. Though he was apparently the Amyr alomará of Möhhammad Sháh he was in reality his Wazyr, he fell in the war against Nádir Sháh, J.
Çáni', Nitzám aldyn Ahmad of Belgrám resided chiefly at Murshidábád and Calcutta and died after 1195, he left a Persian Dywán, G, C.
Çawáb, Shákyh Möhhammad Ashraf of Gházíyvpúr a pupil of Muczub of Iláhábád is a young man, J.
Çayyád, Myrzá Gholám Hasan is a pupil of Myr 'izzat Allah 'ishq, D.
Champa was a servant woman of Nawáb Hosám aldawlah, K.
Chandá, Máh-laqá a dancing woman at Haydarábád is very handsome and has written a Dywán which has been revised by Shér Möhhammad Khán Ymdán, D. Garcin de Tassy informs us that there is a copy of her Dywán in the East India House Library which she herself presented to Capt. Malcom on the 1st of October, 1799.
Chawgán, Bahár 'alyy Sháh of Dilly, D.
Chawgán of the south (Deccan) is a good poet, D.
Qi‘dý, Moḥammad Qi‘iddyq of Ḥaydárábád, a pupil of Myán Faydh, R.
Qi‘nat (in one copy of B is Qi‘fát), Moghol Khán (Moghol Ján, V) is a relation of the Nawáb Nitzáám almulk Aẓaf-jáh B, J.
Qi‘nat, Karym aldýn (Myán Karym Allah, R,) of Murádábád is a goldsmith, P.
Dágh of Ḥaydárábád a pupil of Faydh, R.
Dágh, Myr Maḥdíy (Myr Moḥammady, R) had first the takhallús of Ah, he was a son of Myr Sóz and died young, E.
Dáná, (Myr, D) Fadhl 'alyy of Dilly usually called Sháh Dáná is a pupil of Madhmún he is (or was) in the service of the emperor A, B. Subsequently he entered the service of Siráj aldawlah of Bengal, now, 1194, he has retired from employment, C. He left a Dywán but it seems to be lost, D.
Dará, Myrzá Dará-bakht a Royal prince of Dilly has a great predilection for poetry, D.
Dard, Khwájah Moḥammad Myr of Dilly, a son of Khwájah Náqír who is one of the greatest Shaykhás (Saints) of our age. Dard is the greatest poet of the age, he was formerly in the army, but he has given up that profession on the advice of his father and he now leads the life of a Devotee. Besides a Dywán he has written a treatise on ṭu‘físma called رستاق واردات, A, B. When during the fall of Dilly everybody fled from that city, Dard remained in poverty contented with his lot, he died in 1202, G. He died in 1196, M. He died last year, E. He died on Thursday, the 24th of Čafár, 1199, P. He also left a Persian Dywán, K. The takhallús of Dard’s father was 'andalyb, P. Dard’s father was familiarly called Sháh Gulsán and is the author of the ʻlláli, Dard died in 1195, the following is a chronogram on his death خواجة مير مرنگي موجوده another chronogram made by Hidáyat Allah is حفظ الله یس سدهارا و خدا گامجد لب (this gives 1199), T. Other biographers say that he was a disciple of Sháh Gulsán meaning Shaykh Sa’d Allah.
Dard, (Sayyid, K) Karam Allah Khán is a nephew of Nawáb Amýr Khán Anjám, A, B. Fell in battle against the Mahrattas under Ahmad Sháh, C.
Dardmand, Karym Allah Khán a relation of ʻumdat almulk flou-
rished under Sháh 'Alám, P. It appears to me that this poet is identical with the following.

Dármánd, (Myr, D) Moḥammad Fákiy a pupil of Mátzhar has some time ago removed to Bengal, he is the author of a Saqíy-námah, B. His ancestors were of the Deccan and he was born there but brought up at Dílly, he died at Murshidábad in 1176 and left a good Persian Dywán, G. In H is, besides this, a Dármánd of the Deccan who has lately visited Dílly, but both are pupils of Mátzhar and probably identical.

Darwísh, Sháh 'álíyy of Dílly a pupil of Mámún, his father was a Fáqír and he follows the same profession, K.

Dáwíd, a pupil of 'uzlát, B. Myrzá Dáwúd Bég flourished under Moḥammad Sháh, C. J has two poets of this takhallaq, the name of the one who is the pupil of 'uzlát is Dáwúd Bég, he does not mention the name of the other, but he says of him that he is at Dílly.

Dáyín, Dáyín 'álíyy was at Calcutta and is mentioned by Bény Naráyan.

Dhábí, Myr Ḥasan Sháh is a poet of Lucnow, K.

Dhášik, Myr Gholám Hospín, the father of Myr Ḥasan is a humoristic poet and resides now, 1196, at Faydhábád, C, J. It seems that he was dead when V wrote.

Dhamyr, Hidáyat 'álíyy Khán of Dílly, had the title of Naqír aldáwlah Bakhshy almulk Asad-jang Bahádur, he went to Patna and died at Hosaynábád, C, V.

Dhamyr, Nadzýr aldyn was an excessively avaricious man and given to opium eating, T.

Dhamyr, Shaykhh Madárí of Agra, a pupil of Moḥammad Walýy Naqír and of Bé-dár, K.

Dhamyr, Gangá Dás, a Káyeth, resided at Dílly, he was in Rékhtah a pupil of Moḥammad Naqír, and in Persian of Myrzá Moḥammad 'isq, K. He knows also Sanskrit, D. He died some time ago, H.

Dhamyr, Tákor Dás, J.

Dháygham, Mawlawy Ghadhanfar 'álíyy a son of Mawlawy Haydar 'álíyy of Lucnow, R.

Dhíyá was an ancient poet of Áhmádábád, D.

Dhíyá, Myrzá Dhíyá-bakht Bahádur is a son of the late Myrzá Farkhundah-bakht, K, H.

Dhíyá, Myr (Myán, J) Dhíyá aldyn of Dílly was a contemporary of
Sawdá, when he went to Lucknow he had many pupils. In 1196 he came to Patna, C, G. He spent the evening of his life at Murshidábád and left a Dywán, G. About forty years ago he settled at Patna and he died there, V. T mentions besides this another Dhiyá aldyn who was given to love and drinking. 

Dhiyá, a poetess, H.

Dhiyá, Shaykh Walyy Allah of Dilly, R.

Dil, Shaykh Moḥammád 'abid of Patna is a brother of Jóbish, G. He was a friend of C and sent him extracts from his Dywán, which according to J had about 2000 verses. V says he died at Patna and left a treatise on Rękhtah Metric called عروض الهندية (the awkwardness of the use of the article with Hindy, leads me to suppose that the title is a chronogram for 1174.)

Dil, Sháh Faţá Moḥammád, a physician, was a contemporary of Abrú, and a grandson of the Saint Moḥammád of Gwályár, C. He was a native of Agra, but resided at Faydhábád, V.

Dil, Nawáb 'imád almulk, a grandson of Nitzám almulk has every good quality which man can possess, J.

Dil, Gholám Moṣṭafá Kháń of Dilly, a son of Gholám Moḥyy aldyn Kháń, D. He is dead, H.

Dil, Mawlawy Shams aldyn of Dilly is a pious man, D, K. From P it would appear that he was dead in 1250.

Dil, Bény Prashád, a Káyeth is of Patna, K. In D his name is Déby Prashád, and it is said that he is a young man. In H is a Déby Prashád Dil of Dilly, and one of Murshidábád. P mentions only Déby Prashád Dil of Murshidábád.

Dil, Mádhórah of Farrokhábád is of the Banian caste called Aggarwálah, V.

Dil, Azád Kháń has lately been converted to the Islám, H, D.

Dil, Zóráwar Kháń, a Káyeth of Dilly, it is said that he has lately embraced the Islám, D. He is of Coel, and is author of a large Dywán, and several Mathnavies, P who knows his son.

Dilér, Sháh Dílér of Patna, was a studious and pious young man, K.

Dilér, Chhóty Bégam, R.

Dilgyr, Myr Himáyat Allah Kháń, a son of 'álam Kháń, is skilled in Ramal and astrology, P.

Dil-khósh, Kúnwar Bahádur Singh, a Khatry of Dilly, is a grand-son of Khósh-hál Ráy, who used to compose chiefly Hindee Rágas,
No. 62.] TABLE OF CONTENTS. 221

Dóhráhs &c., and flourished under Móhámmad Sháh, Díl-khósh is far inferior to his grandfather, D. H.

Díl-sór, Kháyárat Khán, an Afgán by origin, a pupil of Fíráq was in the Society of Somroo's son, it is not known where he now is, K. It is said that he died at Jayaýr, P. He was of Tapal two stages from 'alyý-garh, R. His father was in the society of Simroo's son. Díl-sór was formerly a great drunkard but of late he has reformed, T.

Dirégh, Myr Zayn al'ábidyn of Dilly, is a pupil of Náyír, D.

Dorákhshán, Mángú Bég (Myrzá Mángú, V) flourished under Sháh-'álam, it is said he died at Faydhabád, C.

Dóst, Dóst Móhámmad of Síkandrábád was a Háftz and lost his eye-sight in his youth. He left a Persíán Dywán, H. He was a pupil of Mu'jíz, T.

Dóst, Gholám Móhámmad familiarly called Kháyífr Kháhl Gholám Ahmád of the Behár, C saw him at Murshidábád. He translated the Bahárá Dánísh into Rékhtah verses and called it اطراهارانش. V does not know what has become of him.

Dúlah Bégam, Nawáb Bahú a wife of Aqasí aldawlah was a lady of great energy P. See Jáníy.

Dyáár 'alyý Sháh, D. He may possibly be the author of the Dakhny Mathnawy, which has the title of نقص ما مذور و شهاد لانو, and of which García de Tassy has a copy. It is a volume of 22 pages small folio.

Dywánáh, Gúrá-bákhsh Ráy, J says that he never met him or found him mentioned in any Tadzikirah, but that he had heard that he is of Dilly, and resides at Murshidábád.

Dywánáh, Ráy Saráb Sukh a relation of Rájah Mahá Naráyan wrote two Persian Dywáns of more than 10,000 verses, and most poets of Lucnow were his pupils, he died in 1206, P.

Dywánáh, Myrzá Móhámmad 'alyý Khán of Benares held an appointment under the British Government, he met P.

Dzahyn, Myr Móhámmad Mosṭá'id was a friend of B and died young. According to J and C who quote B as their authority, his takhallúq was Dzíhn.

Dzahyn, Jay Sukh Ráy of Dilly had formerly the takhallúq of Kháyló he writes elegant prose and poetry both in Persian and Urdú, D.

Dzákír, Sayyid Hosayn-dóst of Murádábád, C.
Džákir, Myrzá Fadhl 'alyy an accomplished man, his ancestors were of Afgánistán, he resides now at Patna, J.

Džákir, Myrzá Aḥmad Bég of Dilly is a pupil of Rostam Bég, D, H.

Dzaqqyy, Mohammad Dzaqqyy a son of Mohammad Taqyy Taqyyyy is a studious young man, Ḥāfīz 'abd al-Rahmán Dżsan corrects his verses, K.

Dzaqqyy, Ja'far 'alyy Khán held formerly a high office under the crown and the rank of five thousand, but now he is in great distress, B. He is dead and left a Mathnawy, C. The Mathnawy which he composed by order of Mohammad Sháh is very celebrated, J.

Dzaqqyy, Shaykh Mahdiyy 'alyy of Murádábád was for some time revenue collector of Saháranpúr, he is a well-informed man, and is author of a Dywán, P.

Dzarrah, Myrzá Rájah Rám Náth, was in the service of the emperor and conformed in making ta'ziyahs, &c. to the habits of the Musalmáns, he chose the takhallúq of Dzarrah, Atom or Dust, in reference to Aftáb, the takhallúq of his patron Sháh 'álam II. K.

Dzarrah, Lála Jannaty Dás (Juṭhy Dás, K) is of Jahánábád, he is a teacher and his poems have a mystical tendency, D, K.

Dzwq, Shaykh Mohammad Ibráhym of Dilly a young poet is a pupil of Shwq, H. He is called the Kháqány of India, and is by far the best poet of Dilly, though he has now written poetry these thirty years he has not yet collected it into a Dywán, P. He is now, 1853, alive, and the author of the Dywán ascribed to the king of Dilly whose takhallúq is Tzafár.

Dzwq, Munshiyy Asá Rám of Patna a pupil of Myrzá Fidwy, J.

Dzwqá, Dzwqá Sháh a Darwys of Banáres, H. He went to Meerut, P.

Dzwqy, Dzwqy Rám of Murádábád is a pupil of Dzaqqyy, he composes chiefly poems on the occasion of the Holee, P.

Dzwqy Sháh, a Darwys resides at Lucnow, J, H. It would appear from K that he was dead in 1221.

Dzikr of Dilly is only fourteen years old, V.

Dzikr, Myr Ḥosayn of Murádábád, V.

Dzoká, Dzoká Allah Khán of Lucnow, a descendant (or son) of the Nawáb Mažábbat Khán b. Ḥāfīz Rahmat Khán, P.

Faẓýád, a barber of Dilly and a pupil of Myán Naçyr, D.

Façýh, Myrzá Ja'far 'alyy a pupil of Násikh, P. He composes chiefly Marthiyahas, T.
Fádhlí, Fádhlí Sháh of Dílly. Was a friend of R and died shortly before he wrote.

Fádhlí, Móḥammad Fádhlí of Ḥaydarábád, a pupil of Fáydh, R.
Fádhlí, Myr Fádhlí Mawlá Khán of Lucnow came to Dílly and composed a Qaṣīyáh in praise of the emperor who conferred the title of Afidhal als/o’arú upon him, D. He went to Calcutta and thence to Murshidábád and entered the service of the Nätzim; he died young, P.

Fádhlí, Sháh Fádhlí (Sháh Fádhlí ‘alyy, C) of the Deccan is a good poet, B. He was a contemporary of Abru, C.

Fádhlí, Fádhlí aldyn Khán (Afídhal aldyn Khán, C) of the Deccan A, J. He wrote a Mathnawy in the Dakhny dialect which has about 500 verses and is a Saráqá or description of a Prince, C. He was either a contemporary of Tálib or flourished before him.

Fákhr, Myr Fákhr aldyn a son of Ashraf ‘alyy Khán who is the author of a Tadzkirah of Persian poets, and a pupil of Sawdá, he resides now, 1196, at Lucnow, C. He was still alive when V wrote. See also Máhir which it seems is a second takhallúq of this poet.

Myrzá Fákhr aldyn Hosayn Khán a friend of D.
Fákhry a pupil of Wályy and a very fertile poet, A.

Fáqyr, Myr Sháms aldyn wrote chiefly Persian verses, A. Travelled in the Deccan and made in 1170 the pilgrimage to Makkah, and was wrecked on his return to India; he left treatises on almost all sciences particularly on Prosody, Rhyme, Rhetoric, &c. his Persian poetry has been collected into a Dwyán, C, G, K. According to Abú Tálib’s Lobb alsayyár, his death took place in 1181.

Fáqyr, Mawláwy Fáqyr Allah of Gúlawthi resided at Dílly, and supported himself by teaching, he was a pupil of Minnat; he is dead, K, D.

Fáqyr, Mawláwy Fáqyr Allah of Hápúr resides in his native town, D.
Fáqyr, Myr Fáqyr Allah of Dílly is particularly strong in Bhákha poetry, but composes sometimes also Rékhtah poetry, K, D.
Farágh, Mawláwy Móḥammad Farágh was a pupil of Bismil and died young, K, D. Faráh, Myr Faráh ‘alyy resides at Dílly, H.

Faráh, Faráh-bakhsh is a public woman of Azkáth, which is a place in the east (Oudh?) P.

Farád, Myr Babar ‘alyy (Shyr ‘alyy, D) of Faydhábád a pupil of Myr Hasan, D, P.
Farhat, Myr Amyr 'allyy is a pupil of Myr 'izzat Allah 'ishq and a soldier by profession, K. Went to Lucnow several years ago, P.

Farhat, Shaykh Farhat Allah, A. He was a son of Shaykh Asad Allah and was brought up at Dilly, went to Patna where he met C. He died in 1191 and left a Persian and a Rekhtah Dywán, C, G, J. His ancestors were of Má-wará-Inahr, H.

Farhat, Farhat Allah was a man of some learning and many poets had their verses corrected by him, H.

Farhat, Myr Farhat 'allyy a pupil of Myr 'izzat Allah 'ishq is a talented young man, H.

Fārigh, Fārigh Shāh of Bareilly is a Čūfy, D. He resides at Shikarpūr, H, T.

Fārigh, Myr Aḥmad Khán is a son of Sarwar and a friend of P.

Fārigh, Lālah Mokand Singh, a Khatry who is a Musalmán at heart, he held formerly an appointment at Dilly, but now he is at Bareilly, he is a pupil of Shaykh Tzohúr aldyn Hātim, K. He is a disciple of Fakhr aldyn and resides at Dilly, C, V. He has written a Dywán, D.

Farqu, an Imperial Prince is a pupil of Myrzâ Abú Tzafar Bahádur, D.

Farrokh, Myr (Myrzná) Farrokh 'allyy of Etawah served in the army, and composed chiefly Persian poetry, A, C. Resided at Lucnow, and was a friend of Myrzâ Fadhl 'allyy Bég, J.

Faryád, Lālah Čálīb Ráy of Lucnow where he resided in 1196, he is a son of Sendhy Mal a Káyeth and a pupil of Myr Sóz, he had formerly the takhalluç of Qorbán, C, V.

Myrzâ Fatá 'allyy Khán Bahádur a son of Nawáb Faydh Allah Khán, D.

Faydh, Myr Faydh 'allyy of Dilly a son of Myr Muḥammad Taqyy Myr resided at Lucnow in 1196, C. Was alive when V wrote. He was in the service of Aṣaf aldawlah, H.

Faydh, Myr Faydh 'allyy is alive, P, R.

Faydh, Háfitz Shams aldyn of Haydarábád writes Persian and Rekhtah poetry, R.

Faydh, Pandít Kripa Kishen is a Kashmyry of Lucnow, P.

Faydh, Myrzâ 'allyy Rıdhá Khán resides at Lucnow, D.

Fáyíz, his name is not known, P.
Fayyádh, ’abd al-Razzáq resides at Haydarábad, K.

Fidá, Sayyid Imám aldyn of Dilly (Faryádábád, T), a pupil of Mortadhá Quly Khán Fírát, came under Nawáb Wirdy Khán to Murshidábad and settled there, he showed his verses in 1184 (1196 ?) to C. He is a pupil of Hidáyat and a talented young man, V. He is very aged, T. He resides at Lucnow, D.

Fidá, Myrzá Fidá ‘ālly Bég, Myrzá Fidywy corrects his verses, J.

Fidá, Myrzá Fidá Hosayn Khán of Lucnow, familiarly called Aqá Hosayn Khán, a son of Aqá Myrzá is about twenty-two years of age, and a pupil of Minnat and of E. It is said he is a pupil of Mamnún, K. He was a friend of D and has written a Dywán. He was a Moghol by birth, and his ancestors were without equal in the art of divination, H.

Fidá, Mawlawy Mohammad Ismá’yl who is called ’áqibat Maḥmúd Khán (‘āfiyat Khán, D) is a Kashmyry of Dilly, he is alive, K. He fills the office of Čadr Čodúr, H.

Fidá, Shaykh (Myr, D) ’abd al-Čamad of Faryádábád (Dilly, P) has written a Dywán of Persian and Urdú poems, he is alive and resides in his native town, K, D.

Fidá, Pandít Dayá Dhán, a Kashmyry of Dilly, is mostly present at the Moshá’arahs of the Maharájah, R.

Fidá, Gholám ‘ālly Khán, II is unacquainted with his circumstances.

Fidá, Sayyid Mohammad ‘ālly, familiarly called Fidá Sháh of Lóháry in the district of Saháranpúr, was first a soldier, subsequently he lived in retirement, D. He left Dilly eleven years ago and has probably died, P.

Fidá, Lachmy Rám Pandít resided long at Dilly, but some years ago he went to Lucnow where he obtained an appointment and was sent to Bareilly, he is a pupil of Sawdá, K, D.

Fidywy, Myr Fadhl ‘ālly of Dilly resided for some time in the East (Lucnow ?) and died at Murshidábad, K.

Fidywy, Mohammad Moḥsin (Sháh Moḥsin, K) a son of Myr Gholám ‘ālly Moṭaṣfá Khán a Sayyid of Láhór and a friend of Abrú was rather a musician than a poet A, V. In the first year of Farroksiyar when sixteen years of age, he came to Dilly, E. He died about twenty years ago, K. He was a pupil of Nájìy, H.

Fidywy, Myrzá Mohammad of Dilly was familiarly called Myrzá
Rekhtah Tadzikrais, [Chap. I.

Bhuchchú, he was a good musician and resided for some years at Murshidábád. In 1194, he was at Patna and a disciple of Sháh Ghasyáţá, J, C, G, D. He died at Patna, V.

Fidwy of Láhor resides now at Dilly, J. He came to Farrokhabád to enter a poetical combat with Sawdá, but was defeated and returned to his home, C. It is said that he was the son of a grain-merchant, and embraced the Móhammadan faith. He was a pupil of Cábír 'ally Sháh Cábír, and died at Murádábád at an age of upwards of fifty years. For some time he was in the service of Dhabítah Khán, and wrote at his request a یرس ف رزفا in Rekhtah, but did not complete it, E, H. His name was Myrzá Fidáy Bég. He was a Moghol and of the Shy'ah sect, but not the son of a baqáí as Múcháfy states. When young, he travelled in Persia and stayed four years at Isphán. After he had left the service of Dhabítah Khán he went to Lucnow, where he obtained a place at the Court. He was murdered at Bareilly, T.

Fidwy, Samman Lál a Káyeth of Dilly is a son of Múl Chánd Munshiy, D.

Fidwy, Myrzá 'atzym Bég was a merchant, E, K, D. In H and P he has the takhallus of Fidáiyiy.

Figár, Myrzá Qotob 'ally Bég, a plagiarist, died some time ago, K.

Figár, Myr Hosayn of Dilly a grandson of Myr Faqyr Allah Fagyr is a pupil of Ghálíb, P.

Fíghán, Ashraf 'ally (Hashmat 'ally, E) Khán of Dilly a son of Myrzá 'ally Khán Zánkánah was Tutor in the family of Ahmad Sháh, and had therefore the title of Tzaryf almulk Kókah Khán, after his death he went to Patná, A, B. His verses were corrected by 'ally Quly Khán Nadym, he died at Patna in 1186 and left a Dywán containing about 2000 verses, C, G, J. He was a pupil of Umnéd, D. He died in 1196, P. H says his title was Kókil-tásh Khán.

Fíghán, Myr Shams aldyn of Dilly is mentioned by Bény Naráyan Jákán.

Fíkr, Myr Ahmad 'ally of Lucnow, H.

Firáq, Kayqobád-jang is a poet of the Deccan, K, D.

Firáq, Myán Thaná Allah of Dilly a nephew of Hidáyat is a pupil of Sawdá and Khwájah Myr Dard, C, D. He now resides at Dilly and practises medicine, V, E. Most poets of Dilly are his pupils, he
is alive, K. He died some years ago and left a Dywán, P. Hidáyat the uncle of Firáq was a pupil of Myr Dard, T.

Firáq, Myr Mortadhá Quly, an artillery officer, wrote chiefly Persian verses, he came to Murshidábád and settled there, he died in prison, into which he was cast by Rájah Shitáb Réy because he could not account for some public money; he was a friend of Sawdá and of C. Left a Dywán, D.

Firáqy, Kúnwar Prém Kishór has visited repeatedly Luconow, Benares and Calcutta, he writes Urdú and Persian poetry as well as Kabits and Dóhrás, he is a pupil of Arám, he is the author of several Persian Dywáns, K. D.

Firáqy, a poet of the Deccan a contemporary of Faqr Allah Azád and of Walýy.

Fitrat, Hákym Anys (in one place this name is spelled النس and in another it may be an orthographical error of 'ysá) has the title of Khirádmand Khán and is of Jaypúr, but resides now at Bhurtpúr, R.

Fitrat see Músaywy Khán, p. 109.

Forógh, Myr 'ally Akbar a pupil of Myr Shams aldyn Fuqyr, writes also Persian verses and is skilled in medicine and astrology, C, V.

Forógh, Myr Thaná aldyn Hósayn Khán of Haydarábád, K.

Forógh, Myr Rawshán 'ally Khán is a pupil of Mamnún, K.

Fotáwat, Myrzá Gholám Haydar of Díly, D.

Frású, Captain François Akden فرستو اکدین (?) a son of Gobinet کورست (K) is a Frenchman and composes good verses, D.

He was in the service of Bégam Samroó, P.

Furqát, Myrzá Alaf Bég of Iláhábád, his grandfather had emigrated from Persia to India, C. He was formerly a pupil of Myán Malzún and now he is a pupil of Jonún, J. He was still alive when V wrote, but was dead when Bény Naráyan wrote.

Furqát, 'atá Allah Khán, his father was in the service of the Emperor, and he himself made in the service of the princes various journeys, at present he resides at Kálpy, K.

Ganná (or Kanná) Bégam, some say her takhalluč was Mantzar, she was a daughter of 'ally Quly Khán Shash-anguhty and a wife of imád almulk Gháziy aldyn Khán Bahádúr, Sóz and Sawdá corrected her verses; she is dead, K. Minnat corrected her verses, P.
Ganchin was a poetess, V.

Garm, Myrzá Haydar 'alyy of Dilly a son of Niyáz 'alyy Bég is a pupil of E. Resided formerly at Lucnow, but lately he went to Haydarabad, D.

Gawhary Badáwny, E, D.

Ghadhanfar, Ghadhanfar 'alyy Khán familiarly called Myán Kalló, (Bény Naráyan spells အိုးဗ) a great grandson of Gholám Hosayn Karórah is a young man, and a pupil of Jorát, E. Resides since some years at Lucnow, K.

Gháfíl, Bakhtáwar Singh is a Káyeth of Murádábád, D.

Gháfíl, Myr Móhammad (Ahmad D, H,) 'alyy is a native of Benares, but his family is of the Deccan, he resides at Murshidábad and is a pupil of Sháh Qudrat Allah Qudrat, K, D.

Gháfíl, Shaykh Móhammad Mas‘úd Khán of Mohamm not far from Panypat, it is said that he is a clever man, D. He died some time ago, H.

Gháfíl, Monawwar Khán an Afgán of Lucnow a pupil of Muqáhí, H.

Gháfíl, Ráy Singh was a good accountant and letter-writer, D, H.

Gháfíl, Lála Sundar Lál a son of the Bakhshy Sultán Singh and a brother of Shá‘ír, knows many verses by-heart, D.

Ghálib, Asad Allah Khán familiarly called Myrzá Nawshá is of a noble family and resided formerly at Agra, now he resides at Dilly, he is an old poet and first imitated the style of Bédil, now he has a style of his own, P.

Ghálib, Nawáb Asad Allah Khán of Dilly had the title of Sayyid almulk Qiyám-jang (Talib-jang) resided for some time at Murshidábad and met C. He wrote sometimes Persian verses, V.

Ghálib, Ghálib Khán (Ghálib 'alyy Khán, R) a grandson of Dúndy Khán who was an Afgán chief, D.

Ghálib, Lála Móhan Lál a Káyeth of Agra, writes Persian and Rékhtah poetry, D.

Ghálib, Nawáb Mokarram aldawlah Bahádur Bég Khán Ghálib-jang (Talib-jang, H, a son of Ghálib-jang, D) of Dilly a son of Niyáz Bég Khán Badakhshy is in the service of Sháh 'alam, V. His father accumulated great wealth, but Ghálib squandered it away, he was in Persian a pupil of Mawzán and in Rékhtah of Hidáyat and Firáq, K. He used to have Moshá'rahs in his house. He died in 1218, H.
Ghamm, Myr Moḥammad Aslam a brother of Myr Abbú Čâhīb resides at present at Murshidábád, J.

Ghammgyn, Myr Sayyid 'alyy third son of the late Myr Sayyid Moḥammad and a nephew of Ḍâf-jâh is a young man, and a pupil of Rangyn, he has written a Dywán, K, D.

Ghammgyn, Myr 'abd Allah a son of Myr Hosayn Taskyn, R.

Ghám-khwár, a Sayyid of Dilly is a soldier by profession and a pupil of Gholám Hosayn Shikybá, K.

Ghanyy, Shaykh 'abd al-Ghanyy of Thánah near Saháranpúr is a talented man, D. In H and P is besides this, a Myr 'abd al-Ghanyy of Shikóhábád who died young of consumption.

Gharyb, Myr 'abd al-Walyy was an ancient poet, K, D.

Gharyb, Lála Kánjy Mal a Ká'yeth of Bahádur-gádgh a son of Khúb Chánd and a nephew of the Dywán of Nawáb Dábibzh Khán, resided first at Dilly subsequently at Ijrârah, he is a young man, D, H.

Gharyb, Kallú was a contemporary of 'Abríd, V.

Gharyb, Myr Moḥammad Taqyy was in the service of the late Nawáb Myr Moḥammad Qásim Khán 'alíy-jâh, C, K, D.

Gharyb, Moḥammad Zamán, B. He is at Dilly, as he stammered he used sometimes the takhalluq of Alkan, J. In D, H, and V his name is erroneously spelled Moḥammad Amán.

Gharyb, Shaykh Naçyr aldyn Aḩmad is a Kashmyry of Dilly, he composes chiefly Persian verses, and has written a thick Persian Dywan, K, D, H.

Gharyq, his name is not known, R.

Myr Ghásy (friend of Myr Moḥammad Taqyy composed a few Rékhtah verses, A, B.

Ghawthy, Moḥammad Ghawth a son of Qotob aldyn Qádhiy of Haydarábád died at Makkah, A.

Ghawwaq (Ghawwáq) an ancient poet of the Deccan, J, H.

Gharyat of Lucnow a pupil of Jorât, E, D. In D is a Gharyat of Lucnow besides this, and in H is an addition to these two, a Gharyat of the Deccan.

Nawáb Gháziy aldyn Khán composed a few Rékhtah verses, A. He was of the Deccan, D.

Gholám, Künvar Gópál Náth second son of Rájah Rám Náth Dzarrâh was a pupil of Firáq he was at the Court of Sháh 'álam and died some time ago, K.
Myr Gholám Nabyy Belgrámy, his takhalluq is not known, he is a nephew of 'abd al-Jalyl Belgrámy (V spells Bálgrám, most people pronounce Bulgrámy) and a clever musician, it is said that he has composed 2400 Dóhrnas which are as good as those of Biháry, C.

Gholámy, Sháh Gholám Móskammad was one of the ancient poets and a friend of Hátim. He was a Darwysh and had his takiyah in Sháh-Taslym at Dilly, E, H.

Ghorbat of Murádábád, D.

Myrzá Girámy a son of 'abd al-GhanÝy Bég Qábûl, composed chiefly Persian poetry and died towards the end of Móskammad Sháh's reign, A, M.

Giristár, Myrzá Sangy Bég of Dilly a son of RaÝy Yár Khán was of Moghol origin and a pupil of Hátim, K.

Giríyán, Myr 'alýy Amjád (Myr Amjád 'alýy of Lucenow, K, D, Myr Móskammad 'alýy of Lucenow, P, Myr Móskammad, R) is a son of Myr 'alýy Akbar and a pupil of Qudrat and Dhiyá, C.

Giríyán, Rájáh Bháwany Singh Bahádur familiarly called Rájáh Kúnrwar, D. He is Dywán of the emperor and a son of Shitáb Ráy Mómtpá dustalmuk, he resides at Dilly and is a pupil of Myáín Fidwy, J. He was a brother of 'áshiq and died at Calcutta, V.

Giríyán, Myr 'Hosáám aldyn 'alýy familiarly called Myr Bhúchehú, composed chiefly Marthiyahs, he went from Dilly to Murshídábád and died there, D.

Giríyán, Gholám MoÝy y aldyn Khán of Jhanjánah is a son of the late Mawlawy Sájid, K, D.

Godáż is a soldier by profession and a pupil of Hasrat, V.

Gostákh, Myrzá 'alýy Bég is of Lucenow, D.

Gulshán, Amýr Singh is a Khatry of Dilly, D.

Gumán, Natzar 'alýy Khán of Dilly resides at Faydáhábád, C. It is not known where he now resides, V.

Gúyá, Shaykh Hayát Allah (Hidáyat Allah, R) of Farrokhábád associates much with Europeans, H.

Gúyá, 'Hosáám aldawlah Nawáb Fáqýr Móskammad Khán Bahádur of Lucenow is a great patron of poets, he is a pupil of Násík, P.

Hábyb of Haydarábád a pupil of 'uxlat, B. In one out of three copies of B, and in M who quotes one of the verses quoted by B, his takhalluq is Hásyb. In C is a Hábyb Allah but the verse quoted
of him is not the same as in B and M, and in J is a Muhammad Habib.

Habib of Murádábád, R.

Habib, Sayyid Habib Hosayn of Dilly, his father was Residency Munshi at Dilly, and Habib is now Wakyl in the Munisif’s court at Í’timádpúr. He has visited with his father Bareilly, Calcutta, &c. and his verses are corrected by Tzafar-yáb Khán Rásíkh of Bareilly, R.

Hádiy of Dilly, A has seen a Dywán of his, which had about 700 verses. Shaykh Furkát informed C that he had not been a man of any attainments.

Hádiy is also the takhalluq of a poet of the South (Deccan), D. Hádiy, Myr Jawád ’alyy Khán of Dilly (familiarly called Myr Hádiy, D,) used to visit the Moshá’arahs of E. He was Kótwál or superintendent of the military Bázár under Ghaziy aldyn Haydar Khán, he is alive and the author of a Dywán and of treatises on Grammar, Law, &c. in Rékhtah verses, he has also written one small Dywán in which no letter occurs with a diacritical point, and another in which all have diacritical points, D, K. He died in 1215, H. In T his name is Myr Muhammad Jawád.

Háfitz, Háfitz Khayr Allah of Dilly, R.

Háfitz, Háfitz Muhammad Ashraf of Dilly is a pious man, D. Either he is identical with Háfitz Gholán Ashraf Ashraf, or P confounds the two poets.

Hafytz, a poet of Haydarábád, H.

Hafytz, Háfitz Mohammad Hafyts, a Kashmyry of Dilly, is a pupil of K, he composes chiefly Marthiyahs, D. He died last year, P.

Hajjám, ’ináyat Allah of Saháranpúr was for a long time a barber at Dilly, he professed to be a pupil of Sawdá, he was a friend of E and died six years ago at Dilly at an age of more than eighty-five years, E. He is familiarly called Kallú Hajjám, J. He has also the takhalluq of Parwárish, K.

Hakym, Muhammad-panáh Khán had formerly the takhalluq of Nithár, but has lately changed it, he is a son of Muhammad Sharyf Khán Lakh-bakhsh (Zar-bakhsh, P,) he was a man of rank, and resided for some time at Dilly and visited Lucknow, he was skilled in music, medicine, and even in history, E.
Hakym, Mohammed Ashraf Khan of Dilly where he now resides, he is an eminent physician, D. Died a short time ago, P.
Hakym, Nihal aldyn, R.
Haly, Myr Mohibb 'allyy resides at Murshidabad, D. [Khan, P. Hamdam, 'ibad 'allyy of Rampur a son of Nawab Fatih 'allyy Hamdam, Myr Mahfutz 'allyy of Patna is a son of Myr Mohammed Hayat Hasrat and a pupil of Qudrat and others, he resides at Murshidabad, C. He is young, J. He is probably dead, V.
Myr Hamid is a disciple of Myr 'Najyr of Lucnow and has a great predilection for poetry, C, V.
Hamrang, Dilawar 'allyy Khan was a brother of Moctafah Khan Yakrang, D. See Yakrang and Bé-rang.
Hamrang, Myr 'azzyy aldyn of Awrangabad is a Çufy and a pupil of Gholam Kibriya Khalil of Murshidabad, he has written a short Rékhtah Dýwân with a Persian preface, D. He also writes Persian poetry, H.
Hamzah, Shah Sháh Hamzah 'allyy is a schoolmaster of Etawah, D. K.
Haqyqt, Myr Sháh Hosayn of Bareilly brought up at Lucnow, his ancestors were of Balkh, he is a pupil of Jorat, he was first in the cavalry, subsequently at the recommendation of Jorat, he was appointed tutor in the family of Imam-bakhsh Khan Kashmyry, whom he assisted in compiling a Tadzkirah of poets. The Kashmyry obtained the loan of the rough copy of Muqaffy's Tadzkirah, and appropriated the contents of nearly the whole without acknowledgment, E. In T he has the name of Hasan Sháh.
Haqyr, Myr Imám aldyn familiarly called Myr Kallu of Dilly wrote Persian and Urdu poetry more particularly Marthiyahs, Rubay's, &c. he now earns his livelihood by instructing children, D, K.
Haqyr, Munshiyy Nabyy-bakhsh a son of Shaykh Hosayn-bakhsh Bakhshy of Dilly, where his ancestors who were of the Panjah, settled about one hundred years ago, is since many years Sirishthahdár of the Magistrato's court at Coel, R.
Haqyr, Shyú Saháy of Meerut was a Minstrel who lived on making verses on the occasion of marriages, &c. he wrote Persian and Urdu poetry and Rawshan Sháh Rawshan used to correct his verses, he visited Dilly and made the acquaintance of D.
Har Chand, Har Chand Kishór of Dilly, V. He is a son of Kúnwar Prém Kishór Firágy, and attends most Moshá`arahs, D, K.

Hariyá, Har-saháy a Bráhman of Sikandarábád, H. He is a good physician, T.

Haryf, Khwájah Mokarram Khán of Dilly a son of Khwájah Moḥammady Khán who held an appointment in Bengal where he now is, his son Haryf lived with him but died young, J.

Hasan, Háfítz Abu-l-Hasan of Kándhelah is a son of Mawlaway Iláhy-bakhsh Nisábát, D.

Hasan, Myr Gholám Hasan of Dilly a son of Myr Gholám Hosayn Dháhík. His ancestors were of Herát, Hasan went early in life to Oudh, where he was supported by Nawáb Sirdár-jang and by his son Myrzá Nawázish 'alýy Khán, he is the author of a Dywán of about 8000 verses and of a Tadzkirah of Rékhtah poets, but the most celebrated work of his is the بِدر شمیر, he died in 1205, Myr Dhiyá used to correct his verses, G. He died about four years ago, V.

Hasan, Gholám Hasan of Patna a pupil of Buhechú and of V, composed chiefly Marthiyahs, he died young, the chronogram of his death is وَلَى غَلَام حَسَن = 1206, V.

Hasan, Khwájah Hasán (Khwájah Aḥsan, V) of Dilly, a son of Khwájah Ibráhým b. Ghiyáthaldyn (whose beautiful little tomb is in Pahárpanj which is now an open plain outside the Ajmyry Darwázah at Dilly,) b. Moḥammad Sharyf (a celebrated Qáfy whose Khánqáh is still at Dilly near the Farrásh Khánah Kirky) b. Ibráhým (he was called Khwájah Kumháry and is buried in the same place as his grandson.) Hasán was skilled in music and astronomy and in mysticism, he was supported in 1215 by Nawáb Sarfaráz aldawlah, he was in love with a woman of the name of Bakhshy, and she is the Laura of his poems which he collected into a Dywán, G, E, V. He was in the service of Aẓaf aldawlah at Lucnow where he still resides, D. He is a very pious man and since some time resides at Rostam-nagar, he is a fertile writer, H.

Hasan, Myr Hasan a friend of V.

Hasan, Myr Hasan Sháh of Dilly, a son of Myr Sayyid Moḥammad of Bokhárá, a friend of D.

Hasan, Myrzá Moḥammad Hasan (Myrzá Aḥsan R, Myrzá Hasan, P) a son of Nawáb Sayf aldawlah Sayyid Radhyy Khán is a fair poet, D, K.
Hasan, Myr Moḥammad Hasan of Dilly was a pupil of Sawdā, C, V.
B speaks of him in the present tense.
Hāshim, Hāshim 'allyy, his birth-place is not known, H.
Hāshimy of Dilly has some years ago left his native town, K, D, H.
Hāshimy, Myr Hāshimy (Myr Moḥammad Hāshim, P, Myr Hāshim
'allyy, K, D, H,) a pupil of Sawdā is upwards of sixty years of age, E.
Hashmat, Myrza Fakhr aldyn, R.
Hashmat, Myr Moḥammad 'allyy (Moḥammad 'allyy Khān, K) of
Dilly a soldier went in 1158 to Morādābād and was killed in battle,
A, B. He was a Kashmyry and a pupil of Moḥammad Ghanyy Bēg
Qabūl and the instructor of Tābān and of Moḵtasham 'allyy Khān,
V, E. His Dywān is not much read, D.
Hashmat, Sayyid Moḵtasham 'allyy Khān of Dilly, a son of
Myr Bāqiyy, a soldier by profession died in 1161 and left a Persian
Dywān, A, B. His ancestors were of Badakhshān and he died
in 1163.
Hashrat, Myrān Rasūl-bakhsh of Badāwne came in 1240 from Cal-
cutta to Dilly, D.
Hasrat, Dzawwāy Rām of Dilly was a good Persian poet and left a
Dywān, D, K. Resided at Farrokhkhābād, P.
Hasrat, Myrza (Myr J, Myrān, H) Ja'far 'allyy a son of Abū-
Khayr who kept an apothecary's shop in the Nakkhās bāzār or
cattle-market at Lucknow, Hasrat continued for some time the business
of his father, subsequently he retired from active life and died in
1210, and left some Qasyydahs and a Dywān of Rēḵṭah Ghazals,
G, V. He was for some time in the service of the late Myrza
Jahāndār-shāh and was a pupil of Dywānāh, H.
Hasrat, Myr Moḥammad Hayāt of Patna had the title of Haybat
Quly Khān and was a pupil of Matzhar (of Moḥammad Bāqir Hazyn,
V), he was for some time attached to the service of Nawāb Shawkat-
jang at Purnyyah and for some time to that of Sirāj aldawlah of Mur-
shidābād, and in 1195 he was with the Čābahdār of Bengal, he died in
1215 and left a Dywān of about 2000 bayts, G, V.
Hasyb see Hāsyb.
Hātif, Myrza Moḥammad Hātif, it is said that he resides at Dilly
and lives the life of a Darwysh (poor man), C. He used to attend
the poetical meetings, in the house of Thānā Allah Firāq, it is said he
is dead, E, First he was attached to the tomb of the Čāfy Myr
Jahán at Dilly but he left his native town, it is not known where he now is, D. He went to the East, K.

Hátim was an ancient poet and a contemporary of Walyy, D, H.

Hátim, Moḥammad Hátim of Dilly a friend of Abrú and Madhmún, he was during the reign of Moḥammad Sháh a companion and the butler of Nawáb 'umdat almulk, he wrote a Dywán of about four thousand verses, subsequently he made selections from it and called them دیوان زاده. This is the account of A. He is also called Moḥammad in B. But E, who knew him personally calls him Tzohúr aldyn alias Sháh Hátim, and says that he was born at Dilly in 1111 and was a soldier by profession. E farther informs us that there was another Hátim at that time, and that the two were frequently confounded. Though a man who has the name of Tzohúr aldyn may also have the name of Moḥammad, it is not unlikely that A and others confounded the two, and that Moḥammad Hátim is distinct from Tzohúr aldyn Hátim, the latter being the more celebrated and the author of the Dywán-zádah. Mr. Hall however, whose opinion is very valuable, identifies the two. It would appear that Hátim gave the first impulse to Urdu poetry in Dilly. In 1132 the Dywán of Walyy was brought to Dilly and verses from it were on every body's lips, this induced him and three friends of his, Nájíy, Madhmún and Abrú to apply themselves to Rékhtah poetry. The taste for it spread rapidly and Hátim, according to his own statement, had no less than forty-five pupils. Up to the time of Hátim it would appear that Indian poets wrote in Persian, and made only occasionally, Rékhtah verses, there seem also to have existed many popular songs, which however, were almost purely Hindee. The first productions of Hátim (and probably also of his early contemporaries) were far-fetched and obscure, but when Rékhtah poetry had attained greater perfection he made a selection from his former Dywán and improved the style and called it دیوان زاده as has already been stated on the authority of A. It has about 5000 verses and the metre of every poem is noted on the margin. It is stated by E that his object in making these selections was, that his poems might not be confounded with those of the other Hátim. He died two or three years ago, E. H and K inform us further that, he turned a Fāqy, that he had his takiyah near the Dilly gate of the palace and that many persons used to come to him for spiritual advice. For extracts from the preface to the Dywán-zádah see chapter on Rékhtah Dywáns.

2 H 2
Hātim, Sayyid Hātim 'alyy Khán of Jawnpúr was a pupil of Myán Madhmún, V.

Hawas, Myrzá Moḥammadm Taqyy of Lucnow a relation of Nawáb Aẓaf aldawlah Sálár-jang is a talented young man and a pupil of Muḥáfy, V. He is a son of Myrzá 'alyy Khán of Lucnow and the author of a Majnún ʿLaylā, T.

Hawaydā, Myr Moḥammadm Aʿtzam of Dilly a brother of Myr Moḥammadm Maʿṣúm composes chiefly Marthiyahs, C was his friend. Hayā, Hāfīz Moḥammadm Hayát, his father was a Moghol, i.e. Tatar or Persian, he died at Makkah or Madynah, D. He flourished under Moḥammadm Sháh, H.

Hayá, Myrzá Raḥym aldyn visited Dilly in 1265, R.

Haydar, Gholám Haydar, C.

Haydar, Myr Haydar 'alyy of Dilly is a soldier at Farrokhábád, D, K.

Haydar, Myr Haydar 'alyy Khán of Láhór a descendant of 'abd al-Qádir Gylány resides now at Pasháwar, D.

Haydar, Haydar-bakhsh of Jawnpúr a son of Nūr al-Haqq, is a learned man, wrote a Saqiy-námah in praise of 'alyy, J.

Haydar, Myrzá Haydar Bég resides at Ilahábád, D.

Haydar, Myr Haydar Sháh of the Deccan, a gallant soldier, was in Bengal in the service of Nawáb Sāfaráz Khán, he put the Dywán of Waly of the Deccan into Mokhhammas and interspersed that of Hāfīz with verses of his own, he died in Bengal (at Hooghly) near one hundred years of age under Aḥmad Sháh, C. Garccin de Tassy thinks that he is the author of a Mathnāwy entitled تصنف بدن ونماهار Haydar, Hosám aldyn, R.

Haydary, Shaykh Gholám 'alyy is familiarly called Shaykh Jumʿah of Dilly went to Patna and has lately taken to poetry, C. He is a good physician and resides now at Hosaynábád, V.

Haydary, Myr Haydar-bakhsh of Dilly resides now at Calcutta says Béný Naráyan. Mawlawy Gholám Haydar informs me that he was a man of great talents but little education, that he was attached to the College of Fort William, and died upwards of thirty years ago, that is to say about 1823. His works will be mentioned in their places.

Hayf, Myr Chirágh 'alyy of Jawnpúr, a pupil of Afsós, lives now at Benares, V. Resides at Lucnow, E, D.
Hayf, Móty Lál a Káyeth and a pupil of Myr Sóz lives now, 1198, at Luconow, C, V.

Hayrán, Háfitz Baqá Allah Kháán, a son of the calligraph Háfitz Ibráhym Kháán, resides at Dilly, D.

Hayrán, Myr Haydar ʿaly of Dilly, a pupil of Sarab Sukh Dywánah, commands now, 1215, a troop of cavalry at Luconow, G. Was killed in the Behár, D.

Hayrán, Myr Mammún of Patna died at the age of thirty. In the Marthiyah he used the takhalluç of Matzlúm, he left but six hundred verses, J. He died young, V.

Hayrat, Ajúdhyá Prashád a Kashmyry of Luconow a pupil of Joráit, was a good musician and died in 1284 at the age of twenty-five years and left a short Dywán and some Mathnawies, P.

Hayrat, Gholám Fakhr aldyn (Mohyy aldyn D) Kháán, a grandson of Nawáb Moʿyín almulk Myr Mannū resides at Kálpí and writes Persian and Rákhtah verses, D.

Hayrat, Khwájah Kallan of Dilly resides now at Patna, J.

Hayrat, Murád ʿaly (Myr Murád, D) of Murádábád, A. It is stated by E that he knew him, but that when he wrote he was dead. According to T and Garcin de Tassy I. p. 220, he had the takhalluç of Hasrát, this however may be merely a wrong reading.

Hayrat, Shaykh Rahm ʿaly of Patna a son of Shaykh Gholám Momammad an uneducated man and a drunkard, is dead, V.

Hayrat, Myr Saydan (?), a nephew of the late ʿaly Quly Kháán, was for some time Náyib of Behár and a friend of J.

Hazyn, Myrzá Khíoastah-bakhsh Bahádur is a prince of the house of Dilly, D, K. There was also a poet of the takhalluç of Hazyn at the time of Momammad-sháh, but nothing is known regarding him.

Hazyn, Myr Momammad Báqir of Agra (Dilly, G) a pupil of Myrzá Matzhar, held for some time an appointment at Dilly, now he is in Bengal, that is to say, at Patna, A, B. He left a Rákhtah Dywán, G. He left two Dywáns, J. In some Ghazals he has the takhalluç of Tzohár, he died at Patna, V. In D Shaykh Momammad ʿaly Hazyn is mentioned, and it is stated that he was a friend of Myrzá Matzhar and left a short Dywán, D also mentions Myr Báqir Hazyn, and says that he resides at Luconow.

Hidáyat, Myr Hidáyat Allah a son of Myr ʿaly Am Allah had the
title of Nawáb Hidáyat 'ally Khán and was the deputy governor of Haybat-jang of the Behár, he was a great patron of poets and learned men, he is buried at Hosaynábád, J.

Hidáyat, (Shaykh, G) Hidáyat Allah Khán (Hidáyat Khán, E) of Dílly, of Afghán origin, a pupil of Myr Dard, A, B, J. He has written a Þywán and a Mathnawy in which he describes Benares, C. He is upwards of one hundred years of age, E. Was still alive when V wrote. He was the uncle of Thaná Allah Firáq and died in 1219, D, H. He died in 1215, P. Most of the poets of Dílly were his pupils, he left a Þywán of about 9000 verses and several Mathnawies and also a Risálah which has the title of جراغ هدايت, K.

Hazyn, Myr Bahádur 'ally a pupil of Nawáb Zayn al'ábidyn Khán (who is now, 1853, alive at Dílly and about sixty years of age), R. Hidáyat, Hidáyat 'ally was a contemporary of Shaykh Farhat Allah, C, V.

Hidáyat, Hidáyat 'ally of Agra a pupil of Walyy Mohamed Natyry sent some of his verses to D for the purpose of their being inserted in his Tadzkirah.

Himáyat, a poet of Haydarábád, writes chiefly Qaçydahs, D.

Himmat is familiarly called Akhónd Himmat, he lives at Rámpúr, and supports himself by teaching, D, K. Besides him there is another poet of this takhalluç in H.

Hindú, Kokal Chand of Lábór, a brother of Mihr Chand Mihr, he resides now at Farrokhábád, and writes both Persian and Rékhtah poetry, V.

Hobb, Myr Ahmad 'ally of Farydábád is the son of a Qádiy, and a promising young man, he studies Arabic and Persian, D, K.

Hodhúr, Láláh Bálmakand of Dílly a pupil of Myr Dard, E. Is a good Arabic and Persian scholar, and resides now at Lucnow, D. He was a Musálmán at heart says K, and is dead.

Hodhúr, Shaykh Gholám Yaáyá of a good family of Patna, gained his livelihood by commerce and was a friend of C. Is the author of a Þywán, J. He was a man of learning and died at Patna, V.

Myr Hosayn 'ally of Rámpúr resides now at Murádábád, H. Hosayn 'ally Khán resides at Mirzápúr, D, H.

Hosayn, Sayyid Gholám Hosayn of Dílly a son of Sayyid 'abd Allah had first the takhalluç of 'azyz, was Munshiy of an officer at Meerut, whom he accompanied to Calcutta, P.
Hosayn, Nawáb Gholá̃m Hosayn Khán, of Afghán origin, resides at Shâhjâhânpūr, D.

Hosayny, Hakym Myr Hosayny (Hosayn K) of Dilly a disciple of Mohammad Fakhr aldyln is a good calligraph and musician, and writes chiefly Persian poetry, D. He is dead, K.

Hósh, Gholám Mortadhá of Dilly, a pupil of Naqyr, is a new poet, D. In H his takhalluç is spelled Hawas.

Hósh, Myr Shams aldyln of Lucnow is a young man and a pupil of Sóz, E, K, D.

Hunar, Mohammad Dâwud of Haydarâbád, K, D, H. Besides him is another poet of this name, who seems to have flourished long ago, H.

Myr Hyngá of Dilly, he has been killed, C, V.

'ibrat is a poet of Râmpúr, D, H. He is probably identical with Myr Dhîyâ aldyln 'ibrat, a pupil of Nawáb Maḥabbât Khán mentioned by P.

Iâsân, Myr Gholám 'alyy of Haydarâbád has lately acquired celebrity, D, H.

Iâsân, Hâfíz' 'abd al-Râhmân a court poet of Shâh 'âlam, corrected the compositions of the princes, and wrote Urdú and Persian poetry, (D, K.) He had first the takhalluç of Râhmân, K. He died at Dilly in 1851 at an advanced age.

Iâsân of Lucnow is particularly distinguished in the Marthiyah, D, H, R.

Iâsân, Myr Shams aldyln a son of Myr Qamar aldyln Minnat, C. Ilhám, Shaykh Sharaf aldyln familiarly called Shâh Malúl, is a Darwiyah and resides at Lucnow, and corrects the verses of most poets of that city, C, H. He is upwards of sixty years of age, E. He had formerly the takhalluç of Malul, G. He wrote two Persian Dywâns, V.

Ilhám, Fadháyil Bég a pupil of Sayyid 'abd al-Walîyy 'uzlat, B, J. 'imád, Ghasîy aldyln 'alyy Khán Bahádur has the title of 'umdat almulk and is a well-informed man, V.

Imámy, Khwájah Imám-bakhsh of Dilly was formerly in the service of Haybat-jang and in very good circumstances, but since thirty years he lives in poverty at Patna, V, whose friend he was. In C his takhalluç is spelled Amány.

'ináyat, 'ináyat 'alyy Khán, a son of Nawáb 'abd 'alyy Khán, is in
Persian a pupil of Imám-bakhsh, who is now Professor of the Dilly College, P.

'Ináyát, Shaykh Nitzám aldyn son of a Qádhiy of Rațól came to Dilly for the sake of prosecuting his studies, and some time ago he went to Calpee, he is a disciple of Mawlawy Moḥammad Fakhr aldyn. He has in his Persian poems the takhalluc of Masrúr and Hidáyat, D. He died at Calpee, where he was tutor in a private family, K.

Inṣáf, 'abd al-Raḥmán Khán resides at Dilly, and attends most Masḥá'rahs, R.

Insán, Asad Yár Khán had the title of Asad aldawlah Bahádúr, but was familiarly called Jognún fire-fly, he was an Amyr of 7000, and rather a man of business than a poet, A. He died a few years ago says B.

Inshá, Myr Inshá Allah Khán the son of Má-shá-Allah Khán, whose takhalluc was Maṣdár was a native of Murshidábd, but his ancestors were of Najaf, and he like his father was a clever physician, and one of the most skilful poets of India. He was, in 1215, in the service of Solaymán-shíkhól at Lucnow. He knew, several languages and left, besides his Urdú Kulyyat, a Persian Dywán. Among his Mathnawies is one called in which he imitates the of Bahá aldyn 'ámily. He also wrote Turky verses and he wrote some poems, no letter of which has a dot, and others every letter of which has diacritical points, C, E. He died about twenty years ago, P.

Intitázár, 'allyy Naqyy Khán a son of the late 'allyy Akbar Khán Manykbáshy (?) resided during the time of 'allyy Wirdy Khán Moḥábát-jang at Murshidábd. He was a friend of C. He died at Murshidábd, V.

Irshád, Anwar 'allyy, R.

Iṣfán (Stephen ?) is the name and takhalluc of a Christian, born at Dilly, his father was a European. He was an acquaintance of D. Was alive in 1215, H.

'ishq, Ḥáfíz Myr izzat Allah a son of Ḥakym Qudrat Allah Khán Qásim (who is the author of the Tadzkirah No. 52) is the author of a Dywán, D. He is a good physician and alive, P.

'ishq, Myr Moḥámmad 'allyy of Ḥaydarábd, D; (perhaps identical with Myr Yaḥyá 'ishq.) K speaks of him as if he had been alive in 1221.
'ishq, Sháh Rokn aldyén, familiarly called Sháh Ghasytá, of Dilly, was a grandson of Sháh Fakhál a great saint of Dilly. When a young man, 'ishq went to Murshidábád, and though he had no office he was much respected and led the life of a gentleman; subsequently he followed the example of his family and became a Darwysávh choosing Paṭna as his place of residence. Owing to the independence of his character, he was held in great veneration. He died in 1203. Besides a Dywán of about 1500 verses he left a mystical Mathnawy, B, J, V.

'ishq, Myr Yaányà of the Deccan had the title of 'áshiq, J.

'ishq, Myr Zayn of Dilly, want of means compelled him to leave his home, he went to Paṭna and stays with Myrzá Ghasytá, he writes Persian and Urdu poetry, and is author of a Dywán, J.

'ishq was a poet of the Deccan, regarding whom D was not able to obtain any information.

'ishq of Morádábád, J saw him at Awala which is in the district of Faydhábád.

'ishq, Myán Raámát, different from 'ishq of Morádábád, D.

'ishrat, 'abd al-Wási', H. See 'izzat.

'ishrat, Bhólá Náth a Pandit, V.

'ishrat, Shaykh Ghólám Bangáły of Paṭna, a son of the late Shaykh Lutf Allah, turned a soldier after the death of his father, subsequently he ran mad, and J does not know what has become of him, he described in a Mathnawy called جذب نامه the wars of the Nawáb Haybat-jang.

'ishrat, Myr Gholám 'alyy resides at Bareilly and is the author of a good Dywán, D. He is a pupil of Myrzá 'alyy Lutf; H, T.

Ishtíyáq, Sháh Walýy Allah of Sirhind. Gurdézy and some other authors say that his grandfather was Shaykh Aḥmad who is called the Renower of the second Millennium جذب الله because he started the theory that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it, and that he was the man for the second Millennium. Others say, that he was the grandson of Moḥammad Gul. It is likely that, as Lutf says, he is connected by spiritual genealogy only with the Shaykh Aḥmad. Sháh Walýy Allah resided in the Kótáh close to Dilly, and was a distinguished Theologian and Qáfy. He died about 1161 and left several works like the قوة العبادات في إيطال
Sháh 'abd al-'azíz, the most celebrated Indian Theologian in modern time, was a son of Sháh Wályy Allah, A, B, G.

Isláam, Shaykh alislám of Thánah in the district of Sabáranpúr is now the best poet of that part of India, D.

Ittífáq is a poet of Bareilly, H.

'ízzat, Myr 'abd al-Wási', it is said he is of Luconw, D. See 'íshrat.

Jadžb, Sayyid 'ízzat Allah Khán Bhikháry of Bareilly is a young man, D. Was two years ago at Dilly, H. Travelled much and died near Bokhárá, P.

Jadzb, Myr Matzhar 'ályy was a learned man, he died about twenty years ago, and is probably identical with the poet who had in Persian the takhalluq of Çayíy, V.

Ja'far, Ja'far 'ályy Khán, a son of Myrzá Múmín Bég, was an Amyr of the time of Mo'sammad Sháh, and had the rank of three thousand, V. He was alive in 1168 and composed by order of Mo'sammad Sháh, a Mathnáwy of 500 verses on so elevated a subject as the Qalyán, i. e. the machine for smoking tobacco, A, D.

Ja'far or Ja'fary, Myrzá Ja'far of Paţua a son of Faydh 'ályy Khán is a well educated man, J. Was Thánadar, he is dead, V.

Ja'far, Myr Ja'far Zețely of Nárnawí a contemporary of By-díl was the most celebrated humoristic poet of Hindústán, his compositions are a mixture of Persian and Urdú. He is the author of a Sháhnámah in Rékhtah, A, D.

Ja'fary is at Luconw, D.

Ja'fary, Myr Báqír 'ályy of Dilly, a brother of Nitzán aldyn Mánmíyín and a son of Qamar aldyn Mínát, is a talented young man, D. He is alive and has the takhalluq of Ja'far, K. He died last year on his way back from Makkah, P.

Jahándár, Myrzá (Prince) Jawán-bakhsh Jahándár-sháh, a son of the emperor Sháh-álam, went in 1198 to Luconw, and held every month two poetical assemblies in his house, at which G used to be present. He died at Benárea in 1201, G. Garcin de Tassy informs us, that there is a work of his in the India house, which has the title of

Jahángýr, Myrzá Jahángýr of Luconw was formerly in good circum-stances, but is now impoverished, he writes Persian and Rékhtah poetry, D. He died in prison, P.
Jalál al dy n of M urshidábá d had the title of Jalál aldawlah, he is
the author of a Mathnawy and was skilled in chronograms, J.
Jalál resides at Fay dhabá d, R.
Jalál, Myrzá Bandah 'ally a Sayyid of Dilly, his ancestors were of
Persia, he died young, H.
Jalál, Jamál al dy n Hosayn a younger brother of Kamál al dy n
Hosayn of Dilly, D, H. He is identical with the Jamál of J.
Jám, Kúngwar Sén of Băd hawly is a pupil of Sharáf al dy n Masrúr,
who is a son of 'ishq, P.
Jamál, Myr Jamál al dy n Hosayn of Patná a son of Núr Allah
Khán, who held a high office under the emperor, writes chiefly
Persian verses, J. See Jalál.
Jamál, Jamál 'ally of Jewish extraction (? )
a grandson of M awlawy Gholám A ámad of Meerut and a pupil of
'ishq, who has also the takhalluç of M obtalá, D. He went some
time ago to H aydarábá d, H.
Ján is the name and takhalluç of a poetess of Far rokhábá d, R.
Ján, Ján 'ally Sháh, a cousin of Nawáb Qásim 'ally Khán Ná tzm
of Bengál, was a pupil of Myr M ohammad Ta qyy and a disciple of
N athan Sháh S ikandarábá d, D. He lives at S ikandarábá d as a
Faqyr, H. P speaks of him in the present tense.
Ján, Jáné 'alam Khán, a cousin of Nawáb Rawshan aldawlah, is a
pupil of Sayyid M ohammad S óz, C. He writes very e legant N a skh
and N a skh-ta 'lyq and he studied Arabic.
Já ny, Bégam Ján, known by the name of Bahú Bé gam, a daughter
of Nawáb Q amar aldyn Khán, and a wife of A çáf aldawlah, P. See
D úlíhan Bé gam.
J arrá h, Gholám Ná c ír of Dilly, his ancestors were of Kashmyr, he
is a son of the Surgeon H á fé tz Ramadhá n y and a talented young man
and a good Surgeon, K. He died some years ago, P.
Jawahír, M yán Makkhú of P átna is a great admirer of poetry, J.
Jawahír Singh a pupil of T.
Jawdat, Ráy H ridyáram of Dilly (of M urshidábá d, V) was origin-
ally of Cuttack, he was a friend of C and died at M urshidábá d, C.
He was a good Persian poet and a pupil of J.
Jawhar, Myrzá A ámad 'ally of Dilly, his ancestors were of Persia,
he wrote mostly Persian verses and was killed in an affray at Dilly, C.
Jawhar, Dywály Singh a Khatry of Bareilly, D.

2 1 2
Jawahry, Mawlawy Ayat Allah of Phulwary is a Persian poet and a good scholar, J. Has in Persian the takhalluç of Sózish, and died about fifteen years ago, V.

Jawahry, Inderjit a jeweller of Dilly is a pupil of Naçyr, D.

Jawlán, Myr Hosayn (Hasan, K) 'allyy Khán is a poet of the Deccan, he has composed a very beautiful Qâcydah on spring, H.

Jawlán, Myr Ramadhán 'allyy has written a few verses, A. He was a contemporary of Moḥammad Sháh, C. He is called Bahár 'allyy Sháh, but had first the name of Ramadhán 'allyy, it is eight years since he died, E. It does not appear to me that Ramadhán 'allyy and Bahár 'allyy are identical as E makes them.

Nawáb Jayná Bégam a daughter of the late Myrzá Babar and a wife of Myrzá Jahándár-sháh writes Rêkhtah and Persian verses, D. She is probably identical with Jáná Bégam, the authoress of a treatise on the Rág mentioned by Garcin de Tassy.

Lála Jhamán Náth (Jhamán Lál, K) of Dilly, a brother of Jagarnáth, a son of Bishen Náth of the Káyeth caste, wrote Persian and Hindaw poetry, he put the Baháre Dánish into verse and made material alterations in the style of it, D.

Jonún, Myr Fadhl 'allyy (Faydh 'allyy, H) a pupil of Myr Amány Asad, a soldier by profession, had for a short time the takhalluç of Mast, he is fond of reading, D. He is now in very poor circumstances, K.

Jonún, Shayk (Sháh, K) Gholám Mortadhá of Iláhábád a pupil of Mawlawy Barkat, he is since many years blind, C, V, D. (Barkat, says Tek Chand, Bahar, is a licensed abbreviation for Barakat, and in India the word is universally pronounced, as if it had only two syllables.)

Jonún, Nawáb Mahdíy Khán, a son of Khánahzót Khán b. Nawáb Sarbaland Khán, a pupil of 'ishq Ghasyţá, was at Patna (where J saw him) on his way to Calcutta, J.

Jonún, Moḥammad Fakhri alialám of Dilly a pupil of Mamún has lately taken to poetry, D.

Jonún, Moḥammad Jywan is a learned and pious man of the neighbourhood of Seráwah, D.

Jonún, Myrzá Najaf 'allyy Khán of Benáres, a son of Moḥammad 'allyy Khán Dwyánah who holds the office of Takšylidar, P.

Joráz, Qalandar-bakhsb a son of Hâftz Amán a pupil of Hasrat. He was first supported by Nawáb Muhábbat Khán Mahábbat but in 1215 he was in the service of Solaymán-shikóh at Lucnow, he was
skilled in music, astrology, and other sciences, but had the misfortune to lose his eye-sight, G. It appears that Jorät and his family had the family-name of Yaḥyā Mān, because they said that they were descended from Yaḥyā Rāy Mān who resided in a street at Dilly which is close to the Chándny Chawk and is still called the Rāy Mān street. In P it is stated that he was descended from Rāy Mān who was executed by Nādir Shāh and that he died upwards of twenty years ago.

Jorät, Myrzá Moghol of Bareilly a son of ʿabd al-Bāqiy Khān, a soldier by profession and a pupil of Sawdā is a good poet, D. He died at Bareilly, K. In H this poet has the takhalluq of Jamyl.

Jorät, Myr Mḥammad Ridiḥa a son of Sayyid Mḥammad Wahyid who had the title of Sayyid Qadr alodyn and was a man of rank and held a Jageer from the emperor. Jorät was a soldier and wrote Persian poetry, he had a salary of sixty rupees a month, and being a very bigoted Shyʾah, he gave out of this twenty-two rupees as alms to Sayyids; he died at Pārniya, J. He seems to be identical with the following.

Jorät, Myr Mostaqym was a contemporary of Mḥammad Shāh, it is said that he lived a pious life and resided at Pārniya, V.

Jorät, Myr Shēr ʿālīyy was a fine-looking and learned man but not much of a poet, he used to visit Gurdēzy, but some years previous to 1165 he went to the Deccan, B. He is a native of the Deccan; there is also a Jorät of Faydhābād, whose name I do not know says J.

Jōsh, Shaykh Niyāz Aḥmad a pupil of Dzawq, R.

Jōsh, Rāyym Allāh a young man who resided at Dilly and was a pupil of C, E. Is a humoristic poet, wrote two Dywāns, one is humoristic and the other contains Ghaials, Rubāʾys, &c. D. I have not heard of him since a long time, his poems are in a low language, H.

Jōshish, Mḥammad ʿabid a son of Jaswant Nākīr (Jaswant Nāger, P) it is said that he is a clever young man and resides at Paṭna, E, D. There is no doubt that D, and E are under a mistake and mean the brother of Shaykh Mḥammad Rawshān Jōshish whose takhalluq is Dil.

Jōshish, Shaykh Mḥammad Rawshān of Paṭna a brother of Mḥammad ʿabid Dil, imitates Myr Dard, G. In 1194 he sent extracts from his Dywān to C. He is an excellent poet and his Dywān has about 3000 verses, J, V.
Jowán, Kátzím 'alyy of Dilly is now, 1196, at Lucnow, C. In A. D. 1800 he went to Calcutta where he was still alive in 1812, and attached to the College of Fort William.

Jowán, Shaykh Moḥibb Allah of Dilly of Jewish extraction (بیژنریاء) is a physician and a pupil of 'ishq, D, K. In H instead of being a Jew he is a بیژنریاء.

Jowán, Myrzá Na'ým Bóg of Dilly is a clever and talented young man in the service of Solaymán-shikóh, he is a pupil of E, but not much of a poet, E. He died many years ago, P.

Myán Juggan, a cousin of Shér-afrán Kháń, was born in Hindústán, B. He is a pupil of Taqyy Myr, J. According to D he was a slave of Shér-afrán Kháń, this however is certainly a mistake.

Kabyr, Hakyem Kabyr 'alyy Sanbhaly was an Ançáry Shaykh, E met him in the house of Mohammad Yár Kháń.

Káfir, Myr 'alyy Naqyy of Dilly a soldier and a friend of B. Had first the takhalluc of Taskyn and Jonún, A. C frequently saw him at Murshidábád. Some say he is dead, J, V. He called his poems Káfir-Katťah, K.

Sháh Kákul of Dilly was a Faqyr and a contemporary of Abrú, C, V.

Kalámy, Gholám Nabyy Kháń was supported by the late Gháziy aldyn Kháń, D.

Myr Kallú of Dilly was a relation of Myr Dard, D, P.

Kalym, Shaykh Kalym Allah of Sarkót which is in the district of Murádábád, P.

Kalym, Mohammad Hosayn, B. Myr Tálíb Hosayn, D. He composed a thick Dywán, A. He was a relation of Myr Mohammad Taqyy Myr and wrote an Urdú treatise on Prosody and Rhyme and translated the تکسل الفیظ into Urdú, he flourished under Ahmad Sháh and died at Dilly, C, G. He was the father of Myr Myr Hájj Tajalliy, E. He was a physician and left a Dywán and several Mathnawies, P. He is also the author of a tale in elegant Rékhtah prose, H.

Kamál aldyn was an ancient poet, D.

Kamál, Sháh Kamál aldyn Hosayn, his forefathers were of Karáh Máníkpúr, but his father resided in Behár and was a man of rank, Kamál went to Lucnow and lives in the house of Rájah Holás Ráy, he has collected the Dywáns of about thirty Rékhtah poets and is a pupil of Jorát, E, D.
Kamál, Myr Kamál 'ally of Gyámánpûr resides at Dyrha (or Déórha) in the Behár, writes Persian and Rêkhtah verses, J. He was a man of learning and wrote a large work called نسیم جدید on Philosophy, and one called دGBP on the Imâms. He died in 1215, the chronogram on his death is دریغه.

Kam-gó, Myrzá Hâbyb Allah is of Khayrábâd in Oudh, D. He died some time ago, H.

Kámil, Shaykh Lutf' Allah was a pupil of Sháh Khâksâr, V.

Kámil, Myrzâ Kámil Bég is of Moghol origin and a soldier by profession, D.

Kámil, Thâkor Dás a son of Rájah Bám a Kashmyry, holds the appointment of Wâkyât at Dilly, D. He is still in the same office, P.

Kântar, Kamtar Sháh is a Darwysh residing at Luenow, D.

Kântar, Myrzâ Khâyra Allah Bég is of Persian origin and resides at Farrokhabâd, V.

Kântar, Mawlâwy Kifâyat 'ally author of the نسیم جدید and of a version of the Shamâyil of Tirmidzâ, R.

Kântaryn an Afghân, his name is Myân Kântaryn, he writes humoristic poetry but it is not good, M. He spent the greater part of his life at Dilly and died in 1168, A, B, C. His name was Pyr Khán, he used to sit in the evening in the Chawk, and to sell his poems which he had written on detached pieces of paper, D.

He wrote mostly satires and humoristic poetry, H.

Kâram of Dilly, a pupil of Muqtafî, resides at Haydarâbâd, K.

Kâram, Shaykh Gholâm Dhâmin of Kútánah resides at Dilly, formerly he resided at Haydarâbâd, he is a pupil of Mûmîn Khán and is an old man, P. He may be identical with the preceding.

Kâramâ, Myân Gholâm Kâramâ of Murshidâbâd has lately left that city, J.

Kâramât, Myr Kâramât 'ally of Awrangábâd, six days' journey from Dilly, a son of Myr Amânat 'ally and a grandson of Sayyid Murád 'ally Bokhâry, he leads the life of a Darwysh or devotee at Shikârpûr, K.

Kârym, Kârym Allah Khán an Afghân has lately taken to writing poetry, D.

Shâh Kârym-bakhsh of Patna a disciple of Shâh Karak is a Qâdirian Çûfî, J.

Lâlâ Kashy Nâth of Ambâlah (Umballa) a bad poet, A.
Kǎshy Náth of Pátyúla a son of Nawnídšt Ráy is a young man, V. His father I believe is the author of the

Kǎtzm, Kάtzim 'alīyy is young and a pupil of Móllámádd Naqýr, K.

Kawkab, Ráy Mákand Ráy of Haydarábád a pupil of Faydh, R. Kwáþáár, Mándý 'alīyy Khán of Lucnow a son of Qóbot áldyn Khán, came two years ago to Dilly, he is a pupil of Náskh, P.

Kayfú, Myr Hídáyat 'alíyy a Sayyíd of Bárh, composes chiefly Persian verses, K, D.

Khàq is a poet of the Décán, D.

Khádím resides at Pánýpáţ, D.

Khádím, Khádím 'alíyy of the Panjáb was in the service of Náwáb Náqír-jang Bangshá, V. He was a native of Khájtál but brought up at Dilly, his uncle was in receipt of a salary of 500 Rs. a month from Náwáb Bangshá. Khádím is in the service of Náwáb Mótzáflár-jang and receives a salary of Rs. 100. He is the author of a Persian and Urdu Dywán, H, D. He was of Farrokhábád, R.

Khádím, Náwáb Khádím Hósáyn Khán Bahádír of Díly a son of Náwáb Ashráf áldáwláh Afsáráyáb Khán and a friend of D, H.

Khádím, Khádím Hósáyn Khán of Pátána a son of Hájy Aḩmád 'alíyy Qiýámát and a relation of G. He is dead, V.

Khákése, Myr Móllámádd-yár, familiarly called Kállú, is attached to a shrine close to Díly called Qádam Sháryf, A, B, E. It appears from I, that he has written a Tádzkírah in which he assumes the appellation of Sayyíd alšó'árá. He used to visit H, but was dead when he wrote.

Khákí, Gholám Haydar Bég was born in Hindútán, (Díly, R) his ancestors were of Bádákhshán, he is in the Décán in the army, D.

Kháláh, a lady of the name of Bádár álnísá Bégam of Farrokhábád, was the aunt of the Náwáb 'imád almulkh, and hence she used this takhálūq, V.

Khálíqaq, 'abd al-Khálíq was attached to the service of the late Myrrzá (Prince) Soláymán-shikóh, he was marked with small-pox and stammered in reciting his verses, yet he was constantly present at the Moshá‘aráhs of the Mákárjáh. He went to Gwályár, but it is not known where he now resides, R.

Khálíq, Shaykh Khálíq-bákhsí is originally of the Panjáb, but
was born at Dilly. He is a nephew of Shaykh Naby-bakhsh Haqyr, and has lately taken to poetry, R.

Khalyl, Sayyid Ibrâhîm 'alyy, a son of the late Sayyid Mohâmmad 'alyy Bashyr, is a young man, who has lately taken to poetry, and submits his verses to Myr Gulzâr 'alyy Asyr for correction, R.

Khalyyg, Karâmat Allah Khân, a cousin of Mohâmmad Ja'far Khân Râghib, and a pupil of Myrzâ Mohâmmad Fakhr Makyn, was a good Inshâ writer, and died young, and left a Persian Dywân, V.

Khalyyg, Myr Mostâhsan of Lucnow a younger brother of Myr Ahsan Khâlq, E. He is tutor in the family of Râjah Tiket Rây at Lucnow, D. He is a son of Myr Hasan, the author of the Badre Monyr, H.

Khalyyg, Myrzâ Tzohûr 'alyy of Dilly, a son of Myrzâ Hoshdâr, is skilled in Hindee music, and in composing Marthiyahs, knows a little Arabic, he is now, 1199 at Murshidâbâd, C. In the Marthiyah, he has the takhallûç of Tzohûr, he died at Kerbalâ in the 'Irâq, V.

Khân, Ashraf Khân of Dilly went some time ago to Lucnow, he is a pupil of Mu'âshafy, H.

Khân, Mohâmmady Khân, a Paðhân, and a pupil of Rangyn, resides in the Deccan, has visited Dilly, D.

Khandân, D does not know where he resides.

Khastah, Mohâmmad 'abd Allah Khân familiarly called Myân Jywan of Dilly, a son of Sa'd Allah Khân, who was called Aqá Yâr Khân, was of Kashmyry origin and born at Dilly, and a pupil of Firâq, D, H, K. I am told that he died about 1840.

Khastah, Gholâm Qotob-bakhsh, a descendant of Sayyid Mohâmmad Kirmâny, was attached to Nitzâm aldyn Awliyâ's tomb near Dilly, he was a pupil of Ashuftah, D, H.

Khayâl, Brij Nâth of Dilly has gone to Haydarâbâd, H.

Khayâl, Gholâm Hosayn Khân (Gholâm Hasan Khân, H, P), a nephew of Barkat Allah Khân Barkat and a relation of Myr Juggan, resides now at Sûnypat, D. It is said he left two Dywâns containing nearly one hundred thousand verses, P.

Khidmat, Farâj 'alyy resided at Lucnow, says Bény Narâyan.

Khâraid, Nawâb Fakhr aldyn Khân, a son of Nawâb Sharaf aldyn Mohâmmad Khân, is a relation of P.

Khód-gharadh of Agra has visited Dilly, D.

Kholq, Myr Ahsan a son of Myr Hasan is only nineteen years of age, E. Resides since a long time at Lucnow, H, K.
Khölq, Ráy Jándún Ráy of Haydarábád a pupil of Faydh, K. Khorsheid 'aly of Dídar a clever young man, D, K, T.

Khósh of Dilly, his ancestors were of the Panjáb, his father was a celebrated calligraph. Khósh lost his eyesight by small-pox, and, though blind, made the pilgrimage to Makkah, he is a fertile poet, H. Khóshdil, Ghásy Rám of Dilly kept a shop at Faydhábád, V.

Khósh-dil, Lálah Góbínd Láhl a son of Lálah Kánjy Dil (sic Mal?) Gharyb, a Káyet, is a talented young man, D.

Khóshnád is mentioned by M and R.

Khóshras, Hásíz Gholám Móhámmad of Dilly is blind, but a good musician, D.

Myr Khośraw, M thinks that he has written much Rékhtah poetry. A notice on him is in the following chapter.

Kishen Chand a Khatry of Láhlóh is a new poet, V.

Kóchak, Prince Myrzá Wajh aldyn (Wajh aldyn, D) of Dilly, familiarly called Myrzá Kóchak Çálíb, went some time ago to Lucnow, and died there, K, D. But he is buried at Nítzám aldyn's Mausoleum near Dilly, H.

Látyf, Myr Látyf 'aly of Dilly, a pupil of Myr Dard, used to sell jewellery, K. He died in 1214, H.

Látyf, Myr Shams aldyn of Súrat is about thirty-two years of age, E. Resides since some years at Lucnow, K. In H he has the takhalluç of Lutf.

Láyiq, Myr Láyiq 'aly of Lucnow, came in 1208 to Dilly to prosecute his studies, he is a pupil of Násíkh, D, K.

Lísán, Myr Kálym Alláh was a friend of B, but died young before B wrote his TadzKirah.

Lutf, Myrzá 'aly of a pupil of Sawdá, T. He is a pupil of Sháh Málí and resides at Lucnow, H. R identifies him with Myrzá Lutf, on whom see p. 184, but H distinguishes between the two. Lutf, 'atzym Béq is a pupil of Sawdá, T.

Lutfy was an old poet, his name is not known, J, C.

Máqdar, Myr Má-shá Allah Khán, the father of In-shá Allah Khán was, it would appear, alive when E wrote. Was first Risáldár in the cavalry of Nawáb Mohábat-jang, now he is in the service of the Nawáb Wazyr at Faydhabád, J. Died some time ago, H.

Myr Madád Alláh, the father of Hamzah Rind was a good musician flourished under Móhámmad Sháh, C. See Myrzá.
No. 62.] TABLE OF CONTENTS.

Madhmún, Sayyid Imám aldyn Khán a son of Sayyid Mo'yn aldyn who commanded the king's body-guard, C.

Madhmún, Shaykh (Myán, E) Sharaf aldyn a descendant of Ganj Shakr was born near Gwályár (at Jáíhaú near Agra, M). When he was past forty, he took up his abode in the Mosque called Zynát almasákíj, and led the life of an ascetic. Qáyim visited him there twice or three times. He died about 1158. He was a pupil of Matzhar and Arzá. Having lost his teeth, Khán Arzá called him Shá'íre Bédánah, M, A, B, C. Myr says that the Zynat almasájíj is at Agra, this is a mistake, it is in Daryáganj at Dilly.

Madhúsh, Myr Nabyy Ján is a pupil of Sóz, C, V.

Máftún, Shaykh 'abd al-Ráhyám is of Arabic origin, but born at Lucenow, he is a pupil of Nitzán aldyn Mannún, K.

Máftún, Myán 'ally-baksh of Patna was a Persian poet, J.

Máftún, Myán Badr aldyn is originally of the Panjáb, but was born at Dilly, he is a cloth-merchant and writes Persian and Rékhtah poetry, which is corrected by Myr Farzand 'ally Mawsún, K.

Máftún, Myrzá (Prince) Karym-baksh is of the Imperial house of Dilly, P.

Máftún, Kátzim 'ally is of Iláhábád, C, V.

Máftún, Móty Rám, a Kashmyr Pandit, is a pupil of Minnat and Mannún, D. In Persian he has another takhallús, H.

Maghmúm, Myrzá Išúq Bég of Dilly holds an office at Court, D

Maghmúm, Myr Mashyyat 'allyy (Mast 'allyy, D) a pupil of 'izzat Allah 'ishq, P.

Maghmúm, Rám Jas of Lucenow is in the service of Mr. Jones, C met him at Benares in 1199.

Máh, Myr Móhammad 'ally Khán resides at Haydarábád, D.

Mášâbbat, Myr Bahádur 'allyy of a good family of Dilly, is a pupil of Thaná Allah Firáq, V, K.

Mášâbbat called Nawáb Mášâbbat Khán (Máshâbbat Allah Khán, K), a son of Habíz Rahmat Khán, a pupil of Myrzá Ja'far 'allyy Hasrat resides now, 1196, at Lucenow, and has written a Mathnawy called Siray ó Bannú at the request of Mr. Jones, who, it would appear, had the title of Montáz aldawlah, C. I give here a verse from the Mathnawy:—

He drew a handsome allowance from Aqaf aldawlah, was still

2 K 2
alive in 1215, and had written a Dywán, G. He lives now at Lucnow, V, K. According to D he received an allowance from the British Government, he was in Persian a pupil of Makyn and in Rékhtah of Hasrat. According to a chronogram in Jorât he died in 1222.

Maẖabbat, Shaykh Walyy Allah of Dilly. See Moḥibb.

Maẖáráj, Bāyāh Holás (Bhīlās, K) Rāy, a Kāyeth, was Dywán of Ḥaẖīḏ Ṭahmat Khán at Bareilly and left a Rékhtah Dywán, K, D.

Maẖbōb, Myr Qoraysh of Dilly is mentioned by Bény Narāyān.

Mahdiy, Myrzā Mahdiy, V, who says that he knew nothing of his circumstances.

Maẖīḏ, Moṣḥnshī (Savīyd, H) Maẖīḏ ʿalyyy Khán a Sayyid of Khayrābād is Moṣḥnshī in General Ochterlony’s office at Dilly, writes poetry very rarely, D.

Māhir, Myrān (Myr, K) Fakhīr aldyn Khán of Lucnow, a son of Ashraf ʿalyyy Khán (whose takhalluç was, Fīghān, P) is a man of noble family. He was the Boswell of Sawdā and used to copy his Dywān, E. He had first the takhalluç of Fakhīr, obtained through Sawdā a pension of sixty Rupees a month from Shujāʾ aldawlah, and is still at Lucnow, K. See Fakhīr.

Mahjūr, Moḥsinnmad ʿQadr aldyn, a Kashmyry of Dilly, is a pupil of Mammūn, K, D.

Maẖmūd, Ḥaẖīḏ Sayyid Maẖmūd Khán is of Afgān origin, K. He is not yet old, and a nephew of Aʿtzaṃ aldawlah Myr Moḥsinnmad Khān Ṣerṣār, P. He is the author of a Tadzkirah of Rékhtah and Persian poets, T.

Maẖmūd Ser of the Deccan was a contemporary of Walyy, A.

Maẖrāq, his name and circumstances are unknown, R.

Maḵshar, Myrzā ʿalyyy Naqqy (Taqyy, K), a Kashmyry of Lucnow, had a very high opinion of his own poetical talents and wrote both Persian and Rékhtah verses. After he had killed Mohlat he fled from Lucnow to Dilly where he met E, and subsequently to Agra; when he thought his crime was forgotten he returned to Lucnow, where he was put to death in 1208, by the relatives of Mohlat, at the age of about thirty years, E. See Mohlat.

Maḵshar, Ikrām Allah Khán of Badáwn has some pupils, D, T. Was well known in his own country, P.

Maḵw, Shaykh ʿatzym Allah of Myraṯ (Meerut) P.
Maḥw, Ḥosayn 'ālyy Khán of Agra, is in the service of the English Government, H, D, P.

Maḥw, Raḥm 'ālyy Khán of Dilly, a son of the late Lutf alnabyy Khán, resides now at Paṭna, J.

Maḥzún, 'ālam-sháh is a descendant of Ganj-bakhsh and a pupil of Mohammad Mas'úd of Dilly, D. He is certainly identical with the following, though D distinguishes between the two.

Maḥzún, 'ālam-sháh (Gholám Sháh, D) a Pyr-zádah of Amróhah, was celebrated when he was young, E. He was of Mákhdásar and not of Amróhah as Múchafy states, P. He died some time ago, H.

Maḥzún, Khályfah Háfíz Allah of Farrokhábád supports himself by teaching, and had formerly the takhalluṣ of Jayhún, D.

Maḥzún, Mawlawy Sayyid Móhammad Ḥosayn (Mawlawy Sayyid Gholám Ḥosayn of Dilly, V) a Músaqíy Sayyid and a pupil of Mawlawy Móhammad Barakat, C has seen him. He was of Awarángábád and visited Hindústán for the sake of prosecuting his studies, he died in 1185, at Iláhábád where he had resided for some years, at the age of forty-one years, J.

Maḥzún, Móhammad Taqqví Khán holds the rank of five thousand and a Jáqír, resides at Paṭna and composes chiefly Persian poetry, J.

Maḥzún, Myr Náqír Ján, a son of Sayyid Móhammad Naẓír Ráj (a son of Myr Dard, H), is skilled in Mathematics, and went lately towards the east (Oudh) P.

Májbúr, Myán Ḥaqq-rásá is a young man and a pupil of Naẓír, K.

Májbúr, Ráy Khúsh-háil Singh of Paṭna a son of Mahárájá Shítáb Ráy is a good poet, J.

Májdús, Myrzá (Myr, G) Gholám Haydar Bég of Dilly (of Lucnow, H), an adopted son (a son, C) of Sawdá, resides now, 1196, at Lucnow, C. He is still, 1215, at Lucnow, and has written two Dywáns, G. His name is Myrzá Haydar Bég, he is of Moghol origin and lives at Lucnow, K. He said that he was a son of Sawdá, as Sawdá had no child, he probably adopted him, T.

Májnún, Himáyat 'ālyy of Dilly resides at Murshídábád, is a pupil of Qudrat, and has written a Sáqiyy-námah by order of Nawáb Mobárak 'ālyy Khán, he was a friend of C. He is also mentioned by V.

Májnún, Sháh Májnún familiarly called Darwús Shár-bárahmah a descendant or son of the Dywán of Móhammad Sháh, uses sometimes the takhalluṣ of Khásíy, he is a pupil of Myr and resides at Lucnow,
C. He has written a Dywán, E. He had first the takhalluş of Hasrat and subsequently of Hály, he embraced the Islám, but is a free-thinker, he lives in great distress at Lucnow, V. His ancestors embraced the Islám, H. Bény Naráyan speaks of him in the past tense.

Majráá, Munshiy Kishen Chand a Kashmyry born in Hindústán, is a pupil of Matzhar and resides now, 1196, at Lucnow, C. He has been brought up at Dilly but resides at Lucnow, V.

Majyíd, Majyíd aldyn Khán a Kashmyry of Dilly, is a son of Muftiy Mo’yn aldyn Khán, D.

Makánd Singh, a Bráhman of Dilly, is a new poet, D.

Makárím, Myrzá Makárím of Dilly was a Mancibbádár at Dilly, but fell into great distress, and was reduced to live on the sale of his ghazals, which he sold at two pice (about a penny) a piece, D, H.

Makkhú, of Farrokhabád but his family was of Dilly, he is a calligraph, D and K who mention him, do not know his takhalluş.

See Motzaffar.

Maláá, Myrzá Mo‘kammad Zamán, D. In H are two Maláás besides this, one was a Darwysh and a pupil of Matzhar.

Malú, Sháh Sharaf aldyn (Ma’rúf aldyn, D) is a Darwysh, he uses in Persian the takhalluş of Ilhám, K, D.

Mamlúw, Yary Prasád a Káyeth of Lucnow is a pupil of Myrzá Qatyl, he was in 1231 at Dilly, D.

Mammún, Myr Amánat ‘alyeth of Paţña studied for some time at Dilly, and was a pupil of Myr Mawzún, K does not know where he is.

Mammún, Myr Nitzám aldyn, a son of Minnat, is alive and has many pupils, E. He resides at Lucnow, V. He obtained from the emperor of Dilly the title of Fakhr alsho’arâ, he lately left the emperor’s service, K. His family was of Páñypat, but he was born at Dilly and lived long at Lucnow; some years ago he went to Ajmyr, he has written a Dywán, P.

Manjhú Khán, see Matzhar.

Mantzár, Khwájah-bakhsh of Iláábád, it is said that in 1190, he visited Paţña, C. Ma’niy, Mo‘kammad Amyn died at Coel, P.

Maqbúl, Myán Maqbúl Nabyy, a son of the late Yaqyn, resides at present at Farrokhabád, J. He has the title of Matzhar aldyn Khán. He has collected sixty thousand verses from about three hundred ancient and modern poets, but this collection has unfor-
tunately been destroyed by fire, K. He was a friend of D and a pupil of Firáq, P.

Maqúból, a new poet, a pupil of Naçýr, visited Dilly in 1247, D.

Maqúqúd of Lucnow a water-carrier is a popular poet, and his verses are sung on Hindú festivals, E, K.

Maqtúl, Myrzá Ibráhým Bég of Dilly a son of Myrzá Moḥammad 'allyy, his forefathers were of Isphahán, he is a good prose-writer and upwards of thirty years of age, E, whose pupil he was. In D this poet occurs first under Maqtúl and then under Maqúból.

Ma’qúl, P does know any thing regarding him.

Marhún, Myrzá (Myr, D) 'allyy Ridhá (Myrzá 'allyy of Dilly, K) had formerly the takhalluç of Madhmún, his forefathers were of Mashhad but he was born and educated at Dilly, he is a pupil of Nitzám aldyn Masmún and a son of Qamar aldyn Minnat, E. He went to Haydarábd and was attached as a poet to the Court of Moshyr álmluk Nawáb Nitzám 'allyy Khán Bahádúr on a salary of Rs. 200 a month, H, D.

Marúám, Hakym Myr 'allyy was a Sayyid of Saháranpúr, H.

Ma’rúf, Mawlawy Isáán Allah is a Shaykh, and resides in Bengal, he writes good Persian poetry.

Ma’rúf, Iláhy-bakhsh Khán of Dilly a son of 'árif Ján (Khán, E) who was a great Amyr of the days of Dzú-l-Fiqár aldawlah Najaf Khán. Ma’rúf is a young man, has lately visited Lucnow, he is a pupil of Naçýr, E. He has embraced Čáisísm and is a disciple of Fakhr aldyn, he has written a Dywán, D, K. He is a good soldier, H. He was a brother of Nawáb Aámad-bakhsh Khán, he died in 1242, and left two Dywáns, P.

Masarrát, Shankar a Káyeth is a pupil of Naçýr, K.

Masarrát, Shaykh Wazyr 'ally a son of K and a pupil of 'ishq; went some years ago to Haydarábd, P.

Mashhúr, his name and circumstances are not known, H. He is a Káyeth of Bareilly, P, R.

Masrúr, Myrzá Aqghár 'allyy Bég familiarly called Myrzá Sangy Bég of Dilly is a pupil of Myr 'izzat Allah 'ishq, D.

Masrúr, Nawáb Ghólám Hosayn Khán, R.

Masrúr, Lálah Girdháry Lál a pupil of Faydh, R.

Masrúr, Shaykh Pyr-bakhsh of Kákóry, which is five farsangs from Lucnow, is a pupil of Muqáṣaf, visited Dilly in the suit of Solaymán-shikóh, P. He has collected his poems into a Dywán, H.
Masrúr, Sharaf al-dyn Ahmad a son of Gholam Mokhy al-dyn 'ishq, who had also the takhallus of Mobtalá is of Meerut, P. He was born in 1209, the chronogram is خوش باشی T.

Mast, Myán 'alyy Ridhá of Dilly, J.

Mast, Myr Fadhil 'alyy was a pupil of Myr Amány Asad and used to visit E's assemblies of poets at Dilly with his instructor, D.

Mast, Mast 'alyy Kháán a nephew of Açúnt Kháán Thábít and a pupil of V was at Púrniyah when V wrote.

Mast, Lála Ratan Lál of Haydarábád a pupil of Faydh, R.

Masyá, Myán (Myrzá, D) Barátý a Kashmyry of Dilly a nephew of Nawáb Wajíh al-dyn (aldawlah, K) Wajíh lives on commerce, K.

Masyá, Myrzá Masyá Allah Bég commonly called Myrzá Hájí was a soldier and a pupil of Gurdézy Hosayny, he died some time ago, K, D. In H his name is Myrzá Shaykh Allah Bég.

Masyá, Masyá Allah Kháán a young man who writes Persian and Rékhtah poetry, D, K.

Masyá, Nawáb Mohammad Masyá Kháán of Lucnow, R.

Matyn an ancient poet, his name is not known, D.

Matzhar, Myrzá Jánjánán of Agra. His father's name was Myrzá Ján and out of affection he called his son Jáne ján or Jánján, that is to say the soul of Ján. This is the statement of J, but it seems to be an error, his name is no doubt Jánjánán. His ancestors were of Bokhárá, he is now upwards of sixty years of age, he is a learned man and a Çúfy, and though not a professed poet, writes beautiful poetry both in Persian and Rékhtah, B, A. M has seen a Persian Dywán of his. He resided at Dilly and In'am Allah Kháán Yaqyn, Dardmand and Tábán and Munshiy Besáwan Lál Bédár are among his pupils, he interdicted the ta'ziyahs and was therefore murdered by a Shy'ah in 1194 (in 1192 the chronogram is مات مات شیدا P) when nearly one hundred years of age, C, G. E considers him as the originator of Rékhtah poetry. He has selected only one thousand verses out of 20,000 which he had composed, and embodied them in his Dywán, K. He collected an Album to which he gave the title of خریطه جواهر; in the selection of the extracts he shows very great taste. H says that he lived at Dilly in the Imám street, which is close to the Jámí' masjíd, and he confirms the statement that he was murdered in 1192.
Table of Contents.

Matzhar, Manjhu Khán, a son of Hâkym 'askary Khán, is a brother of Hâkym Bû 'aly Khán, H. He was dead when K wrote.

Matzhary, Ma'hûb 'aly of Kòtanah is a pupil of Barkat, (a brother of Barkat Allah Khán, H,) and instructor of 'abd Allah Khán Asîj, D.

Matzlâm, Sayyid Imâm aldyn Khán, a son of Sayyid Mo'yn aldyn Khán, was in command of the mounted body-guard of Mâhammad Shâh, it is said that he compiled a Ta'dzikirah of contemporary Râkhtah poets, V.

Mawj, Khódâ-bakhsh of Agra lived long at Dilly, died some years ago at Lucnow, P. He is distinguished in the Marthiyâh, H.

Mawzûn, Ray Chatur Singh a Kâyeth of Dilly, he says that he is a grandson of Mâhdhûrân, he writes also Bhâkà verses, K, D.

Mawzûn, Myr Farzand 'aly of Sâmânah (of the Deccan, V) a fertile poet both in Persian and Râkhtah but very vain; he has written several Persian Mathnawies, and considers himself a pupil of Faqyr, E. Resides since many years at Lucnow, and has many pupils, D, K. He was a pupil of Myr Shâms aldyn Faqyr and died at Lucnow in 1229, H.

Mawzûn, Lâlâh Nîhâl Chand was in the service of the late Ray Râm Ratan in the capacity of writer, D.

Mawzûn, Khwâjam Quły Khán Dzu-l-Fiqr aldawlah is a poet of the Deccan, B. He was Çûbahdâr of Burhânpâr, and held the rank of seven thousand, J. According to D, Mawzûn was a brother of the Çûbahdâr. In H his name is Ra'aym Quly Khán. There was also a shop-keeper's son of this takhalluç, who wrote poems in praise of Sâjî Sindhyâh, the Marhatta chief, K.

Mawzûn, Myrzâ Qàdir-bakhsh, R speaks of him in the present tense.

Mawzûn, Myr Ra'm 'aly of Dilly a good Arabic and Persian scholar was a friend of B, and alive in 1165.

Mawzûn, Mahârâjah Râm Narâyân of Pa'tna was governor of Pa'tna, and a pupil of Hazyn, wrote chiefly Persian poetry, and was distinguished as an elegant prose-writer, being convicted of a crime, he was drowned in the Ganges by the late Nawâb Myr Môhammad Qâsim Khán, C.

Mâyîl, Myrzâ Aqâ Bîg a pupil of 'ishrat, H.

Mâyîl, Myûn Fakhry, J. Probably identical with Myûn Môhammad.
Máyil, Myr Hidáyat 'alyy of Paṭna has gone to the Deccan, he had from childhood a predilection for Rékhtah poetry, but fritters away his time in love-adventures, C, J. He was first a pupil of Sháh Moshtáq 'alyy Talab and of Mojrim, he died in 1208, V.

Máyil, Sayyid Qásím 'alyy of Khayrábád, died young, D, P.

Máyil, Myr Mahdîy of Dilly died some time ago, H.

Máyil, Myrzá Mohammad Yár Bég of Lucnow is a young man of Moghol descent, and a pupil of Jorât, E, K.

Máyil, Myán (Sháh, K, Myr, P) Mohammady of Dilly, A. He resides now at Murshidábád, C. His house is close to the Fatápúry Mosque (at Dilly) E. He is a pupil of Qudrat Allah Qudrat, he has left Murshidábád, and V does not know where he is. According to K he is a pupil of Qáyim and the instructor of Baháy Khán Ashuftah, of Mohammad Naqy' aldy Naqyr and Khosrawy.

Midát of Lucnow is a pupil of Hasrat, H, P.

Mihmán, his name is not known, D.

Mián, Myrzá Hosayn 'alyy Bég (Myrzá Hosayn Bég, K) of Dilly, a son of Myrzá Sultán Bég, resides at Dilly, C. Came to Oudh when only five years of age, he is a pupil of Jorât, E, D. Was brought up at Lucnow, T.

Mihr, Bédár-bakhsh (Bédár-bakht?) a son of Khodá-bakhsh Mawjí, was poisoned, he was a pupil of Myr Gulzár 'alyy Asyr, R. Though the takhalluç of this poet is clearly spelled Mihr in the text, R has inserted him in the letter lám and in the index it is spelled Lahår.

Mihr, Myrzá Hátim 'alyy of Farrokhábád resides at Dilly, and is a friend of R.

Mihr, Nawáb Mançúr Khán is a son of Nawáb Mashabbat Khán, R.

Mihr, Munšiy Mihr Chand a Khatry of a place in the province of Láhór, resided long at Farrokhábád, has written an Urdú Dywán, he also wrote Persian poetry and used the takhalluç of Dzarrá in it, J, V. According to D he was of Mahdîyábád in Gujrat, and has written a Rékhtah Dywán.

Mihr, Rajab Bég a brother of Máhmúd Bég Zôr, D, P.

Mihrbán Khán see Rind.

Minnat, Myr Qamar aldy'n of Súnypat (of Dilly C, G, V) is a promising young man, A, whose pupil he was. He is a descendant of Sayyid Jalál Bokháry who was a son of Sayyid 'adhod Yazdy, whose biography, is in Káshy's Tadzkirah (see suprà p. 18, No. 69)
and a pupil of Myr Nûr aldynd Nawyd and Myr Shams aldynd Faqyr
and a disciple of Fakhr aldynd and a fertile Persian poet, having
written several Mathnawies, he is now, 1196, in the service of Mr.
Jones, whose title is Montâz aldulah, C, G. Has written in Per-
sian about 100,000 lines, he is also the author of the which
is an imitation of the Gulistân. He went in 1191 from Dilly to
Luenow. Mr. Jones took him to Calcutta, and introduced him to
the Governor-General, Mr. Hastings. He died in 1207 at Cal-
cutta, G. He left a Khamsah, V. He also left a Mathnawy in
imitation of the Siârè Halâl, he visited the Deccan and received five
thousand Rupees for a Qâqydhah in praise of the Nitzâm, K. He
died at Calcutta in 1208 at the age of forty-nine years and left
150,000 Persian verses, among his compositions is the
P. His son is Nitzâm aldynd Mamânûn, D. His name is Myr Shams
aldyn he is a companion of Mihrbân Khân, and a Chelâ (Protégé)
of Nawâb Ahmad Khân Bangash, J. Perhaps the Minnat of J is
not identical with the Minnat of other authors.

Miskyn, Sayyid 'abd al-Wâhid Khân is a young man, as long as he
was at Dilly his verses were corrected by Mümin Khân, at present
he is at Indore, P.

Miskyn, Myrzâ Kallû Bég is of Moghol origin, has of late retired
from the world, he must be distinguished from the Miskyn who has
written chiefly Marthiyahs, K. The name of the latter is Myr
'abd Allah.

Miskyn, Lâlah Takht Mal of Patna, it is said that he is a fertile
poet, but his verses are bad, C.

Mismár, Sayyid Karam 'ally of Shâhâbûrah in the province of
Dilly a son of Qays Qâdirî, has visited Patna, J.

Mo'âtzzaam, Mawlawy Mohammad Mo'âztzaam of Morádâbâd,
writes good Persian and Rêkhtah poetry, D.

Mo'azzaz, his name and circumstances are unknown to R.

Mobâriz, Mobâriz Khân of Dilly, D saw him several times in
poetical meetings.

2 L 2
Mobotahij, Lalah Moluk Chand a Káyeth of Sháhjáhanpúr was an intelligent man, K.

Mobotalá, Myr Amyn a pupil of Myr resides probably at Benares, V.

Mobotalá, Myrzá Qásím of Dilly (of Lucnow, P) a son of Nawáb Moḥammad 'alyy Khán, had the title of Myr Mardán 'alyy Khán, his forefathers were of Mashhad, he resides now at Benares, J, V. He has written a Persian Dywán and a Tadzkirah, P. I strongly suspect P confounds this Mobtalá with the one mentioned in p. 187.

Mocýbat (Mocýb, C), called Sháh Gholám Qotob aldyn of Ilahábád, was a learned man and a friend of C. Went in 1186 on the pilgrimage and died in 1187, and was buried at Makkah, J.

Modda'a, Myr 'iwadh 'alyy of Dilly was a good physician, and in the service of late Háftz Raḥmat Kháń, he composed a Rékhtah Qâyda, in which he mixed many Pashtú words, C.

Modhtarr, Shaykh (Myr, D) Hasan 'alyy of Lucnow is a pupil of Mamnún, K.

Modhtarr, Lála Kánwar Sén a son of the Dywán Déby Prashád a Káyeth, his family was of Dilly, but he was born at Lucnow, had from childhood a predilection for poetry, but he concealed his compositions, at length, however, he became a pupil of Tánhá. If he takes pains he may improve, but at present his poetry is not very good, E. Since twelve years he is Taḵčyl达尔 in the district of Bulandshahr, P.

Modhtarr, Moḥammad Asad Allah Kháń, R.

Modhtarr, Myrzá Sangyn a friend of P.

Modhtarib, Lála Dúrgá Prashád of Lucnow, a son of Dywán Bhawány Prashád, a Káyeth, a young man and a friend of Moḥammad 'ysá, E. He is a pupil of Moḥammad 'ysá Tánhá, H.

Modhtarib, Myán Moḥammad Hájí a Kashmyry of Dilly, third son of Qádhiy Raḥmat Allah Kháń, is a pupil of Mamnún, K. He has given up writing poetry, P.

Moghol, Myrzá Moghol 'alyy a Kashmyry of Dilly a son of Khwájah Hyngá (Acgháry, D) is a merchant, K. In H he has the name of Moghol 'alyy a son of Moḥammad 'askary.

Sayyid Moḥammad Kháń of Dilly is a grandson of Nawáb Muryd Kháń and a son-in-law of Nawáb Motzafr Kháń, J.

Sayyid Moḥammad Kháń a grandson of the late Nawáb Mortaḥawý Kháń, resides at Patna, and is a relation by marriage of the
Gábahdár of Bengal, he composes chiefly Marthiyahs, and has not yet chosen a takhalluq, J.

Mohammad Sháh Khán of Háhpúr, composes sometimes poetry, D.

Mohammad Wáhid, J.

Moḥaqqiq of the Deccan is mentioned by A and C among the earliest Rékhtah poets. His language resembles the dialect spoken in Hindústán, V.

Moḥibb, Myr Moḥammad 'ālyy went some years ago to the Deccan, he composes chiefly Marthiyahs, D.

Moḥibb, Shaykh Walīy Allah of Dilly a pupil of Sawdá, and a friend of Mihrbán Khán Rind, resided long at Farrokhábád, it is not known where he now lives, C. V. Was for some time in the service of Solaymán-shikóh and died at Lucnow, K, P. Is the author of a Rékhtah Dywán and a Persian Mathnawy, he was in the service of Solaymán-shikóh, and died two years ago, E. In the copy of C, preserved in the Asiatic Society of Bengal, this poet has the takhalluq of Maḥabbat, but V has copied this article from C and has Moḥibb, we must therefore consider the reading in C, as a mistake of the copyist.

Mohlat, Myrzá 'ālyy a pupil of Jorá, had some years ago a dispute with 'ālyy Naqyy Maḥshar, and they agreed to fight a duel on the other (left) bank of the Gumpy (at Lucnow), Mohlat was wounded in it, and died of the wound, E. See Maḥshar.

Moḥsín, Myr Hasán Khán Báhádur a son of Nawáb Sayyid aldawláh Myr Maʿquím Khán Bahádur-jang is in the service of Général Perron, D.

Moḥsín, (Myr, V) Moḥammad Moḥsín (Moḥammad Hasan, B) is a young man and a relation (a nephew, V) and pupil of Myr Moḥammad Taqyy, A, B. He is now in the cavalry of Nawáb Sálár-jang, C. His name is Moḥammad Moḥsín Sāmíryyáh, but according to one Tadzkirah his name is Hasán, J. It is not known whether he is alive or has died, V. He was related to Arzúa and inherited his property, and he composed chiefly Persian poetry, but left also a Rékhtah Dywán, K.

Moḥsín, Moḥammad Moḥsín of Haydarábád, R is not acquainted with his circumstances.

Moḥsín, Khwájah Moḥsín a nephew of Khwájah 'atzym Shór is a young man, and a pupil of Rásikh and Fidwý, V.

Moḥsíný, Ḥakým Moḥammad-bakhsh is of the neighbourhood of Saháránpur, D.
Moqātaram, Khwājah Moḥammad Moqātaram Khān (Khwājah Moqātaram 'alīy Khān, K, D, P) of Paṭna, a brother of the late Khwājah Moḥammady Khān resided at Murshidābād, and was a friend of Ghasyṭā and of C. He is a native of Dilly and resides in Behār J. He died about two years ago, V.

Mojrim, Myr Fatā 'alīy has since many years left Dilly in search of the mysteries of alchemy, the pursuit of which has grown into a monomania with him, K. In H his takhalluṭ is Makram.

Mojrim, Shaykh Gholām Hosayn of Paṭna a pupil of Myr 'abd Allah Sarskār, the father of V is particularly skilled in chronograms, and has written a short Persian Dywān, of late he also uses the takhalluṭ of Taqḍyr, V.

Mojrim, Shaykh Raḵmat Allah of Agra is a pupil and disciple of Shāh Moḥammady Bé-dār, was some time at Dilly, K, P. He is dead, R.

Mokhlīq of Murshidābād commonly called Myr Bāqīr, a nephew of the late Nawāb Nawāżish Moḥammad Khān Shaḥāmat-jang, is a young man and resides in Bengal, C. He died probably in 1207 and left a Dywān, G. In D and P is besides Myr Bāqīr Mokhlīq of whom they say, that he was of Agra and a pupil of Yakrang and a contemporary of Moḥammad Shāh, also Mokhlīq 'alīy Khān Mokhlīq of Murshidābād. According to K both are one and the same person.

Mokhlīq, Rāy Anand Rām (Rabt Ḫa, Nand Rām, A), a Khatry of Dilly, was Wakyl of the Wazyr I'timād aldawlah, and a pupil of By-dil and Arzā, he composed chiefly Persian poetry and died about a year ago, M.

Mokhlīq, Bady' alzamān Khān was in the service of Nawāb Shuja' aldawlah, C. Was a pupil of Shāh Wāqīf, V.

Mokhlīq, Myrzā Moḥammad of Dilly was alive in 1168, A. In D his name is Myrzā Moḥammad Hosayn.

Mokhṭār, ḤāBitFields Gholām Nabyy Khān Bahādūr a son of Nawāb Ghaziy aldyn's tutor, had first the takhalluṭ of Kalām and composed chiefly Persian poetry, D, K.

Momtāz, ḤāBitFields Fadhl 'alīy, A. Was a pupil of Sawdā, wrote a Mathnawy in praise of a walking-stick, in the measure of the Makhzan alasrār, C. He is now in the Deccan, V.

Momtāz, Mawlawy Shaykh Ḫāsān Allah writes chiefly Persian poetry, D. He is of Awwanām, which is eight miles from Cawnpore, and one of the best Persian poets of our days, T.
Momtáz, Mawlawy Háfitz Núr Ahmad of Dilly was the grandfather of Myr 'izzat Allah 'ishq, he was a very learned man and died thirty-three years ago, on the 11th of Rabî' II. in poems in praise of Shaykh 'abd al-Qâdir Ghylány, he composed both Râkhthah and Persian poetry, K.

Monawwar, Myr Monawwar 'alyy is an intelligent man, K.

Mo'mim, a brother of Qâyim, was a Persian poet, C.

Mon'im, Qâdihiy Mohammad Mon'im Khán of Thânah in the district of Sahâranpûr, left a Persian and a Râkhthah Dywán, D. He died shortly ago, H.

Mon'im, Móhan Lâl a Káyeth is a pupil of Naçyr, K. He has written a Persian Mathnawy in the style of the ancients, and is a clever Inshâ-writer, D.

Mon'im, Qâdihiy Nûr al-Haqq was Qâdhiy of Bareilly, is a good Persian poet and has written upwards of 300,000 verses, among his compositions is a commentary on the Qorân in verses, and Arabic and Persian Qâdyâhs, several Mathnawies and three Persian Dywâns of Ghazals, he was in 1200 (?) at Dilly, D.

Mon'im, Sayyid Râhat 'alyy is of Farrokhbâd, D.

Mon'im, Mawlawy Satr-Allah was in love with a dancing girl of the name of Subhâny who is the Laura of his poems, he is dead but Subhâny has his Dywán, and sheds tears when she reads a poem from it, he was a pupil of Rângyn and Matzhär, K. Mohammad Yâr Bég Sâyîl had also for some time the takhallûc of Mon'im, K.

Montatzir, Khwájah 'abd Allah Khán of Dilly, a nephew of the late Mohammady Khán, was a physician, he died of apoplexy, J.

Montatzir, Asad Allah is originally of 'âlygarh, R.

Montatzir, Shaykh Imám aldyn is of Agra, D, P.

Montatzir, Khwájah-bakhsh of Ilâhábâd came in 1190 to Pâñta and returned again to his home, C. Is a pupil of Bêtâb and resides now at Murshidábâd, J. He entered the service of an English gentleman who was going to the N. W. and died on the road, V.

Montatzir, Myân Nûr aliislâm of Lucnow, a son of Shâh Faydh 'alyy, familiarly called Pyr Gholaé (Myr Salâm T), is a young man and belongs to a family of saints, he studied Arabic and since the age of twelve years he cultivates poetry; he is now about twenty-five and my pupil, says E. He may be about twenty years of age, T.

Monyr, Myr Aftâb 'alyy is poor but of a good family, and a pupil of Hátim, K, D.
Monyr, Khwájah Aftáb Khán of Dilly, is a pupil of Sa'ádat Yár Khán Rangyn, K, P, D.

Monyr, Sayyid Monyr aldyn a Pyr-zádah of Jáléser, R.

Monyr, Ismáyl Hosayn of Shikohábád lives since some years at Lucnow, R.

Monyr, Myr Nitzám aldyn, his father is Sháh Shyr 'alyy (Babar alyy D), he is a young man, K.

Monyr (Myr D), Wajih aldyn (Wajh aldyn, H) is a son of Sháh Naçyr (Moḥammad Naçyr H) has written a Qaçydah called Sarápá, it has several Mafla's and under each are 51 verses, D. He died young, P.

 Moqym, J.

Mortadhá, Myr Mortadhá of Paţna, familiarly called Myr Ayyúb, a son of Myr Qudrat Allah b. Shukr Allah, resides now at Faydhabád, and is much respected by the Naqáb Wazyr, J.

Morúwat, Shaykh Çağhyr 'alyy (Shaykh Ağhbar 'alyy, K) of Sambhal, familiarly called the son of Miqry, a son of the physician Moḥammad Kábyr (Kábyr 'alyy, E) is in the service of Naqáb Fayd Allah Khán and a pupil of Sawdá, Hasan and Jorát, it is said, he resides now, 1196, at Rámpúr, C. Was alive when E wrote. Composed a Mathnawy in imitation of the Badre Monyr, K.

Morúwat, Myr Moḥammad 'alyy of Dilly a son of Myr Bahádur 'alyy Moḩibb, is a new poet, D.

Moryd, Moryd Hosayn Khán, eldest son of the late In'ám Allah Khán Yaqyn, is dead, K.

Mosáîr, J does not know his name.

Mosáîr, Myr Khayr aldyn of Lucnow, a disciple of 'ishq, to be distinguished from the preceding Mosáîr, J.

Mosáîr, Myr Pábandah (Payindah, K) of Jurápat resided at Dilly, fled during the troubles of Dilly to Bareilly where he died, K.

Moshfîq, Myrzá Ahmad Bég of Dilly a pupil of Myrzá A'ṭzam 'alyy, R.

Moshriq, Lála Syl Chand, a Káyeth, left some time ago Dilly and settled at Dásah. Wrote Persian and Rékhtah poetry, D.

Moshtáq, 'abd Allah Khán had from the emperor the title of Moshtáq 'alyy Khán, a son of Abú-l-Hasan Khán Hasan b. Sayf Allah Khán Jadá, an Afgán of the Yúsufjáy tribe. His grand-father was the teacher of Bahádur Sháh. Moshtáq has a mançab
(rank) of five hundred and a Jāyyr; he is much given to alchemy and
the superstition called Jafar (Cabalistic). At Ilahábád he had his
verses corrected by Sháh Mohammad 'alym Hayrat, and at Dilly by
Myr, E. He was a pupil of Sóz and died some time ago, D, K. He
was of Bareilly, T. He died seven years ago, H.
Moshtaq, Bálá Rám is of Dilly, T.
Moshtaq, Gholám 'alyy, R.
Moshtaq, Myr Hasan is now an old man and resides at Fay-
dháábád, C.
Moshtaq, Hosayn-bakhsh, a Qawwál of Coel, a pupil of 'iwadh
'alyy Khán Tanhá, is now in the service of Bégam Samroo at Sirdhánah, H.
Moshtaq, (Myr, D) 'inárat Allah of Dilly, a Sirhindy Pyrzádah, has
not much education, but he used constantly to attend the meetings of
poets. E did not know what had become of him at the time he wrote.
He is an old man, and it is said that he lives at Faydháábád, V. He
is a descendant of Sayyid Jalál Bokháry and went about twenty years
ago to Rámpúr, H. He died at Rámpúr, K, D.
Moshtaq, Mohammad Quly Khán of Paţna, a son of Háshim Quly
Khán, was Daroghah of the household of Nawáb Zayn aldyn Ahmad
Khán Haybat-jang, he is a young man and a clever musician, C. He
is a pupil of Myán Mohammad Rawshan, he has collected the
(Rekhtah ?) Dywán of all the poets of Hindústán and Bengal, and
is engaged in making an anthology from them, J. His forefathers
were Turkomans of Hamadán, he was a pupil of Mohammad Raw-
shan Jóshish, he is dead, the chronogram for his death is
بوو مسحاق
(1216 perhaps we ought to read لقا in that case the date
would be 1206) V.
Moshtaq, Mohammad Wácil is of Badáwn, P. In T and H he
has the takhalluč of Mohammed.
Moshtaq, Moshtaq Hosayn of Coel, R.
Moshtaq, Qorban 'alyy Bég of Dilly a pupil of Myrzá Rostam Bég
Shákir, D.
Moshtaq, Háfitz Táj aldyn of Myrath (Meerut) is of Jewish
extraction and a grandson of Mawláwáy Gholám Ahmad, he lost his
eyesight by small-pox. He was when young my pupil, says T, and
now he is a court poet at Haydarábád on a salary of Rs. 150 a
month.
Moshtaq, Shaykh Thaná Allah is of Fathpur near Agra, D.
Moshyr, Háfitz Qotob aldyn of Dilly, it is said that he is a pupil of Sháh Náṣır, D and P have seen him.
Moshyr, 'ináyat Hosayn Kháán a pupil of Asyr, R.
Mostamand, Yár 'alyy Kháán of Dilly (Yár 'alyy Bég of Paṭna, K) a pupil of Fidy and Bardmand resides at Paṭna, C. A pupil of the late Faqyeh resides at Murshidábád, J. It is not known where he now is, V.
Mottaqiy, Myr Mottaqiy a son of Myr Jawád 'alyy Kháán Ḥádiy, is a skilful archer and a pupil of his father, K. Of late he devotes himself to Čufism, and has read many Arabic and Persian works thereon, H.
Móty Lál a Káyeth of Hápúr where he holds an office, D.
Motzaffar, Myrzá (prince) Khosraw-shikóh, familiarly called Myrzá Aghá Ján, is a son of Solaymán-shikóh, D. In H he has the takhal-luqe of Modhárr.
Motzaffar, Myr Makkhú Kháán (Sáyyid Motzaffar 'alyy Kháán, D, P) of Dilly, a son of Sáyyid Qalandar 'alyy Kháán Bahádur, is a young man and a pupil of Mamnún, K, D. See Makkhú.
Mo'yn, Shaykh Mo'yn aldyn (Mo'yn aldyn Kháán, P) of Badáwn is a pupil of Sawdá, resides now, 1196, at Luçnow, C, V. In D and K his name is Gholám Mo'yn aldyn Kháán of Iláhábád or of Dilly, D says he is a pupil of Sawdá and resides at Paṭna, when K wrote, he was dead.
Mozzammil, Móhámmad Mozzammil a contemporary of Abrú, towards the end of his life he lost his faculties, and he gave up service and led a retired life at Dilly, where he died B, C. It is said that he was a Darwysh, E. In R he has the name of Mozammil Sháh.
Mufriis, Móbib 'alyy lived at Rámpúr, and used to deal in 'ottar of roses, P.
Mújíd, Mawlawy Siráj aldyn 'alyy Kháán, a very learned and pious man, resides for many years at Calcutta, where he is Mufti, V.
Múmín, Hákym Móhámmad Múmín Kháán is now the best poet at Dilly and a good physician, he writes Persian and Rékhtah poetry, he has written a Dywán and several Mathnavies, P. He fell from the roof of his house and died in A. D. 1852.
Munčíf, Munčíf 'alyy Kháán of Paṭna of Afghán origin, a pupil of Nitzám Kháán Mo'jiz, and though not without education a super-
STITIOUS MAN, K. DIED SOME YEARS AGO AT DILLY, HE WAS A GOOD PERSIAN SCHOLAR, P.

Munči, Shaykh Fatā 'allyy of Ghāziypūr the father of Ma'shuq 'allyy was Myr 'imārat under Nawāb 'āliy-jāh, J.

Mūnis, Hakym Sa'ādat 'allyy of Benares is a witty man, and a good physician, P met him at Bulandshahr.

Munshiy, 'ajāyib Rām of Murshidabād a pupil of Qudrat, V.

Munshiy, Gholān A'āmad Qādiry of Dawry in Nārnawl a pupil of Matzhar had formerly the takhalluq of Wāqīf, writes Rēkhtah and Persian poetry and elegant prose, C, V.

Munshiy, Myr Moḥammad Hosayn of Dilly, a son of the calligrap Myr Abū-l-Hasan, who was familiarly called Myr Kallān, his forefathers were of Persia. Munshiy is a good prose-writer and is a Munshiy in the service of Solaymān-shikōh; he is about twenty-eight years of age, E, K.

Munshiy, Mūl Chand a Kāyeth is a pupil of Naqyr, by order of the emperor he is putting a story into verse, K. Translated at Dilly the Shāh-nāmah into Rēkhtah verses, P. Has written a Rēkhtah Dywān, D. He died about A. D. 1832.

Murād, Myrzā Murād-bakhsh of Paţna familiarly called Myrza Ammū a son of Nācir Moḥammad Khān Wakyl of Munnī Begām, was a pupil of Rāsikh and resided mostly at Murshidabād and Calcutta, he died at the age of about thirty years. Another Murād flourished under Moḥammad Shāh, V.

Mūsāwy had also the takhalluq of Mo'izz and of Fitrat, only one Rēkhtah verse of his is recorded by A. See p. 109 suprā.

Mushkil, Shaykh Amyn aldyn, R.

Muslimān, Lala Baktāwar Singh of Mogholpūrah, which is a quarter of the town of Paţna, J.

Myr, Ḥakym Myr 'allyy of Sahāranpūr wrote Persian and Rēkhtah verses, D.

Myr, Moḥammad Myr is a good poet and changed his takhalluq into Sōz, M, A, B. See Sōz, the verse which is quoted by M and B under Myr is in C, among the extracts from Sōz.

Myre Maydān had the title of Sayyid Nawāzish Khān, was a Sayyid of the Deccān, J, B. In one copy of B and in M he is called Myr Myrān, and in the best copy of B he is called Myr Mirzā. See also Bhéd with whom he is identical.
Myran, Myr 'askary of Dilly is a young man of good family, and a pupil of Firäq, K. In H he has the name of Myr 'askar 'alyy. Myran, Myán Myran Sabzwáry resided at Dilly, composed chiefly poetry in praise of the Imáms and had five new poems ready on the 21st of every lunar month, he was wounded at Dilly by a fanatic, and went to Lucnow where he died by the fall from the roof of a house, J.

Myran, Myr Jahán was a very great Qúfy and wrote mystical poetry in Persian and Rékhtah, K.

Myrzá, Myrzá Mohammad Bég was born at Dilly but resides since many years at Ilahábád, H.

Myrzá, a nephew of Hakym Myrzá Mohammad Khán Dzawq and a pupil of Rostam Bég Shákír, H, P.

Myrzá, Abú-l-Qásim was a courtier of the Sultán Abú-l-Hasan who is usually called Táná-Sháh (succeeded in 1083). When his patron had been made a prisoner, he retired to 'abdallahganj near Haydarábád, and lived as a Faqyr, A.

Myrzá, Myrzá 'alyy Ridhá of Dilly, a relation of Nawáb Hosán aldyn Khán the Deputy Governor of Jahángyr-nagar, lived long in the Behár, now, 1196, he resides at Benares, C. It is not known where he now is, V.

Myrzá, Aqá Myrzá of Lucnow, his ancestors were of Mázanderán, his father was a merchant and his instructor was Myr, P.

Myrzá, Çadiq 'alyy Khán of Dilly familiarly called Myrzá Madad Allah, was a witty man and a good musician, he was a pupil of Myán Ni'mat Khán and a friend of Sawdá, he is dead, K, D. He died in 1202, H. See also Madad.

Myrzá, Hakym Fadhll Allah of Pánpat familiarly called Myrzá Naynán (Byná, D) is a young man and writes Rékhtah and Persian poetry, K, P. He is a descendant of Myrzá By-dil, H.

Myrzá, Hidáyat Allah of Dilly is skilled in music, P.

Myrzá, Myrzá Mohammad of Haydarábád was of Táráníán origin and a soldier by profession, K, V.

Myrzá, familiarly called Nawáb Myrzá has the title of Mohammad Hasan Khán Íttítám aldwlah a son of Nawáb Ashraf Khán, a nephew of Bé-qayd, and a brother of Rostam, resides now 1196, at Benares, C. He is a native of Dilly, it is not known where he now resides, V.

Myrzáy, Mohammad 'alyy Khán, familiarly called Myrzáy a son of
Na'ým Allah Khán, was a good musician and held an appointment under Shujá'-aldawlah, V. Náçir, Náçir 'alyy of Patána is mentioned by Bény Naráýan. Náçir, Nawáb Náçir-jang a son of Motzaffár-jang Bangash, died in 1228, P.

Náçyr, Sháh Náçyr aldyn of Dilly familiarly called Myán Kallú, a son of Sháh Gharyb who was a Cúfy, and according to E, T and V a descendant of Myr Çadr-jahán (Myr Haydar-jahán, E) who was a great Saint, but, according to K and H, Sháh Gharyb as well as Náçyr were followers of Myr-jahán. Náçyr took to Rékhtah poetry after the death of his father, and had his verses corrected by Sháh Molámmad Máýil and other masters. It appears from E that he used in 1209 to attend the poetical meetings at Dilly, but was not yet distinguished as a poet; but when K wrote he was one of the greatest poets of Dilly and had many pupils. P says it is now sixty years since he has commenced his poetical career, he has visited Lucnow and Haydarábád, and made the acquaintance of most poets, when he is at Dilly he holds on the 9th and 29th of every month moshá‘arahs in his house. Çahbáiyi informs us, that he went towards the end of his life to Haydarábád into the service of Rájah Chandá Lál, and that he died there. Karym aldyn adds that this event took place about A. D. 1843.

Náçyr, Sayyid Náçyr aldyn Ghawthy of Jalésar, a descendant of 'abd al-Qádir Gylány, who is usually called Ghawth, composes sometimes Rékhtah poetry, H, K.

Náçyr, Myr Náçyr aldyn resides at Dilly, H.

Nádím, a poet of Dilly is a pupil of Taskyn, R.

Nádir died of consumption in the Kótlah close to Dilly in 1166, A. In J his name is Shaykh Nitzám aldyn 'alyy of Dilly.

Nádím, Lála Gangá Singh (Gangá Prashád, R) of Lucnow is a pupil of Myr Hasan, E.

Nádím, Shaykh Gholám Rasúl is of Gwályár, D.

Nádím, Kalb Hosayn Khán is Deputy Collector of Eţawah, R.

Nádím, Myr Molámmad 'alyy (Molámmad 'árif, R, Myr Molámmad 'árif 'alyy, P.) a Kashmyry of Dilly, familiarly called Myr Jágun, composes sometimes indifferent Rékhtah poetry, K.

Nadym, Myrzá (Shaykh, V) 'alyy Quly of Dilly was in the service of the emperor, and has the title of Khán; he writes chiefly
Marthiyâhs and is, 1168, alive, A. He was the teacher of Ashraf 'allyy Khân Fighân, came to Murshidâbâd and took service under Nawâb Myr Mohammad Ja'far Khân and died there, C. According to J who met him at Paţna, his name was Myrzâ Nadym, and 'allyy Quly Khân was his title.

Nadym Mohammad Qâsim of Dilly, is a pupil of Firâq, K.

Naţyf, Lâlâ Lakhpat Rây a Khâtry and a Wakyl, lived long at Bareilly, and met D when on a visit to Dilly. His father is Munshiyy Múlechand mentioned above, (p. 267) H.

Naţyf, Sayyid Barkat 'allyy of Murâdâbâd, R.

Najaf, name not known, E, H, P.

Najaf, Shâh Mohammad A'lä of Ilâhábâd, a son of Shâh Wâlyy Allah Bâchâb, H.

Najât, Shaykh Hasan Ridhâ of Dilly went after the fall of Dilly to Paţna, of late he resides in Sâran, he composes chiefly Marthiyâhs, C, who was his friend. He was for some time in the service of Sa'âdat 'allyy Khân at Benares and died in 1207, the chronogram is مختصر تجزیه و تحلیل، V.

Najât, Myân Mohammad of Dilly is since some years at Paţna in the service of Abú-l-Qâsim Khân, and composes chiefly Marthiyâhs, J. He is no doubt identical with the preceding.

Najât, Myr Zayn 'âbidyn of Sahâranpûr composes chiefly Persian poetry, D. In K he has the takhalluş of Najâbat.

Nâjiy (Myr, K), Mohammad Shâkir of Dilly was a soldier by profession and a friend of Mon'im, who was a brother of A, and a good Persian poet. A saw him when young, but he was dead in 1168, having died young. He left a Dywân, but his style is farfetched, as it was the fashion of his time to write. He is distinguished in humoristic poetry, M, G.

Najm, Qâdhiy Najm aldyn Kâkory has been appointed Qâdhiy of Calcutta, D.

Nâkhât, Nadzr 'allyy Bég a pupil of Naçyr has translated the Sikandar-nâmah into Râkhtah verses, P. In H he has the name of Niyâz 'allyy Bég, and it is said that he is a pupil of Naçyr. In R are two poets of this takhalluş, one Nadzr 'allyy Bég, and the other Niyâz 'allyy.

Nâlân, Shaykh 'abd al-Qâdir of Fathâbâd, a descendant of Shaykh 'abd al-Haqq, D.
Nállán, Myr Ahmad 'alyy of Dilly considers himself as a pupil of Sawdá, C saw him at Murshidábád, and found him very deficient in abilities, but V thought him a well educated man.

Nállán, Myán (Myrzá, K) Moḥammad 'askary of Dilly of Moghol origin, he used to attend the poetical meetings at Dilly, and was a friend and pupil of E, but at the time when he wrote his taddzkirah, he did not know what had become of him. In C and V he has the name of Moḥammad 'askar 'alyy Khán, and they say that he was a pupil of Háitim, this is controverted by E. He was a pupil of Yakrang and of Muḥsyf, D. He died two years ago at the age of ninety, P.

Nállán, Myr Wárithe 'alyy of Behár a son of Myr Arzáyí resides now, 1195, at Paṭña and is a pupil of Fíghán, C. Myán Moḥammad Wárithe of Paṭña a son of the late Myr Sayyid Rásty, attended every Friday the meeting of poets which took place at Paṭña, where it appears he resided when J wrote. His Dywán has about 1300 verses, V.

Námy, Shaykh Nítzám aldyn of Farrokhábád, resides since some time at Etáwah, V.

Námy, Myr Hosám aldyn Haydar Khán Mobáriz aldwah Músawí a son of Myrzá Moḥammad Ghiyáth (Myrzá Ghiyáth aldyn Moḥammad Khán, D) who was an Inshá-writer. The family of Námy is originally of Najaf, he is a pupil of Khályq, D. He is an admirer of poetry, but no longer himself composes verses, P. He is a relation of the late Shújá 'aldwah, for some time he resided at Faydhábád, but now he is again at Dilly, H.

Námy, Lála, Míthán Lál a Káyeth of Dilly was first a pupil of Inshá Alláh Khán, and after this poet had gone to Lučnow of Naçyr, he composes Persian and Röktah poetry, K.

Námy, Myrzá Rajab 'alyy Bég, a nephew of the late Amyr aldwah Haydar Bég Khán, is a high officer of Āṣaf aldwah, D, K.

Naqd, Mihr 'alyy Khán of Dilly resides since some years at Paṭña and is a friend of V.

Náṣikh, Shaykh Imám-bakhsh a Sayyid of Lučnow is one of the best poets of that city, D, P. In T his takhlík is Nájih.

Násym, Gulzhár 'aly, P. He was one year my pupil, says T, then he left this place with a view of making the pilgrimage to Makkah.

Násym, Rájah Kidárá Náth a grandson of Rám Náth Dzorrah is a young man and a pupil of Naçyr, K, D. Holds the post of Nátzir at the Court of Dilly, H. He died two years ago, P.
Natzim of Lucnow, P.

Natzyr of Benares professes to be a pupil of Sawdá, D, P.

Natzyr, Lála Ghanpat; Ráy a Káyeth of Dilly is a new poet and a pupil of Naçyr, K, P.

Natzyr, Shaykh Wallyy Mohammed (Walley Mohammed Khán, D) of Agra is an old poet, and supports himself by teaching, K. Died shortly ago, P.

Nawá, Shaykh Mohammed Tzohúr of Badáwn (Shaykh Mohammed Tzohúr Allah Khán of Lucnow resides at Badáwn, H, D, V, P) a son of Mawlawy Dalyl Allah, and a pupil of Myán Baqá Allah, has the title of Khús-hikr Khán, and writes Persian and Rékhtá poetry, E. He died at Lucknow, V. In P it is stated that he visited Persia and died about two or three years before he wrote, at an advanced age, the latter statement is incompatible with that of V, who wrote thirty-five years before P, the two authors may refer to different persons.

Nawáz, 'allyy Nawáz Khán is of Paţna, V.

Nawáz, 'allyy Nawáz Khán familiarly called Myrza Madad a companion of Nawáb 'umdat almulk, V.

Nawázish, Nawázish Hosayn Khán of Lucnow, familiarly called Myrzá Khán (Jáníy, D) a grandson of Nawáb Naçir Khán, is a good poet, H, D. He was a pupil of Sóz and left a Dywán, P.

Nawyé is an opulent man, D.

Na'yóm, Myr Mohammedy of Dilly a pupil of Myr Sajjád, some say that he is a pupil of Myr Dard, J. He may be identical with the following Na'yóm. Having returned the copies of J and V to the owner, before I put this table of contents together, I was in this, and in several other instances, unable to satisfy myself as to the identity or diversity of poets by comparing the verses quoted from their Dywáns.

Na'yóm, Na'yóm Allah of Dilly a contemporary of Hátim with whom he had many poetical contests, C. Na'yüm Allah Khán died of dropsy and left a thick Dywán, E, who was his friend. His poems are much sung by all classes, V. Shaykh Mohammed Na'yém of Dilly was a soldier, and a pupil of Hátim, he died many years ago, K, D.

Názakat, Rámjú a lady of Narnawi brought up at Dilly, where she now resides, P.

Názuk, Zynáat a lady, P. Nék, Myr Jafír 'allyy, R.
TABLE OF CONTENTS.

No. 62.]

Ni'amy, Shaykh Ni'mat Allah of Meerut, familiarly called Hadhrat Ni'amy the father of Mobtalâ (‘ishq), is a very pious man, and has written a thick Persian Dywán, D. He was a pupil of Mawlâvây 'abd al-Hâdiy of Bengal, he is dead T.

Nidá, Myr Mortadhâ of Dilly is a young man, V. In D is a Nidá of the Deccan.

Nigrán, Myr Bandah 'alyy of Ijrârah, sometimes he uses the takhalluç of 'âshiq, he is a pupil of Myrzâ Arjumand Nuzhat, D, K.

Ni'mat, Hakym 'abd al-Haqq of Sikandarâbâd, a converted Hindú, had originally the name of Harsahây, retired very young from the world and was very pious, he was in the service of Shâh 'abd al'âzyz and died some years ago, P. In D he has the name of Ni'mat Allah.

Ni'mat, Myrzâ Mohâmmad Hafytyz a pupil of Qamar aldyn Minnat wrote Persian poetry, and when he came to Haydarâbâd, he also composed Rékhtah verses, H.

Nishât, Mawlâvy Ilâhy-bakhsh of Kândhelah writes good poetry, D, P.

Nishât, Lâla Ysry Singh of Dilly, familiarly called Basant Singh, a son of Lâlah Sundar Dâs Munshiyy, was a pupil of Inshâ Allah Khán and when this poet had gone to Lucnow his verses were corrected by Naçyr, K, D.

Nishât, Rây Nilajjâ Prashâd is Treasurer of the Nitzâm of Haydarabâd, and a pupil of Faydh, R.

Nitzâm, Nawáb 'imád almulk Ghâziy aldyn Khán Bahádur Fyróz-jang had under Áhmad Sháh the title of Bakhshy almamâlik, and under 'alâmgyr II. that of Wâzyr almamâlik, he lives now, 1195, in Sind and composes Persian and Rékhtah poetry, C. Had formerly the takhalluç of Açaif, he is alive, E, D. He died at Kâlpy and left Arabic and Turkey Ghazals and a thick Persian Dywán, and a Mathnawy in which the miracles of Mawlânâ Fakhîr aldyn are related and other Mathnawies, K. He was a patron of Wâlih Dâghistâny and Myr Shams aldyn Faqyr, P. Was already dead when H wrote.

Nitzâmy, Sayyid Nitzâm aldyn Áhmad Qâdirî is alive, he held for a long time a high office (that of Kotowâl ?) at Dilly, K.

Nithâr, (Myr, C, V) 'abd al-Rasûl of Agra, his ancestors were Manqabâdrs under Fârrokhsiyar, and he was a friend of Myr Mohâmmad Taqyy, he was first at Dilly in the army, subsequently he went to Amrîhah, A, B, C. E met him at Amrîhah, he was about sixty.
years of age, but E does not know whether in 1209 he was alive or not. His family was of Agra, but he was born at Dilly, he died many years ago, K.

Mawl awy Nithâr Ah-mad of Bareilly, his family is of Shâhjahân-pûr, he is a learned man and betrays in his poems a tendency to Qûdism, T. Nithâr, Shaykh Moâmmâd Qâyîm of Dilly resides now at Patâna, and Bidwy corrects his verses, J. He was teacher in the house of the late Hakîm Hâdiy 'alyây Khân and died suddenly, V.

Nithâr, Moâmmâd-pânâh Khân of Dilly a friend of Myr Hasân and a pupil of Myr Dard: it is said, he resided for some time at Faydharbad, now he is at Dilly, V. In other Tadzikirahs he is mentioned under the takhalluş of Hakîm, see p. 231 suprâ.

Nithâr, Mortadâh Khân of Dilly, a brother of Malik Moâmmâd Khân Moâîbâb, composed chiefly Marthiyahs and died at Patâna, V.

Nithâr, Moâmmâd Amân a Shaykh, his ancestors were distinguished mathematicians and architects and the Jâmi' masjid of Dilly was built by them, formerly he was in the service of Nawâb Moâmmâd aldawlah as architect, subsequently he entered the service of Nawâb Dâhîbaṭh Khân and now he is in that of Râjah Tikât Rây who has been Âçâf aldawlah's Treasurer, he is a pupil of Hâtîm, and has written a thick Dywan, E. He resides now at Lucnow, K. His father's name is Sa'âdat Allah, H. In T he has the takhalluş of Niyâz. Nithâr, Nithâr 'alyây of Belgrâm, P.

Nithâr, Sadâsukh of Dilly, C.

Niyâz, Myr Afîhal 'alyây of Patâna familiarly called Myr Jân, J. He was a nephew of Myr Moâmmâd Salâm Salam, at first he was a pupil of Jôshish, then of Mojrim, and when he was at Murshidâbâd of Qudrat and Salâm, from Murshidâbâd he went to Lucnow, and after some years residence in that capital, he came back to Patâna where he died: he was a famous plagiariast, and appropriated the whole Dywan of Salâm, V.

Niyâz, Myr Moâmmâd 'alyây of Dilly has gone to Haydarâbâd, composes chiefly Marthiyahs, K.

Niyâz, Myr Moâmmâd Sa'yd of Agra supports himself by teaching, K, P.

Niyâz, Myân Niyâz Ah-mad, born in Sirhind brought up at Dilly, is a man of considerable learning and great piety, he resides at Bareilly and composes Persian and Râkhtah poetry, K, P. In H his takhalluş is Nâmy and his name Nithâr Ah-mad.
No. 62.] TABLE OF CONTENTS.

Niyáz, Sháh Niyáz 'ally of Dilly is a Darwysh and a good calligraph, on the 12th of every month the Cúifes meet in his house and sing, D.

Niyázi (?) Bahádúr Khán of Lucnow, a relation of Rájah Kámgár Khan, resided for some time at Paţna and died there, V.

Nizár, Khwájah Moḥammad Akram (Moḥammad Irkám, V) is a pupil of Myr, C.

Nuğrat, Lála Góbín Ráy (Góbín Rám, H) a Káyeth, is a pupil of Naçýr, K.

Nudrat, Myrzá Moghol is dead, he used to compose Marthiyahs, and used the takhalluç of Imámy in them, K. An ancient poet, H.

Núr Allah Myrzá of Dilly fell in love with an European and was like mad, V.

Mollá Núry the son of a Qádiy of A'tzampuฏr, was distinguished as a Persian poet and wrote also Rókhtah verses, he was a friend of Faydhy, A.

Núry, Shújá' aldyn was a native of Gujrát, but spent his life at Haydarabád, where he was appointed tutor of the son of Sultán Abú-l-Hasan's Wazyr, A.

Nuzhat, Myrzá Arjumand was Munshiy of Nawáb Gháziy aldyn Khan and resides now at Ijrárah, K. He is an ingenious man being clever in making fire-works, &c., he writes chiefly Persian poetry, D. He is dead, K.

Nuzhat, Myr Imám aldyn of Dilly a pupil of Myr Dard, J.

'Oshsháq, Shaykh Aḥmad-bakhsh, a son of Sháh Aḥmad Chirm-pósh of Behár, is a relation of Sharaf aldyn Monér, Monér is a place on the banks of the Són not far from Daynapúฏr, J.

'Oshsháq, Jywan Mal a Khatry of Dilly, is a pupil of Máyil and a friend of Myr Taqýy, A, B, D.

Owaysy (or Owysy ?), Gholám Moḩyy aldyn a Pyr-zádah, resided in 1213 at Bareilly, and in 1215 he was in the Deccan, D, H. He died at Bareilly previous to 1221, K.

Padzyr, Sayyid Nithár 'ally, a son of Sayyid Gulzár 'ally Asyr, is only thirteen years of age, R.

Pákbaż, Sayyid Čaláț aldyn, familiarly called Myr Makhan, a son of Sayyid Sháh Kamál. He was a very pious man and a friend of A. He was a pupil of Yakrang, J.

Sháh Panchhyá was a Darwysh and a fertile poet, C.

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Parwánah, Rájah Jaswant Singh, familiarly called Káká-jy, a son of Mahárájah Bény and a pupil of Lálah Sarap Singh Dywánah, resides at Lucenow and writes Persian and Urdú poetry, C. Was alive in 1209 and E was his friend.

Parwánah, Mohámmad Bég of Khayrábád, P.

Parwánah, Sayyid Parván 'aly Sháh of Murádábád has of late retired from the world, C, K. He was a drunkard and given to the use of bhang; he was introduced by Qáyim, who corrected his poems, to Mohámmad Yár Khán, E.

Payám, Sharaf al-dyn 'aly Khán of Agra, composed chiefly Persian poetry, but left also a Rékhtáh Dywán, M was a friend of his. He flourished under Mohámmad Sháh, C. He left a very good Persian Dywán, K.

Prém Náth Ráy a Khatry, A.

Qábil, Myrzá 'ály-bakhí is a prince of the royal house of Dilly, and pupil of Dzawq, P.

Qábul, 'ábd al-Ghany Bég of Kashmyr, C. See Persian poets.

Qaç, Hasan Myrzá of the Deccan is Dáróghah of the perfumery of the Nitzám of Haydarábád, R.

Qáçir, Myrzá Babar 'ály Bég of Dilly, a pupil of Firáq, lived formerly on commerce, he came to Murshidábád and went to Paţna and thence to Calcutta, but returned to Dilly, it is not known where he now is, V, K. In H his name is Myrzá Amýr 'ály Bég—T informs us that he was a brother-in-law of Tzafar-yáb Khán.

Qádíhiy, 'ábd al-Fattah of Sambhal composes chiefly Persian verses, he is alive, K.

Qádir, Myr 'ábd al-Qádir of Haydarábád, when he had passed fifty years of age he gave himself up to asceticism, A.

Qádhrí, Sayyid Khalyl lives in the Deccan, B.

Qadr, is a good poet, B. His name is Mohámmad Qadr (Qádir, C) of Dilly, he flourished under Mohámmad Sháh and was a man of very bad character, C, V.

Qalandar, Budh Singh was the son of a rich man but did not care for wealth, A, C.

Qalandar, Sháh Gholám Qalandar of Mukhráh not far from Monghár, a disciple of Myr Mohámmad Asham, went about three years ago to Dilly, J.

Qalandar, Sháh Qalandar was a Faqyr and a pupil of Matzhar, K.
No. 62. | TABLE OF CONTENTS. 277

Qalandar, Qalandar-bakhsh a descendant of the Imám Abú Hayyáfah is a native of the district of Saháranpúr and has written a thick Dywán, T.

Qalandar, Munshiyy Yár Múhammad of Dilly was originally a Hindu, he embraced the Islám and went to Murshidábád, and found service in the house of Shahámat-jang, J. He is probably identical with Budh Singh.

Qalaq, a son of Nawáb Qalandar 'alyy Khán Bahádur of Dilly, is a young man, D.

Qamar, Guláb Khán, familiarly called Qamar aldyn, is the editor of a newspaper called As'ad al-akhbár and a friend of R.

Qamar, Myrzá Qamar aldyn, familiarly called Myrzá Hájí, a son of Myrzá Taqíyy Háccay and a pupil of Myrzá Qatyl, P.

Qamar, Myrzá Qamar Tájí (Qamar Bég, R) a son of Yzid-bakhsh, who is usually called Myrzá Nyly and a pupil of Háfitz Ilsán, is the author of a Dywán, P.

Qaná’át, Myrzá Majhlé, R.

Qaná’át, Myrzá Múhammad Bég of Láhór, a son of Hasan Bég, a pupil of Hasrat, resides now, 1196, at Lucnow, C, V.

Qání’, a grandson of Nawáb Náçir Khán, writes Persian and Rékhtah poetry, V.

Qarár, Myr Hosayn 'alyy of Dilly is a young man and a pupil of Myr Naçyr aldyn Ranj, K.

Qarár, Ján Múhammad of Lucnow, a pupil of Sháh Malúl, a chób-dár of the king of Oudh, D.

Qaryn a Kashmyry of Lucnow is a young man, and a pupil of Hasrat, V.

Qásim of the Deccan is a pupil of 'uzlat, B. In J are besides this, two other poets of the takhalluq of Qásim, but their names are not mentioned.

Qásim, Abú-l-Qásim Khán was distantly related to the imperial family of Dilly and resided at Calcutta when Bény Naráyán wrote.

Qásim, Sayyid Qásim 'alyy Khán, a grandson of 'árá Hosayn Khán Tahsín who is the author of the Nawtarz Moraçça', he was formerly in the English service, now he resides at Lucnow, P.

Qásim, Myr Qásim 'alyy Khán was of Bareilly, P.

Qatyl a Khattr of Dilly has embraced the Islám, he now resides at Lucnow, and is one of the best Persian scholars alive, D.
Qāyim, Shaykh Qāyim ‘ālly of Būḥārah had first the takhalluṣ of Ummédiwär, went to Farrokhabād to see Sawdā, K., D.

Qays, Myrzá Ahmad ‘ālly Bég, familiarly called Modará Bég (Madár Bég, K.), a son of Myrzá Morád ‘ālly Bég, his ancestors were of Mashhad, he was born in Oudh and is a pupil of Hasrat, E.

Qismat, Nawáb Shams aldawlah of Lucknow is the eldest son of Nawáb Quly ‘ālly, P) Khán and a pupil of Hasrat, E., K.

Qorbán, Myr Jywan was a pupil of Sawdá and fell in a fight against the English at Faydhábád, C., V.

Qorbán, Myr Moḥammad of Dilly a son of Myr Imám aldyn who is familiarly called Myr Kallá Haqyr a pupil of Thaná Allah Firáq, V. Is a young man and in the service of Tzafaryábh Khán, K., D.

Qorbán, Myr Qorbán ‘ālly Khán, a son of Myr Moḥammad Qásim Khán, a pupil of Qudrat, he is skilled in music and resides at Patna, where he draws a salary of one hundred Rupees a month from the Nátzim, V.

Qudrat, Qudrat Allah resides at Dilly, B. Sháh Qudrat Allah was a Darwisy, A. He was descended from Sháh ‘abd al’azyz Shahr-bár a saint, H., P. He was descended from Fakhraldy Záhid a Saint, he is one of the most distinguished and fertile Persian poets having left a Dywán of 20,000 verses, his poetry is in the style of that of Myrzá By-dil, towards the end of his life he also used the takhalluṣ of Tygh (Tatabbu’?). T. Left Dilly and settled at Murshidábád where he met C, and where he probably died in 1105, G. He resides at Patna, E. He was first a pupil of Myr Shams aldyn Fagyr, who was his uncle, and subsequently of Myrzá Jánjánán Matzhar, K., D.

Qudrat, Mawlawy Qudrat Allah is a good Arabic scholar and physician, he is a friend and pupil of Firáq, E. I have been told that he died about A. D. 1834. In K and D is Shaykh Qudrat Allah, a pupil of Rafígar.

Qudrat, Mawlawy Qudrat Allah is the author of a Tadzkirah of Urdu poets, and resides now at Rámpúr, E met him one day in the society of Moḥammad Qáyim. It seems he was still alive and resided at Rámpúr when K wrote. H calls him Mawlawy Qudrat Allah of Rámpúr, he mentions his Tadzkirah, and says that he is in the habit of holding Moṣḥá’arahs in his house.
Table of Contents

Quwwat, his name is not known to R.
Ra'd, Lálah Gangá Prashád a Kashmyry of Lucnow, R.
Radhyy, Sayyid Radhyy Kháñ, C, V.
Radhyy, Myrzá Radhyy Kháñ Monajjim of Lucnow is of the royal house, which rules over Oudh, and has written a Laylá Majnún, P. See Hawas, Rasá, and Ridhá.
Radhyy, Nawáb Sayf aldawlah Sayyid Radhyy aldyn Bahádur Calábat-jang, writes Persian and Urdú poetry, K. Holds an appointment under the English government, D. He died some years ago, P.
Ráfaqat, Myrzá Makhkhan Ráy (Myrzá Makyn, P) of Lucnow, a pupil of Joráét, died of consumption at the age of twenty-two years, E. Ráfat is a poet of Lucnow, D.
Ráfat, Myán Rawúf Ahmád of Lucnow a Pyr-zádah, and a pupil of Joráét, resides at Rámpár, K, D. He is a Cáfí and has several times visited Dilly, P.
Ráfat, Shaykh Mohammad Rafy of Iláhábád resides at Pañna, where he holds a high office, J, C, V.
Ráfat, Mohammad 'ysá Kháñ Ançáry, a son of Nawáb Imtiyáz Kháñ is alive, V.
Ráfúgar, Mohammad 'árif, A.
Rafy', Rafy' aldyn Kháñ, a Pañhan of Mořádbád, has visited Makkah, D.
Rafyq, Amyn Allah, P.
Rafyq, Myrzá Asad Bég of Dilly, where he now resides, he is a pupil of Thaná Allah Kháñ Firdág, V. It would appear from K that he was dead in 1221.
Ragbat, Myr Abú-l-Ma’áliy (Abú-l-Ma’ániy, H) a pupil of Mamnún resides at Lucnow, K, D, H.
Rághib, Mohammad Ja’fár Kháñ of Dilly a cousin of Nawáb Lutf Allah Kháñ Cáiíq of Pánypat lives of late at Pañna in poor circumstances, he writes chiefly Persian poetry, C. He died at Pañna, and left a Persian Dywán and two Rékhtah Dywáns, V.
Rághib, Myrzá Subhán Quly Bég born in Hindústán, but his ancestors were of Persia, he is a soldier, and writes Persian and Urdú poetry, in the latter, he is a pupil of Inshá, K, D, P.
Ráhmán, an old poet, having been a contemporary of Walyy, D.
Raímat, Qádíhiy alqodhát Raímat Allah Kháñ of Dilly, is the author of a Persian Dywán, D.
Rahym was a contemporary of Waly, H.
Rajé, Myán Gholam Mo’áyy aldyn of Haydarábád, a pupil of Faydh.
Rajá, not known, V, D.
Rajab, Rajab ‘alyy Bég of Dilly, of Moghol (Persian) origin, resides now at Farrokhábád, K, D.
Rájah, Mahárájah Balwant Singh, a son of Chét Singh Bangor, in 1245 he used to hold poetical assemblies at which Bakhtáwar Singh Gháfél, Aqá Myrrá Myrrá, Aghá Haydar ’alyy Afsah, Shaykh Pyrbakhsh Maṣrír and other poets attended, R.
Rájah, Rájah Bahádúr a son of Rájah Shítáb Ráy, Dywán of Bengal, K.

Rakhshán, Moḥammad Chánd flourished under Aḥmad Sháh.
Ramz, Myrrá Moḥammad Súltán Fatá almulk Sháh Bahádúr, R.
Rangyn, they say he is of Kashmyrían origin, he lived at Dílly and was a contemporary of Sawdá, C, V. He is probably identical with the poet of the same takhalluq mentioned by H, he flourished under Moḥammad Sháh, and his Ghazals are sung by dancing girls.
Rangyn, Myrrá Amán Bég is a calligraph, C. Is in the service of Nawáb Iftikhár aldawlah Myrrá ’alyy Khán Bahádúr, V.

Rangyn, Láláh Bilás Ráy a son of Rájah Mán Ráy is Dywán of the son of Moḥammad ’alyy Rohdán, V. He resided at Murádábád, D.

Rangyn, Púran Lál, a Káyeth of Dílly, is a queer man, K.
Rangyn, Sa’ádat Yár Khán of Dílly, a son of Tahmásb Bég Khán Túrány (Rámy, H), is a good soldier but not a great scholar, E revised his Dywán. He was first a pupil of Hátim, and after Hátim’s death, his compositions were corrected by Nithár, he has composed four Dywáns, one of Ghazals, one of humoristic poetry, one in the idiom of ladies, he is also the author of the هزارین رنگین, which contains critical remarks on various poets, D. His Dywáns together have the title of Naw Rattan. He died at the age of eighty in 1251.

Ranj, Myr Moḥammad Naqyr, a grandson of Khwájah Myr, is a young man, K. Has given up writing poetry, P.

Ráqim, Bindrábaa of Dílly, a pupil of Sawdá, C. He was of Mathra and had a wonderful memory, A. He is the author of a short Dywán, and it is not known where he now is, D. Some say he was of Mathra, and it is very likely that this statement is correct, P.
Ráqim, Khályfáh Gholám Moḥammad of Dílly studied Persian,
and has also taken to Arabic, about twelve years ago he went to
Lucenow, but he has now returned to Dilly and is studying medicine, K.
Rasá, Mawlawy 'alyym Allah resides in Oudh, D.
Rasá, Myrzá Balkhy a son of Myrzá 'ydá Bahádúr is a prince of
the house of Dilly, D.
Rasá, Myrzá Taqyy, a prince of the house of Oudh, author of a
Laylá Majnún, H. See Ridhá and Radhyy.
Rasáy, C does not know his name.
Rashky, Mohammad Hasan Khán of Paţna, a son of the late
Khádim Hosayn Khán Khádím, is a studious young man, V.
Rashyd of Lucenow, a pupil of the late Mollá Nitzám aldyn, was
killed when young, C, V.
Rásikh, Khwájah Akmady Khán is dead, J.
Rásikh, Shaykh Gholám 'alyy of Paţna, J. First Myrzá Bhujjú
Fideícj corrected his verses and subsequently Myr Taqyy Myr, he is
alive, V. He died in 1240, P.
Rásikh, Tzafaryáb Khán, of a noble family of Bareilly, is a talented
young man, R. Rásikh, Tálib Hosayn.
Rawnsaq, Myr (Myrzá) Gholám Haydar (Khán, H) of Paţna,
a son of Wáhib 'alyy Khán, is a brother of Asad-jang, V.
Rawshán, Khwájah Hasan 'alyy of Dilly, is now in the service of
Açaf aldawlah, V.
Rawshan, Rawshan Sháh a Káyeth of Bareilly embraced the Isláms
and writes Persian and Rékhtah poetry, D. He is the author of a
Dywán, H. He resided at Meerut, T.
Ráy, Myrzá Ya’qúb Bég was born in Hindústán, but his ancestors
were of Túrán, he is a young man, K. He is dead, D.
Ridhá, Myrzá (Myr, D) 'alyy Ridhá of Manikpúr, a friend of
Dywánáh, wrote several Mathnawies, one of them containing his
love-adventures is celebrated, C, V, D.
Ridhá, Myrzá 'alyy Ridhá Bég of Agra a pupil of Myán Walyy,
Mohammad Nátzyrj, D.
Ridhá, Shaykh 'alyy Ridhá of Lucenow was for some time Nátzir
in the court of justice at 'alyygarh, he is the author of a Mathnawy,
D knew him personally.
Ridhá, Mawlawy Dhiyá aldyn of Thanésar a contemporary of
Sawdá, D. He is probably identical with the poet Ridhá of whom
C says, that he does not know his name.
Ridhá, Hāmyd aldyn Khán of A'tzampúr, is a son of the physician Mawlawy Kallú of Chandpúr, D, P.

Ridhá, Myrzá Hasán, is familiarly called Myrzá Jywan, a son of Moḥammad Myrzá Ján (Khán, K, H) Kórbegy, is a young man and a pupil of Naqyr and Mamnún, K. He was a friend of P and died some years before P wrote, and left a Dywán.

Ridhá, Háfitz Mohmmed-bakhsh, a Shaykh of Láhór, resides of late at Farrokhábád, D.

Ridhá, Myr Mohmmed Ridhá (Myr Mohammady, V) of Paţna, a son of Myr Jamál aldyn Hosayn Jamál and a pupil of Myán Dhiyá (of Sawdá, E), has lately taken to Rékhtah poetry, C. The grandfather of Jamál was Qádiy Núr Allah Shúshtáry, who is the author of the āqāt i aqāt, and of the muqaddás muqaddás, J. Ridhá wrote a Dywán, E. He died at Murshidábád, V. He is familiarly called Myr Paţnawy, and resides at Lucnow, K. In D are two poets, one Myrzá Mohammam Ridhá of Lucnow a pupil of Sawdá and author of a short Dywán, and Myr Mohmmed Ridhá Shúshtáry, usually called Myr Mohmmed Paţnawy, a native of Paţna resided at Lucnow, and was a pupil of Dhiyá. In P are also two poets of this takhalluç, one Myr Mohmmed of Paţna a pupil of Dhiyá, and Myr Mohmmdy of Lucnow equally a pupil of Dhiyá.

Ridhá, Mohmmed Ridhá of the Deecan, D.

Ridhá, Háfitz Molain resides at Farrokhhabad, and is of the Kam-bôh caste (regarding which, see the Fawáyid an'āziryn) wrote a Persian and Rékhtah Dywán, V.

Ridhá, Myr (Myrzá, K) Ridhá 'alyy of Lucnow, a Toghrá-writer and a pupil of E, K, D.

Ridhá, Myrzá Tāqyy of Lucnow, a relation of the Wazírs (now kings) of Oudh, is the author of a Majnú'-lé Laylá, D. See Rasá, Radhyy and Hawsa.

Ridhwán, Gholám Hosayn of Paţna, a son of Shaykh Fakhár aldyn, a pupil of Salym and of Mujrim and of V, who mentions him.

Rihá, Gholám Moḥammad Khán of Dilly a brother of 'ináyat Hosayn Khán Moshyr and a pupil of Gulzár 'alyy Khán Asyr, R.

Rind, Gangá Prashád a Kashmyry and son of Kishen Chand Pandít was a pupil of Jorát, resided at Bareilly and Lucnow, D.

Rind, Ráy Khém Náráyan, a grandson of Maharájáh Lachmy Náráyan of Dilly, resides now at Hooghly and is my elder brother, says Bény Náráyan.
Rind, Mihrbán Khán, it is said that he is skilled in music and in composing Kabits, Dóhrás, &c. he lives at Farrokhábád, C. He died in Rostamnagar which is a quarter of the city of Lucnow, E.

Rind, Myr (Sháh) Harzah 'alyy of Dilly was originally a soldier by profession, subsequently he used to beg barefooted in the streets of Murshidábád, and now, 1194, he is at Pátua at the shrine of Sháh Arzán in company of other Faqyrs, C. I have seen a Dywán of about 2000 verses of his, J. He had first the takhalluq of Sháyídá, he is alive, V.

Riázat, Myrzá Qásim 'alyy called 'iráqy of Moghol (i.e. Persian) origin, his ancestors having been of Mashhad, whence they emigrated to Kashmir. He was born at Dilly and brought up at Faydáhábád, he is about thirty years of age and a pupil of Jorât, E.

Rokn aldawlah Hádžíq almulk Hákym Rokn aldyn Khán Bahádur is a physician of Dilly, writes Persian and Rékhtah poetry, but particularly the former, D.

Rostam, he had the title of Rustam 'alyy Khán Iktisham aldawlah, but was usually called Nawáb Bahádur, he was of Dilly and a son of Nawáb Ashraf Khán; in 1194 he gave to C specimens of his poetry. He was a friend of H.

Rúh alamyn of Dilly mentioned by Bény Náráyán.

Rúhá a Pyr-zádah of Haydarábád, A.

Rukhätz, Myr Quadrát Allah of Dilly a son of Myr Sayf Allah, a pupil of Ja'far 'alyy Hasrat resides at present at Lucnow, C, V.

Ruswá, Af táb Ráy (Mahtáb Ray, C) the son of a goldsmith, did not conform to the tenets of the Hindús, (C says he turned a Musalmán) and was a great cynic: at length he became mad and died young, A, B. There is another Ruswá of whom D says, that he does not know his name, but he had ascertained that he was distinct from Af táb Ráy and flourished under Nawáb Najyb aldawlah Bahádur.

Sa'ádat, Myr Sa'ádat 'alyy (Sa'ádat Allah Khán, B) died before he attained the age of forty, A. He was a disciple of Wiláyat Allah and left a Mathnawy in imitation of Laylá Majnún, containing the history of two lovers of Dilly, C. He was a son of Myr Gholám 'alyy 'ishrat, H.

Sabáqát, Myrzá Moghol of Lucnow a son of Myrzá 'alyy Akbar Akhún, his ancestors were of Persia, he is a pupil of Jorât whom
he surpasses in the Qaşydhah, E. He is of Dilly but resides now at Lucnow, H, P.

Sa'dy of the Deccan is the author of the verses which are erroneously ascribed to Sa'dy of Shyráz, B, J, H, K. In A and D he is identified with Sa'dy of Shyráz.

Safar Sháh, a Sayyid and Darwysh resides at Dilly, D.

Sajjád, Myr Móthammad Sajjád of Agra (of Dilly, A) his ancestors were of Adzarbáyján, he is a pupil of Abrá and superior to his master, B, C. He was brought up at Dilly and left a Dywán, G. It would appear from A that he was a young man in 1168. Qáyim saw about 800 verses of his.

Salám, Najm aldyn 'allyy Khán of Dilly (Agra, D, K), a son of Sháraf aldyn 'allyy Khán Payám, is a pupil of his father, B. Went with Çaşdar-jang's army toward the east (Oudh), A.

Salámat, Salámat 'allyy, J. Munşhiy Salámat 'allyy of Gháziypúr, is a Munşhiy in the English service, V.

Salámat, Myr Salámat 'allyy of Púrniya in the Parganah of Arwal in Behár, J.

Sálík, name not known, M.

Sálim, Gholám Moştafa was a friend of V. He was first a pupil of Fidwy, subsequently he was appointed Munşhiy in an English corps of cavalry, he died at Lucnow, V.

Sálim, Salym Allah Khán a son of the late Shaykh Fayd Allah Káliyáh resides at Paţna, J.

Sálim, Myr Móthammad Salym of Paţna was a merchant, he died in 1195 at Murshidábád and left a Mathnawy, C, J. The chronogram on his death is سالم رفت بدار السلام. V.

Sámán, Myr Náçir of Jawnpúr (of Dilly, J) a pupil of Myrzá Matzhar died a few years ago, he composed chiefly Persian poems, B. He came during the beginning of Móthammad Sháh's reign to Dilly, A.

Sámiy, Myrzá Móthammad Ján Bég, his ancestors came from the steppes of Tymáq (Qipcháq, D) to India, his father resided for some time in Kashmýr, then he came with his son to Dilly (Bareilly, D). Sámiy was a disciple and pupil of Khwájáh Myr, he wrote chiefly Persian poems, among them is a Mathnawy in the style of the Sháhpamáh recording the events of the reign of Sháh 'álam, but he died before he had completed it. His Urdú poetry is not equal to his Persian compositions. H says that Sámiy was his teacher in Persian.
No. 62.]  

TABLE OF CONTENTS.  

Sanjar, Shaykh Mohammad Ya'qúb 'alyy of a place near Gháziy-pür, a son of Qádhiy Mohammad Čiddiyq, and a pupil of Násikh, resided long at Lucnow and visited Dilly in 1260, R.  

Sáqiyy, Myr Hosayn 'alyy, C. In D a Sáqiyy of the Deccan is mentioned.  

Sar-sabz, Myrzá Zayn al'ábidyn Khán, familiarly called Myrzá Ménđú, a son of the late Nawáb Sálár-jang, is a studious young man, and when only seventeen years of age composed a Dwyán, E. V.  

Sárshá, Lála Tilók Chánd a Kathry is a young man of Dilly, K.  

Sarwar, A'ztam aldawlah Myr Mohammad Khán Bahádur a son of A'ztam aldawlah Abú-l-Qásim Motzaffar-jang, was a pupil of Myrzá Ján Bég Sámiy and Myr Farzand 'alyy Mawzún. He died 1250 and left besides the Tadzkirah (described in p. 185) a thick Dwyán, P.  

Sarwar (Sorú ?), Shaykh Mohammad Amyr Allah a son of Shaykh 'abd Allah of Agra was in 1243 at Dilly, he is a pupil of Mujrim and of Ghálib, D.  

Sarwar (Sorú ?), Myrzá Rajab 'alyy Bég resides at Cawnpore, D. He was a pupil of Nawázish, P. He is the author of the ریگین ریگین of R.  

Sattár, 'abd al-Sattár of Lucnow composes chiefly Marthiyahs, D.  

Sáwdá, Myrzá Rafy' aldyn of Dilly, his ancestors were of Kábul, he is a soldier by profession, and the best poet of our times, B. His father was a merchant, and this is probably the reason why he adopt ed the takhallúc of Sáwdá ware, A. He lived sixty years at Dilly; after the fall of that city, he wandered for some time to various places; finally he settled at Lucnow and Açaf aldawlah gave him a stipend of Rs. 6000 a year. He died at Lucnow at an age of seventy years in 1195, the chronogram is دوویکیا عمان شاعرین هنده ل سرورگیا 1190—4 (د) = 1195, G. In K it is stated in the Biography of Sa'dy that Sáwdá is the author of a Tadzkirah of Urdú poets.  

Sunah, Salym was of Dilly says Bény Naráyan.  

Sá'yd, Qádhiy Sa'yd aldyn Khán of Kákory in Oudh, a son of Qádhiy Najm aldyn Khán who was Qádhiy of Calcutta, Sa'yd visited Dilly in A. D. 1822. He is blind, P.  

Sayf, Myrzá Sayf 'alyy is dead, K.  

Sáyil, Sayyid Asad Allah of Haydarábád, familiarly called Sháh Samajh-bújh resides now at Paţna, J.  

Sáyil, Myrzá Mohammad Yár Bég of Dilly of Uzbek origin, a companion of Badal Bég Khán, J. Was a pupil of Sháh Hátim and
subsequently of Sawdá, E. He died many years ago, K. He had first the takhalluq of Mon’im, D.

Sayyid, Myr Gholám Rasul is of Agra, K. He is a Shaykh of Murádábád, P.

Sayyid, Myr Ghálib ’alyy Khán is chief Munshi of the king of Dilly and writes Urdá and Persian poetry, D. He had formerly the takhalluq of Gharyb, he changed it because the king conferred the title of Sayyid alsho’arā upon him, K. He is a native of Meerut, but was brought up at Dilly, T. He died some years ago, P.

Sayyid, Myr Imám aldyn, C.

Sayyid, Myr (Myrzá, D) Qotob aldyn (Myr Qotob ’alyy, P), familiarly called Qotob ’alám of Sikandarábád, writes sometimes Rékhtah verses, K. He is a physician, P.

Sayyid, Myr Yádgár ’alyy of Bahádurpur in Mewát, is a young man in the army and resides at Dilly, A.

Shád a poet of Búdhánah is since some time settled at Bhópál, D. Shád, Myr Ahmad Hosayn, his forefathers came from the Hijáz to India under Shams aldyn Altnish, he resides at Shikhábád near Meerut, P, H.

Shád, Ray Déby Prashád of Haydarábád a pupil of Faydh, R.

Shád, Myrzá Iláhy-yár Bég (Iláh Bég, D) Kayámy a pupil of Muqáfy, K.

Shád, Prashády Rám, a Brahman of Sikandarábád, is a friend of Zindah-dil, D.

Shád, Munshiyy Rám Prashád, a Káyeth and a pupil of Naqyr, is a witty young man and resides now at Dilly, R.

Shád, Sayyid Tafadhulhul Hosayn visited Dilly and met R.

Shádááb, Lálah Khushwaqt Ray of Chánpúr Nadyah, A. He was a clever Inshá-writer, C. A pupil of Qáyim, P. In T his takhalluq is Shád.

Shádán, Lálah Basáwan La’l of Paţna attends regularly the poetical assemblies, and is a good Inshá-writer, J. Resides at Dilly, H.

Shádán, Myr Rajab ’alyy is a pupil of Baháry Khán Ashuftah, K. I have not seen him of late, and do not know what has become of him, H.

Sháfiy, Aym aldyn of Dilly lives now, 1196, in poverty at Paţna, C. He died in 1198, V.

Sháfy’, Myr Mókammad Sháfy’, a friend of Sawdá and Myr, lives now at Lucnow, C, V.
No. 62.] TABLE OF CONTENTS. 287

Shafyq, Matzhar 'alyy Khán of Dilly, familiarly called Myrzá Budhan, is a pupil of Firáq and of Qásim, K.

Shághil is a pupil of Bismil, whom he surpasses, A, B, J.

Sháh, Sháh Sa'd Allah called 'ishq 'alyy of Paţna, a disciple of Sháh Karym Allah the successor of Sháh Arzán, is a pupil of Myr Dard, J. He is a Fáyär, and has his Takiyáh near Betiah in Sarun, V. He is dead, K.

Myr Sháh 'alyy Khán of Dilly was a poor young man, came to Murshídábâd and went subsequently to Lucnow, and thence to the Deccan, where it is said he died, C.

Sháhámat, Sháh Shahámat 'alyy is a Darwysáb, D, resided in Oudh, P.

Shahwat, a son of Sháh Ma'qúm Mohawa'is was a very obscene poet, K.

Sháhy, Sháh Quly Khán of Bághnagar (Haydarábâd, C) was in the service of Táná Sháh and composed chiefly Marthiyahs, A, C.

Shahydd, Mawlawy Gholám Hosayn of Gháziypúr was in 1196 at Banâres, C. He is now Mufti at Banâres, V.

Shahyddá was an old poet, D, H.

Shahyddy, Myr Kárámát 'alyy is of Lucnow, it is said that he is a pupil of Násikh, D. Resides mostly in the Panjáb, and comes sometimes to Dilly, P.

Shá'ír, Lálah Mathorá Dás familiarly called Mithan Lál, a Káyeth, is clever in the science of music and in mechanics, K.

Shá'ír, Myr Kamál aldyn Hosayn, familiarly called Myr Kallú, is a relation of Myr Dard and resides at Dilly, J, C. He is dead, V. He is called Myr Náqír-parast, D. He was a son of Myr Náqír aldyn Ranj and left a Dywán, K.

Shákir, Móhammad Shákir of A'tzampúr was a friend of Móhammad 'alyy Hashmat and of Qáyim, and was skilled in astrology, A, C.

Shákir, Sháh (Myr) Shákir 'alyy of Dilly is a young man who studies the Mathnawy of Jalâl aldyn Rámy and other Cófy books under Sháh Móhammad 'atzym, K, H, P.

Shákiy, Munshiy Jawáhir Singh of Meerut, a pupil of Gholám Mo'yy aldyn 'ishq, D.

Shams, Myr Shams aldyn 'alyy is familiarly called Myrzá Juman, K.

Shams, Walryy Allah, a celebrated poet of the Deccan, visited Dilly under 'álamgyr and was received with distinction by the emperor, he left a Dywán in the dialect of his native country, K.
Sharaf, a poet of the Deccan, D.
Sharaf, Myr Moḥammad of Dilly is a nephew of Nawāb Khāndawrān, C. V. Was a mystic, K knew him, but he was dead when he wrote.
Sharaf, Myrzá Sharaf aldyn is a poet of Lucnow, D, P.
Sharaf, Shaykh Sharaf aldyn Hosayn (Hasan, K) is skilled in the Marthiyah, K. He was attached to the Qadam Sharif near Dilly, P.
Sharafat, Myrzá Ashraf (Sharaf, K) 'alyy is of Lucnow, K. He is a grandson of Myr Mosharraf and a pupil of Mammūn, P.
Sharar, Myrzá Qādiq was a humble man, P,
Sharar, Myrzá Ghiyāth aldyn, R.
Sharar, Myrzá Ja’far was a younger brother of Myrzá Moḥammad, who has in Persian the takhalluq of ‘ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Pūnah, D.
Sharar, Myrzá Ibrāhīm Bāg born at Lucnow was a fair poet, E. Was a pupil of Nawāzish, P.
Sharyf, Myrzá Moḥammad Sharyf, a son of the late Myrzá Fayḍh who wrote two commentaries on the فصوص أحكم, Sharyf is a young man and a pupil of Moḥibb Allah Moḥibb, some years ago he left Dilly, K.
Sharyf, Myrzá Moḥammad Sharyf is a convert to the Islām, and composes chiefly Marthiyahs, K. He is probably identical with Myrzá Sharyf Bāg, familiarly called Lāla Sharyf Bāg, a son of Lāla Dawlat Rām a Khatry mentioned by D.
Sharyf, Myrzá Sharyf Bāg is of a good family and a witty poet, P.
Shawkat, Myrzá 'alyy of Lucnow is a younger brother of Sabqat, he has written a small Dywān, D.
Shawkat, Moḥammad Munyf 'alyy of Bijnawr, a son of Myr Rostam 'alyy who was an author and a calligraph, is a pupil of Myr Gholām 'alyy 'ishrat, D. He was converted to the Christian religion at Banāres, and is now at Meerut engaged in Missionary labours, P. I have some where seen a short biography of this convert in English.
Shawq, Bhogy Lál, P.
Shawq, Fayḍh 'alyy was a contemporary of Sawdā and had many pupils, he wrote Persian and Rękhtah poetry, D.
Shawq, Háfitz Gholām Rasāl of Dilly is a pupil of Naḏyr, K, P.
Shawq, Hasan 'alyy (Hasan Khān a Pathān, P, Hasan 'alyy Khān, H) of Dilly, a pupil of Arzā, B, J. He was a soldier and in the service of Nawāb 'imād almulk, C, V. He left a Dywān, K.
Shawq, Shaykh Iláhy-bakhsh of Agra is at present a Munshi of Myrzá Motza'far-bakht Bahádur at Farrokhábád, H. He is author of a Rékhtah Dywán and of a book called نورالسلطان. He died in 1241, P.

Shawq, Jawhar Bég of Lucnow, a pupil of Muḥáfáy, was strong in logographs. He went to Mashhad, P.

Shawq, Mo'áammad-bakhsh is of Kótánah and a pupil of Barkat Allah Khán Barkat, D. He was a soldier-like man, K.

Shawq, Mawlawy Qudrat Allah of Rámpúr (of P, of Ráypúr, H) is the author of a Dywán and of a Tadzkirah of Rékhtah poets, V. It is said that he composed one hundred thousand verses, T.

Shawq, Rawshan Lál is a clever musician, and a pupil of Naqýr, K, D.

Shawq, Shyw Gopál, familiarly called Kákájy of Paţna, a son of the Mahájan Sawdágar Mal, died young, V.

Shawq, Tahamtan-jang Bahádur is an Amýr of the Deccan, K.

Shawqy, Mo'áammad Fáqýh a son of V, he is twenty years of age, V.

Shaydá, Mawlawy Amánát Allah was in Calcutta, says Bény Náráyan.

Shaydá, Myr Fatá 'alyy of Shamsábád Mhow, Myr Sóz has adopted him as his child, and Sawdá is his instructor, C, V. He was an officer at Lucnow and received 500 Rs. a month from ʿAfá ldawlah, his Dywán has about 6000 verses, K. It will be observed that I distinguish between this and the following poet on the authority of K.

Shaydá, Khwájah Hyngá, a Kashmyry of Dílly, was a pupil of Shá Mo'áammady Bé-dár, he died young, K, E.

Shaydá, Nawáb Mo'ýn aldyn Khán resides at Kálpy, and is a grandson of Nawáb Gháziy aldyn Khán Nitzám, P.

Sháyiq, Myr Badr aldyn Hasan of Bareilly is a well educated man, D.

Sháyiq, Pyr Myán (Myr, K) Mo'áammad of Lucnow was formerly a pupil of Myán Háshimy and now of Jorát, E.

Sháyiq, Mo'áammad Háshim is a pupil of Myr 'izzat Allah 'ishq, and skilled in the Marthyah, K. He is a tailor by profession, H.

Sháyiq, Myr Hájy of Dílly, a pupil of Myr Hidáyat 'alyy Kayfý, is young, and composes chiefly Persian verses, K.

Sháyiq, Natzyr aldyn توزیر الدین of Bareilly, D. In T and P, he
has the name of Mūhammad Nadzyr aldyn ٍ Hasān a son of Shāh Gholām Mōhyy aldyn Owāsy (Rāmy, H) Sīrhindī. H speaks in the present tense of him. He is a very learned man and has composed a treatise on arithmetic and one on prosody and rhyme, it is in verse, and the first half of every verse treats on prosody and the second on rhyme, it has the title بیت بیت. He writes chiefly Persian poetry, T.

Shāyiq, Mīr Qamar 'ālyy of Pāṭna writes Rēkhtaḥ poetry, J.

Shēftah, Ḥāfīz 'abd al-Quaternion, a Panjābī of Dilly, was a pupil of Bahōry Khān Aṣḥuṭah, K.

Shēftah, Aḥmad Khān of Dilly a pupil of Asyr and a friend of R. Shēftah, Sayyid Ilḥāb-baksh of Dilly resides since some years at Pāṭna, and composes chiefly Marthiyahs, J.

Shēftah, Mīr Mūḥammad resides at present at Dilly, but is not a native of that city, J.

Mīr Shēr 'ālyy of Dilly resides since some years at Pāṭna, J.

Shīfā, Ḥakīm Mūḥammad Hasān Khān of Dilly is a young man, D.

Shīfā, Ḥakīm Yār 'ālyy is a good physician, A.

Shīgūṭah, Budh Singh, a blacksmith, is a pupil of Bahōry Khān Aṣḥuṭah, K.

Shīgūṭah, Mīrza Sayf 'ālyy Khān is a son of the Nawāb Shujā' aldawlah, he had formerly the takhalluṭ of Bayān, and Mīrza Qāsim 'ālyy Jawān corrected his verses, of late he has changed his takhalluṭ, E met him at Lucnow. He left a Dywān, D.

Shīgūṭah, Mīrza Shīgūṭah-bakht (Bēdar-bakht, P, H) Bahādur, familiarly called Mīrza Ḥājī-Ǧāhīb, a son of Mīrza Jawān-bakht Jahāndār Shāh, resides at Banāres, D.

Shikōh, Mūḥammad Ridiḥ of Lucnow is a friend and pupil of Mīrza Qāṭyīl and writes Persian poetry, E, K.

Shikōh, Sayyid Shikōh 'ālyy of Sarawah, died about twenty-five years ago, H.

Shīkyā, Shaykh Gholām Hosayn is a poor man and a pupil of Mūḥammad Taqīyy Mīr, K. Has written a Dywān, D.

Shoʾā', Prince Mūḥammad Akbar a son of Shāh 'ālam Aṣʿṭāb (hence the takhalluṭ) is the heir-apparent to the throne, D, K.

Shohrat, Amīr-bakhsh Khān, a Kashmyry of Dilly, is a pupil of Firāq and resides at Dilly, D. He has gone to the Deccan, K. He died young, P.
Shohrat, Itsikhár aldyn 'alyy Khán, a brother of Wáthiq 'alyy Khán, resided in A. D. 1814 at Calcutta and is mentioned by Béný Náráyan.

Shohrat, Myrzá Moḥammad 'alyy of Dilly, a pupil of Yaḥyá Amán Jorūt, is now, 1196, at Lucnow, C. He is of Lucnow, V.

Sho'lah, Amar Náth is a Kashmyry of Lucnow, P, H.

Shór, Khwájah 'atzym Khán of Dilly, a son of Khwájah Moḥammády Khán, is a pupil of Myrzá Ghasýtá and resides at Motháry in Behár, J. He is dead, V.

Shór, George جارج باتس (? a Christian, R.

Shór, Myrzá Maḥmúd Bég of Dilly, familiarly called Malhú Bég, was a soldier-like young man and a pupil of Saʿádat Yár Khán Rangyn and Inshá Allah Khán, he died young, K. He was a friend of H and K.

Shórish, Gholám Ahmad, a son of Moḥammad Akbar, is a young man and a pupil of Múmin Khán Aasná, P.

Shórish, Myr Mahdíy of Paṭná, a son of Myrzá Gholám Hosayn, is a clever young man, V.

Shórish, Nácir Hosayn (Khalyfah Nádir Hosayn, H, D) of Dilly is a young man, and a pupil of Thána Āl lá Ṣiráq, K. He had formerly the takhallus of Morúwat, D.

Sho'úr, Sho'úr Aḥmad of Rámpúr is the father of Rawúf Aḥmad Rawúf, K.

Sho'úry, of Jowálápúr, D, P. Of Chándpúr, J.

Shujá', Nawáb Shujá' Quly Khán, a son of Nawáb Monyr aldawlah Nádir-jang, resides since some years in Moghulpúrah at Paṭná, J.

Shukr, Moḥammad Myrzá of Haydarábád a son of Hasan Myrzá Qaḍ and a pupil of Faydh, R.

Shukr, Rádhá Kishen a Káyeth, is of Morúdábád, P.

Shywan, Myr Aḥsan of Paṭná was a soldier by profession, he is dead, J.

Sír, Moḥammad Kháyl Khán of the Deccan, K.

Sikandar, Khalyfah Moḥammad 'alyy (C and G call him Shaykh Sikandar, but H, who knew him, says that this is a mistake) of the Panjáb, familiarly called Khalyfah Sikandar, composes chiefly Marthiyahs and writes in the Marwáry and Panjáby dialects, he is the author of the story in verse of the boatman and the fish and king Dilkhwár. He considers himself as a pupil of Nájiy, C, J.
He is upwards of fifty years of age, E. On the invitation of the Nâtzim of Haydarâbâd, he repaired to his capital. He died there and his remains were carried to Karbalâ, K.

Sipâh of Lûcnow, it is said that he has been killed, K, D.

Sipâh, Myr Imâm-bakhsh died some time ago, K.

Sipâh, Shâh Quly Khân, D, H.

Sirâj, Myr Sirâj aldyn of Awrangábâd was a pupil of Sayyid Hamzâh of the Deccan, A, B, C. He left among other poems a Mathnawy called یسر بن سعد بن حرب, D. See page 148 supra.

Sirâj, Sirâj aldyn ’alyy different from Sirâj Awrangâbâdy, P.

Siyâdat, Myr Mojâhid aldyn of Lûcnow a pupil of Mamnûn, D, K, H.

Sohrâb, Myrzâ Sohrâb Bég, a Moghol, resides at Dilly, D, P.

Sokhon, Hakym Myrzâ Mohammad Hosayn, a Kashmiry of Dilly, is a good physician and writes Persian and Rêkhtah poetry, H, K. In H it is said that there was also a poet of this takhallus at the time of Nâjiy and Madhmûn, and he mentions a third Sokhon who was a poet of the Deccan.

Sokhonwar, Lâlâh Dalwâly Singh is a Munshiyy of the king of Dilly, he is a young man, K, P.

Solaymân a pupil of Myr ’abd al-Hayy, A. A contemporary of Tâbân, C, V.

Solaymân, Myr Murâd ’alyy of Dilly resides since a long time at Paţna, now he is gone to Behâr, J.

Solaymân, Solaymân Khân of Dilly a pupil of Ashraf ’alyy Khân Fîghân, J. Resided for some time at Paţna, but it is not known where he now lives, V.

Solaymân, Prince Solaymân-shikôh, a great patron of poets and learned men, among his protégés are Muâljâfî, Jorût, Inshâ Allah Khân, &c. E. Resides mostly at Lûcnow but now he lives at Agra, P. He died on the 24th of February, 1838.

Sor’at, R, who mentions him, does not know his name.

Sorûr (or Sarwar ?), Myr Faydh ’alyy of Ijrârah, resides at Dilly, and is a pupil of ’izzat Allah ’ishq, D.

Sorûr (or Sarwar ?), Himâyat Allah Khân of Dilly, a Dârâgah in the Dilly Palace, is a pupil of Naçyr, D.

Sóz, Sayyid Mohammad Myr (Sayyid Mohammad, C) of Qarâwalpûrah near Dilly, a son of Dhiyâ aldyn Bokhâry, was skilled in archery
and other manly exercises, in 1191 he went to Lucnow, but it seems that he lived there in great poverty, he therefore went in 1212 to Murshidábád and being not successful in finding a livelihood, he returned to Lucnow and died the same year, G, V. Had formerly the takhalluq of Myr, now that of Sóz, he now resides at Faydhabad, J. He was a friend of E, and was upwards of seventy years of age when he wrote.

Sózán, Nawáb Mirzá Aḥmad 'ally Khán Shawkat-jang of Lucnow, a son of Iftkhár aldawlah Mirzá 'ally Khán, lives at the court of Aṣaf aldawlah, C, V, E.

Sózán, Shaykh Shams aldyn of Dilly resided at Farrokhábád, was a soldier by profession, and a pupil of Sóz, K.

Subhán, Myr 'abd al-Subhán was a pupil of Abru, D.

Sultán, Mirzá (Prince) Mohammad Ezid-bakhsh Bahádur of Dilly, familiarly called Mirzá Nyly is alive, D.

Sultán, Nawáb Naqr Allah Khán Bahádur of Afghan origin is Jágyrdár of Rámpúr, D. He is dead, P.

Sultán, Sultán Quly Bég is a soldier by profession, D.

Ta'ashshuq, Myr Sayyid Mohammad of Dilly, a descendant of 'abd al-Qádir Jylány and a relation of Myr 'izzat Allah 'ishq, he has lately taken to poetry, D, H. He is at present, 1852, Professor of Arabic in the Dilly College and may be about sixty-five years of age.

Tábán, Myr 'abd al-Hayy of Dilly, a handsome but profligate man, who died young of dropsy contracted by drinking, A, B. He was a friend of Sawdá and a pupil of Mohammad 'ally Hashmat. His Dywán contains about one thousand verses, J, E.

Tabyb, Sayyid Sháh of Láhor writes Urdú with great correctness, D. [Firáq, D.

Tabyb, Walyy Mohammad is a Surgeon of Dilly, and a pupil of Taqawwur, Sayyid Ihsán Allah a son of Hosayn Khán, a native of Pankór not far from Lucnow, may be about 25 years of age, he is a pupil of Jorát, E. According to D, the name of Taqawwur was Sayyid Hasan Khán and according to H, Sayyid Hosayn Khán, and according to K, Sayyid Haydar 'ally, and according to P, Sayyid Haydar Hasan Khán, and according to T, Sayyid Ihsán Hosayn.

Taqawwur, Sayyid Rajab 'ally of Dilly, a pupil of Naqr has lately taken to poetry, D.
Taqqywr is the takhalluq of a lady, says R, with whose circumstances I am not acquainted.

Taqqywr, Sháh Jawaíd 'ally of Murshidábád, is a poor man, who has lately taken to writing poetry, D.

Tašayyur of Dilly, a clever poet, D. Died some time ago, H. In K, P and R is the following account, his name is Gholam Moctáfá, a son of Mawlawy Rafy 'aldyn, who was a very learned man, K, P and R speak of him as if he was alive. It is clear that he is identical with the Tašsyn of D, and not with his Tašayyur, who must have been dead when P wrote.

Tašsyn, Myán Gholám Moctáfá a son of Malawy Rafy 'aldyn has recently taken to writing poetry, and Firáq corrects his verses, D. See preceding notice.

Tašsyn, Munshiy Hosayn 'átá Khán resides at Eţawah, H.

Tašsyn, Myr Móhámmad Hosayn Khán of Lucnow, has the title of Mórâçţá' Raqam, he is a good calligraph and Inshá-writer, H. His name is Myr Móhámmad Hosayn 'átá Khán, he is a son of Móhámmad Bâqir Khán Shauq, he lived at the court of Abú Mançúr 'ally Khán Çafdar-jang. He is the author of the ضوابط انگریزی نوطرز مرعی which is an Urdu version of the story of the four Darwyshes, T. He seems to be identical with the preceding, though H distinguishes between the two.

Tajalliy, Sháh Tajalliy (Sháh Tajalliy 'ally, D, K.) of Haydarábád a Darwysah, occupies himself usually with poetry, D.

Tajalliy, familiarly called Myán Hájí, his name is Myr Móhámmad Hasan, (Hosayn H, Mohsin K), he is a son of Myr Móhámmad Hosayn (Hasan H) Kalym (D says Talib Hosayn Kalym) and a nephew of Myr Móhámmad Taqyy Myr, he is the author of a thick Dywán and of a لابی مکینون, he is a soldier by profession and about forty years of age, E, whose friend he was. He lives now in the 'arab-saráy near Dilly, and had for some time the takhalluq of Hájí, D. I have heard he is dead, H. According to T the name of Tajalliy was Myr Gholám 'ally, and the theme of the Mathnawy is the affection for him of a Bráhman's wife whom he married. R makes a distinction between Móhámmad Hosayn, familiarly called Hájí, and Myr Gholám 'ally the author of the Laylá Majnún.

Tajammul, of Lucnow, D, H.

Tajammul, Myr A'tzam (Móhámmad 'atzym H, P) of Lucnow, a pupil of Jorât, writes chiefly Marthiyahs, D.
Tajarrud, Myr 'abd Allah of the Decan, a pupil of Sayyid 'abd-al-Walyy 'uzlat, A, B, D.

Zalab, Shaykh 'alib of Samannah came in the suit of Dzul-Fiqar al-dawlah Najaf Khan to Meerut where he had his Rekhtah verses corrected by T, subsequently he entered into the English military service and rose to the post of Jam'ahdär, T.

Tali', Lala Hindu Lala of Haydarabad, a pupil of Faydh, R.

Tali', Myr Shams aldyn of Dilly, died young, B. He was a native of the neighbourhood of Lucknow, C.

Tali', Myrz Abu Tali, of a village near Arrangabad served in the army of Bahadur Shahl (who succeeded to the throne in 1118) and spent part of his life at Dilly, A.

Tali, 'ashur Beg Khan a son of the late Daulat Beg Khan, his ancestors were of Turan, but he was born in Hindustan, he is a pupil of Myr Taqy and Firaq, K.

Tali, Halliza Tali is a poet of Rampur and a pupil of Mawlawy Qudrat Allah Shawaq, P.

Tali, Shayk Tali, 'alib of Patva, a brother of Gholam 'alib Raiskh, J. He was a pupil of Fidwy, he died young in 1206, and left a Djwvan, V composed the following chronogram on his death,

Tali, Tali, 'alib is a son and pupil of Myr Ghali, 'alib Khan Sayyid, H, K, D.

Tali, Myr Tali, 'alib of Ilahabad, a nephew of Moqib, J.

Tali, Tali, Hosayn Khan a Kashmyry of Dilly, a son of Myan 'askary Nalain is a darogah or steward to Prince Solayman-shikoh, B, K. He is a pupil of Insha Allah Khan, H.

Tali, Myan Tali, 'alib is a Buzurg-zadah (i.e. the descendant of a celebrated man or saint) and resides at Lucknow, D.

Tamanna, 'abbas Quiy Khan ('alib Khan, K) of Dilly was a Moghol by origin, D knew him, but he was dead when he wrote.

Tamanna, Myr Asad 'alib Khan of the Decan a contemporary of Nawab Nitzam 'alib Khan, D.

Tamanna, Myrz Moghol Khan is a great man of Dilly, R. When I was at Dilly, in 1845, he used to hold Moshah'arahs.

Tamanna, Khwajah Mohammad 'alib of Patva, a son of Khwajah 'abd Allah Tuyyid, is a friend of C. According to J, his name is Mirza 'alib Ridy, he mentions besides him a Tamanna of Dilly regarding
whom, he says, neither Gurdézy nor Taqyy give any information, but he learned from Myr Awlâd 'alyy that this verse is by him

Tâmâñâ, Mohammad Ishâq Khán born at Dilly was of Kashmyry origin, he went to Banâres and entered the service of Myrza Jahândâr Shâh and died there, H.

Tamkyn, Bakhtâ Mal Pandît was born at Dilly but his ancestors were of Kashmyr, he resides at Bareilly, H. His father was Lachmy Râm Fûdâ, K.

Tamkyn, Çalâh aldyn resided at Dilly and is a fertile Rîkhhtah poet, A, B, J. He flourished under Mohammad-shâh, C calls him Myr Çalâh aldyn. T informs us that he was a great drunkard.

Tamkyn, Mohammad Yûsuf, R.

Tamkyn, Myr Thanâ 'alîyy is skilled in the superstition called Raml. In 1238 he came with Shawkat-jang from Farrokhabâd to Dilly and D made his acquaintance.

Tânâ-shâh, Abû-l-Hasan (Sayyid Abû-l-Hasan) king of Golconda, after the fall of his capital, he was confined by 'âlamgyr to the town, and treated with great severity. As he had been given to pleasure, he missed much the luxuries which he used to enjoy, and solicited from the Emperor to be allowed the use of the Huqqah. This indulgence was granted, and he now smoked day and night using ottar of roses and other perfumes instead of water to allow the smoke to pass through, to increase the intoxicating effects of the huqqah. At first he used daily hundreds of bottles of rose-water, but the Emperor when he heard of it, restricted him to sixteen flasks and to eight Bêd-mushks and after some time he still farther reduced his allowance until Tânâ-shâh gave up smoking altogether, being disgusted with the stinginess of his jailer, G.

Tanâh, Shaykh 'iwadh 'alîyy Khân, a son of Mohammad Wâlîyd Khân b. Mohammad Sa'yd Khân b. Qâyim 'alîyy Khân b. Qâsim 'alîyy Khân and a pupil of Mu'âkâfîy, was a soldier by profession and is now at Dilly, D. Qâsim 'alîyy Khân was a native of Madynah and came with Humâyûn to India and under Akbar he was honoured with a Mançâb. His descendants occupied posts of responsibility under the emperors. Tanâh served first in Makbûb 'alîyy Khân's cavalry in the army of Nawâb Dzû-l-Fiqâr aldawlah, after the Nawâb's death he entered the service of Jahândâr Shâh and subsequently of
No. 62.] TABLE OF CONTENTS.

Iltimáš Khán and then of Mahdiy 'ally Khán, and it seems he was in the service of the latter nobleman when T wrote, who made his acquaintance at Meerut.

Tanhá, Moḥammad 'ysâ born at Lucnow, his ancestors were of Dilly, he may be about twenty-seven years of age and is a soldier, E.

Tanhá, Sayyid Kifáyat 'allyy, a son of the late Sayyid Iláhy-bakhsh, was in 1261 at Dilly and attended the Moshá’arahs held in the house of Moghol Khán Tamanná, R.

Tanhá, Sa’d Allah Khán of Dilly, a pupil of Firáq, died young, D. He was of Āfghán origin and my pupil, K.

Tapisf, Myr Madad 'allyy of Dilly, his ancestors were of Persia, is a pupil of Asyr and has written also elegant verses in Persian, R.

Tapisf, Moḥammad Ismá’yl, familiarly called Myrzá Ján, of Dilly, his father Yûsuf Bég Khán was of Bokhárá, he is a pupil of Moḥammad Yar Bég Sáyil and of Khwájah Myr Dard. C met him at Benáres in 1198, and he was then a young man and in the service of prince Jahándár Sháh, C. He subsequently came to Murshidábád and thence to Calcutta, where he was for some years imprisoned, he died after he had again obtained his liberty, V. During his imprisonment he composed a Yosúf ó Zalykhá in Rékhtah. He is now in Bengal, K. He is alive, D. Bény Naráyan says also, that he was alive when he wrote, but had left Calcutta and gone up-the-country.

Taqqy, Sayyid Moḥammad Taqqy of Dilly, familiarly called Myr Ghásy, was a pupil of Fakhr al-dyn and supported himself by copying books and teaching, C, D. He was a disciple of Myr Moḥammad 'atzym, K.

Tarab, Jhanú Lál a Káyeth of Lucnow is a pupil of Náwizish, he composes chiefly Marthiyahs and uses in them the takhalluç of Dilgyr, he is a convert to the Islám, P. Subsequently he had his verses corrected by Imám-baksh Násiḥ, he is now at the court of Oudh, T.

Taraqqiy, Myrzá Moḥammad Taqqy Khán of Faydhábád is a wealthy man, and a great admirer of poetry, D.

Tārik, Záhid Bég of Dilly a pupil of Myr 'izzat Allah 'ishq, T, D.

Tarsán, Myr Bahádur 'ally of Lucnow is a pupil of Jorát, D.

Tarz, Girdháry Lál a Káyeth of Amrúlah a pupil of Qáyim, C.

Tarzy, Myr Imám 'allyy is eighteen years of age and my pupil, V.

Tasaliyy, Myr Shujá’at 'allyy of Dilly a pupil of Naqyr is alive, D.
Tasalliy, Lálah Tyká Rám, a son of the paymaster Gópál Ráy, is about twenty-five years of age; his ancestors came from the neighbourhood of Etáwah but he was born at Lucnow, he had a large collection of works of poetry, E. According to D the takhalluc of this poet was Taskyn. T says he is a pupil of Matyn.

Taskyn, Gangá Dás a Kashmyry Pandít, D. All Hindús whose ancestors came from Kashmyr are called Pandîts if they are Brâhman, and almost all Kashmyries are of that caste.

Taskyn, Myr Hosayn, descended from Myr Haydar Khán Qátîl the Wazyr of Farrokh-siyar, is a pupil of Mûmin Khán and a friend of P. Taskyn, Myr Sa’âdat ‘ally, a pupil of Minnat (D says of Nitzám aldyn Majnûn), is a promising young man, E. He is of Bareilly, T. Taskyn, Mohamed Kâbyr Khán an Afgán of Râmpúr a pupil of Kholyfah Gholâm Mohamed ‘Abbâsî (‘âyyâsh?’) Dihlawy (Bareilawy, H), T, D.

Tâthyr, Myr Çâdiq ‘ally of Haydarábâd, D.

Tâyib, Haültz ‘abd Allah of Dilly is a pupil of ‘abd al-Rahmán Ihsán, D.

Tâyib, Mahtáb Ráy is originally of Kashmyr, H.

Thábît, a poet of Haydarábâd of whom D quotes a Rubâ’î on Nawáb Aristú-jâh.

Thábît, Içâlat Khán (Ijabat Khán, P. Ijâbat ‘ally Khán, R) of Afgán origin, a pupil of Fidyw, lived long at Paṭna and died in 1210, V.

Thábît, Myrzá (Prince) Mo’izz aldyn Bahádur, a brother of the celebrated Myrzá Ahsan-bakhsh, is alive, and Ihsán usually corrects his verses, D.

Thábît, Shujá’at Allah Khán of Pânpat a pupil of Ja’far ‘ally Haarat, C. He resided at Lucnow, K.

Thaná, Myr Shams aldyn born at Paṭna was a pupil of Sháh Moşttaq Zulab, E.

Thaná, Thaná Allah Khán of Farrokhbâd is Sirishtahdâr in the Magistrate’s court at Coel, where R met him five years before he wrote.

Thanésery, Sháh Imám-bakhsh, a Darwysh of Thanéser, is a mystic, H.

Thâqîb, Myr Ghálîb aldyn was a contemporary of Walîyy, his poems are in the style of the ancient poets, D.
Tháqib, Sayyid Shams aldyln was a Darwysh of Dilly and a pupil of Abru, D.
Tháqib, Shiháb aldyln a pupil of Abru, A saw him in 1164. He resided at Dilly, C. He was of Lóhárah, T.
Tharwat, Sayyid Darwysh 'alyy was a queer man, P.
Tharwat, Mufty Gholám Mahdúm of Phulwáry, a son of Mawlawy Jamál aldyln and a pupil of Mawlawy Ayat Allah Jauhary, was first a poor man, but obtained forty thousand Rupees by inheritance, he was a learned Mawlawy and resided at Patna, he is dead, V.
Tharwat, Myrzá Mohammad Qádiq of Lucnow was usually called Aghá Tharwat, he was tutor in the house of Rójah Tikét Ray, D.
Thurayyá Sháh is the name of a poetess, T.
Tíl, Myrzá (Prince) 'abd al-Moqtadir a grandson of Sháh 'álam, K. He is the author of three Dywáns, H.
Tómás, John Thomas a native of Dilly, and a son of Mr. George, who was familiarly called Jihááz Cásíib, is a soldier-like man, D, H, K.
Toráb, Mawlawy Toráb 'alyy, a very pious man, is now about fifty years of age, he resided formerly at Dilly, I do not know where he now is, R.
Torrah, Torrah-bázh Khán of Benáres, P.
Túr, a poet of Lucnow is a pupil of Mohammad Ridhá Barq and of Násikh, P.
Tzafrar, Myrzá Abú Tzafrar, king of Dilly, is the author of a Dywán, which in reality has been composed by Dzawq.
Tzáhir, Myr Lutf 'alyy, a son of Myr Mohammad Báqir Tzohúr a pupil of Hasrat, pays now less attention to poetry than to music, J.
Tzáhir, Khwájá Mohammad Khán, a pupil of Myrzá Matzhar, died probably after the invasion of Nadir Sháh, B. He was a son-in-law of 'alyy Nawáz Khán and came for his sake to Patna. He died young, J.
Tzáhir, Myr Mohammad of Dilly resides since some years at Agra, where he practises medicine, D, K.
Tzahyr, Na'ýr aldyln, a pupil of Mobtalá, is a good Persian scholar, he lately intended to go to Najaf but remained in the Deccan, I have no news of him, says his instructor, T.
Tzaryf, Khodá Wirdy Khán (Khodá Burdy Khán, D, K) is a brother of Sa'ádat Yár Khán Rangyn, and had formerly the takhallúq of Bé-táb, he is a soldier-like young man and his brother revises his verses, K. See Bé-táb p. 215.
Tzohúr, Bady' aldyn Haydar the second son of T.

Tzohúr, Myr Móhammad Bágir, a pupil of Myrzá Matzhar, had formerly the takhalluç of Hazyn, he adopted the takhalluç of Tzohúr when he went from Paṭna to Jahángyrgnagar, he wrote a Sáqiy-námah and a Dywán, he died under Aḩmad Sháh, J.

Tzohúr, Lálah Shéó Singh resides at Agra and imitates Yaqyn, B. Flourished under Aḩmad Sháh, C.

Tzohúr, Tzohúr Allah was a contemporary of Móhammad Sháh, D.

Tzohúr, Tzohúr Allah Khán a son of Dalyl Allah Khán of Bedá-lun (?) obtained the title of Khán from Myrzá Jawán-bakht. He was an exceedingly pleasant companion, and made at Lucnow the acquaintance of most poets, as Joráit, Inshá-Allah Khán. He made the pilgrimage to Najaf and lived some years at the court of Persia; the Sháh conferred the title of Sa’dy of India upon him. He lives now in his home, T. He may be identical with the preceding, but the verses quoted are not the same.

Tzohúr, Háfitz Tzohúr Allah Bég is a young man of Dilly, his ancestors were of Túrán, D, H.

Ulfat a poet of Motzaffarnagar, H.

Ulfat, Móhammad Ulfat a native of the neighbourhood of Haydarábád, H. He is probably identical with Móhammad 'othmán Ulfat mentioned in the Ćubbe Watn, p. 32.

Ulfat, Ráy Mangal Sén of the Káyeth caste was a native of Paṭna and held for some time an office at Dilly. He was a pupil of Joráit, H. 'umdah, Sytá Rán a Kashmyry is a pupil of Yaqyn, B. He was a contemporary of Arzá, C.

'umdát almulk a son of Nawáb Móhammad 'alyy Khán, D.

Umméd, a poet of Haydarábád of whom nothing farther is known, H, D.

Umméd, Myrzá Móhammad Ríd há had the title of Qazábásh Khán. He was a native of Persia and a pupil of Táhir Wakyd, he came under Bahádür Sháh to India and obtained rank and title, and died in 1159. He left a celebrated Persian Dywán and a few Rékhtah verses, A, M, C, H.

Umméd, Umméd 'alyy, a son of Nawáb Khánjähán, resides now at Hooghly says Bény Naráyan.

Ummý, Rawshán Bég of Dilly, a pupil of Náṣyr, is a young man of considerable poetical talents, H. He died young, P.
Table of Contents.

'umr, Mo'atabar Khán of the Deccan was a man of rank and a pupil of Walyy, B, C.

Ustád, Shaykh Muhammad-bahsh of Bareilly, R.

'uzlat, Sayyid 'abd al-Walyy, a son of Sa'd Allah who was a very learned and pious man and in whom Awrang-zéb had very great confidence, was born at Súrat, but his family was according to B of Bareilly, he was a good Arabic and Persian scholar and was alive in 1165, B. According to C and G the family of 'uzlat was from a place near Lucnaw, after his father's death 'uzlat went to Dilly, where he made the acquaintance of many men of letters, and it was there that he received the first impulse to devote himself to Rékhtah poetry. From Dilly he went to Murshidábád and was supported by 'alyy Wirdy Khán. Having committed himself, owing to the levity of his disposition, he left Murshidábád after the death of his patron and went to the Deccan where he died, he left a Dywán, C, G.

Wáqíl, Hasan-bakhsh a relation and pupil of H.

Wáqíl, Muhammad Wáqíl (Myán Wáqíl Khán, D) was head porter in the palace, he was descended from Ráymán, D. He is dead, K. Muhammad Wáqíl of Bada'wn is a fair poet, D.

Wáqíl, (Gholám, J) Mohyy aldyyn Muhammad of Belgráin, it is said that he has written a Rékhtah Dywán which has about one thousand verses, J, V.

Wáqíl, Myrzá Isháq, a son of Húy Íbráihym and a grandson of Aqá Qadýr Íspháhány, resides since some time at Lucnaw and is a pupil of Sháh Malál, he composes chiefly Marthiyahs, C, V.

Wadád, Myrzá Dáwád a witty poet, D.

Wafá, Myrzá (Mawlawy, C, D) 'abd al'alyy a Kashmyr of Dilly where he resides and supports himself by teaching, he is a pupil of Naqýr, D, K.

Wafá, Lála Nawal Ráy is a young man, A. He is a younger brother of Goláb Ráy Dywán of Najýb aldawlah Najýb Khán, C, J, V. He was Náyib or deputy governor of Oudh at the time of Qáfdar-jang who died in 1167.

Wádhat, Jam'yyat Ráy a Káyeth of Meerut where he is a writer in a public office, H, P.

Wahm, Myr Muhammad 'alyy of Dilly, a son or grandson of Myr Muhammad Naqýy (Taqqy, V, D) Khayyál the author of the خیال شنا résides now at Lucnaw, and has an appointment under Aqáf aldawlah, C, E, V, K.
Walshat, Myr Abū-l-Hasan of Mynū near Dilly was a grandson of Tyr-andaz Khān and a pupil of Sawdā, he was dead in 1168, A. C. V says "It appears from the Tadzkirah of Myr Gholām Hasan and from the Gulzáre Ibrāhym that Abū-l-Hasan Walshat is identical with Muhammad Hasan Hasan though Myr Mohammad Taqyy makes a distinct person of Walshat in his Tadzkirah. It is possible that he had both the takhalluç of Walshat and Hasan and the name of Abū-l-Hasan and Muhammad Hasan."

Walshat, Myr Bahádur 'aly was at the court of the late Nawáb Shujā' aldawlah, it is said that he composed the in the style of C.

Walshat, Gholām 'aly Khān of Murádábád, a son of Myr Farhat Allah Khān and a pupil of Mīmīn, holds at present an appointment under the English government at Bulandshahr, P.

Walshy, Myr Bakhshy of Dilly resides since some years at Patna, J. Walysd, Mawlawy 'abd al-Rawāf of Calcutta is a good Persian scholar, R.

Walysd, Zakym Muhammad Walshy aldyn Khān of Badāwn is a well educated man and physician to the Rájah of Bhartpūr, R.

Wájīd a mystical poet, D.

Wajhy, Nawáb Wajhy aldyn Khán Mobárak-jang, (Mobádir-jang, K, perhaps Mobáriz-jang), a pupil of Fákhir Makyn, uses in Persian the takhalluç of Baryn (see p. 162), he is the author of a Rékhtah Mathnawy of twelve thousand verses, V. Most of his Ghazals are in Persian, K, D.

Wálih a Hindú of Faydhabád, P.

Wálih, Makhamat Khán a Kashmyry of Dilly was in the English service at Lucnow and Dilly, and used in his Persian compositions the takhalluç of Tháqib, he died some years ago, H, K, D, P.

Wálih, Myr Mobárak 'aly of Dilly a son of Sháh Qudrat Allah Qudrat, is a man of no learning, he resides at Murshidábád, C, J, V.

Wálih, Mohammad Akbar of Dilly was a contemporary of Mohammad Sháh, D, K.

Wálih, Mohammad Khán was in the service of prince Jahándár Sháh, V. He is probably identical with the Wálih of whom D says that he came in 1239 to Dilly.

Wáliy, Munshiy Mohammad Wáliy of Pandúa resides now at Hooghly says Benny Narayan.
Walyy, Myrzá Mohammad Walyy (Myrzá Walyy Mohammad, P) of Dilly a nephew of Sháh Asrár Allah is now, 1194, at Murshidábád, he is a fertile poet and has written a Dywán, C, J. He was a friend of Salym and died young, V.

Walyy, Sháh Walyy Allah (Mohammad Walyy, J, D) of Gujrát was a descendant of the Saint Sháh Wajih aldyn Gujráty, about the year 1112 he visited Dilly in company with Abú-l-Ma’ániy, and it was there that he began at the suggestion of Shaykh (Sháh, D) Sa’d Allah Gulshan to write Rıkhtah poetry, A.

Wáqíf, Myrzá Hasan-bakhsh Khán of Dilly, a son of Tarbyyat Khán, is a teacher in the palace, D.

Wáqíf, Sháh Wáqíf of Dilly is a Darwysh and has some school learning, he was put into jail by the Nawáb Shuja’ aldwlah on the suspicion of having cursed the army, but now, 1194, he is free and resides at Lucnow, C. He died several years ago, K.

Wárit, Hájj Sháh Mohammad Wárit of Ilábád a pupil of Moqybi whom he accompanied to Makkah, after his death he returned to India, J. He is probably identical with the following.

Wárit, Mohammad Wárit of Ilábád where C saw him, he was a man of some education. He wrote Persian and Rıkhtah poetry, V.

Wárit, Sháh Wárit aldyn of Dilly is a Cuífy Shaykh, and holds on the 14th of every month meetings in his house at which they sing, &c., he is an exquisite calligraph and a teacher of this art, D, K.

Wazyr, Khwájah Wazyr of Lucnow is a pupil of Násikh, P. He is the author of the دستور العمال, R.

Wazyr, Wazyr ’aly Khán an adoptive son of Açafl aldwlah, his attempt to possess himself of the throne of Oudh (in 1212) is well known, P. He died at Calcutta. In Bény Naráyan he has the takhullúq of Wázry.

Wíçál, Naqr Allah Khán of Dilly, a son of Thañá Allah Khán Firáq, is a good physician, D, P. In 1266 he was in the service of the Nawáb of Jhajar on a salary of 150 Rupees a month, R.

Wílá, Matzhar ’aly Khán, familiarly called Myrzá Luft ’alyy (Myrzá Luft Allah, K), a son of Solaymán ’aly Khán Wádd who was familiarly called Mohammad Zamán and was a good Persian poet, is a young man and a pupil of Tapish and of E. It is said that he went to Calcutta and is in the English service, K. He was
a pupil of Mamnun, P. Beny Narayan states that his name is
Myrzâ Luuf 'alyy and that he is familiarly called Matzhar 'alyy Khan.
Wilayat, Myr Wilayat Allah Khan of Dilly elder brother of Moctasham Khan Hashmat, was a brave and generous man and a
contemporary of Çafdar-jang, J, V. He died under Shujâ' aldawlah
at an advanced age, C.
Wilayat, Wilayat Shâh a Darwysh of Dilly who went some years
ago to the east, D. He resides at Coel, K.
Wos'at, Mostaqym Khan of Râmpûr is a new poet and a pupil of
Shawq, V.
Yâd, Myr Gholâm Hosayn of Sûnypat a relation of Mawlawy
'âbîb al'âzyz and a disciple of Fakhr aldyn, and in poetry a pupil of
Firâq. He died young, K, D.
Yâd, Myr Moawmmad Hosayn a son of 'âbid 'alyy Khan and a
brother of Mohkliç 'alyy Khan and a pupil of Hasrat resides at
Murshidâbad, J.
Yâyyâ, Munshiyya Yâyyâ Khan had first an appointment of trust
at the court of Dilly, after the fall of that city he went to Bhartpûr,
where he obtained a comfortable appointment, he is dead, D, K. He
was a clever Inshâ'-writer, H.
Yâyyâ, Moawmmad Mokey aldyn, a son of Shâh Moawmmad
Mûsâ and a brother of Bê-tâh, is a young man, writes Persian and
Rekhtah poetry, he has adopted the above takhalluç in honour of
Shâh Khûb Allah of Ilâhâbâd whose name was Moawmmad Yâyyâ,
at present he is Qâdhiy of Sayyidpûr near Ghâziypûr, J.
Yakdîl, Myr 'izzat Allah of Dilly flourished under Moawmmad
Shâh and composed chiefly Manqabats, J.
Yakdîl, Dilawar Khan, a brother of Moctafâ Khan Yakrang, had
for some time the takhalluç of Hamrang and also of Bêrang, K.
Yakrang, Lâlah Bishen Dás is a Kâyeth of Sahâranpûr, D.
Yakrang, Moctafâ (Quly) Khan (Gholâm Moctafâ Khan, K) of
Dilly held a Mançab under Moawmmad Shâh and was a contempor-
ary of Abrû, his Dywân contains about 500 verses, A, B, C, G.
He was a pupil of Matzhar, K.
Yakru, 'âbîb al-Wahhâb is a pupil of Abrû, B, C.
Yaksû, Lâlah Fatîh Chand, a Kâyeth of Moghulpûrah close to Dilly,
was a good poet, D.
Yaktâ, Khwâjah Mo'yn aldyn Khan is a nobleman of Dilly, R.
Yá’qúb, Myr Yá’qúb ʻally of Dilly was a friend of Fakhr al-dyn, many years ago he went to the east, and it is not known what has become of him, K.

Yaqqín, In’ám Allah Khán of Dilly, a son of Atzhar al-dyn Khán Bahádúr Mobárak-jang, a grandson of the Majaddid or Reformer of the second year thousand, and a pupil of Mátzhar, B, J. Mátzhar was so fond of him that he wrote most of his poetry in his name, he was killed at the age of about twenty-five during the reign of Aḥmad Sháh by his own father, because he brought disgrace on his family, C, E, G. His Dýwán is very celebrated, J.

Yár, Myr Aḥmad of Dilly, a son of Sháh Iláh-yár and a pupil of Myr, flourished under Aḥmad Sháh and composed sometimes Rökhtah poetry, C, V.

Yár, Myr Haydar ʻally of Dilly, a son of the late Nawáb Ma’ṣúm Khán, and a brother of Nawáb Asad Allah Khán Sayyid almulk, resides now at Mureshidábád, J. He is probably identical with the preceding Yár.

Yás, Myán Bánú of Haydarábád a pupil of Faydh, R.

Yás, Hasan ʻally Khán, it is said that he lives now at Lucnow and is a pupil of Hasrat, C, V.

Yás, Hakym Ikrám Allah resides of late at Dilly, R.

Yás, Khayr al-dyn of Dilly, a pupil of Mūmin, has given up poetry and devotes himself to medicine, P.

Ymá, Myr Hosayn ʻally Khán of Haydarábád a contemporary of Ymán, D.

Ymán, Shyr Móhammad Khán of Haydarábád, it is said that he is a very great man, K, D. Besides this another Ymán is mentioned by D, but he says that he does not know his name.

Yúnos, familiarly called Hakym Yúnos flourished probably under Akbar, C, J. He composed chiefly Persian poetry, D.

Yúsof, Nawáb Amjad ʻally Khán is a native of Dewy near Fath-púr Hanswa, R. [ verses, H.

Sháh Yúsof was a Darwysh who composed sometimes Rökhtah poetry.

Yúsof, Myr Yúsof ʻally of Dilly is of a good family and a disciple of Fath ʻally Khán Hosayny, he composes sometimes poetry, D. He is a young man and a pupil of Sayyid Fath ʻally Chisty, K. He is a pupil of ʻizzat Allah ʻishq, H. He is evidently different from Yúsof ʻally Khán of Paţna.
Yásof, Yásof 'alyy Khán of Paṭna a nephew of Aṣalat Khán Thábit was formerly Thánahdar under the English Government, but he has given up his appointment; V, whose pupil he was.

Zamán a poet of the Deccan, H.

Zamán, Sayyid Moḥammad Zamán of Amrōbah a talented young man and an acquaintance of E. Died some time ago, K, H.

Zár, Bahádur Bég Khán was a soldier by profession, J.

Zár, Burhán aldyn Khán of Dilly, a calligraph in the service of the Emperor, has some knowledge of Arabic and Persian and writes Persian and Urdú poetry, K, H.

Zár, Myr Jywan a Kasmyry born at Dilly, he is upwards of thirty years of age, E.

Zár, Myr Matzhar 'alyy of Dilly, a pupil of Mawlawy Sháh Hafytx Allah, is in the service of Nawáb Myrzá Ahmad 'alyy Khán at Faydhábd, C, E, V, D. He resides at Lucnow, K.

Zár, Moghol Bég a friend of Myr Moḥammad Taqyy, A, C.

Zár, Myrzá Sangyn is a relation of Nawáb Monyr aldawlah, J. He is a pupil of Fidwy and resides now at Murshidábd, V.

Záry, Sópan of Paṭna a pupil of Myr Moḥammady Ridhá, died in Bengal, V.

Zíndah-dil, Harsäháy Misr, a Bráhman, is a physician at Sikandárabdád, D.

Zór, Dawúd Bég of Dilly, a young man, is a brother and a pupil of Myrzá Malhú Bég Shór, K, D.

Zynat is the takhalluc of a dancing woman of Dilly, P.

Zyrak, Jay Sukh Ráy, a Káyeth of Dilly, about twenty years of age, knows Arabic, H.
THE SECOND CHAPTER.

WORKS OF PERSIAN POETS.

A translation of Yáfi'ý's Legends of Qádirian saints (see Cúfism) into Persian verses by 'Abdí made in India under Sháhjahán in 1051.

The author is not mentioned in Tadžkirahs, he himself informs us that at the age of fourteen he was laid up with fever and his life was despaired of. He fell into a sleep in which 'Abd al-Qádir appeared to him and promised him recovery. From the moment he awoke, the fever left him and he rapidly gained strength and henceforth he devoted himself entirely to the service of that saint.

The book is divided into 105 chapters each containing the history of a saint. Beginning

The Dywán of Abjady. His name was Myr Moham-mad Ismá'ýl Khán. He was tutor of the late Nawáb 'umdat alomará of the Karnatic, who made him a present of 6,700 Rupees on the completion of the Anwar-námah 2 R 2
in A. H. 1174, and in 1189 he bestowed upon him the title of king of poets (Čubhe Wstn, p. 27).

Contents: Ghazals about 130 pp. of twelve bayts alphabetically arranged; and sixteen Rubá’ys.

The Anwar-book by Abjady, a Mathnawy containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It has upwards of 7,500 verses.

Beginning

The Dywán of Abú-l-Faraj, according to 'awfy his name was Abú-l-Faraj b. Mas’úd Rúny, he was a native of Láhór, and a panegyrist of Sultán Ibráhym (succeeded in 451, and died 481) the grandson of Sultán Mahmúd of Ghaznah. Anwary carefully studied and imitated his Dywán. This statement is borne out by the contents of the Dywán, most Qaṣýdahs being in praise of Sultán Ibráhym. Dawlat-sháh mentions Abú-l-Faraj Sajry or Sajzy (on this name see Wálīh and the Atishkadah, p. 114, it is usually but erroneously, spelled سنجری), and relates of him that he was attached to the court of Amyr Abú 'alyyy Symgúr, who was governor of the Sámanídes.
over Khorásán. When the family of Soboktogyn made war against this province, he was requested by the Sym-gúr family to write satyres against them. After the conquest of Khorásán Maḥmúd (succeeded in 387 and died in 421) intended to take revenge on him, but at the intercession of 'onçory (died in 441), the grateful pupil of Abú-l-Faraj, he not only spared his life, but treated him with great consideration. The dates show that these are two different persons yet they are constantly confounded. The verses quoted by Dawlat-sháh of Abú-l-Faraj are not found in this Dywán but those quoted by ‘awfy are found in it.

One copy begins:

نظم عالم و خبرشید ملك و ذات هنر
نصر الدارست و پشت هدل روی ظفر

In the other copy (No. 1360) this is the commencement of the third Qaçydah, the first begins in it:

سیره درست و دینی آفرینه هفت اقایم
ابو الموفار شاه مطغر ابراهیم

As. Soc. of Bengal, two copies, which differ slightly from each other, one, No. 510, was copied in 1078, 8vo. 110 pp. of 17 lines; the other, No. 1157, 12mo. about 100 pp. of 15 lines.

(67)

Tetrashichs of Abú Sa’ýde Abú-l-Khayr. His full name is Abú Sa’ýd Fadhl Allah a son of Abú-l-Khayr, he was a great Çufy of Mahnah, his spiritual guide was Abú-l-Fadhl Loqmán of Sarakhs (on whom see Jámy, Naf. alums No. 361). He devoted himself to ascetic exercises, led a very austere life and spent fourteen years in the wilderness, he died at the age of forty-four
in A. H. 440 (Jámy, Nafíhát aluns, No. 365; Wálih, No. 2).

Beginning

دعا جم را و حفص و خاتم را
تسبیح مالک را و صفا رضوان را
درسخ بدر بهشت مرزیگان را
جناح مارا و جان ما جانان را

As. Soc. No. 1398, a splendid copy written fancifully in Shikashtah, 50 pp. of 10 bayts in all 250 Rubá'îs, these of course are not all the Rubá'îs of this poet. In the Móty Ma'hall is a commentary (8vo. 10 pp. of 20 lines) by an anonymous author on the following Rubá'î which is not found in the above collection.

حوراهي نظاره الصف زد
رسم زنجفک فی خوش بوتف
آن خال سه برآن رخان مطری زد
بتدل زنیم جنگ در مصرف زد

Beginning of the commentary:

الحمد لله فيان احكم والمواهب وموصل الطالبين إلى المطالب

(68)

ديوان آمغي

(P.)

The Dywán of Açafí. His father Moqym aldyn Ni'mat Allah was the Açafí (Wazyr) of Sultán Abú Sa'îd Myrzá. Açafí was in great favour with Sultán Hosayn Myrzá and possessed an astonishing memory and fine talents; but he was excessively vain, and wasted his time in adorning himself. He was a pupil of Jámy and a friend of 'alyy Shyr, and died at Herát at the age of seventy, in 928. Ilâhy says, that he made the following Rubá'î on his own death, when he felt it was approaching.

که رخ آمغي بهفگاد نباد هفگاد تمام کرد و از پایان
شد درهفگاد و مصرع تاربخست بیدوره را بقا بکم هفگاد

I have not found this Rubá'î in any of the copies of the Dywán which I examined, but not all copies do contain his Rubá'îs. Arzú does not consider it genuine.
He composed a Mathnawy in the measure of the Makhzane asrar and Qaçydahs in praise of the Imams, but it is particularly his elegant Ghazals which brought him to celebrity (Ilâhy; Taqyy Káshy No. 170; Dawlat-sháh Append. Khoshgú Vol. II. No. 39; Habyb alsiyar).

His Dywán consists almost exclusively of Ghazals and few Rubá'ys. Beginning سار اباد خدا آنا دول واقعی را يا مده مهر بقاره هیم مسلمانی را

Móty Mašall, two copies, both very beautiful, 190 pp. 11 lines; Tóphkánah 90 pp. As. Soc. No. 1360 an inferior copy of A. H. 1085; two good copies are in my private collection.

The Sun and Jupiter, a romantic poem by Shams aldyn Mohammad ' açcär. The takhalluç of the poet عصار means an oil-presser, he chose it because he followed in his early years this profession. He was a native of Tabryz, and died in A. H. 784. He left besides this poem some Qaçydahs or panegyrics.

This poem was completed at Tabryz at 11 o'clock A. M. the 10th of Shawwwál, but on the year the copies differ. Hammer Schoene Redek. Pers. p. 254 and one Lucnow copy have A. H. 778. Another Lucnow copy has 748, and the copy of the Asiatic Society has 788. The author who seems to have been an astrologer as well as a poet, gives us the constellation of the moment of the birth of this production of his genius, and it appears from it, that the sun was in the Pisces, that is to say, it was February. Now the 10th of Shawwwál A. H. 778 coincides with the 20th of Feb. A. D. 1377. This therefore seems to be the correct date. (Sir G. Ouseley Notices of Pers. Poets
p. 201, Baron Hammer *loco cit.* and Peiper, *Comm. de Mihri et Musht. amoribus* Berl. 1839, have given very full accounts of this poem; see also *Kholâçat alash’âr* No. 177.)

Beginning

(70) (P.)

Venus and the Star, a poem by the prince Balandakhtar, who was familiarly called Achchhé Çâhib, and who therefore chose Achchhé as his takhallûç, he was a brother of the Emperor Mohammad Shâh, and composed this poem in 1139. The title and date are contained in the following verses:

(71) (P.)

The Qâf-nâmah by Gholâm Sarwar ’âciy; it consists of Ghazals, all the verses of which end in qâf, hence the name. Another peculiarity is, that the first letter of every verse of the first Ghazal is alif, of the second Ghazal b. &c., there is one Ghazal for every letter of the alphabet. Bg.
ADHAM, ADYB.

The DYWÁN OF MYRZÁ Ibrahim ADHAM, he died or was put to death in prison in 1060, vide pp. 99, 117, 109, 149, supra, see also Kholáj. alafkár.

Contents: Qa'ydahs in praise of the Imáms; Mokhammahs, 18 pp. of 15 bayts.

A Mathnawy called Companion of the pilgrims being an imitation of the Makhzané Asrár, and a Sáqiynámah, 41 pp. 15 bayts.

BG. Bism Allah al-rahim rahim RAHW Haddyst bSiwiy Qdim.

Ghazals, 32 pp. 13 bayts and about 100 Rubá'ys. BG.

Móty Makhall a fair copy 12mo. As. Soc. No. 672, 8vo. 120 pp. of 13 bayts.

The Qa'ydahs of Shíháb aldyyn b. Majd aldyyn Isma'yl Adyỳ Cabir. Some say he was a native of Tirmidz, and was brought up at Bokhárá, but the better established opinion seems to be, that he was born at Bokhárá and brought up in Khorásán. He studied at Herát and acquired a considerable knowledge of Arabic grammar.

2 s
and most sciences. His first patron was the Sayyid Abú Ja'far 'aley b. Hosayn Qodámah Músawy, who resided at Nayshápúr, and was so much respected that Sultán Sanjar called him his brother. Adyb Çábir resided long in his house at Nayshápúr, and was introduced by him to the Sultán Sanjar and the nobles of his court. He gained the confidence of the Sultán and when Atsyz raised in Khwárizm the standard of revolt against Sanjar, he sent Adyb as a spy to the court of Atsyz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsyz dispatched an assassin who was to murder Sanjar on Friday. Adyb sent the intelligence of the plot and portrait of the assassin in advance. The plot was thus frustrated, but Adyb paid with his life for his fidelity to his former patron. Atsyz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 546.

Adyb is one of the greatest of the early Persian poets, his merits are acknowledged by such high authorities as Jabaly, Anwary and Hakym Súzany. Rashyd aldyn Watwát and Adyb were contemporaries and very nearly equal as poets. There existed therefore a great jealousy between them, and they wrote satyres against each other. Rashyd aldyn seems to have higher talents, but Adyb is more of a scholar, and his poems are more polished. Adyb's Dywán was very rare at the time of Taqyy Káshy and the copy which he saw contained only 1000 verses, and was much injured. (Dawlat-sháh, 2,17; Taqyy Káshy No. 10).

This Dywán consists of Qaçydahs, most of which are in praise of Nitzám al-Khiláfat Majd aldyn, at the end are a few Rubá'ys, &c.
The Dywan of Adzory.

The name of this poet was Jalál aldyn Hamzah (or 'alyy Hamzah) b. 'alyy Malik Túsy Bayhaqy. He adopted the takhallúç of Adzory because he was born in the month of Adzor, November. His father was a man of importance at Isfaráyn, according to others at Bayhaq-Sabzwár, and in his early years Adzory sang Qaçydahs in praise of princes, among them is one in praise of Shábrokh, which is celebrated; subsequently he relinquished the vanities of this world, and became a Çúfy. His spiritual guide was the poet Ni'mat Allah (see below). He performed twice the pilgrimage and remained two years at Makkah, and wrote there a work containing an account of the Ká'bah and the ceremonies to be performed by the pilgrims, under the title of سجيج الصفاء. Subsequently he went to India and was received with the greatest respect by Aḥmad-sháh Walyy (reigned from A. D. 1422 to 1435) of the dynasty of Kalbarga. He gave him a lakh of dirhams (according to Iláhy 10,000 dirhams) but Adzory refused to accept them, and returned to Persia. On a subsequent occasion when Moḥammad Báysanghor poured a bag of gold out before him he equally declined it, but Mojáhid Hindy, a very learned man who was present on the occasion, was less disinterested, and took a handful of gold mohurs and finally obtained the whole. Adzory died at Isfaráyn in A. H. 866, at the
age of eighty-two years. His tomb is at Isfaráyn, and was at the time of Dawlat-sháh so sacred, that convicts found an asylum there from the hands of justice.

He left a Dywán of 30,000 verses and several other works in prose and verse; the following two are mentioned by Dawlat-sháh, the Imperial *Toghrá*, and Curiosities, "This is probably a mistake for *Tázar*.

In the Kishánah 'ámirah is the following account of the works of *Adzory*. "I have seen a Mathnawy of *Adzory* which has the title of *Fruits*. It consists of four books, each of which has a separate title. The first is called *Al-Murádi*; the second *Al-Mu'jáb al-dinia*; the third *Al-Mu'jáb al-dinia*; and the fourth *Al-Mu'jáb al-dinia*. It is a mystical and ethical work;"

I take a verse from it:

خوانسه باشني وكاء زمره تقليد
بصناعت كنند مراره (Hammer *Shoene Redek. Pers.* p. 300; Dawlat-sháh, 6; Taqyy Káshy No. 110. *Haft Iqlym* fol. 101.)

The Lucnow copy of his Dywán contains *Qa'ydahs* 50 pp. of 15 lines. They begin:

اپارستِن به كَنند مرَمَ دانَا ن به نام خدارنگ تداکَ تَرَا کَنند مرَمَ دانَا ن به نام خدارنگ تداکَ

Ghazals, 120 pages, of 13 lines, and some satyres, Rubá'íys, &c. The Ghazals begin:

مرگنده به تنگ تر هر چه کما چرخ برجوش كنند غاشیه شاهی ما

Mótý Mañall, an indifferent and imperfect copy; *As. Soc.* No. 701, a good copy written in 1032, the Ghazals begin in it زه می‌میرند از سرکاندات آگه

جوادر الإسرار (P.)

Gems of mysteries by *Adzory*, died 866. The author informs us in the preface, that this is an abstract, made in 840, of a work which he had compiled in 830. It
consisted of four chapters and had the title *Keys to mysteries*, and contained mystical explanations of some verses of the Qurān, of some traditions, of sayings of Čufies, and of verses of celebrated poets, more particularly of Khāqāny. This is a most useful book for understanding Persian poetry. Dawlat-shāh says of it

\[
\text{جواب‌ه‌ا اسراز جمع‌ه‌ا است از نواز و امثال و شرح ابیات مشکل‌ه و غیره‌اک}
\]

\[
\text{پا متفن ایواب ایت فلیب تلبل و تلوب المسلمین وانت خیر الفاظین}
\]

Mōty Ḍahall, small folio, 470 pp. 23 lines, copied in 1037. At the beginning is a table of contents.

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(76) 

\[
\text{ديوان آفرین (P.)}
\]

The Dywān of Shāh Faqr Allah *Afaryn* of Lāhār. He was of the Ḫubah, which is a division of the Gūjar caste and died in 1154, Ḥākim (see page 144 *supra*) made the following chronogram on his death

\[
\text{رکش نقد معنی از عالم (vide pp. 118, 154, 150, and A'zād, Khizānah 'āmirah). It contains only Ghazals. (P.)}
\]

\[
\text{دلو قبله نیار نیار درام ما گرداگن رخ ازد اند جهان شد سلام ما}
\]

Mōty Ḍahall, 106 pp. 15 lines, the copy is incomplete and ends in Nūn.

---

(77) 

\[
\text{قصه هیر ورلچها (P.)}
\]

The story of Hyr and Rānjhā being a Mathnawy, by *Afaryn*, A'zād informs us that he was engaged in composing this poem in 1143 when A'zād passed through Lāhār.

\[
\text{بنام چمی سار نارو نیار كه خار نیارش بود سرو نار}
\]

Tōpkhānah large 8vo. 212 pp. of 24 lines.
A Mathnawy of Afgán (see p. 197 supra). He gives us the date, 1174, when he wrote the following verse:

The Mathnawy contains a description of India, an account of the war between the Mahrattas and Ahmadsháh Abdály, the praises of Sháh 'álam, &c. in 1470 verses.

Farah-bakhsh, a splendid copy, 8vo.

The Dywán of A'ftáb. This is the takhalluç of the emperor Sháh-’álam who reigned from A. H. 1173 to 1201. It contains Ghazals 120 pp. 12 lines.

Tópkhánah, a fine copy written during the reign of the author. Another copy is in the Móty Ma'all, 288 pp. 10 lines. It begins

It was written in 1206, and contains an excellent portrait of Sháh 'álam.

The Dywán of Mawlawy Mohammad Báqir Náyít Ná'gáh. His parents were of Byjápur, and he was born at El'war in 1158. Though he did not receive much instruction, he acquired a knowledge of most sciences and
wrote on various subjects in the Arabic, Persian, and Hindústání languages. He died on the 14th Dzú-l-hajj, 1220 or 1221 (*Cubhe Watn*, p. 10).

Contents: Ghazals 180 pp. of 11 bayts; Fards and chronograms 15 pp. among the latter there is one for 1181 on the death of his Pyr Abú-l-Hasan, and one for 1203 on the death of Fakhry; Rubá'ys in praise of the Imáms 52 pp. of 12 bayts.

Tópkhánah, a good copy, 74 pp. 24 lines, it contains merely Ghazals; private collection 12mo. 250 pp. At the end of this copy is a small treatise called in which verses, similes, &c. on the new moon are collected from various poets, 48 pp. 12 lines.

---

Diesan ahlí Khurasání

(P.)

The Dywán of Ahly Khorásánya. He was of Tarshyz, and his name was Sharm (?). His father was a very religious man and was familiarly called Bálpáky Sádah. Ahly came early to Herápt and supported himself by writing for tanners and shoemakers. Through the interest of Khwájah 'abd al-Hayy Zargar he was appointed Nátzir of the mint. Being anxious to see the royal prince Farydún Hósayn Myrzá, for whom he entertained a great admiration, he asked for admittance into a garden in which he was sitting, but Sultán-bakht a black slave refused it to him. He wrote some verses which contain an allusion to the name of the doorkeeper on a piece of paper, covered it with wax and
attached it to an apple which he passed through the water course into the garden. The prince read the verses and granted him an audience. After the fall of the house of Myrzá Sultán Hosayn (died in 911) he went first to Mashhad where he composed Qa'ydahs in praise of the Imáms, then he came in great poverty to Káshán and was reduced to begging, and finally he proceeded to Tabryz where he supported himself by teaching archery. He died at Tabryz in 934, Khwájah Kháyl Allah Zargar made the following chronogram on his death:

اهلي مرن نام نکوبش بماند و بس

His erotic poems are distinguished by their heart-felt fervency. Taqyy Káshy has seen a Dywán of about 3000 verses of his. (Bland, A century of Pers. Ghazals; Sámy No. 224; Taqyy Káshy No. 196.)

Ahly Khorásány must not be confounded with Ahly Túrány, a Chaghatáy nobleman of a profligate character who lived at the court of Sultán Hosayn Myrzá and died in 901 or 902 (Sámy No. 625; Khoshgú II. No. 4).

The Dywán of Ahly Khorásány contains merely Ghazals.

دو چشم فرش آن منزل که ساری جلوه گل آنیا
به چاپ نهی خواهم که پاشم خط اکرآه آنیا

Móty Mahall, Svo. 60 pp. 15 lines, a fair copy.

(82)

ديوان اهلي شيرازي

(P.)

The Dywán of Ahly of Shíráz. He was a friend of the philosopher Dawwány who had a high opinion of him, both on account of the soundness of his judgment and his acquirements. He wrote a Qa'ydah in imitation of
Salmán's celebrated poem and sent it to Myr 'alyy Shyr to Herát who was surrounded by the greatest poets of the age, and they all declared, among them Jámy—that he had surpassed Salmán, whereas all other poets who had imitated it, had failed to equal him. When his renown had spread through 'iráq, Khorásán and Adzarbáyján, he went to Tabryz and after a stay of two years in that city he made the pilgrimage to Makkah and returned to Shyráz and lived in retirement to his death, which overtook him at an advanced age in 942. Agreeably to his wish he was interred in the Maçallá on the side of Háfitz and Sa'd Gul.

Ahly Shyrázy has not been surpassed in ingenuity of versification, his Sihre halál is considered inimitable in this respect. (Bland, A century of Pers. Ghazals; Taqy Káshy No. 210; Iláhy).

Contents: Qaçydahs in praise of the divinity, of the Imáms, of Myr 'alyy Shyr, Amyr Najm aldyn, &c. Two of these Qaçydahs are particularly celebrated, one in praise of Sultán Ya'qúb and one in praise of Sháh Ismáyil. 136 pp. 23 lines. Beginning of the Qaçydahs:

Qif'ahs, chronograms, Mokhammas', &c. Specimen

Beginning

Móty MaHáll, a good copy, small folio.
Lawful sorcery by Ahly of Shyráz. The author says in the preface that one day he heard that two poems of Kâtiby, one called تجنيسات جمع الفجرین and the other معفعال فعالن were much praised, because the former (as the name indicates) may be read in two different metres and the latter on account of the occurrence of words which consist of the same letters but have different meanings. This induced Ahly to compose a poem which combines these two properties. It may be read in the metre فعالن مفعول فعالن or in the metre مفعول مفعول مفعول. Moreover it has a double rhyme.

After a short preface in prose the poem begins:

ابن همه عالم بر توبی شکوه رفعت خاک در توبیش کوه

Móty Maḥall, 23 pp. of 24 bayts, a good copy. Mr. Bland, has promised an edition of this poem.

Rubá'ys of Ahly Shyrázy. This collection contains 98 or 101 Rubá'ys, one on every card of a pack. He composed them in one night and wrote each Rubá'y on a separate slip of paper, and so well are the cards described in them that you could play with the slips. Beginning (after a short preface in prose):

ای سوسین خاک رهت که گذم که صورت مه بود چو حسی تو تمام
هرکسی که ترا بخند بود پادشاه است در بندگی تو پادشاه است غلام

A splendid-copy is in the Móty Maḥall and one in the Tópkhánah.
The Candle and the Moth, a poem by Ahly Shyrázy. It was composed in 911 and has 1001 verses as stated in these lines:

جو از تعداد بروافق مراد است
بندام حق هزار ویک فتاد است
سخت کر بر تاریخش کفن کم
دند پرورانه شمع هدایت
بندام اینک مارا از عفایت

Tópkhánah, a very fine copy.

Sáqi-námah of Ahly Shyrázy consisting of 110 Rubá’ys more or less. It begins after a short preface in prose:

ساقی قدحی که کاریز است خدا
مشکی بیت ما بیلی‌ها
ما ماهی مزیده، ام و تو آب حیات
مارا بوصال خون رسان به خدا

Móty Mahall, 84 pp. of 16 bayts, this copy contains besides the Sáqi-námah other Rubá’ys of the same author and the Rubá’ys on the pack of cards, it was written in 1113.

A Mathnawy ascribed to Ahly. It does not appear which Ahly is meant. It treats on morals. Beginning

بندام خداوند لوح و قلم

Tópkhánah, 32 pp. 12 lines, written in Naskhy.

The Dywán of Abú Naqr Ahmad usually called Zandah Fyl a son of Aby-l-Hasan Námaqy. He was
descended from Jaryr b. 'abd Allah Bajaly and having been born at Jām, he is usually called Almāde Jām. His early education was so much neglected that he knew neither to read nor to write. At the age of twenty-two he turned an ascetic, and after he had spent sixteen years in solitude on a mountain where it would appear he applied himself to study, he again mixed with the world. He was born in 441 and died in 536. He was in every respect a most fertile and successful man. He prevailed on sixty thousand persons to do repentance, he had no less than thirty-nine sons and three daughters, of whom three daughters and fourteen sons survived him and turned holy men and great authors, forty of his disciples became celebrated saints, and he left fourteen mystical and ascetical works, among them are:—

Lamp of the Pilgrims through life
Samarqandian Essay
 Companion of the Penitent
Key of Salvation
Seas of Truth
His son Tzahyrd aldyn 'ysa is the author of a book called
on mysticism.

The Dywān consists chiefly of Ghazals in which he praises various persons, and a few Qaṣyдаhs and Ruba'y'ys.

Beginning

It contains also a Mathnawy of about 100 bayts in praise of Almāde Jām, it is probably the composition of one of his disciples.

Beginning

Mûty Maḥall. There is a copy of a Dywān of Ahmad in the Tōphkhānah, written in 1080, and one in the As. Soc. No. 757 which begins:
It contains mystical Ghazals which are not alphabetically arranged and a Mathnawy of 93 bayts, it begins

The verses quoted of Ahmad Jām in the Atishkadah and in Khoshgū’s Tādżkirah are not found in this Dywān, but there is a Ghazal in it, which very closely resembles a fragment of the Qaṣydah quoted by Khoshgū, it begins: غوهر عشقت زیناتی دیگر است. Small 8vo. about 290 pp. of 14 bayts, lettered

(89) کلیات خواجه احمد جعفری احمدی

Complete poetical works of the Khwājah Ahmad Ja’fary whose takhalluṣ was Ahmady.


Beginning نفیس نفس نه بحمد خدا سختی راًم ملک بر بفلكه بهر هدایه دیوارم

Ghazals about 100 pp. 22 bayts. Beginning ای مد بسمل بود سرنوشت ما آغاز حمد تست بچال سرمست ما

Rubā’ys, &c. 40 pp.

Tāpkhānah, the copy is defective in the middle.

The Dywān of Tzafar Khān Myrzā Ahsan Allah Ahsan who died in 1073 or 1083. A’rzū relates on the authority of Sarkhosh (the passage is wanting in one of my copies of Sarkhosh, but it is in Mr. Hall’s copy), that Ahsan had an album of the poets with whom he was acquainted as Çâyib, Qodsy, Kalym, Salym, Dānish, Myr Çaydy, Sālik Yazdy, Sālik Qazwyny, &c. it contained portraits
of these poets and some of their verses written in their own hand. Sarkhosh says that he saw the leaf containing on one side the portrait and on the other the verses of Kalym in possession of Shâh 'ayán a devotee, (see pp. 109, 118, 117, and 149.)

He gives us in the preface to this Dywán the date, 1032, when he began his poetical labours in the following Rubâ'î:

اَر طُب عُلیمَة اَنفُرْخُانَ جَوْگَل نَمْزِمْ دِمِیدِ وَزِیْاَه، نَکْر اَلْبَیِه جرَةَعَه كُشید
تاریخ شروط خواستم گفت خرون نوبهارِ زِبوْسَانِ نَکْر اَلْبحُسِ جَهید

Contents: A preface of 18 pp. 11 lines;—Ghazals 288 pp. 11 bayts. Rubâ’ys 32 pp. Beginning of Ghazals:

جو گردد شِمسَاری در قیامت عدار خواه ما
بションِ خرمِ عصیان خلائق آر برق آه ما

A Mathnawî in praise of Lâhôr, the Panjâb, Kashmyr, Agra, &c. 60 pp. Beginning

بقام آنگه گل هم بلبل اوست به بستان لاله سروخوش ازمل اوست

Mûty Ma’aâl, beautifully written. In the Asiatic Society No. 1441 is a copy of the Dywán of Ahsan in which the initial verse of the Lucknow copy is not found, but it contains the verses quoted by Sarkhosh, it may be a second Dywán of the same poet. It has about 250 pp. 11 bayts, and begins:

کهما بعشر سودته لب عدار خواه را ونامه شست سیل سروچکم گنا چا

In the same volume is a Mathnawî with the title it fills 26 pp. of 13 bayts and treats on various subjects. It is preceded by a short preface in prose, in which the author praises his own poem. Beginning of the Mathnawî:

کا ازهداد داد ابزر یاک را

stsایش کهاد داور پاک را
The Dywán of A'hy. He was a chief of the Ulús which is one of the Chighatáy hordes, and he had originally the takhallūc of Nargisy but changed it into Ahy when he found that another poet of his time had adopted it. He was on terms of great intimacy with the prince Gharyb Myrzá a son of Sultán Hosayn Myrzá and dedicated his Dywán to him. He died in A. H. 927. (Kholácat alash'ár; A'tishkadah p. 20).

The Dywán consists of Ghazals and four Rubá'ys. Bg.

Móty Maţall, a fine copy, Svo. It contains evidently merely extracts.

The Dywán of Myr Táhir 'alawý (usually pronounced 'olwy) who died in Kashmyr previous to 1136, (see pp. 100, 126.)

Contents: Qaçydahs 79 pp. 19 lines. Beginning

Ghazals and a few Rubá'ys 482 pp. 17 bayts. Bg.

Móty Maţall a very well written copy in Svo.; another copy in the same collection contains only Ghazals, 52 pp. of 10 bayts, and Rubá'ys, 10 pp. 8 verses and in the fly page is written 'alawý Rashyd Khán may have been the title conferred upon him by 'álamgyr, this copy begins:

There is also a splendid copy inscribed Khuliyáte 'alawý in the Móty Maţall, containing Ghazals 538 pp. of 25 bayts, the margin being covered with text, and Rubá'ys 47 pp. 18 bayts. It begins:
The verses quoted in Wálih' of Myr Mohammad Táhir Kásháni 'alawy and of Mo'tamid almulúk 'olwy Khán Myrzá Mohammad Hásim being not found in it, it cannot be safely ascribed to either of these two poets.

The mystical Mathnáwi of 'alawy containing the story of the blacksmith and the cotton-cleaner in about 1300 verses. The author mentions Jalál Asyr as his contemporary. The book is lettered and the author is thereby identified with Myr Táhir 'olwy.

The Table of Delicacies being the complete poetical works of Ni'mat Khán 'áliy of Shyráz, who died in 1121, see pp. 127, 151. It appears from the preface which is in prose, that his name was originally Núr aldyn Mo'hammad, and that he received the title of Ni'mat Khán in 1104, later he received that of Dánishmand Khán. 'áliy is particularly strong in the satyre, and indeed the hyperbolic style of the modern school of Persian poetry is suited only to the satyre and parody.

Contents: Preface in prose 30 pp. of 13 lines. Bh. غازال 234 pp. of 12 bayts; and Qif'ahs, chronograms, Mo'ammas, &c. 42 pp.
Móty Maḥall, a good copy. In a MS. in the Farak-bakhsh inscribed Dywán of 'āliy is in addition to the above poems a Mathnawy of 180 pp. of 16 bayts which begins:

In the Asiatic Society, No. 583, is a copy which in addition to the Dywán and Mathnawy, contains the Which will be mentioned in the third chapter.

The Dywán of Nācir 'āliyy Sirhindy (I believe Sahrandy in p. 201 is a mistake) who died at Dilly in 1108, (see pp. 201, 113, 151, 126.)

Beginning

Lithographed, Lucnow in the press of Hasan Radhawy, s. a. (circa 1262) 104 pp. of Ghazals and 8 pp. of Rubā'ys with glosses by Maqṭūl and others, also in the Mortadhawy press, 1263.

The Mathnawy of Nācir 'āliyy. It contains about 840 verses and begins:

Móty Maḥall, 48 pp. of 22 bayts; Tópkhanah; As. Soc. 56 pp. of 15 bayts.
The Dywán of Amán Allah Amáñy who died in 1044 (see pp. 109, 118, 116.) He praises Sháhjahán.

Contents: Introduction in prose. Beginning


A Mathnawy 18 pp. 19 lines. Beginning

Copies are frequent, M. M. Svo. 204 pp. of 23 bayts; Tópkhánah 12mo. very splendid, containing Ghazals 180 pp. of 8 bayts, Rubá’ys 50 pp. of six bayts, Tarjy’bands, a Mathnawy, &c. 80 pp.

The Dywán of Sháh Mohammad Amyn aldyn whose takhalluč was Amyn. There occurs a chronogram in his Dywán on the building of a house for 1127, viz. indicating the time when he flourished.

Contents: Ghazals about 80 pp. 22 bayts, Rubá’ys, &c. 9 pp. Beginning

Tópkhánah, a fair copy, it is stated in the postscript that the copy was written in 1140 at the request of the author.
Complete poetical works of Awhad aldyn 'allyy Anwary the greatest Qaṣyda writer of the Persians. He was born in a village close to Mahnah in the plains of Khawarán in the country of Abyward and he therefore chose first Khawary on his takhalluç. He seems to have been proud of his native country, for he used to say that it had produced three great men and that he was the fourth. These three men are Abú Sa'yd (see p. 309 suprà); As'ade Mahnah, a very learned man and a contemporary of Imám Ghazzály, with whom he used to hold disputations, and Khájah Abú 'allyy Ahmad Shádán Kháwarány the Wazýr of Toghril Bég b. Mikáyyl Seljúqy. A friend of his, 'omárárah, who used to revise his verses prevailed upon him to change his takhalluç into Anwary, under which he has become celebrated. He was originally a pupil of the Mançu'ýryah Madrasah at Tús and very poor. The following occurrence prevailed upon him to exchange the study of divinity for the profession of a panegyrist. One day while he was sitting at the entrance of the Madrasah he saw a person passing by mounted on a splendidly caparisoned horse and accompanied by a numerous suit of slaves. The poor student asked who this great man was, and he was told that he was a poet. He wrote that very night a Qaṣyda in praise of Sulţán Sanjar and presented it the following morning. The Sulţán being a man of very great taste recognised the man of genius in him and took him into his service. Sulţán Sanjar died on Friday the 11th Raby' I. 552. Anwary was very strong in astrology and compiled several books on it among them, one called مفيد or the
useful book. In 581 it so happened that there was a conjunction of all the seven planets in the sign of Libra, Anwary predicted a storm which would eradicate trees and destroy almost every building, so frightened were people at the approach of this partial destruction of the globe, that they built rooms under ground to live in. When the fatal day arrived it was perfectly calm and there was the whole year so little wind that the people were unable to winnow their corn. He died at Bālkh in 586 and his tomb is on the side of that of the saint Ahmad Hadhrawayh. Dawlat-sháh places his death in 556 and the author of the Atishkadah in 656. Taqyy Awkhady has seen 12,000 verses of Anwary. Azád saw a copy of the Dywán of Anwary which was written in 676 by Abú Bakr b. 'othmán 'alyy, along with it, some of them written in the same hand, were the Dywáns of Abú-l-Faraj Rúny, Qádhiy Shams aldyn Tabsy, Tzahyr Faryáby, Shaykh 'abd al'azyz Labnány and Nácir Khosraw.

Contents: Qaṣydahs and Qif'ahs 364 pp. of 25 bayts:

Módasy, Ne balt bqadrat mtlqúy oun oun shakl bshári ĥwqin ù qwqin àrégq.

Ghazals not alphabetically arranged 72 pp. 22 bayts and Rubá'ys 23 pp. of 16 bayts. Beginning of Ghazals:

Nughrust Dáráy Murá' Gwr Dáráy, Mmm oun Hwqin Tshér Dsrntdár.

Móty Mašall, a most precious MS. written in 692; As. Soc. 150, a fine old copy in folio; Ibidem 517, and 1246 (incomplete).

(100)

شرح ديوان انورى

(P.)

A commentary on the Dywán of Anwary by Abú-l-Hasan, (vide p. 93 suppl.). The commentator states
in a short preface that he confined his exegetic labours to
difficult verses, but that he also explained the meaning
of rare words occurring in easy verses.

Beginning.

The first verse on which he comments is:

باز ای چه جوانی و جمالست جهانرا
و حسن حال که نوشته زمین را و زمان را

Móty Malall, 8vo. 180 pp. 15 lines; in the As. Soc. No. 1047
(about 150 pp. 20 lines) is a commentary on Anwary which begins
with the same verse but has no preface, the remarks on the verse
begin:

جموه نامه مشهور منفیست که در اکثر زمینهان:

In the Tópkhána (56 pp. 17 lines) is a commentary on the
Qíc'ahs of Anwary by Abd-Hasan Hosayny Farahánya, it begins:

ای نام تو قابل عبارت را روح در با تو پای عقل و دانش جوهر

(101)

(\text{P.})

The Dywán of Anysy. His name is variously spelt
Yúl Quly Bég, Yúáil Quly Bég and Lawlaqy, the first
spelling is no doubt correct. It is said that he received
the takhalluṣ of Anysy "companion" from the circum-
stance that he was the intimate friend and constant com-
ppanion of prince Ibráhym Myrzá Jál, a grandson of
Sháh Isma'yl. He was first librarian of 'ályy Quly Khán
governor of Herát under the Çafawides, he enjoyed at
Herát the society of Shikyby of Ispahan, Myr Mogyhc,
Mahwy Hamadány and other poets of note. When 'abd
Allah Khán Uzbak took Herát after a year's siege, he
had a proclamation made in his army that the life of
Anysy be spared, and he treated him with great respect
and took him to Má-wará-luahr. Unfortunately however
all his papers were lost at the capture of the town, among them was a rough copy of a Mathnawy in the metre of Shyryn Khosraw. At the invitation of the Khánkhánán, he came to India and was appointed paymaster of the forces, subsequently he was still farther promoted and received a salary of fifty thousand Rupees and a Jágyr. Anysy was as much distinguished as a gallant soldier as he was as a poet. All poems of his which are preserved, were composed by him in India. He died at Burhánpúr in 1014 or 1015. He left among other poems in the metre of Khosraw ó Shyryn. (Máthir Rahymy; and Khoshgú, see also pp. 118, 45, 56 suprà).

Contents: Qâcydahs, Ghazals, and at the end a short Mathnawy. Beginning of the Qâcydahs:

اِنْ تَأْتِيَكَ لِغَيْرِ فَيْرٍ أَرْمُ رَأَيْتُ شَمْعِي دِيْگَرَ آنْدِرُخَتْ شَبْسُرْتُ گُرْمُ رَأ

Beginning of Ghazals:

بَيْ تَو جَاْیِگُهُ کُنْمُ بَوْسَرْخُود خُاَکْ اَنْیا

Móty Mahall, Svo. 122 pp. of 14 bayts.

(102)

The Mathnawy of 'árif, he may be identical with the poet mentioned in page 156 suprà.

The poem is in praise of the Imáms, on morals, &c.

BG. بعد حمّد ذات پاک ذو الجلال انتِ امَّد در ثنايش عقل الال

Private collection B, 90 pp. of 17 verses, copied in 1183 apparently under the eye of the author. There is another Mathnawy by 'árif (whether the same 'árif or another I have no means to ascertain). It contains apopthegms, logographs, &c. At the end are added some Qâcydahs in praise of the Imáms. Beginning of the Mathnawy:

اَلْهَیُ قَطْرة اِزْبادْتُ ۗ تُوبۡرِ (۳) بَکَامُ رَیْزُ وَگُرْدُانَ مَسْتُ تَرَحیدَ
The Object of love by Myr Mohammad Mūmin 'arshy. The date 1069, when he composed this poem is contained in the following verse:

Arzú gives the following notice of him. "He was a brother of Myr Čalih Kashfy and a son of Myr 'abd Allah Mushkyn-qalam Hosayny, who was a celebrated calligraph under Jahāngyr. Both brothers were poets, calligraphs and men of learning. Myr Čalih is the author of the panegyric on 'alyy called مقاتل مرئوم." They are altogether a talented and distinguished family. They came originally from Persia, but since the reign of Jahāngyr they inhabited Agra, I believe there are still descendants of this family extant. Myr 'arshy was a panegyrist of Mohammad Dārā-shikóh the eldest son of Shāh-jahān. I have seen his Dywán, it is very simple, but it aims at high things and, it must be allowed, it contains fine thoughts. This 'arshy must be distinguished from the one mentioned above."

The author informs us that he diligently studied the Mathnawy of Jalāl al-dyn Rūmy and that this is an imitation of it.

Beginning

Móty Mašall, 184 pp. of 16 lines a splendid copy; private collection, 262 pp. of 12 bayts, a fine copy.
Love and Faith, a Mathnawy by Myr 'arshy composed in 1053, the title is a chronogram.
Like the preceding it treats on mysticism.

Bgn. آنله مهر افروز جانست ونا اموز جان عاشقانست
Tópkhanáh, about 500 pp. of 12 bayts.

The Dywán of Myr 'arshy.
Contents: a preface in prose of 12 pp. 15 lines.

Bgn. دیوان عرشی
Ghazals 150 pp. 15 bayts. Beginning

در فرا گذر پسر جلود اش بستا می
تن به عیش گرد و دل غنیه و گل جان ما

Tópkhanáh, copied in 1089. In the As. Soc. No. 1354 is a very clearly written old volume in which all the works of Myr 'arshy are collected, it contains a preface in prose as described above, Ghazals about 200 pp. of 22 lines, beginning the Ghazal with which the Luconow copy commences is in this copy the third; Qaṣídahs about 100 pp. beginning دل بود اینه و اینه.

The Dywán of Qásim Arslán of Mashhad or Tús, he was descended from Arslán Jâdzib a general of Mahmúde.
Soboqtoqyyn, he came to India and was in great favour with Akbar, he died 995 (pp. 62 and 47 supra).

Contents: Qaṣṣydaḥs about 150 bayts.

bg. بهر حمد پادشاه انس و جان به نه بسمله آرم برزبان
Ghazals about 2000 verses.

Beginning

ساقی زعنس می شده روشن غمیرما
جامعی بدی که عازف جام است بیرما

At the end are Qiṣahs, chronograms for 972, 977, 982, &c. and Rubá’ys, &c.

As. Soc. No. 685 Svo. 184 pp. 11 bayts, a very carefully written old copy.

انتخاب از دیوان آرزو

Selections from the Dywān of Arzú who died in 1169 (see page 102).

Arzú has written about 31,000 Persian verses. Among his poetical works is a Mathnawī called شیر عشق which is an imitation of مالمود البیاز, a Mathnawī called جبیش و خرشش, a Sāqīy-nāmah called عالم آب, a Dywān in which he imitates Fighány, and one in which he imitates Salym containing to every poem of theirs a new one of the same rhyme and metre, he also imitated Athar. These selections contain about one-tenth of his complete poetical works:

ای بسمله نام تو هر لوح زبان را حمد تو بون فاتحه قرآن بیان را

Tópkhánah, about 500 pp. of 21 bayts.

دیوان آرزو

A Dywān of A’rzú (d. 1169)—in which he imitates Shafy’āyiyy Athar giving a counterpart to every one of 2 x
his poems. A'rzú informs us in his Tadzkirah, *voce Athar*, that these poems formed first a separate Dywán as they do in this copy, but subsequently he incorporated them in his large Dywán.

It contains Ghazals 88 pp. 15 lines; Rubá'ys, poetical stories, Qaçydahs, &c. 60 pp. 17 lines. Beginning

چه پروپری بغذایی سهین تا خود را نداره است کسی زور در شمس خود را

Móty Ma'hall, 224 pp. of 17 bayts.

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(109)

واي سر رامين

(P.)

The Love Adventures of Ways and king Rámyn, a romantic poem by Fakhhr aldyn As'ad Jorjány; who flourished under the Seljúq princes, (Mohammad 'awfy 10, 25 folio 129. Wálih and Abú T'alib mention him under Fakhr aldyn).

The book was originally in the Pahlawy language, one day when the poet was with the royal army which was marching towards Hamadán 'amýd aldyn Abú-l-Fatţh, a high officer of the king requested him to translate it into Pársy verses, and it was at his request that he wrote this epos. The style is simple and the language but little mixed with Arabic words, though the author does not pedantically avoid their use. Beginning

سیاس و شکر را زیبا مرآنست که در ملکش سراي چاردانست

As. Soc. No. 1166, 12mo. about 500 pp. of 16 bayts—old, clear and correct, but much worm-eaten and several pages wanting, among these the one which contains the heading of the dedication to the king; it is likely that his name was contained in the heading.

____
Enjoyment and merriment, a Mathnawy by Shaykh Nūr al-dīn Mūhammad 'ūshiq. It was composed in 1079.

The Mathnawy contains tales, and seems to be an imitation of that of Jālāl al-dīn Rūmī, at the end are added thirteen Ghazals and a few Rubā'īs. It begins:

Mūtay Ma‘āhall, 134 pp. of 15 bayts, this copy was written by 'ināyat Allah, a son of the author, in 1141.

Complete poetical works of Myrzā Mūhammad Tāhir who had the title of 'ināyat Khān and the takhallūs of A'shnā, he was a son of Aḥsan (see No. 89) and died in 1077 (?) (see pp. 109, 118, 116.)

Contents: Qaṣīdahs in praise of the prophet, the Imāms, Shāhjāhān and Dārā-shikhōh, 56 pp. of 28 bayts.

A few Qī'ahs, Tarjā'bands, a Sāqi-y-nāmah containing a description of Dīlī, a description of a warm-bath, stories, &c. 240 pp.; Ghazals (incomplete) 150 pp. Fards and Rubā'īs about 100 pp.; among the latter occurs a chronogram for 1073, viz. Mubāq bād a'īn a'īnānī hānē. The Ghazals begin:

اَي بِسُرَاتِ رَزْوَحِيَّد تَوَهِّرُدِ بَوَانَرَا
حَمَّدَ تَوْلِیتَ اَنْدِیشَه سَرَگُوُانَرَا

2 x 2
کلیات اشرف

(P.)

Complete poetical works of Myrzá Mohammad Sa’ýd Ashraf of Mázanderán (of Isphán?) a son of Mollá Mohammad Čáni’, who is the author of a commentary on the Káfiyah. This witty and amusing poet was by his mother the grandson of Mohammad Taqyy Majlisy. He came to India and was appointed to instruct Zéb alnísá Bégam. After he had visited his native country he returned to India and found a patron in a son of Bahádur Sháh who fell at Pañna in battle. Ashraf died at Monghyr on his way to Makkah at an advanced age, his descendants are still in Bengal. Abú T’alib, from whom this notice has been taken, has seen about 4000 verses of his. (See also pp. 110, 118.)

Contents: Qacydahs, (one is in praise of the poet Čáyib) 180 pp. 17 lines, in another copy are 159 pp. 20 lines.

Ghazals 110 pp. 17 lines; Rubá’ys 102 pp. Matla’s 22 pp. Beginning of Ghazals:
A Mathnawy on Fate and Predestination in imitation of a Mathnawy of Mohammad Quly Salym which has the same title, and some other short Mathnavies.

Beginning

Tópkhánah, a good copy, there is another copy in the same collection which contains about 100 pp. 17 lines of Mafi'a in alphabetical order, preceded by a Qa'ydah which begins:

نوباراک که باد شو و گریم بازگرل شعله اتش دماغنچه ره گردان ناردل

After the Mafi'a's follow several Mathnavies, the first, 38 pp. 15 bayts, begins:

دلا مرده بادت که نوروز شد چو هم گل مشتر اندوزشند

The other Mathnavies fill about 100 pp. 166 lines. One copy of this Dywán in the Fa'arah-bakhsh has a short preface, it begins:

چه شکر کوییش اینرا که واهب النعمت

There is also a copy in the Mafi'a Mafi' and one in the Asiatic Society, No. 1155, Qa'ydahs 198 pp. 14 bayts not alphabetically arranged, Ghazals alphabetically arranged, and Fards and Rubá'ys, 112 pp.

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The Dywán of Darwysh Ashraf who flourished under Baysongor's son (see p. 71 suprà.)

Contents: three short Qa'ydahs on the tawhyd, Ghazals 200 pp. of 10 bayts and a few Qi'ahs. Beginning of Ghazals:

سعی که باشد که باشی انشا لئیس للناسان الا ما سعی

Farah-bakhsh, a splendid copy; my own collection a very beautiful MS. of some age.
The Mines of Grace being a Mathnawy by Mohammad Hasan b. Sháh Mohammad Zamán Iláhábády whose takhalluş is Ashraf. He is probably now, 1852, alive.

The poem treats on morals and religion. Beginning

Lithographed, Lucenow or Cawnpore, 1266, 64 pp. 27 lines, two bayts in a line.

The Dywán of Mohammad-bakhsh Aššúb, who flourished in Oudh during the reign of Aẓáf aldawlah, A. H. 1188 to 1212.

Contents: an introductory Qācydah of 78 bayts; Ghazals about 100 pp. 28 lines, Rubá’ys and panegyrics on Aẓáf aldawlah and the “late” Shujá’ aldawlah (died in 1188) 22 pp. of 26 lines. Beginning of the Dywán.

Tópkhánah, a fair copy; in the same collection is an incomplete copy of selections from Ashúb’s Dywán which begins:

Dywán of Myrzá Jalál Asyr, of Isphán, a pupil of Facyhy Herawy. He was a great drunkard and composed most of his verses in a state of intoxication. They were written down by an attendant who made many mistakes,
and hence his Dywân has in some places very little meaning. This is probably the cause why it is so popular in India. He was in high favour with Shâh 'Abbâs and married a relation of his. He died in 1040 or 1049. Arzú says that his complete works contain 20,000 verses, Abú Tâlib has seen 8000 verses; (see pp. 109, 117, 149.)

Contents: Qâ'ydahs in one copy 112 pp. of 15 lines, in another 56 pp. 36 lines, the beginning differs. Mathnawies and Tarjy'bands 15 pp. 18 lines in another copy 16 pp. 36 lines. Ghazals in the fullest copy 500 pp. 14 bayts. Beginning of Ghazals:

اَيْ قُلْتُمْ أَرْهَبْرُيْ خَيَالِ تَوْسُيْنِهِ ؛ بَرَكَ گَلْ لَئَآ لِلَّاتِرَتُ نَامُتْ سَعِيْنِهِ ؛

Móty Maâlî and Tópkhânah, several copies. As. Soc. No. 683, copied in 1112, and No. 737, the latter copy contains merely the Ghazals and Rubâ'îs.

(117) عطابٓي نامه (P.)

The Ghazals of Shaykh Shâh Mohammâd 'atây Qânnûngûy of the Parganah of Sândîy.

The Ghazals rhyme all in l, and the first word of each verse of the same Ghazal commences with the same letter, and they are arranged according to this letter, there being two Ghazals for every letter of the alphabet—in all 60 Ghazals. 

Beginning

لَى ذِرِّعَرَقِ اًرَعآضِ رَنُقَ تَوْشَدُ گَلْ خَيِّلَتُ رَدُّهُ كَذَّلِكَ مَشْكِی یِ تَوْسُبِی ِ

Lithographed, Lucnow, Mohammady Press, 1263, 24 pp. with a few marginal notes.
The complete poetical works of Akhónd Shafy'âyiyy Athar of Shyráz, (see pp. 117, 149). He was a pupil of Myrzá Hádiyy Qalandar the father of 'olwy Khán, he spent the greater part of his life at Ispahan and never visited India. The date of his death which happened at Lár is recorded in the following verse:

سال وقانش جوخواسم زائر کفمت كر وداع ار جهان معلم ثاني

Wâliîh estimates his Dywán to 10,000 verses, and Abú Tâlib to 8000. Arzú praises particularly his panegyries on the Nawâb Haydar al zamân and his satyre on Najaf Quly Khán the Çadr alçodûr of Persia. It appears from the following chronogram that he collected his Dywán in 1106.

Contents: Qaçyûdâhs chiefly in praise of the Imáms, of Tâhir Wahyd, and some obscure persons; and a few Qi'âhs and chronograms, 110 pp. 15 bayts in a page. Bg. Ghazals 60 pp. 13 verses in a page. Beginning

Rûbâ'ys, Tarjy'bands, and at the end a satyre 20 pp.
Móty Mâhâll, two copies Svo. very splendid. Tópkhánah, 102 pp. 13 lines.
Diwan of Athar. He says in a preface in prose (8 pages of 13 lines) that his name is Athar Khan b. Amyr Nitzam aldyn Radhawy, that his home was Bokhara, and that he came to India under 'alamgyr, where he collected his poems into a Dywan.

Contents: three Qa'ydahs rhyming in ی، م and ی، in all about 144 bayts. Beginning

Ghazals 55 pp. of 22 bayts; Ruba'ys 8 pp. Beginning of Ghazals.

Tophanah, a fair copy.

The Dywan of Athyr aldyn Mohammad Akhsykat, whose takhalluc is Athyr. Akhsykat is a place in the district of Faraghanah in which he was born. He made his studies at Balkh and Herat and spent the greater part of his life in the iraq and Adzarbajyan at the court of the Atabucks and stood in high favour with Arslan Shah b. Toghril, Ildeguz and Qizil Arslan. His success was the cause of much jealousy, and Mujyr, Baylaqany who was in the service of Mohammad Atabuk, the brother of Qizil Arslan, wrote satyres against him, to which he replied. Towards the end of his days he took Najm
aldyn Kобрà as his spiritual guide and retired from the world. He went from Adzarbąyján to Khalkhál and died there in 608. His poems are considered nearly equal to those of Anwary and Kháqány, yet Taqyy Kháshy says, he had much difficulty in finding a copy of his Dywán, his poems being not much read. It contained about 10,000 verses. (Taqyy Kháshy, No. 27; Dawlátsháh 2, 18; Mohammad 'awfy, folio 125; A'tishkādāh p. 424; Khoshgú I. No. 120.)

The Dywán contains Qaçydahs and a few Qit'ahs, Rubá'ys, &c. most of them in praise of Sháh Arslán Toghril whose name occurs in the following verse:

بفراخت رابحة حق برتنم روى باطل
الب ارسلان ثاني شاه ارسلان طغرل

The following Tetrastich contains the poet's name:

آتم که حمد برده بر امروردیم جانم خروم دام ندانم که که جهان پایه گذاریم که که مسلمان سخن سستر اشرایح خسیسکیم

Bغ. جهانارا هم جهان بانیتست پیدایش پیدا و پذیران دان

که ریزگنگ نیلی پدید آورد جاری از کان

Móty Mahall, a beautiful copy, 104 pp. of 14 lines.

(121)

The Dywán of Faryd aldyn 'attár. His name was Abú Hamid (or Abú Tálib) Mohammad and he was a son of Abú Bakr Ibráhyin, a respectable druggist of Shádyákhh not far from Nayshápúr, he is therefore called Nayshápúry. He was born in 513, in a village called Kedken, during the reign of Sinjar. First he followed the profession of his father and hence his takhalluç 'attár, the druggist. He informs us in his Gul Khosraw that
he gave way to his predilection for poetry notwithstanding the admonition of his friends, and neglected the study of medicine. He commenced two of his best mystical works whilst he was still a druggist, but apparently before he had completed them he left his shop and turned a religious mendicant.

These two verses upset the silly story of his sudden conversion related by Dawlat-sháh, and the account of the disgusting love adventure which we find in Táqyy Kásy. He took Rokn aldyn Akáf as his spiritual guide, and after some time he made the pilgrimage with him to Makkah. In the course of his life, he became personally acquainted with most Cúfes of his age and collected four hundred volumes of works on mystical theology which he diligently studied, and he became thereby one of the most copious and profound Cúfy-writers. He was put to death during the carnage of the Tatars of Chengyzy Khán, in 627, at the advanced age of 114 lunar years, of which he spent 29 at Nayshápúr and 85 at Shádyákh. According to some authors, he died earlier.

After 'attár's death, says Sir G. Ouseley, an eminent Cúfy was asked, to whom he ascribed the more profound knowledge of the Cúfy doctrine, Jalál aldyn Rúmy or Faryd aldyn 'attár; he answered, "The former like an eagle flew to the height of perfection in the twinkling of an eye; the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

Dawlat-sháh says that out of forty, there were at his time twelve Mathnawies of Faryd aldyn extant, the re-
maining having been lost. This catalogue contains a
description of twenty-two of his works including his
biography of saints and besides, we find mention of the
following:

* مفتاح الفنون * mentioned by Ouseley and Stewart, *Catalogue* p. 60; both these authors have seen it.

* لسان الغيد * mentioned by the same.

Bir-námah mentioned by Stewart. Hammer writes

Pir-námah, I suppose they mean the

Kent Kunz Mokhfhâ (?) mentioned by Stewart.
Mansúr-námah and Aúsat-námah mentioned by the
same.

* شرح قلب اخوان الصفا سياء نامه , ولد نامه , حيدر نامه * mentioned by Khoshgú, the last named work is sup-
posed to be in prose.

Contents: Qaṣṣydahs 39 pages of 34 bayts: Bg.

* سبجحان خالقی که مفتانش زکربیا * برخال خیزمش نمی‌گذارد عقل انیبا

Ghazals 228 pages of 32 bayts. Beginning

* فنهم اندر صحت و خواری مرا جون به بهینی نیز بی‌نز و نگذاردی مرا *

Móty Ma'hall, a magnificent copy; As. Soc. No. 459 about 459 pp. of 16 lines, a good copy; *Tüdem* No. 1338 about 330 pp. of 17 lines, this copy contains more poems, particularly Rubá'ýs, than any other, and the Ghazals are not alphabetically arranged, in the commencement a few pages are wanting, the same volume contains
most other poems of 'attár, it was written in 1006.

(122)

* حقائق الجواهر (P.) *

Perhaps the correct title is *جواهر الآفات* but it is twice
written as above in the manuscript. The author is Faryd
aldyn 'attár, who uses here the takhalluṣ of Faryd and
Faryd aldyn. It consists of Qaçydahs and Tarjy’-bands, which with the exception of the first six, are alphabetically arranged, and treat on the Tawḥȳd. Dawlät-shāh states that several commentaries have been written on these poems, and that one of the commentators was Sayyid ʿizz aldyn ʿAmoly. Beginning

As. Soc. 1409, 265 pp. 11 lines.

بي سرناه (P.)

The headless book, a short poem on theosophy and mystical love, by Faryd aldyn ʿattār. Beginning

قادر اپورم دگرا جاردن

As. Soc. No. 1338, on the margin 9 pp. of 20 lines; Tophkānah, 16 pp. 13 bayts, this copy begins with the following verse which is on the fourth page of the Society’s copy, and as it has nevertheless about 200 verses, the Society’s copy must be incomplete at the end.

 músibat نامة را پیدا کنم

مصیبت نامة (P.)

The book of Accidents or Misfortune, by the same poet. The title is contained in the following verse:

In Hájy Khalyfiyah No. 4235, this poem has the name of جوابانامه. A copy in the library of Upsala is inscribed (see Tornberg, Cat. Bibl. Ups. p. 100).

In forty chapters the poet brings the Wanderer before, 1, Gabriel; 2, Michael; 3, Israphael; 4, ʿizraʾȳl; 5, The
great throne of God; 6, The throne; 7, The footstool of God; 8, The tablet of fate; 9, The pen (with which fate is written); 10, Paradise; 11, Hell; 12, Heaven; 13, Sun; 14, Plants; 15, Wild beasts; 16, Birds; 17, Quadrupeds; 18, Satan; 19, The Jinn; 20, Man; 21, Adam; 22, Water; 23, Earth; 24, Mountains; 25, Sea; 26, Minerals; 27, Moon; 28, Fire; 29, Wind; 30, Noah; 31, Abraham; 32, Moses; 33, David; 34, Jesus, 35, Mohammad; 36, The Senses; 37, Imagination; 38, Understanding; 39, Heart; 40, Mind; and after this pilgrimage he comes to the knowledge of his ownself.

The poet explains his notions on the above subjects mostly metaphorically by the means of legends of saints, and parables. Beginning

حمد پاک ارجان پالک آن پالک را گو خلافت داد مشت خالک را

Tópkhánah, 350 pp. of 20 verses; Móty Maháll 154 pp. 50 verses. As. Soc. No. 1400 about 260 pp. 25 lines, an elegant but incorrect copy, written in A. H. 1000; As. Soc. No. 1338, on the margin about 350 pp. of 20 bayts. The copies of this and most other works of 'attár differ essentially from each other, the Móybat-námáh in No. 1338, contains several stories which in other copies form part of the Mántíq al-fáyır.

(125) اسرار الشهود (P.)

Mysteries of Extatic Moments, a mystical poem by the same author. It begins:

هست بسم الله الرحمن الرحيم مصحف ايات اسرار قديم

Tópkhánah, Svo. about 200 pp. of 15 lines, at the end is a chronogram containing the date when this copy was made:
The Essence of Existence, that is to say, the principle of life or the soul, a poem by Faryd aldyn 'Attār.

This Mathnawiy resembles a litany; sometimes more than fifty verses begin with the same words, as for instance:

This poem, it would appear from a postscript to the Asiatic Society’s copy No. 370, is divided into three daftars or books, and resembles in its contents the Hadyqah or the Mathnawy of Mawlawy Rûmy. The author states that it is similar to the Ushtar-námah and Iláhy-námah, but superior to both. Beginning of the first daftar:

Beginning of 2nd daftar:

As, Soc. No. 370, this copy contains two daftars, the first 244 pp. of 50 bayts, and the second 232 pp. of 50 bayts, but it is defective at the end; Ibidem Nos. 1373 and 1338, both these MSS. contain only the commencement.
The Ushtar book, by Faryd aldyn 'attár. This poem does not contain a history of Ushtar, as might be inferred from the title, but it treats on theosophy, and is very much in the style of Jawhar aldžát, for instance towards the end there are no less than 153 verses which begin with the words ای وصالت.

As. Soc. No. 771, 866 pp. of 12 lines, an inferior copy written in 1180.

The Khosraw-book or Royal book, it is a romantic epos, recording the Love adventures of Gul and Hormoz by Faryd aldyn 'attár. The title of the work is contained in the following verse:

بنام خسرور ری زمین را نهادم نام خسرور نام این را
بنام آنکه جال داد وجبهان ساخت
زمین را جفت طاق آسان ساخت

As. Soc. 1338, 426 pp. of 19 lines, this codex was written in 1006.

The Loves of Gul and Khosraw, by Faryd aldyn 'attár. This is an abridged version, or abstract, of the preceding Mathnawy. He mentions in the introduction, several of his former works, viz. the Jawāhir-nāmah (sic), Muṣybat-

Beginning

بنا بیان این گونه جمع و جان ساخت طیم گونه جان هر چند جان ساخت

As. Soc. No. 1338, 136 pp. 20 bayts.

منتخب حدیثه

Selections from the Hadyqah of Sanáy، by Faryd aldyn 'attár. Beginning and preface، in which he says that these are selections from selections

جعید و شکرو تنا على الاطلاق

بیش از چهار سال سابقه

روزی از منتصب مطالعه کرد

انتخابی که مغز بود

و زمی این منصور بود از

خاطرات انفعال اجابت کرد

هست بر موفق ام ذات شفاته

Móty Málall، 122 pp. of 15 lines.

مظهر العجائب

The Exhibition of Curiosities، a poem by Faryd aldyn 'attár.

This Mathnawy is in the style of the Hadyqah. The poet gives us the following account of his former productions:

این کتاب از غرائب آمده مظهر سر عجایب آمده

ای توانسته از عجایبهای خریش

هر از همه ریش

سرمایی باران

نیایی که خریش

آمده از هر یکی در خریش به

جدور دانه عجایب بوده است

2 {z}
گوته‌زمره حقائق بی‌پنجه
لمرغ عطار انزیان حق شفید
چون‌هش حق می‌خواستند سبیل‌های
وتار سرودنگی که
ردو مصباً نامه راز سرودنگی
ردو پرای از چارم نیزار
گوته‌خورشیدی که خواسته
خسرود سلطان کل رخسار و
کار خون با او گذار و دار ای
گر از این نامه را داری بگذیر
گر تو بدهم را دیدی در جهان
تا ببایی عزت دنیا و دین
و انگیز با تذکرو مقبول شو
زن‌هست ای اشکار در نهان

As. Soc. No. 263, near 200 pp. of 44 bayts, with pictures, written in 1186.

(132)

منطق الطیر

Speeches of Birds, a Mathnawy by Faryd aldyn 'attár who composed it in 583 or 580. It is divided into 30 sections, and contains apalogues, in most of which birds are introduced as speaking.

Copies are frequent; there are several in the Móty Mašall, Topkáhánah, and As. Soc. No. 776, 1383; Private collection, 396 pp. 11 lines, the poem has in all about 4000 verses. A very full analysis of it is in Hammer's Gesch. d. schoenen Redeck. Pers. p. 142.
The Book of the Nightingale, an apologue in which the love of the nightingale to the rose is described. It is very much in the style of the Manťiq altayr.

Bg. قلم بردام و راز دل عیان کی سر آغار بندام غیبتان کی
As. Soc. No. 1338, on the margin, 41 pp. of 20 lines.

The Book of Union, by Faryd aldyn 'attár. He says with regard to the title:

نام این کردن بوعملت نامه من از آنکه وعملت دیده ام از خویشتین

He explains the wisdom of God in expelling Adam from Paradise and in bringing him by the removal from his divine presence, to the knowledge of himself and the love of God. Like the other works of 'attár it consists chiefly of apologues.

Bg. ابتدا اول بندام کردن قار خالق هفت رشش و بنجی و چهار
Topkánhâhî, 50 pp. 30 bayts, As. Soc. No. 1338, on the margin, 75 pp. of 20 bayts.

The Book of Councils of Faryd aldyn 'attár. It is also called, according to Hammer-Purgstall, وعملت نامه فرید الدين مطر
but this is probably a mistake for Bg.
The Book of Transition, by Faryd aldyn 'attâr. The name of the poem occurs in the following verse:

جوبرکاغذ نبادم نبک خامه نوشتن نام این خیاط نامه

It is divided into ten chapters and treats on intellect, praise of knowledge, praise of meekness, gratitude, blame of stupidity, blame of envy, stinginess, avarice, causes of pride.

Beginning

بندم انتك هستي زو نشان يافتم نفوس ناطقه زو نورچان يافت

As. Soc. No. 1063, 12mo. 63 pp. of 14 lines.

Treasury of Verities, by Faryd aldyn 'attâr. The author explains first the object of the religious duties: purification, prayer, fasts, pilgrimage and holy warfare, then he enters on the excellency of the soul, on the history of Manâr, the mission of Christ and of Mahdiy, &c.

Beginning

بندم آنتك اول دو و آخر بندم آنتك باتلي كر و ظاهر

As. Soc. No. 1338, 38 pp. of 20 bayts, the copy is defective at the end.
The Seven Valleys or Stages in the life of a gnostic; every chapter begins with a verse like this:

بعد ازین وادی عشق آید بیدید

The stages which I have observed mentioned are عشق, فقر, حیرت, نوکیدی, استغنا, معرفت. The first seven verses are the same as in the Musuybat-námah, and the last verse it has in common with the Asrár-námah:

شخبی و بی شرمی ما در گذر شوختی ما پخش چشم ما میار

As. Soc. No. 1338, 34 pp. 19 lines. After this follows in this copy a fragment of a poem 11 pp. 19 lines of 'attâr inscribed مقالات. The first 12 verses are the same as in the هفت وادی. Then follows the verse:

عقل در سرداری او حیزان بمانند چان زعیز انگشت در دندان بمانند

The Divine Book, by Faryd aldyn 'attâr.

The poem is divided into 22 chapters مقاله and contains the story of a Khalyfah who had six sons, he requested them freely to acquaint him with all their wishes and promised to satisfy them. They did so and the first son asked for a pretty woman, and three of his brothers supported him and expressed a similar wish, the two others wished to be acquainted with the mysteries of sorcery.
The father shows them the vanity of their wishes in parables.

Beginning

بنام آنکه ملکش بی زوالست برمفص عقل صاحب نقط لال است

Tópkhánah, a good copy; As. Soc. No. 1400, 260 pp. 25 lines; Ibidem No. 1338. In the Lucenow copy the "hamd" which is very long is omitted and it begins:

ابن نامه را افگان کردم در کنچ سعادت باز کردم

(140) اسرار نامه

(P.)

The Book of Mysteries, by Faryd aldyn 'attár. The title occurs in the following verse:

زهی عطارکبطر معانی فی بالاس سخت در میلیگانی

که بر توختم شد اسرار نامه

It treats in 20 chapters on the high position of man, on the resurrection and judgment, and on the principal virtues to be practised, and vices to be avoided. The subject is illustrated by legends and parables. Bg.

بنام آنکه جانزا نوردی داد خر د را در خدای دانی یقین داد

Móty Mahall, 68 pp. of 50 lines; As. Soc. No. 1400, 154 pp. 25 bayts; Ibidem No. 1338, on the margin about 200 pp. 20 lines; Ibidem No. 274 a fair copy.

(141) دیوان عظیم

(P.)

The Dywán of 'atzym. Sarkhosh (see p. 113 suprà) calls him 'atzymá and Wálih 'atzymáiy, but his takhal-
luç is uniformly spelled 'atzym in the Dywán, thus in the very Ghazal from which Sarkhosh takes a verse:

The age when he flourished is fixed by several chronograms which occur in the Dywán for 1068, 1069, 1074, &c. He was a son of Mollá Qaydy, who was a nephew of Mollá Natzyry. He came to India, says Wālīh, and received a high appointment at Lahór from Sháhjahán. In making this statement Wālīh confounds him with Aqá 'atzymá. 'Atzym of Nayshapúr wrote his Dywán in his native country and not in India, and he sung the praises of Bayram 'allyy Khán of Khorásán and Mohammad Ibráhým, to whom he gives the title of Khán b. Khán and not the praises of Sháhjahán:

Contents: Qaçydahs and Tarjy'bands 95 pp. 14 or 15 bayts.

Beginning

A Mathnawy called it treats on the Physica of Mohammadan Philosophy, viz.: the first logos the genesis of plants, animals, man, also on morals, mystical love, &c. about 200 pp.

Beginning

At the end is a small essay in flowery prose and two short Mathnawies.

As. Soc. No. 714, a good copy.
The Dywan of Awhady. There were two contemporary poets who had this takhalluq, both of whom were Čufy, and they are confounded with each other in most Tadzkirahs.

The name of the elder of them is Awhad aldyn Hāmid Kirmāny. He was a pupil of Rokn aldyn and a friend of Mohiy aldyn al'araby, who mentions him in his Fotuhât. The disgusting practices which he introduced among the Darwishes, will be described in another chapter. He is according to all accounts the author of the مصباح. According to Khōshgū, No. 53, his takhalluq was Awhad and not Awhady and he died in A. H. 536. This date however is a glaring mistake, for Mohiy aldyn his contemporary died in A. H. 638. It is likely that he died in A. H. 697. This is the date mentioned in the Nafiyis al-māthir.

Awhady the younger was a pupil of the preceding and it is in his honor that he assumed this takhalluq. He first had that of Čufy. His name was Rokn aldyn Ispakhány or, according to others, Marāghhy. He was a friend and contemporary of Sa'dy, and died, according to most Tadzkirahs, in A. H. 697, five years after he had completed the Jāme Jam. According to Jámy Nafahát aluns No. 568 and the Nafiyis al-māthir and the Habyb alsiyar III. folio, 543, he completed this poem in A. H. 733 and died at Marāghah in 738. They support their statement by two very strong facts. The date of his death they say is engraved on his tomb-stone at Marāghah and the date of the composition of his Jāme Jam is recorded in the following verse of Awhady himself:
It is clear that those biographers who place his death in A. H. 697 confound him with Awhad aldyn Kirmáni. This blunder seems to have originated with Dawlat-sháh. He devotes only one article to both poets, and says at the end that Awhady died in A. H. 697, under Mahmúd Gházán Khán, and that he is buried at Ispahán and that the pious perform pilgrimages to his tomb. There is no doubt that he means the tomb of Awhad aldyn Kirmáni, but later authors have taken it to apply to Awhady Ispaháni.

It is difficult to say whether this Dywán is by Awhad aldyn Kirmáni or by Awhady Ispaháni. I have unfortunately neglected to see whether the takhallus of the author is Awhad or Awhady, I think however the latter is the case. It begins with a Mathnawy entitled "the key of spirits" in the metre:

It fills 66 pp. of 13 lines. The end is wanting. The initial line is

Jámy quotes the conclusion of the Mathnawy of Awhad aldyn Kirmáni which has the title صباغ الإراح, and it appears that it is in the same metre. It is not unlikely that is a mistake for صباغ الإراح, and that this poem is by Awhad aldyn Kirmáni.

After this Mathnawy follow Qaçydahs, the beginning of which is wanting and then Ghazals. The Ghazals fill 152 pp. of 13 lines and begin:

In the Atishkadah p. 75, in the biography of the
younger Awhady the following verses are quoted which I found in this Dywán:

قُلْ هُوَ الَّذِي كَنَّا جَوَشُش
چیست ابی ناله و فغان در شهر
همه در گفتگو و ان فارغ
راه سیار شد مرناجان خر

The Qâcydah in which these verses occur is also ascribed to the younger Awhady by Jâmy, No. 568. It is therefore clear that this MS. contains poems both of the elder and younger Awhady, the Mathnawy being by the former and the Qâcydahs and Ghazals by the latter, who according to Dawlat-sháh has written 10,000 verses and according to Taqyy Kâshy 14,000. His poems were much sung by Darwyshes.

Móty Maḥall, carefully written in 1018, in the middle defective, and containing to all appearance merely selections.

(143) جام جم

The Mirror of Jamshyd, a mystical poem by the younger Awhady, composed in 733, in imitation of the ḻadyqah of Sanáy. This Mathnawy was so much valued, that no less than 400 copies of it were taken at Isphahan within one month after it had been composed.

Beginning قُلْ هُوَ الَّذِي كَنَّا جَوَشُش

He describes the plan of his work in the following verses, which however are not consecutive.

نامه اریا است ابی نامه
اندریب جند بیست کرم پان
مجرورا بشهر و هنگامه
و معاشر و معان
The Seven Planets, a poem containing the story of Bahrám Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines:

The Seven Planets, a poem containing the story of Bahrám Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines:

As. Soc. No. 433, more than 200 pp. of 26 bayts, the commencement is wanting.
(145) 

A history of the prophets who preceded Mohammad, in Persian verses, by Abū Ishāq Ibrāhīm b. 'abd Allah al-Bālīh Hasany Shabistary whose takhalluṣ was 'ayāny. The date when he wrote is not known, but he probably flourished previous to the eighth century of the Hijrah. Beginning

... 

As. Soc. No. 231, 4to. about 900 pp. of 38 bayts beautifully written, old and correct.

(146) 

The Dywán of Myr Gholám 'alyy Azád (see p. 142.) It contains only Ghazals and in all about 4000 verses. Beginning

برآزار مد بسمن الله نبّ حرش مقتالی را

Faraḵ-baksh, large 8vo. about 225 pp. 15 lines.

(147) 

The History of Mokhtár, in Persian verses, composed by Azád in 1131. It begins:

بنام خداوند لیل ونهار خدامی نهان خالق اشکار

Faraḵ-baksh, 400 pp. 34 lines, a fine copy, there are also two copies in the Móty Mahall.
Persian Qa’ydahs, detached verses and chronograms by Azád.

Beginning

إي جمالت مقام حبرت ما بردرت حلفه ديده بينا

Topkhánah, 8vo. about 600 pp. This copy is important for being to all appearance the rough copy of the author. There are places left blank, lines struck out, &c. The chronographs are for A. H. 1139, 40, 41, 43, 45 and 46.

Diyawn Muzíz

Diywan of ‘abd al’azýz Khán ‘azýz of the Deccan. In one place his name is ‘azýz Allah. He is probably identical with the ‘azýz of the Deccan, mentioned by Shórish (see p. 210, suprâ).

Contents: Qa’ydahs, Ghazals and a few Rubá’ys not alphabetically arranged, 36 pp.

Beginning

مرحبا اي طريفي باي و بهار لابزال
خوشگوارت باي جوين شكرتنائي درالجالل

A prose composition, called غلش زنک, only 6 pp. a Mathnawy 7 pp. Ghazals in the Dakhny dialect and a Persian Qa’ydah.

As. Soc. No. 862 about 70 pp. 17 lines, written in 1167.

The Mathnawy of ‘azýz Allah Záhidy, whose takhallus was ‘azýz, and who wrote this poem in 810. In an introduction in prose, of 7 pp. 12 lines, he gives the following account of his own labour:
The Dywán of Abú-l-Mahásin Abú Bakr Zayn aldyn Azraqy. He was according to Nitzámý 'brúdhy (Chahár Maqálah, quoted in the Kholáčah of Taqyy Káshy) a native of Herát and a son of Isma'yl Warrág, who was of Marw. He introduced himself into the society and confidence of the Seljúq prince Toghrán-sháh I. the seat of whose government was Nayshápúr by the composition of a most obscene book entitled Alfyyah Shalfyyah which he illustrated with pictures. From the description which Hájy Khalyfah Nos. 1153 and 1615, and Jámy, Baháristan edit. Schlechta-Wsschrd p. 88 give of it, it appears to have been a version of the Kök-shashter, to be mentioned hereafter. Azraqy is also the author of the book Sindbád and of several other works, which he dedicated to his patron. Taqyy Káshy says that the copy of his Dywán which he saw, did not contain more than two thousand verses. He died at Herát in A. H. 527. (Mohammad 'awfy 10, 2; Kholá-
This Dywán contains merely Qaṣydahs, in all about 1800 verses.

Beginning

Móty Maháll a good copy in folio, 44 pp. of 17 lines; private collection 14 pp. of 17 bayts. This copy does not contain the Qaṣyda with which the other copy commences, but it contains the Rábá’y quoted by Dawlat-sháh.

Beginning

The Dywán of Badr aldyn (Khoshgú writes Fakhr aldyn) Muhammad Cháchy who is usually called Badre Chách, that is to say the full moon of Chách, or the Badr aldyn of Chách. Chách is the ancient name of the Táshkand, the birth-place of the poet. Attracted by the liberality of Sulfán Muhammad Sháh, a son of Toghlúq, he came to India and spent the greater part of his life at his court, and composed many Dywáns in his praise. In his Dywán occurs the date 745 in the following verse:

Khoshgú identifies him erroneously with Badr aldyn Jájarmy, who died in 686.

Contents: Qaṣydahs in praise of God, in praise of his patron, and in praise of Dilly, &c. at the end are a few Qit’áhs.

Beginning
The Lion's Attack, being a Mathnawy, by Mohammad Rafy' Khán whose takhalluç is Bádzil. He was a descendant of Ja'far Saróned Mashhady. Wálih says that he was born at Mashhad, but Arzú, who knew him personally, informs us, that his father or grandfather came from Mashhad to India, and that Bádzil was a native of Dilly. He was commandant of the fort of Gwályár, and and when he lost his appointment on the death of 'álamgyr he lived in retirement at Dilly, where he died in 1123, the chronogram on his death is جا مهر علي بجنگش داد. Besides this poem, he left a Dywán (see pp. 110, 140).

This epos which consists of 40,000 verses and is not much shorter than the Sháh-námah is a rhymed version of the Ma'árij alnobúwat, and contains the biography of the prophet and of his son-in-law 'aley; the author completed it in 1119, after he had been engaged in it for fifty years.

Beginning

Bádm خداارتد بسیار بخیش خرد بخیش ودین بخیش وردنار بخیش

Lithographed at Luénow, A. H. 1268, 2 vols. folio 238 and 329 pp. of 50 bayts, MS. copies are frequent.

Bread and Sweetmeat, a Mathnawy, by the great Shý'ah divine Bahá 'aldyn 'ámily whose takhalluç was Bahá'iy.
He was a native of 'āmil but spent the greater part of his life at Ispahán. He died in 1030, and his corpse was carried to Mashhad for interment. The chronogram on his death is بی بی شیخ بهائی گو. Besides this Mathnawy and many Arabic works, which will be enumerated hereafter, he left a Dywān and a Kashkūl or Adversaria, of which there is a very beautiful copy in the Farah-bakhsh library. Abū Tālib also ascribes to him a Mathnawy called شیخ و شکر. For farther information regarding him and his other works, I refer to the chapter on Shy'ah theology.

This poem is considered as an introduction to the Mathnawy of Jalāl aldyn Rūmy. It begins after a few lines of preface in prose

ایبّا اللّهِ عَن العَمَّد الْقَدِيمِ لِیبّا السَّاهِمِ عَن الْنَّاهِج الْقُوِيمِ

As. Soc. No. 869, 22 pp. of 15 bayts, copies are frequent.

إحِجْرُ الْالْغَازِ تَصْنِيفٌ بِهٌ أَمّي (A. P.)

Inimitable Riddles by the same Baháy.
The author does not give the solution of the riddles.

Specimen: اّخْدُرْنِي عِنْ اسمّ كتابٍ اّقلّه مِّن حروف الْذِّرْوَانِيَّةِ وَ أَكْثَرُ مِّن حروف الْزِّيَادَةِ

Beginning: اّمَا بعَدّ الْحَمَدِ الْصِّلْوَةِ فَيَقُولُ احْجِرَ اَلْخَلْقِ

Private collection, B. 15 pp. of 12 lines.

ديوَانٌ سِجِّعٌ (P.)

The Dywān of Bahjat, we learn from his poems that he was at Lucnow in 1212 (see p. 211 superà).
This Dywán contains chiefly Ghazals, at the end is a very silly Qaṣṣydah in praise of the Europeans.

Beginning

اعی داد فام باک توژیدت نلام را در نظام وندر حمد تویاعت نظام را

As. Soc. No. 699, a good copy, about 600 pp. 14 bayts.

(157)

وصلت نامه بهلهول (P.)

The Book of Union by Shaykh Bahlol. The title and name of the author occur in these lines:

نام این کردم بوصلت نامه می زانگه رصلت دیده ام از خریشتن هرنه میخواهد که واصل شود در بهلهولش مگر حامل شد.

The author imitates Faryd aldyn 'attár in making a litany of his poem, for example he goes on in this strain through a number of verses,

درد مارا داد راه مصطفی
درد مارا داد حلال مونیان
درد مارا داد هرهم معاشا
تا باپشه سر عشق ایمان

As. Soc. No. 1240, 100 pp. 15 lines, well written in 1066.

(158)

ديوان بهلهول (P.)

The Dywan of Bahlol. It contains Ghazals alphabetically arranged.

Beginning

شبنمی از بدر عشق دوست گل شد خاک ما
مظنون اسرار شد خاک گل غنمک ما

As. Soc. No. 759, small Svo. a modern inferior copy imperfect at the end.
Clear Evidence by Balygh or Balyghy. The title is a chronogram for 1186.

The object of the book, which is partly in prose and partly in verse, and consists chiefly of extracts from Indian poets, seems to be, to show that natives of India who have written Persian verses are not so contemptible as the Yráníans make them. To prove this he gives notices and extracts of Myr Khosraw, Myrzá Jaláí Asyr, Náír 'alíyy, Myrzá By-dil, &c. At the end are stories, &c.

Bg. محمد عليمي كه دريدل لفظ كن معاني تصنيف طبقات
Móty Mağall, 8vo. 49 pp. 15 lines.

The Changeableness of Power, being a Dywán of Ghazals by Balygh. The title seems to be a chronogram for 1180.

Contents: After a short Preface follow Ghazals about 200 pp. of 14 bayts, which begin:

نگاهی که به ند جلوه، شاه البتی را
Tópkhánah, 8vo. a fair copy.

Eloquent Words or poetry of Balygh. This title is a chronogram for 1178.

Contents: After a preface in prose of 4 pp. Fards and Rubá'yís alphabetically arranged 150 pp. of 15 lines.

Beginning إملاء جوهير تقریر، بنیت زبانمرا
Tópkhánah, 8vo. a fair copy.
The Dywán of Bannáiyi. His father was a respectable architect at Herát, the birth-place of the poet, and his takhalluş is derived from banná, builder.

He was a very clever and witty man and skilled in almost every art and science, he was a profound Çúfy, an exquisite calligraph and a distinguished composer of music. On account of his erudition, it was said that he was the Mollá of poets and the poet for Mollás. His conceit roused the jealousy of Myr 'alyy Shyr: a spiteful expression of his being reported to him, his indignation was so great that Bannáiyi was obliged to leave his native country. He went into the 'iráq and was kindly received by Sultán Ya'qúb to whom he dedicated his ببرام و بروز. After some time he returned to Herát and tried to conciliate the favour of the Myr by writing a Qaçydah in his praise. He presented it but received no reward, and he therefore substituted the name of Sultán Ahmad Myrzá for that of 'alyy Shyr, saying that he would not give away his daughters without dowry. Myr 'alyy Shyr was so enraged at this, that he obtained a death-warrant against him. He fled to Má-wará-lnahr and was received at the court of Sultán 'alyy Myrzá b. Sultán Ahmad Myrzá b. Sultán Abú Sa'yd; and he wrote for him a Qaçydah called مجمع الغزلان in the dialect of Marw. His fortunes were still in the ascendant when Mohammad Khán Shaybány took possession of Má-wará-lnahr. He conferred the title of King of Poets upon him, and when he marched into Khorásán he gave him opportunities to revenge himself on the poets of his native country, who had persecuted him. He returned from Herát to Má-
wará-lnahr and was killed in the massacre of Sháh Ismá'ýl in 918. In some Ghazals in which he imitates Háfiz he uses the takhalluç of Hály. Taqyy Káshy has seen about 6000 verses of Ghazals and Qaçydhahs of his. (Sámy, No. 213; Taqyy Káshy, No. 169.)

This copy of the Dywán contains only Ghazals. Bg.

جمه ارعل شهيرين تو شور ائناده در سرها
زو بيشكرا رهگ قدت بر خويس خنچها

Móty Makhall, 65 pp. 15 lines. This copy seems to contain but a very small portion of the Dywán, some of the verses quoted in the Atishkadah p. 201 are found in it.

Hints of the Pure, a mystical poem, by Báqir 'alyy Khán, a son of Gholám 'alyy Khán Madany, he says that he was induced to write this poem by the study of the Mathnawy of Mawlawy Rúmy. From the introduction, it would appear that he wrote under Móhammad Sháh (reigned from 1132 to 1161).

در زمان شاه عالم باشاده آن محمد شاه غازی دیب پدانا

At the end he gives three chronograms apparently for 1139, one of them runs:

چستم جستم سال اتام کتاب داد از ایام غربی این جواب
سال اتاماش دریغ مصراي بین سر قران با روميز الطاهرین

The other equally gives 1135 + 4 = 1139.

ارميت جستم سال اتام از نیاز نفت پیر عقل و آن داناي بر
ازید قدرت مدد جو و نتخوان سال تاریخ است رازی خسروان

Beginning هزار آخرین باد برمان جان

As. Soc. 612, 8vo. 232 pp. 17 bayts.
The Rose Garden of Mysteries, a mystical Mathnawy, by Báqír 'ályy. The title, name of author, and date, 1165 — 20 = 1145, are contained in the last lines:

اين زمان باقر علي حد ادب بيش گیر ودل بنه بر فضل رب
از خرده جسم چو تاریخ كتاب داد از الام غمی اين جواب
از سر گفتار بگذر نیخبین گلم اسراز شد تاريخ این
 krist منج المدحین عن رصف حار نکرکاریان في منعه

As. Soc. 562, 154 pp. 14 lines.

The Dywan of Báqír Kásy, a younger brother of Mollá Maqúd Khordah-farúsh, he was a good poet, and exquisite calligraph; in the former art, he was a pupil of Mohtasham and in the latter of Myr Mo’izz aldyn Moḥammad of Káshán. Sháh 'Abbáš imprisoned him on the suspicion of some fault, but after he had suffered one year's incarceration, his innocence was proved and the Sháh heaped favours upon him. Subsequently he visited Karbalá and remained two years there in the society of learned men, then he proceeded to Káshán and finally he went to India and entered the service of Ibráhym Pádsháh. It is now twenty years, says the author of the Máthir Rahmy, that he holds an appointment in the library of the Khánkhánán. It appears from the Atish-kadah p. 324, that he subsequently again returned to his home. In his poems occur the names of Akbar, Ibráhym 'ádil-sháh and Tzohúry.
Contents: Ghazals 142 pp. 15 bayts, alphabetically arranged.

Beginning

پارس فنگی در دیوانه ما که کلیم آید و اتش بر از خانه ما

Rubá’ys 32 pp. 6 Rubá’ys on a page, Tarjy’bands 53 pages and a Mathnavy called Maykhánah (the wine-shop) 22 pp 17 lines. It begins:

بسم خانه ای فی قرآنه آی شکسته شو آنگه پیش خانه آی

Another mystical Mathnavy, divided into نزل and treating on God and His attributes, unity and plurality, transfiguration of the prophet, solitude, poverty, fear, hope, &c. 50 pages.

Beginning

بسم hashem و به نستعین

Qa‘ydahs chiefly in praise of the Imáms 50 pp. 16 lines.

Móty Makkall, not very legible; As. Soc. No. 1283, 12mo. a splendid old copy, Ghazals and Rubá’ys 230 pp. of 14 or 15 bayts, the Maykhánah 23 pp. of 16 bayts, Tarkybbands, &c. 54 pp., Dywán of Qa‘ydahs and some minor poems 95 pp. Beginning of Qa‘ydahs

ای مصیف چمال نرا زبور انتاب

(166)

ديوان بيروم

(P.)

The Dywán of Mohammad Bayram Khán, who died in 968, the chronogram on his death is

شبيه شد محمد بيروم

(see pp. 56, 72.)

Contents: Qa‘ydahs in praise of the prophet and the Imáms 22 pp. 12 lines.

Beginning

شهي که بیگدن از نه سپهر اسرار آگر غلام علی نبست خالک برسرار

Persian Ghazals, 22 pp. of 10 lines. They begin:

تا سرور دید نازی ای نباه را از سرنیاد دفده اعدال را
Chagatay Ghazals, followed by Qit'ahs 36 pp.
Motoy Ma'hall, a fair copy.

The story of Rat Syn and Padam, a poem of 3,014 verses, by Bazmy of Karj. He resided for some time at Shyrâz and came during the reign of Jahângyr to Gujrat, and composed this poem in the year 1028, as appears from the following verses:

در سال هزار بیست و هشتم این سلطان همانم گشت
شد با سه هزار چار دو در این درج زموج طبع می ببر
این نام تو نقش لوح جانها در مند، بوعف تو زبانها

Motoy Ma'hall, Svo. 224 pp. of 12 lines, a beautifully written copy; As. Soc. No. 294, Svo., the last verses which contain the date are wanting in this copy, but the name of the author occurs in it.

The Dywan of Chandra Bhân Brahman of Patyâlah or Lâhór. He was Myr Munshi of Shâhjâhân, and was employed by him as ambassador to Hindú kings. Besides this Dywan he left letter-forms called جارچوس.

Contents: Short Ghazals and 38 Rubâ'ys.

Tôpkhânah, 106 pp. 13 lines; Motoy Ma'hall, this copy contains 97 pp. of 17 lines of Ghazals and 16 pp. of Tarjy 'bands; As. Soc. No. 538, copied in 1171.
The Dywan of Burhan, who is probably identical with
the poet of this takhallus mentioned in page 154.

Contents: Qaṣydaḥs in praise of the Imāms 53 pp. of
17 lines.

Beginning

ای ذات مباهاشة شرک مبزا بآنکه شدی اردن هرذو هویدا
Ghazals 70 pp. 16 l. and six Rubā'ys.

Beginning

زرمر جوحن رشته قطع راه کن در وادی دلبا
که تا آیند جوحن گوهر با استقلال منزها

Tópkhánah, Soh. a fair copy.

The History of Happiness being an account of the
progress of the dynasty which rules over Oudh from
Shuja' aldawlah to Sa'ādat 'alyy Khán (to whose name
the title is an allusion), in verses by Imām-bakhsh Bād-dīr
of Ambálah (Umballa), composed in 1227.

Beginning

بنگم خدا کو جهان آفرید هکمکت زبان در دنیان آفرید

Móty Maṣall, 164 pp. of 9 lines, a splendid copy, written in 1227.

The Rose Garden of Happiness, being a Mathnawy
containing the praises of Nawāb Sa'ādat 'alyy Khán, and
descriptions of the Dilkushá (this is the name of a
3 c
palace built for the Nawáb by Sir Gore Ouseley) of Farah-baksh and other palaces and gardens of the Nawáb by the same By-dár.

Beginning

خدايا بدءه اتش عشق خيز وزان اتش اور شير هاى تيز

Móty Maḥall, 92 pp. of 9 lines, an autograph, written in 1227.

(172) دستورنامه تصنيف بیدار

The Book of Usage, being a Mathnawy in praise of Gháziy aldyn Haydar and Naşyr aldyn Haydar, by the same poetaster.

Beginning

بناين آن خدااوئد خياندار زبان را در دهانم داد گفتار

Móty Maḥall 500 pp. of 8 lines, an autograph, written in 1232.

(173) گلزار نامه تصنيف بیدار

The Book of the Rose Garden, a Mathnawy in praise of the same, by the same.

Beginning

بناين اکه بخشيده جان ها زياد خود ببر دلها تيشها

Faraḥ-baksh, 75 pp. of 7 lines, elegant writing.

(174) ديوان غزل ميرزا بيدل

The Dywán of Ghazals of 'abd al-Ḳâdir By-dil. He derived his origin from the Chaghatáy tribe called Birlás and Olús, but he was born at 'atzymâbâd (Paṭna), and
died at Dilly on the 4th of Ḍafar 1133. Though he was not a learned man he had a profound and extensive knowledge of Ṣafy literature, and his predilection for mysticism shows itself even in his satyres. (See pp. 119 and 213, see also Arzú Majma', and Azád Khizánah.)

This Dywán contains merely Ghazals. Beginning

بارچ کریا گریمهلوی عیزانست راز آنیا
سرموی گراپینچا خم شویی بشکی کیا اینیا

Móty Mašall, 2,310 pp. of 14 lines, a very fine copy.

(175) دیوان رباعیات میرزا بیدل (P.)

Collection of Tetrastichs of Myrzá By-dil, they are alphabetically arranged. Beginning of

انگه ربط معنی و صورت دریاب
عالم کاری بهم بیشت ماهی است سوار آن ماهی بر هوا حکیمت دریاب

Private collection, about 500 pp. S Rubá'ís in a page, written in 1133, in the commencement a few pages are wanting.

(176) (Perhaps طلسم خیرت (طلسم حیرت (P.)

An allegorical story by Myrzá By-dil, if I understand the following chronogram correctly, it was composed in

\[1(1)5 + 1012 - 214 = 1125.\]

که تارنیتشی عقل رمان یاب بی تارنیتش نظمش بود بیتیاب
سرااندیشان تا دزدید درجیب برون اورد کنچ عالم زغیب

In this allegory, mind is the king, the body is the kingdom, idiosyncrasy the bride, health a son (prince); the
liver is the castle; solicitude the army; the temperaments or humours are the commanders of the army, &c.

Bg. بنام انگه دل کاشانه ایست نفس کون مداد خانه ایست.

Tópkhánah, about 300 pp. of 15 lines.

(177) گلگشت حقیقت تصنیف بیدل

The Walk of Truth, a Mathnawy by Myrzá By-dil, containing chiefly descriptions, as a description of a mountain, of a cloud, of the rainbow, of the dawn of morning, &c. also religious and philosophical reflections.

Beginning طبیع فرسوده شرق ناله تمثال

Móty Mahall, 26 pp. of 45 lines, incomplete.

(178) حمیط اعظم تصنیف بیدل

The Great Ocean, a mystical Mathnawy, by Myrzá By-dil. The title is a chronogram for 1078, when the poem was completed. It begins after a short preface in prose and a few lines in a different metre.

خوش آندم که در برگاه قدم می بود یی نشا و کیف وکم

مزرع زاندیشیه حادثات میلزا زدای تبر صفات

As. Soc. No. 992, 71 pp. 35 bayts.

(279) دیوان مدقی

Dywán of Çadafy. All what we know of this author we learn from the postscript: "Here ends the composition of Çadafy whose sobriquet is Mohammad Sháh.
This copy was written by Mohammad Ghayúr, the brother of the author, during the reign of 'álamgyr." In the beginning it is stated that the true title of the book is راز العارفین but that it is usually called Dywáne Çadafy. It contains only Ghazals.

Beginning

\[\text{مَوْتِي مَكَالِ،} 446 \text{ pp. of } 11 \text{ lines.}\]

---

The Four Gardens of Haydar, by Çádiq 'alyy Çádiq. The book is dedicated to, and named after, Gháziy aldyn Haydar, who died in 1242, and contains rather selections from ancient authors than original poetry. It is divided into four chapters: 1, Sarápá or description of the beloved; 2, Selections from ancient poets; 3, Artificial poems; 4, Chronograms of old poets, anecdotes, witty sayings, &c.

Beginning

حَمْدُ هَذِهِ سَبِيلِ الْهَدَى نَهۡيَتُ تَحْتَ مَنْ خَلِيفَهُ رَبَّ ۚ اِنَّهُ وَهَمُ

Farah-baksh, about 200 pp. of 9 lines, a splendid copy.

---

Complete poetical works of 'abd al-Báqiyy Çahbáy, who flourished in 1063, as appears from the following chronogram found in his Dywán (see also pp. 125, and 157):

\[\text{باَتِمَا بَلَوُّ عَشْرِ رَمَوْمِ كَٰنُتَ} \text{بَيَّتُ اَلْقَلِيمَ زِيَبُ ذِيِّلِي اَرَنُگُ}\]

Contents: Ghazals 400 pp. 10 lines. They begin:

خواهْ ءاِزْمُحَاسَاْطُرُ خُطَرْةُ وَجِيْدَانٍ ۚ رَبُّ ۚ كَنِّمّ دَوَأَيْتُ كَنِّمْ آَرَابُشُ دَوَأَيْتُ رَأ
Tarjy'bands, Qaçydahs in praise of 'alamgyr, Zéb alnisá, &c. 150 pp.
Móty Maháll, an old carefully written copy.

(182) نازور نیازر (P.)
Blandishment and Devotion, a Mathnawy. Towards the end, the words Muhammad Čáliẖ are written in red ink on the margin, it is possible that this is the name of the author. The date of the composition 930, is contained in the poem and it is dedicated to Khán 'obayd Allah. Niyáz or Devotion, a native of the town of 'ishq, and Náz or Blandishment are personified in this allegorical story.

Beginning

اب وجود تواصل هر اشیا گشته اشیا زنعن در پیدا
As. Soc. 1240, 110 pp. 15 bayts, a fine copy written in 1069.

(183) دیوان مالح (P.)
Dywán of Čáliẖ. I have not been able to identify the author, he may be the same as the preceding. It contains merely Ghazals, and begins:

صحبت ارغم دنیا و دیین رهاند مر
As. Soc. 1408, 33 pp. 17 lines, it appears to contain merely selections.

(184) دیوان مرفی (P.)
The Dywán of Čarfý. It is probable that the author of this Dywán is Čaláh aldyn Čarfý; the identity however is not fully established. He was of Sáwah and a
contemporary of Maqṣäd, ʿahdī and Tzarysf Sāwajy. When he began to devote himself to poetry, he went to Kāshān, where in those days Moḥtasham was the great master in this art, and stayed there ten years and made the acquaintance of several poets of note, as Wāḵshy of Bāsfīq, Ghayraty of Shyrāz, and Hātim, Fahmy, Shujāʿ and Radhyʿāiy natives of Kāshān and of Myr Haydar Moʿammāyīy Kāshy. The last named poet as well as Moḥtasham revised his verses. As soon as he had attained celebrity, he went to India where he died. (Māṭhire Rahyμy, MS. As. Soc. No. 45, folio 596; see also pp. 31 and 60 suprā).

Contents: Ghazals, 396 pp. of 13 bayts; Rubāʿyās 22 pp. 10 bayts.

Beginning

اَی هَوَاهُ تَرَاهُ بَدْلٌ مَاْوارٗ
Mūṭy Mahāll, 12mo., a splendid copy.

(85)

ديوان ميدبي

(P.)

The Dywān of Myr Čaydy of Teherān, he came under Shāh Solaymān to celebrity, and went in 1064 to India, where he died. Abū Tālib says that his Dywān has 4000 verses, and that in one instance he received a present of 5000 Rupees from Jahān-ārāy Bēgam, the daughter of Jahāngyr, and in another, one lakh for his poems. (Aṭiṣhk. p. 287 and pp. 99, 125, 112 suprā).

Contents: Ghazals and Rubāʿyās about 100 pp. 12 lines.

شَدَّ بِسِكَةٍ اَرْخَمَ تَوْتُ امتَجِرُ حَالَاهَا اَرَ جَا درَا مِدْنَهُ بِبَلْشِي نِتَاهَا
Tōpkhānah, a bad copy; Mūṭy Mahāll, 134 pp. 15 bayts, a good copy; As. Soc. 1406, 99 pp. of 13 bayts; Ibidem No. 1272, written in 1094, this copy contains besides the Ghazals also Qāydyahs, some
in praise of persons in Persia, but most of them in praise of Sháh-
jahán, and a few Qit'áhs and two short Mathnawies, 55 pp. 12 bayts.
Beginning

There are two other copies in the Society's Library, one No. 1181
is defective at the commencement, and the other No. 1408 contains
merely selections.

(186) (P.)

Selecta majora from the Dywán of Myrzá Mohammad
'ally Čáyib. His father, a merchant by profession, was
one of the Tabryzians تپابز whom Sháh 'abbás caused
to settle at Ispahán in a quarter of the town called after
him 'abbásabád, they were like the Kashmyries at Dilly,
a clever and industrious race, and many of them were
goldsmiths. Čáyib was first instructed in poetry by the
Hakym Roknáyi Káshy, and subsequently his verses
were revised by the Hakym Shifáyi Ispahány. Accord-
ing to Shyr Khán Lody, p. 140, he came first as a
merchant to India, his poetical talents introduced him at
the Court of Sháh-jahán, and he remained at Dilly until
Tzafar Khán (see p. 325 suprà) took charge of the Go-

dernment of Kashmyr. Attracted by the liberality of
this nobleman and the beauty of the climate, he accom-
panied him to that country. Azád says that when a
young man, Čáyib made the pilgrimage to Makkah and
returned to Persia, subsequently towards the end of the
reign of Jahángyr he again left his native country with
a view of going to India. When he had reached Kábul
Tzafar Khán, who at that time acted as governor on the
part of his father, Abú-l-Hasan Torbaty, induced him to
take up his residence with him. On the death of Jahán-
gyr his successor Sháhjáhán bestowed the Government of Kábul on Lashkár Khán, when Tzafar Khán hastened to the presence of his new sovereign accompanied by Cáyib, and found him making conquests in the Deccan, A. H. 1039. Here Cáyib remained some time till his father came from Ispahán with the hope of prevailing upon him to return to his native country. In furtherance of this object Cáyib composed a Qaçydaḥ in praise of Khwájah Abú-l-Hasan and his son Tzafar Khán, in which he solicits their permission to depart. But the emperor having returned to Agra in 1041 and shortly after appointing Tzafar Khán governor of Kashmyr, Cáyib accompanied him to that country, and after a short stay there, returned to Persia, where Sháh 'Abbás II. bestowed the title of king of poets upon him. He died in 1081 and is buried at Ispahán.

Sa'dy, says Abú Tálib, may be considered as the originator of the Ghazals, Bábá Fíghány gave it new life, and his manner was in vogue, until Cáyib wrote Ghazals in an entirely new style, and he may therefore be considered as the founder of the new school. (Ouseley, Notes Pers. Poets, p. 227, see also pp. 90, 125, 112, 151 surprà.)

Contents: Qaçydaḥs, 16 pp. of 48 bayts.

Ghazals, 536 pp. of 46 lines; Qi'ahs, Málnā's, Rubá'ys, &c. 119 pp. Beginning of Ghazals:

الله بسم بد بسم الله بسم الله

Móty Makhall, a good copy, written in 1081, the title is in the postscript; there is a copy of a fragment of the complete Dywán in the Móty Makhall, 776 pp. of 19 bayts, it contains merely the Ghazals rhyming in d, which in the preceding copy fill 160 pages, it is probably the second out of three or four volumes, it begins:

ابها مشاطله رازه پریشان تو واند

3 D
A splendid copy of the Dywan of the Ghazals of Čāyīb, is in the As. Soc. No. 54, small folio about 700 pp. of 38 bayts, it was written for Shāh 'Abbās, and begins like the Selecta: 

There has been lithographed at Lucnow, Moṭafāy Press, 1264, 12mo. 168 pp. of 12 bayts, a book of selections from the Dywan of Čāyīb under the title of "Aṭṭālāt-Dabur-e-Sāīb". We are informed in a short preface which is in prose, that Darvysh 'āmilāyī Balkhy paid a visit to Čāyīb at Ispahān, and having obtained his Dywan, he made selections from it which he called "Muraqār-Ājamāl" some authors however call them "Wajib-Ājamāl", the latter I suspected is the correct title. The printed Intikhāb is founded upon them and contains Ghazals and Rubā'ys and begins:

"Fihrāq-e Ra Mi'ādī-ī Re Dārīm Dīl Ĥerā"

There is a splendid MS. in the Móty Makhall, 444 pp. of 19 lines entitled "Ariš-ī Naqar" containing verses of Čāyīb, most of which are descriptions of various objects; as, a mirror, arrow, bow, peacock, &c.

It begins:

In the Tópkhānah, (250 pp. 40 bayts) a copy of the same work has the title of "Muraqār-Ājamāl". It is totally different from the lithographed selections from the Dywan of Čāyīb.

In the Asiatic Society, No. 666, 352 pp. 14 bayts is a MS. inscribed "Muraqār-Ājamāl Sāīb". It is a serăpā or description of the beauty of the human figure, and consists of verses taken from the Dywan of Čāyīb, they are arranged under 21 chapters, containing the description of the eyebrows, eye, nose, &c. and the verses in each chapter are alphabetically arranged. This no doubt is the genuine Mirāt aljamāl, and like the preceding work it has nothing in common with the Intikhāb printed at Lucnow.

Beginning

(187)

The Cup-bearer, a poem by Mollá Mohammad Čūfy of Amol, or according to the Atishkedah, p. 243, of Ispahān.
He composed this poem in 1000 (see pp. 33 and 88 supra). Beginning

اَی ۰ اَم ماند ۰ اَذکَر رَبِّ ۰ بِمَسْتَقى رَدِیوْنَگی وُسِرَّرَآر

Moty Mahall, 28 pp. of 11 bayts.

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(188)

The Nosegay of Love, a Mathnawy containing the story of Kāmrūp, by Tekchand Chand a son of Balrām. At the end was the date of the composition, but it has been torn away. From the introduction it appears that the poet flourished under 'ālamgīr, and that he was a native of Būryah in Sahrand.

BG.

سِیاَس و حَسَد حَق مِتَعالِی بِلَیْهِوْن کَرَر برِيا شِد اَپْن ۰ گِرِنِد۰ وُدِورَن

Tóphkánah, 190 pp. of 16 bayts.

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(189)

The Dywán of Nitzám aldyn Mahmúd b. al-Hasan Hosayny of Shyráz, who had the takhalluṣ of Dá‘iy. He informs us in the preface that in 865, when fifty years of age, he collected the poems which he had made during the preceding forty years into a Dywán. Taqyy Kāshy, No. 166, says that he was of the school سَلسَلَه of Ni‘mat Allah, and he praises his Mathnawy called مشاهده. Iláhy says he was a disciple of Ni‘mat Allah, and as this saint died in 827 he may have known him. Wálīh, Nos. 4 and 16, distinguishes between Sháh Dá‘iy and Dá‘iy Shyrázı but apparently without sufficient grounds. The author divides his Dywán into three parts.
Beginning of 1st part: ای مرا مرنس جان بیم الله
Beginning of 2nd part: بابل اکر نانه برآرد روا است
Beginning of 3rd part: الله احده که ارزیش مجد مارا
Móty Maţáll, 346 pp. of 17 bayts, a beautiful copy.

(190)

(191)

(192)

Tetrastiches of the great Čúfy poet Myr Dard in alphabetical order. He was a son of 'andalyb and a disciple of Sháh Gulshán and died in 1199 (see p. 218 supră.)

Tópkhánah, 80 pp. of 10 bayts, written in 1202 by Myr Fakhr aldyn Hosayny, whose takhalluç was Máhir, and who is mentioned in pp. 252 and 223 supră.

The Dywán of Dardmaund, who died in 1176 or 1179, (see pp. 219, 194, 155, 150). It contains merely Ghazals.

Tópkhánah, 18 pp. of 12 bayts, this copy contains probably merely extracts.

The Dywán of Darky of Qomm, he was a contemporary of Sháh 'abbás and died in the Deccan (Wálīh; Yúsuf 'alyy Khán; and p. 92 supră).

Contents: Ghazals, 400 pp. 15 bayts; Rubá'ys, 10 pp. 12 bayts.

Beginning
Dzarrah.

The Dywan of Myrzá Bhuchchú Dzarrah, he gives us the date, 1188, when he completed this book in the following Rubá'ý.

It contains Ghazals, some Tarjy'bands, &c. Bg. (not legible) (not legible) (not legible)

Móty Mahall, the first half wanting, 132 pp. 13 bayts.

Mašiyáhaw in praise of the principal Shaykhs of the Qádiry order of Darwishes, by Mohyy aldyn Dzawqy, a son of Abú-l-Hasan of Pillawr near Cawnpore.

The author says in a short preface which is in prose, that he wasted six days on this composition. Every Qaçydah is in praise of a Shaykh or saint beginning with Mohammad, and every verse in it ends with the name of the respective saint.

Beginning

As. Soc. No. 838 about 100 pp. of 15 bayts, written in 1189.

The Sugar Pot of Imagination, being selections from the Dywan of Dzawqy of Belgrám.

Beginning
The Dywán of Myrzá Fâqíh Anârî of Herât. He was in the service of Mortadhâ Quly Shámlú and a contemporary of Hâkîm Shífáiyî, and when this poet was on a visit to Hosayn Khán Shámlú, governor of Herât, they wrote satyres against each other. He intended several times to come to India, but was prevented by his countrymen who were proud of his fame, but in 1004, he sent his Dywán to Agra. Among his pupils are Nâtţîm Herâwî, Jalâl Asyr and Darwysh Wâlíh, he died in 1046 (Arzú; A'tishkîdâh p. 204; and suprà pp. 151, 91, 127, 113).

Contents: Ghazals 109 pp. of 13 bayts; Rubá'ys 11 pp.
Beginning of Ghazals:

The Loves of Sháh and Máh, a Mathnawy by Fadhly (see p. 92 suprà). The title is a chronogram for 1051,
the year when it was composed. The number of verses 12,260, is stated somewhat figuratively at the end of the poem:

شکر شدن کل این مرتفع بینیان استوار گرفت همه ارکان
منزل آماده و مه آمد
که به دشت دشت خانه هزار
در مد و صمت بیت زاید بود
ار ره آمد خطا و نسباده

Tópkhánah, a fair copy.

The Dywán of Hakym Faghfúr Láhiyy. He also used the takhalluces of Qasmy and Myr. In Abú Tálib he has the name of Hakym Mohammmad Hosayn Faghfúr Yazdy. He was of a Sayyid family of Láhyján in Gylán, and possessed almost every accomplishment: he knew Arabic well, composed beautiful melodies, wrote an elegant hand, was a clever chess-player and excelled as a physician, in this art he was a pupil of his uncle Táj aldyn Hosayn who was a pupil of the celebrated Čadr alshary'at Gylány. He seems also to have possessed some skill in arithmetic, and is the author of a useful treatise on counting with the fingers. After he had visited, partly on account of political disturbances, Mázanderán, Adzarbáyján and Armenia, he came to Ispahán which was then a great seat of learning, and made the acquaintance of Hakym Shífiyiy and other men of note. Being a man of independent fortune, he was not under the necessity of gaining his subsistence by writing panegyrics on great men, yet he was received with
great distinction by 'alyy Quly Khán Shámlú, who held a high office at the court of Sháh 'abbás. In 1012, he went to India, on the road he made several poems in praise of the Khánkhánán, for which he received the most liberal presents, and he was introduced by him to Sháh Parwyz, a son of Jahángyr, who took him in 1025 into his service. He died at Iláhábád in 1028 or 1030. (Máthhiré Rah. folio 627 and suprà pp. 151, 91.)

The Dywán contains Qa‘ydahs, most of them in praise of Sháh Parwyz, and Ghazals. As the copy is defective in the beginning and end, I take a chronogram from it for 1024.

كلم ببروح زد جون فألتاربخ

Bakrísí 'Abí 'Alí Al-Rúmí 

Móty Ma‘áll about 150 pp. of 23 lines, the margin covered with text, beautifully written.

ديوان فلكي

(P.)

The Dywán of Abú-l-nitzám Jalál aldyn Mohammad Falaky Shirwány. He was born in a place called Shá-májí and he, as well as Anwary, was a pupil of Abú-l-'olá of Ganjah, some authors say that Anwary was a pupil of Falaky. His patron was Manúshíhr Shirwánsáh, the ruler of Shirwán. He was skilled in mathematics and astrology and left a book on the latter subject. It is the predilection for this science, which induced him to choose the takhalluç of Falaky (the man of the spheres of heaven) though according to Ulugh Bég it was an unhappy choice. He died in 577. Tâqyy Kâshy has seen about 7000 verses of his, and Abú Tálíb 3000. Beginning of the Qa‘ydahs:
Móty Mahall, two copies, one 12mo. 72 pp. of 14 or 15 bayts, written at Agra in an elegant hand in 1015, prefixed is a short biography of the author.

ديوان فانی

(P.)

The Dywán of Mollá Mohsin Fáníy of Kashmyr, he was in poetry a pupil of Mollá Çarfy Kashmyry, and in Cúfism a disciple of the Shaykh Mohíbb Allah Iláhábády. For some time he held the office of the Çadárat of Iláhábád and was much respected, but when Sultán Murád-bakhsh conquered Balkh, a copy of the Dywán of Mohsin was found in the library of Nadzr Mohammad Khán, the fugitive sovereign of that kingdom, which contained panegyrics on him; Sháhjahan was so much enraged at his duplicity, that he removed him from his post, but he allowed him a pension. Fáníy returned to his native country Kashmyr, and spent his time in instructing young men. He was enamoured of a public woman of the name of Nájíy, with whom unfortunately Tzañfar Khán fell also in love, and their rivalry led to enmity between them. Fáníy died in 1081 and left a Dywán of 6000 or 7000 verses. (Mirát alkhiyáhl, p. 254; Arzú, and suprà pp. 113, 117, 116.)

This copy of the Dywán contains merely Ghazals.

Beginning

بمیدان نمان سبزه مردان زور بارو را

بdest اورده ام می هم زابروی ترازویا

Móty Mahall, 48 pp.

(P.)

The Qaçydaís of Khwájah Mohammad Mo'yn aldýn b. Mohammad b. Mahmúd Dihdár Fáníy. He came to
India and stood in high favour with 'abd al-Rahym the Khánkhánán. He died in 1016 and left several works on Cúfism as حاشیه فتحات | حاشیه شجاعت | شرح خطبة الأيدي | حاشیه برگلشی راز.

The Dywán contains besides Qaçydahs, which are in praise of God, and the prophet, and the Imâms, also a few Tarjy’bands.

Beginning حرف بدو خیال لب مقال کشود گنج دلی که در آید دمی بفگت وشوند
Móty Maḥall, Svo. 388 pp. of 17 lines, a beautiful copy, written in 1030.

(202) هفت دلبر تصنیف فائقی (P.)

The seven Sweet-hearts, a Mathnawy by Fâniy who dedicated it to Akbar. It contains seven stories related in seven nights.

Beginning حمد گوتم خدام عالم را که شرف باخش داد ادم را
Tóphkhánah, about 100 pp. 32 lines.

(203) دیوان فقیر (P.)

The Dywán of Myr Sham's aldyn Faqyr, he had also the takhalluç of Maftún. In 1179, he went from Dilly to Lucnow, and he was still alive in 1180 when Yúsuf 'alyy Khán wrote. Abú Tālib says in one place that he was drowned in 1180, and in other places he says, in 1181, he farther states that he left about 15,000 verses. (See pp. 158 and 223 suprâ.)

Contents: Qaçydahs, in praise of the prophet, the Imâms, &c. also logographs and chronograms, 44 pp.

Beginning ای غم عشق تو شوری در جهان اندامخته
A Mathnawy which has the title نصير مکتب and contains the story of Rám Chand, the son of the Betel Vender, 82 pp. 11 lines composed in 1156, the title is a chronogram.

Bg. خدارندا دلی د در شعله سامن که ارزورش فند اتش بچالم

Ghazals 104 pp.; Rubá'ys 12 pp. Beginning of Ghazals:

ای در طلب نام تو آوازا نشانه گمگونه، ﮔو ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ 

The Loves of the Poet Wálīh, who is the author of the Tadzkirah, see pp. 132 suprâ, and of Khadyjah Bégam, the daughter of Hasan 'ally Khán, by Faqyr who composed this poem in 1160, as stated in the following verses:

آمد جوبدل خبال تارینگ نظم مفیع سال تارینگ
اظهار شهیت مگرب هجولی

It contains 3,230 bayts and begins:

ای وله حسن دامکشت چان عشق تو پدرد کون سلطان

Farâb-bakhsh copied in 1161; As. Soc. No. 464, 332 pp. 11 lines.

The Noon-Sun, a Mathnawy by Faqyr, in praise of the Imáms, it is therefore also called مخصوصات جهاد، معصوم.

3 E 2
He composed it in 1249—76 = 1173 and it contains more than 8000 verses as stated in these words:

سال تاريخ در ظهور امّ
عدد بیتیا زهست هزار
ای بنامه زین سحر طراز نطق را داده ماّیه اعجوم

Faraž-bakhš, 280 pp. 31 lines.

The Present of Youth, a short Mathnawiy composed by Faqyr in 1143 as stated in the conclusion:

مرحبا ای سیب ایام رمال مرحبا ای انتاب بی زوال.

Tópkhánah, In a note which I have taken of a volume of the Móty Mahall containing this and the preceding Mathnawiy, the name of the author is written ملا محمد مير شهريه دهلوي.

The Birth and Miracles of Imám Mahdiyy, a Mathnawiy by Faqyr. It begins:

تبری من در توحید بخشان

Tópkhánah, 300 pp. 17 lines.

Complete poetical works of Abú-l-Hasan Fard, who is called Ni’maty, because his father was the saint Sháh Ni’mat Allah, and he is also called Mojyb, because Mojyb a man of great learning and sanctity was his grandfather.
Fard followed the profession of his ancestors—that of a saint—and died in 1265.

Contents: two Dywâns of Ghazâls 338 pp. and 465 pp. generally of 20 bayts; Rubâ'ys, Qa'ydahs and Mathnawies, &c. from p. 466 to 586. Beginning

A Poetical Story composed by Fârîgh in 1000. All we know regarding the author and his poem, we learn from the following verses:

It is dedicated to Shâh 'abbás and begins:

Môty Maâhâl, 8vo. 90 pp. defective at the end.

The Dywân of Faryd aldyn Aâwal (the squinting) whose takhalluç is Faryd. He was a native of Isfarâîn in Khorâsân, but he came first to celebrity at Ispahân, Adzor p. 247 and Khoshgû I. No. 180 are therefore of opinion that he was a native of Ispahân. He was a clever poet and very good musician. As soon as his merits were acknowledged he went to Shîrâz, and his talents were an introduction for him to the court of the Atâbuks,
at which he spent the greater part of his life. He was a contemporary and rival of Imámy and by order of his patron Khwájah Nitzám aldyn Abú Bakr, the Wazyr of 'adhod aldyn Sa'd, several poetical contests took place between them. He died at Ispahán and left a Dywán, of which Táqyy Káshy has seen 5000 verses. (Dawlatsháh 3; Khol. alash'ár, No. 44.)

This copy of his Dywán contains Qaçydahs and a few Qīf'ahs, most of his poems are in praise of 'adhod aldyn Abú Bakr b. Aby Naçr, one is on Spring and some on moral subjects. Beginning

يا واهب الخضرة ويا بجي لم نزل علماً صعباً أثري وجزر نست درازال

Móty Makall, 38 pp. 44 bayts; a splendid copy.

(211)

The Dywán of Myrzá Mohammad Moqym Fawjy. He was born at Shyráž and his takhalluq, which means campaigner, is derived from his early profession. He came to India and was attached to the service of Sháh Shujá', a son of Sháhjahán and resided in Bengal.* After a long residence in India he made the pilgrimage to Makkah, and returned to his fatherland but died a short time after his arrival (Arzú; Shyr Khán Lódy, p. 259 and supra p. 96.) We find in his Dywán the following chronogram for 1059:

بدر خر دزادری تاريخ سال ان خندید وکفت اب نشاط و رواق دیبیش

* Sarkhúsh of whose Tadzkirah, I consulted two copies, one belonging to me and one to Mr. Hall, says simply Fawjy از شعرای بناگاه بود اما صاحب فکری بود (see p. 113 supra). I fear this notice is incomplete, for in one of the Lucknow copies of Sarkhúsh, it is stated that Fawjy came under Sháhjahán to India.
The Dywán of the distinguished mystical philosopher and theologian, Mollá Mohsin Káshány, whose takhallúc as a poet was Faydh, and he was therefore commonly called Akhúnde Faydh. He was a nephew of Mawláná Dhiyá aldyn Núráy Káshy, and in tradition a pupil of Baháy (see p. 369 supra), and of Sayyid Májíd Bokháráy and he was by marriage connected with the philosopher Cadrá Shyrází. Mohsin, says Adzor, succeeded to bring reason and positive religion, and dialectics and Cufism into harmony. He flourished under Sháh ʼabbás II. who treated him with great respect, and he has written a great number of works many of which will he described in their respective places. Adzor mentions کتاب اسمی and کتاب سیبی which are two commentaries on the Qurán, حبة البسما on Hadyth and Law, and مفاتیح on ethics. He died at Káshán under or after Sháh Solaymán, and his tomb is a place of pilgrimage (Aʼtishkádah, p. 330; Wálih, No. 122, for a further notice see the chapter on Cufism).

Contents: A preface in prose 21 pp. 18 lines, containing a vocabulary of Cufy terms, which has the title of المشاى. He says that mystical poetry is of five kinds: either true love عشق حقیقی is poetically described or it
consists of dithyrambs, in which the poet describes his
desire to meet the beloved, or he describes the beauty of
the divinity which he beholds in the mirror of the per-
fecition of the human figure, or he writes moral sentences,
or he paints the love of the initiated (literally of the
perfect saint). On the first four subjects Fayd wrote a
book called "the desire of love" شوق عشق and on the
fifth he wrote one which has the title of شوق المهدی.
Subsequently he divided the Shawke 'ishq into its four
constituent parts and gave to each part a separate name,
viz; 1, Desire of Love شوق العشق; 2, Desire of Truth
شوق اجمال; 3, Desire of Beauty شوق جمال;
4, Desire of Perfection شوق الكمال. He gives to expressions like the curl,
the mole, the cheek, &c. the metaphorical meaning
which is explained in the Gulshane Ráz. It appears this
copy contains only the first part, viz. the شوق العشق for I
find no such division in it as mentioned above. It con-
ists of Qacydahs, alphabetically arranged, 24 pages of
18 bayts. They begin:

چه سان گویم تنزانی حق تعالی
ئین قیر می سرائی حق تعالی

Ghazals, 186 pages and some Rubá'ys:

آی در هواهی رعل تو گسترده جانها مالها

Móty Makall, an elegantly written copy.

The Garden of Grace or of Fayd, a Mathnawy by
Fayd al-Hasan of Saháranpore, whose takhalluç is
Fayd, composed in 1263.

Beginning

ای که من مرغ تنا خوان توام طوطی شاخ

Lithographed, Lucnow, Mortadhy press, s. a. 36 pp. the margin
covered with text.
Complete poetical works of Faydhy (see pp. 127, and 62 *suprà*). According to Táqyy Awhady *apud* Arzú, he left in all about 20,000 verses.

Contents: A preface in prose 6 pp.: Qaçydahs, Tarjy'-bands and Marthiyahs 194 pp. of 17 bayts. Bg. يأ ارئي الظهور يا ابدي أخفا نورك فوق النظر حسنكم فوق الننا Ghazals in alphabetical order about 400 pp.

Beginning

Mसंतने سختي ميرسد اردن بلب ما

An Arabic poem without dots, Mo'ammás, chronograms, Mafla's, Rubá'ys, &c. about 200 pp.

As. Soc. No. 911, an elegant copy; Móty Ma'llall without the Qaçydahs 406 pp. of 13 bayts, written in 1004. *Ibidem* another copy containing the Qaçydahs and preface in prose, 584 pp. of 21 bayts.

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The Centre of Circles, a Mathnawy by Faydhy. This poem is also called میداد فیض

منهه چنین گنچ نیان یافتتم

از نظرشان چهان یافتتم

شده چوزفیش از انجام او

میداد فیض نیم نام او

In the Lucnow copy is a postscript to this poem, which contains very interesting details regarding the literary labours and plans of the author, and I therefore insert it here.

سال سی ام الهی نهصد ونود وسه هجری ان فارس عرمه

سگهوری را پسپی ان شد که زمین خمسه را جولانگه طبع اسمان

گرلی ساره • براپر صحیر اسرار مركز ادوار بسه هزار بیست گوهرانژای

بینش گود • مقابل خوروشیربن سلیمانی و بلقیس نو یاره ابستان

سرائی دانش سربرزند • بجای نیلی و مچنین نل دمک که از
The George-namah of Mullá Feruz bin Káwus, chief priest of the Parsi Kadmis of Bombay, edited by his
nephew Mullá Rustam bin Kaykobád, Bombay, lithographed by R. Prera, 1837," 3 volumes 8vo. 400 pp. 702 pp. and 833 pp. of 21 bayts of text. The book contains a history of India from its discovery by the Portuguese to the conquest of Panah by the English in 1817, the author says that he completed the first volume in 1814, and there is a portrait in it representing him at the age of seventy-three years. First verse:

خُصُستُ در اُغْرَرَ وُدَّرَ اَبْنَى
بُدُرُّ بِیگَان نَامَ یَاکَ خَدا

(219) (P.)

The Dywán of Fidwy who flourished in the middle of the eleventh century of the Hijrah, as is shown by several chronograms contained among his poems for 1051, 1057, 1059, &c.

Contents: Ghazals, 160 pp. of 26 lines, Qaçydahs, a Mathnawy, Rubá'ys, &c. 33 pp. 26 lines. Beginning

بَاکَ زَجَلِه عَنْصِرَ إِلَى حَضْرَتِ ذَرَّاءٗ مَا
دا رد أَب زَنْدَگی بِرُورِشِ نِهَالَ مَا

Tópkhánah, a good copy.

(220) (P.)

The Dywán of Bábah Fighány of Shyráž. His father being an artizan, he was not brought up for the profession of letters, and it was his extraordinary talent for poetry which caused him to abandon his original vocation. Arzú says, as the poets of Khorásán did not appreciate his compositions, he left his home and went to Sultán
Ya’qúb. This would imply that he first tried his luck at the court of Sultán Hosayn Myrzá and Myr’alyy Shyr; for under “the poets of Khorásán” no doubt the poets which surrounded that court are meant. Sámy and Taqyy Káshy relate that he proceeded to Tabriz and was soon acknowledged by the literati of that part of the country, as the best poet of the age. His reputation recommended him to Sultán Ya’qúb who conferred the title of Bábá or Bábáye Sho’ará upon him and appointed him his principal court poet. After the death of his patron he went to Khorásán and settled at Abyward. As he was a confirmed drunkard, the governor of that place allowed him two pounds of meat and two pints of wine a day. Finally he came so far in his vice that he allowed himself to be employed as a porter by the people of the wineshop. Towards the end of his life he went to Mashhad, and when Sháh Ismá’yl took that town he made a celebrated Qa’ydah on Imám Músá and in praise of the sháh. He died in 925.

He is one of the best Ghazal writers, and is therefore called the little Háftz, Taqyy Káshy has seen a Dywán of 6000 verses of his. (Bland, A Cent. of Pers. Ghazals; Sámy, No. 215).

Contents: Qa’ydahs 9 pp. 16 bayts. Beginning

Ghazals in alphabetical order, 268 pp. 16 bayts. Bg.

Móty Mašall, an old clear copy, at the end some pages are wanting. Another copy 402 pp. 15 lines; copies without the Qa’ydahs are very frequent; As. Soc. 1397, 222 pp. 14 bayts; two copies are in my collection.
The Rubá'ís of Sayyid Mohammad Fikry of Herát who was originally a weaver, and is therefore called Jámáh-báf. He came in 969 to India and gained, through his great talents for making epigrams, the favour of Akbar. He died in India in 973. The chronogram on his death is سفرنمون میر ربيعی (see pp. 52, 62, 44 supra, the mistake of Taqyy Káshy in supposing that he was still alive in 985 is to be accounted for by the great distance).

Specimen

Móty Mahall 74 pp. the commencement is wanting.

The Sháh-námah or book of kings by Firdawsy. Firdawsy means the Paradisian, and is the takhalluč of Abúl-Qásim Hasan (or Mançúr) b. Isháq. Some authors say that he chose this takhalluč because his father was gardener in a garden called Firdaws. He was born near Tús in A. H. 328. He came to Ghaznah to find redress against the oppression which his family suffered at the hands of the governor of Tús. Súltán Mahmúd the conqueror of India who resided at Ghaznah had formed the plan of having the poetical records of the history of Persia put into a new garb, and he entrusted various poets of his court with episodes to put them into verse. Firdawsy in his place had at Tús, at the suggestion of his teacher Asady, been engaged in the same task. Not long after his arrival at Ghaznah, Mahmúd having seen his per-
formance, gave him the preference over all his court poets, and entrusted him with the completion of the work. At first he was liberally rewarded by the king, but subsequently owing to the intrigues of the minister Maymandy he was obliged to leave the court of Mahmúd and wrote satyres against him. He died at Tús in 411.

Mohammad 'awfy says that 20,000 verses of the Sháhnámah are by Daqyqy, and the other 60,000 by Firdawsy. Táqyy Káshy further informs us that the last 4000 verses are by Asady who completed the book at the request of Firdawsy during his last illness. According to this account the Sháh-námah would have 80,000 verses, but the copies now extant, contain from 46 to 56,000 verses. It appears from Mohammad 'awfy's account that in his time, 670 years ago, complete copies of the Sháh-námah were rare, the text usually read being "The Selection اختراعات from the Sháhnámah" made by Khwájah Mas'úd. This statement gives us a clue for explaining why the MSS. now extant differ so much in the number of verses: we may suppose that some copyists of the selections referred to the original, and enlarged them by making farther extracts from it.

The name of Daqyqy was, according to the Atishkádah, Mançúr b. Ahmad, he was a native of Bokhárá and flourished under the Sámáni
de dynasty, and it is said that he put the story of Gustásp into verse by order of Núh b. Mançúr who was deposed in A. H. 387.

Asady Túsy was the teacher of Firdawsy. He died during the reign of Mas'úd the son of Mahmúd, his portion of the Sháh-námah begins with the inroad of the Arabs into Persia. He is also the author of a poem
called Gershásp-námah and of some Qaṣydahs and of dialogues containing disputation.

I have given a full notice of Khwájah Mas'úd who made the Selections from the Sháh-námah in the Journal of the Asiatic Society of Bengal, Vol. 22 p. 442. He died in 525 and left three thick Dywán, one in the Persian, one in the Arabic and one in the Hindústáni language of that day. He is the earliest Musalman poet who wrote in Hindústáni of whom we have any account.

Beginning

بنام خدارند جان و خور

Fine MS. copies are frequent. The first complete edition has been made by Major Macan with very great trouble and expense, Calcutta, 1829, 4 vols. 8vo.; lithographed at Bombay, 1266, with pictures; edited with a French translation and a very learned introduction, &c. by Mohl, Paris, 1838-43, this edition is very splendid but not yet complete. An abridged translation into Urdu has been lithographed at Dilly; on the abstract of the Sháh-námah in Persian prose, see the chapter on history.

(223)

Yúsof and Zalykhá, a romantic epos by the author of the Sháh-námah.

Beginning

به اخبار و کتار بیغمران

Tópkhánah, about 400 pp. 19 lines; As. Soc. No. 605. Mr. Morley has promised an edition of this interesting but rare work.

(224)

The Dywán of Firýby. According to the postscript the name of Firýby was Sháhpúr and he was of Téherán.
The verses quoted of poets of this takhallūc in Wālih and in the *Nafāyis almāthir* are not found in this Dywān.

Contents: Ghazals 54 pp. 22 lines, Rubá'ys, &c. 9 pp.

Mōty Mahall, a bad copy apparently containing merely selections, written in 1165.

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(225)

**Diyān Fārīd**

The Dywān of Myr Moʻizz *Fitrat* who died in 1106 and not in 1101 as stated above (see pp. 109, 128, 151, 137 *supra*).

Contents: A Qaʻyadh in praise of ‘alyy; Ghazals 200 pp. 18 bayts. Beginning of Ghazals:

تام ار شور سودايت نمکدان کاسه سر

*Tópkhánah*, defective at the end; As. Soc. No. 1397, in this copy and in one copy of the *Tópkhánah*, the Ghazals begin:

جذونم کوس شیرت زر بدامی چون نسب مارا

There is another copy in the As. Soc. No. 873, containing Ghazals and Rubá'ys, alphabetically arranged 88 pp. 16 bayts.

(226)

**Diyān Forst**

The Dywān of Moḥammad Bég *Furçat*. He was in the service of Shāh 'abbás II. and died under Shāh Solaymán (Wālih; see also p. 127 *supra*). It contains merely Ghazals. Beginning

هدایا نسبه داغ صحبت کن ول مارا زیرتختانش شور جذون اب و کل مارا

*Tópkhánah*, 170 pp. 15 bayts, probably merely extracts.
The History of the Qotobsháhian dynasty of Golconda, in 18,600 verses, from its commencement to Mohammad Quly, composed by Hosayn 'alyy Sháh Fursy Farsi in 1016.

Beginning

Móty Mašall, 480 pp. of 40 lines written in 1019 at Láhór; As. Soc. No. 50, it was like the other copy written at Láhór and has the same number of pages. In the As. Soc. No. 35, folio 272 pp. of 38 bayts defective. In the commencement is a poem which has the title of مقاله متاز تابشعی; it is divided into four cantos and appears to be an abstract of the Nasab-námah; in page 6 line 6 occurs the takhalluq of Fursy, but in the postscript it is ascribed to Hirá Lál Khoshdil, Munshiy of Haydar Quly Kháñ, and his takhalluq also appears in the poem:

(228)

Gardens for the Eyes of the Crowds of Lovers, being the Dywán of Mohammad Sa’d Ghdlib. He informs us in the preface that he devoted himself from childhood to poetry and read many poetical works, and that he was sixty years of age when he collected his productions into this Dywán, at the end he gives us the date, 1101, of its completion:

Contents: preface in prose.

Beginning

Ghazals 170 pp. of 17 bayts; Tarjy’bands, short Mathnawies, Rubá’yés, &c. 96 pp.

Beginning of Ghazals, 

(227)
(P.)
The Qa'ydahs of Mjr Fakhr aldyn Mohammad Hosayny Ghálíb, he says at the end that he completed this collection in the 6th year of Mohammad Sháh—1136.
Beginning میر ابیر کمان شوخی که عالم گشت، قربانش
Móty Maḩall, 226 pp. of 8 bayts, apparently an autograph.

(230)

(231)

(232)
The Dywán of Myrzá Asad Allah Khán Ghálíb, who is now, 1853, alive at Dílly (see p. 228). I am told that he is engaged at the request of the king of Dílly in compiling a history of the Moghol Emperors of India from Tymur to this day.
Beginning یکانه یزدان، را بزبانیکه بخشیده، ایست
Lithographed at Dílly, 1261, 8vo. 506 pp.

The Mathnawy of Mohammad Akram Ghanymát (see pp. 127, 113). It has the title of نیرزگ عشق; it was composed under Awrangzéb, and contains the story of Sháhid and 'azyz.
Beginning بنام شاهد تازه خیالان
Lithographed, Lucnow, Mortadhawy press s. a. (about 1263), 35 pp. of 46 bayts with glosses by Mohammad Çálíh and others. In the Tópkhánah are two copies of the Dywán of Ghanyam, it consists of Ghazals, 150 pp. 11 lines.

The Dywán of Mawláná Mohammad Táhir Ghanyy of Kashmyr, who died in 1079. He was a pupil of Mollá
Mohsin Fāniy and his takhallus is a chronogram for the year in which he chose it, viz. 1060; Wālih has seen about 2000 verses of his (see suprā pp. 113, 107, 151, 127).

Contents: a preface in prose by Myrzā Mohammad Māhir who collected the poems:

Beginning ای ذات تو سردفتار افراد و جهود

Ghazals 126 pp.; appendix 11 pp. containing miscellaneous poems among them chronograms on the death of Kalym d. 1061, of Ilāhy d. 1052, of the Amr al-omarā Islām Khán d. 1074.

Beginning جذوری کوچه از قید خند بیرون که شمارا

Lithographed, Lucnow, Moţafā press, 1261, 144 pp. with copious marginal notes and a short biography of the author.

اثار شباب تصنيف غزالي مشهدی (233) (P.)

Remnants of youth, this is the title of a Dywān of Ghazzály of Mashhad, which he dedicated to Akbar. He came early in life from Khorásán to Ardestán in the 'irāq and after a long stay in that city he proceeded to Káshán. His poetical talents were of the highest order and his fame spread all over Persia, but as he was a great free-thinker he found it advisable to expatriate himself from his native country, and to take refuge in India where he found a most favorable reception at the court of Akbar (see p. 61 suprā). His poems might throw much light upon the philosophy of the time of Akbar and it is therefore very desirable that they be collected and preserved. Taqyy Káshy has seen besides this Dywān another Dywān of Ghazals entitled بچر مثنوی and one of Qaqydahs named and he believes that he has left a third Dywān of Ghazals
which he has not seen. Besides he composed three Mathnawies in imitation of the Makhzane Asrâr which are entitled قدرت آثار مشهد انوار نقش بدیع and a Mathnawy entitled عاشق و معشوق in imitation of Khosraw wa Shyryn, and one entitled زمان و ایام in imitation of Laylá wa Majnún, he also imitated Kâtiby and wrote a poem of 500 verses, which can be read in two metres, has a double rhyme and abounds in puns.

As. Soc. No. 319, a bad copy, written in 1184.

(234) دیوان گرامی (P.)

The Dywán of Girámy. I have not been able to find in the Dywán the quotations which occur in Tadzkirahs from poets of this takhalluq.

As. Soc. No. 590, a good copy. There is a fragment of a Dywán of Girámy in the Moty Mašall, 52 pp. 13 bayts, in which mention is made of Nádir-shâh’s return from India to Persia, but I do not know whether this fragment and the above Dywán are by the same poet.

(235) دیوان غیاث (P.)

The Dywán of Ghiyáth Halwáy, he was of Shyráz but settled at Ispahán, he lost his eyesight and is there-
fore called Ghiyáth the Kúr, the blind Ghiyáth, by Wálih. He died by a fall from the roof of a house under Sháh Caftáy (see p. 91 supra; A'tishkádah p. 388).

Contents: Qaçydahs 26 pp. of 12 bayts.

Beginning: چه نوراست ایهک بیدا و نهان بیننده اعیانش.

Ghazals 180 pp. 11 lines. They begin:

ای گرم جوش از تو درون بیانه ها چه وقت فتیله سوخنه در مغز لاله ها.

Mótí Mahal, an old MS. without date.

(236) 

لبعات الظاهرین تصنیف غلام علي خان

Flashes of the Pure, by Gholámały Khán Gholám, who it appears from the preface flourished under 'álamgyr Awrangzéb, and was a contemporary of Sayyid Rahmat Allah Káfiy.

Contents: a preface partly in prose and partly in verse 64 pp. a mystical Mathnáwy divided into 110 chapters upwards of 1000 pages of 12 bayts. Beginning of Mathnáwy: بسم الله الرحمن الرحيم حکیم قدیر عظیم.

As Soc. No. 319, a good copy.

(237) محبوب نیرگک تصنیف غلامی

The Fascinating Sweetheart, a love story in the form of poetical epistles, by Khwájah Mohammad Táhir Guláby, who composed it in India in 1133. The chronogram is ریاض قدیر. It begins after a short preface in prose:

پس از حمد و ثنای ایزن پالن از نعت و درد شاه لوقت:

As. Soc. No. 1206, 500 pp. 11 bayts, an autograph written in 1133.

(238) کلیات حاذق

Complete poetical works of Hakym Hadziq. He belonged to a family of distinguished physicians which was
originally of Lahyján in Gylán. His grandfather Hakym 'abd al-Razzáq enjoyed a great reputation in Persia and was in high favour with Khán Ahmad the ruler of Gylán and with Sháh Tahmásp. He had three sons, Abú-l-Fath in whose praise 'Orfí and others have written panegyrics, Núr aldyn Mohammad Qaráry and Najyb aldyn Humám, who is the father of Hádžiq. After the death of their father, the three brothers went to Ardebýl to prosecute their studies. And subsequently they proceeded from Ardebýl, in the disguise of merchants, to India. They were introduced at court and Abú-l-Fáth gained the entire confidence of Akbar and was one of the most influential men about him, but, says Badáw-ny, he was a great free-thinker. He died in 997. Humám was less distinguished than his brother and died in 1004. Hádžiq was born at Fathpúr Sykry as he informs us himself.

Though he was not a very good physician the reputation of his father and uncle was an introduction for him and under the patronage of the Khánkhánán he attained to rank and wealth. Naqrábády says that he was extremely egotistical and considered himself equal as a poet to Anwary. (Máthire Rahyamy fol. 619).

Contents: Ghazals, Qaçýdahs, Qif'ahs not alphabetically arranged and Mathnawies. Beginning wanting.

Móty Málall, an autograph, written in 1033, 476 pp. of 11 lines. At the end is the following postscript: رز جهار شنیه نزودههم شریف ذی الفعدة که منظم اسم در سنین یکهزار وسی و سدرد تقیه شهیدو على سبيل الاستفاحه در عرمه پانیزه روز میسره نموذ رائق وقابله الراجی إلى غرافان ربه و منبرد کرهه عدد انحانی بن حکیم همام کیانی
(239)

The Dywán of Shams aldyn Mohammad Háfíz of Shyráz. He is the greatest Ghazal writer of the Persians, and died in 791. Sir Gore Ouseley Not. of Pers. Poets p. 23 has given a very full and elegant biography of this poet, which renders any farther account superfluous. The Dywán has been arranged by Mohammad Gulandám.

Beginning:

إلا يا ابها الساقية\, ادر كاسا و نارلها

Beautiful copies of this Dywán are very frequent, yet it is not much read in upper India. It was printed in Calcutta 1791, this is the best edit. but rare; it has been reprinted, Calcutta 4to. but without improvement. Lithographed Calcutta, 1826, Cawnpore, 1831, 8vo.; Bombay, 1828, small 4to. carelessly done, the text is independent of that of the Calcutta editions; ibidem, 1267, 8vo. this again is an independent text, very elegant but not very correct; Teherán, Tabryz, Constantinople 1257, Bulak 1256.

(240)

The Ghazals of Háfíz converted into Mokhammas' by a poet of the takhalluç of 'allyy.


Beninning

فتادم در عشت نبیست و جری منقله

Tópkhánah 350 pp. 5 Mokham, in a page.

(241)

Removal of the Veils from the difficulties of Books, by Mohammad Afúhal (Sarkhush?) of Iláhábád. He informs us in the preface, that in this work the difficulties of Persian poets which are generally read in India are
explained with the exception of the Mathnawy of Jalāl aldyn Rūmī and the Ḥadīqah, and that it consists of sixteen treatises. He probably devoted to every poet a separate treatise, this however is not clearly stated. This is the seventh treatise and contains a commentary on Ḥāfīz, and we gather from it that the preceding number contains a commentary on the Sikandar-nāmah. The Commentator flourished under Sháhjáhnán.

Beginning زبان میکشایم بشکر خدا ۸۸ از کشف هستاران بیت‌هایا
Tópkhánah, 180 pp. 17 lines; Móty Mahall, 136 pp. 23 lines.

(242) شرح دیوان حافظ (P.)

A commentary on the Dywán of Ḥāfīz, erroneously ascribed to Mawlána Hilály. The anonymous author flourished under Awrangzéb and refers in one instance to a book in the Emperor’s library. He explains difficult verses and tries to force a mystical meaning into them.

landı ایا ایباه با حرف تذبیه از حرف ندا ایباه وصله و توسط

Major Anderson’s collection, 8vo. about 50 pp. 24 lines copied in 1123 in a cramped hand: I had it copied and it fills about 800 pp. 8vo. of 13 lines. In the Móty Mahall is a commentary without a preface, 8vo. 256 pp. of 21 lines, which begins: ایا ایباه با حرف تذبیه است وبا حروف ندا و ایباه کلمه بست که معرف بالام I have a commentary by an anonymous author, without introduction which begins ایا ایباه با حروف تذبیه است وبا ایباه برایی فضل است درمیان حروف ندا

(243) شرح بعض ایبات دیوان حافظ (P.)

Commentary on some of the verses of Ḥāfīz, by Moḥammad Ibráhym b. Moḥammad Sa’yd. He says in the preface that though only few verses are explained in this book, it may be considered as a commentary on the
whole Dywán because in explaining one verse he endeavoured to throw light on many others.

Beginning

End of verse explained

Móty Maḥall, 110 pp. 23 lines.

(244)

Devoan Harātī

(P.)

The Dywán of Qāsim Bég Ḥalatī; though born and brought up at Ťeherān, he seems to have spent the greater part of his life at Qazwīn. The time when he flourished is fixed by a number of chronograms for 954, 963, 985, &c. which occur in his Dywán, thus the date of the accession of Šāh Ismā'īl, 983, is commemorated in the following verse:


Mo'ammās, Rubā'īyās, Qif'āhs and chronograms, about 100 pp., at the end are some Qācydāhs, &c.

Móty Maḥall, a splendid copy, dated 1011.

(245)

Devoan Ḥalāyī

(P.)

The Dywán of Sayyid 'abd Allah Hāly, a pupil of Čāyīb (see p. 138 suprā).

It contains merely Ghazals.

Beginning

As. Soc. No. 704, 176 pp. of 13 bayts, a fair copy. In the As. Soc. No. 910, about 400 pp. of 15 bayts, is a Mathnawy by a poet of the takhalluç of Hāly, a disciple of Khwájā Qo'b adīn Mohammad Yahyā b. 'obayd Allah. It is entitled 'Nāqal Bāg arām and contains the story of Bihrūz and Bahram. Beginning wanting, last verse

3 n
The Book of Innocence, a poem celebrating the loves of Sátín and Myná, composed by Hamyéd in 1016, during the reign of Jahámír. He is probably identical with Mollá Hamyéd who has written the history of the commencement of Sháhjáhán’s reign (see p. 109).

Mótí Maḥáll, 56 pp. of 16 bayts, a splendid copy, dated 1097.

The Dywán of Khwájah, or Amyr Najm aldyn Hasan Sinjayr, a son of 'alá aldyn of Dilly. Hasan was his name as well as his takhalluç. He spent the greater part of his life in his native city, Dilly, and was a disciple of Nitzám aldyn Awlíyá and an intimate friend of Amyr Khosraw and Dhiyá Barany. The latter author says of him that he had never seen so quiet, abstemious and holy a man as Hasan. He died at Déógyr according to the Miráṯ alkhíyál, p. 67, in 707 but this is the date with which his memoirs of Nitzám aldyn which have the title Fawá'id al-fawá'id begin, they end with the year 720. Taqqy Káshy says he died twenty years after Amyr Khosraw, and T'álib says he died in 738. He left besides a Dywán of about 10,000 verses, and the memoirs just mentioned, also another prose work entitled سیر الأولياء and, according to Jámy, Nafáhát, several Mathnawíes. Taqqy Káshy ascribes to him also a commentary on some Qácydáhs of Kháqání (‘abd al-Haqq Dihláwí, Biogr. of Indian Saints; Bland, A Cent. of Pers. Ghaz. Khoshgú; Habyb alsiyár III. folio 613).
Contents: Qaṣṣydahs 35 pp. of 14 bayts. Beginning

The Dywán of Hosayn Shámlú, who had the takhallus of Hasan. He was governor of Herát under Sháh 'abbás II, and under Sháh Solaymán, who died in 1109, (A'ltish-kadah p. 23).

Contents: a preface in prose, 3 pp.; Rubá'ís alphabetically arranged about 50 pp. of 10 bayts and a few Ghazals. Beginning of poetry:

A Mathnawy of Mohammad Hasan of Dilly, who flourished in 1013, as appears from a chronogram which he made on the death of a friend.

The Mathnawy is interspersed with Qaṣṣydahs and Qit'áhs and contains the praises of the prophet, of his chaste wives and of great saints.

Bz. Móty Mašállí, 280 pp. of 14 lines.
The Dywán of Háshím. We learn from his Dywán that he was a Naqshbandy Cúfy, and flourished at Burhánpur in the Deccan in 1030, he was a disciple of Ahmad Fárúqy, who died in 1034, and on whose death he made upwards of seventy chronograms. It appears that he was still alive in 1056.

Contents: a Qâşyâdah, a Shash-band, some Rubá’ys, a Tarjy’-band called اکر بررسی چونش سرو باخ راستان آمد اگر برسی ۴۵ pp. of 16 bayts.


Beginning of Ghazals: بسیله دلها بون بسم الله عفوان ما

As. Soc. No. 402, a splendid copy, written in 1066, probably for the author. I copy his spiritual genealogy to Naqshband as it bears on the history of Cúfism.

A mystical Mathnawy, by Háshinsky Kirmány, who died in 948 (see pp. 87, 55). The title of the book, name of the author, place where he composed it, viz. Tatah, and date of composition 940, are stated in the Khátimah.

After a very long introduction containing principally the praises of Mohammad and some saints, as Ni’mat
Allah Walyy, Moḥammad Lāḥijy, &c. follow first three chapters called Rūḥ-e ʿAbī and then twenty chapters inscribed ʿAbī. Beginning


As. Soc. No. 560, near 200 pp. 13 bayts, beautifully written in 1095.

(252) (P.)

The Loves of Laylā and Majnūn, a poem by ʿAbd Allāh Ḥāṭify of Jām. He was the son of Jāmy’s sister, and spent his life in great ease in a garden near his native city. His fame was very great even during his lifetime, and in 927 when Shāh Ismāʿīl in his return from the conquest of Khorāsān passed through Jām, he paid him a visit and prevailed upon him to describe his victorious career in an epos. The poet consented, but died in the same year before it was completed, he only composed one thousand verses of it. Having a particular talent for the Mathnawy, it was his ambition to imitate the five poems of Nizāmī, he wrote however only four. (Ṣām No. 211; Ouseley p. 143).

The poem begins with a verse of Jāmy:

این نامهٔ ۵۰ حامه کن بُنباد توقیع قبیل روزیش باد
طغراش بنام پادشاهی کافرنشت چو عرش بارگاهی

Mūṭy Maḵall, a splendid copy, 60 pp. 31 bayts, transcribed by Mawliṅa ʿAbd Allāh in 908, from the autograph; private collection 141 pp. 15 bayts; printed, Calcutta, 1788. A Laylā Majnūn has also been published at Tabryz, but it is not stated whose.
The exploits of Tymúr, a romantic epos by Hátify in which he imitates the Sikandar-námah of Nitzámy. At the end he gives an account of his former productions.

Beginning

Móty Maḩall, 156 pp. of 31 bayts, copied in 908 from the autograph; Farāḵ-baksh 225 pp. 17 lines; As. Soc. Nos. 357, 762.

The Loves of Shyryn and Khosraw, by Hátify. He informs us in the introduction that after the completion of Laylá Majnún, his uncle Jámy advised him to compose this poem.

Beginning

Móty Maḩall, 66 pp. 31 bayts, copied from the autograph in 908.

The Seven Aspects, a Mathnawy by Hátify, in which he imitates the Haft Paykar of Nitzámy.

Beginning

As. Soc. No. 599, 252 pp. 14 bayts, a good copy.

The Dywán of Hátim (see p. 235 supper).

Contents: Ghazals 90 pp. 13 bayts; Rubá’y’s and Fards 6 pp.
Móty Mahall, an autograph written in 1179, as we learn from the postscript. It appears that he made subsequently additions, or some one else used the blank leaves as an album, for after this postscript we find chronograms for 1190 and 1194, it is, however, not clear whether they are written in the same hand or not. In the same copy is the Urdú Dywán of the same poet to be mentioned hereafter.

(257) (P.)

ديوان حیدر کلوج

The Dywán of Haydar of Herát. As he was originally a baker he is called Haydare Kalúj or Haydare Kalychah, Sám No. 232 speaks of him in the present tense (see p. 74 suprà see also A'tishk. p. 202).

Contents: Ghazals, 84 pp. 14 bayts.

Móty Mahall, this copy probably contains merely selections.

(258) (P.)

ديوان حیدر

Dywán of Haydar. It consists of Qaçydahs in praise of Naçyr aldyn Haydar who reigned from 1242 to 1252.

Beginning مطلع دیوان حیدر مصصر حدب خدا مصصر بالسما ومصرعر بالهما

Farah-bakhsh, about 100 pp. of 9 bayts. In the Tópkhánáh is a Dywán of Ghazals and Rubá'ys of Haydar, but I have not ascertained which Haydar. It has 120 pp. of 12 bayts.

Another Dywán of Ghazals of a poet of the takhallug of Haydar in the same collection (about 100 pp. 11 bayts) begins:

ای هرید و نیل از تو شد نامز ما از روز ازالی برتو عیان نیک و بد ما
(259) (P.)

The Dywán of Hayraty. He was originally of Marw but he declared himself that he was of Tún. Wâlih says that he was of Má-wará-lnahr. He came early to Ray and spent several years in that city. Subsequently after a visit to Baghdâd he went to Ādzarbâyjân; being much given to drinking he found it necessary to proceed to Mazânderân, where that vice was less punished, and he spent five years in the house of Aqá Rostam, the governor of that province. In reward for a Qaçydah which he composed in praise of Shâh Tâhmâsp, he obtained the title of king of poets and was called to court, and after a short residence there he was requested to compose a Mathnawy under the title گنچه المباهج. In order to enjoy greater rest for his literary labours, and perhaps also to indulge more freely in his habitual vice, drunkenness, he went to Kâshân, which he considered as his home, and he was murdered there in 961. He left besides the above mentioned epos another Mathnawy to which he gave the title of کنزار and which is an imitation of the Bostân. All his verses amount to about 40,000. (Taqyâ Kâshy No. 234; A'tishkadah p. 95; Khizânah' ámirah; and p. 75 suprâ).

Contents: Ghazals, about 400 pp. 15 lines. Bg. 

Móty Mahall, a bad imperfect copy, ending with the letter mym.

(260) (P.)

Complete poetical works of Hazyn, who died in 1180 (see page 135 suprâ). He collected his works in 1155; up to that time his poems formed four Dywáns.
No. 261.]

HAZYN.

Contents: a preface in prose 3 pp. Beginning

Forty-six Qa’ydahs 100 pp. of 20 bayts. Beginning

Sixty-two Qif’ahs, 28 pp. Beginning

1,451 Ghazals, 700 pp. 18 bayts; 484 Rubá’ys, and 792 verses of Fards, &c. Beginning

A Mathnawy, containing chiefly stories, 30 pp. 18 bayts. Beginning after a short preface in prose:

A Mathnawy in imitation of the Hadyqah, it has the title, Drīrāt Muhir, 62 pp. Beginning

A Mathnawy, 24 pp. Beginning

A Mathnawy, 14 pp. Beginning

A Mathnawy, 6 pp. Beginning

A Mathnawy, 15 pp. Beginning

A Mathnawy, 22 pp. Beginning

Moty Mahall, a splendid copy. Most of his works are in the As. Soc. Nos. 411 and 1034.

Deirān Hijrī (P.)

The Dywān of Hijry. He was of Künbān but lived in Bengal, and in several of his poems he expresses...
a lively desire to see his home again. The Dywán contains several chronograms for 1171, 1174, 1180, &c.

Contents: a Qaṣṣyda in praise of 'alyy. This is a most wonderful composition. If you read the first letter of every Miṣra, you have a Qif'ah in praise of Nawáb Sayyid Mohammad Ridhá Khán Motzaffar-jang. Some letters in the Qaṣṣyda are written in red, if you read them by themselves you have a Ghazal, and certain letters in the Ghazal form a Rubá’y, and certain letters in the Rubá’y form a Miṣra.

Beginning

مَتْبَعُ مَسِرِ چِشْمِهِ اَحْسَانُ عَلِيُّسَتِ عُمِّرُ صُفُّدُرِ جُانِ را جَانُ عَلِيُّسَتِ

Qaṣṣydas, Tarjy’-bands; Ghazals, &c. 226 pp. 10 bayts; Rubá’ys 20 pp. Beginning of Ghazals.

بِذَهْ حَسِیْ قُبُوْلِیّ اِرْکُمْ يَا رَبِّ بِپَنَامِ رَا

Móty Maślall, a splendid copy, written in 1194; As. Soc. No. 354, a fine copy, written in 1192.

(262)

The Dywán of Badr aldyn Hilály. He was by origin of Chaghanátay, but was born at Astrábád. He received a good education and was skilled in science. It is on account of this combination of poetical talents with erudition that he is called the Little Jámy. He went early in life to Herát, which was then under the patronage of Myr 'alyy Shyr, the great seat of learning, and made the acquaintance of many celebrated poets, among them Nargisy, with whom however he had several controversies. When he had attained to celebrity he visited 'iráq and Adzarbáyján, and was every where well received by the great; he remained for some time with prince Abú-Inačr Sám Myrzá, the author of the Tadžkirah mentioned in
page 12 suprà. Love for his native soil brought him back to Herât, which town had in the meanwhile been taken by 'abd Allah Khán U'zbek. He made a Qaçydhah in his praise, which was well received, but his enemies persuaded the Khán that he was a heretic, and he was put to death on this charge in 939. The author of the Atishkadah p. 34, ascribes to Hilály, besides the two Mathnawies to be mentioned below, a Laylá o Majnún (Sám No. 210; Taqyy Káshy No. 207; Khoshgú II. No. 60).

Beginning

لیثوغراف، Lucnow, Mortadhawy press, 1263, 35 pp. three columns in a page. This copy does not contain the Qaçydhahs; Tópkhánah, MS. 176 pp. 12 bayts.

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مفتات العاشقین (P.)

Qualities of Lovers, a Mathnawy by Hilály divided into ten chapters مقاله

خداوندا دری از غیب بکشای جمال شاهد لاریب بکشای

Tópkhánah, 80 pp. 13 bayts, written in A. H. 913; As. Soc. No. 1240, 84 pp. 15 bayts, a good copy, written in 1066. Ibidem No. 991, a good copy, written in 970.

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شاد وکند (P.)

The King and the Beggar, a mystical Mathnawy, by Hilály in 1344 verses.

Beginning

آم رجود تراصل هر موجون هستی و بودی و خواهی بود

As. Soc. No. 1498, 12mo. 112 pp. 12 bayts.

312
The Dywan of Načire Khosraw Hajjat. It appears from more than one passage of his poems that he was of Khorásán (and not of Ispahán) and flourished under the Fāzimite Khalyfah Ma'add b. 'alyy Mostançir, who succeeded in 427 and died in 487.

He was apparently a man of very brilliant talents and an original mind, and acquainted with all the sciences cultivated in his days. Being himself descended from 'alyy, he mixed himself up in the religious and political disputes which then divided the Moḥammadan world, and was one of the great champions of the Shy'ahs. His turn for philosophical speculations moreover made him, even among his own party, suspected of free-thinking, nay of being an adept of the black-art. It is said that he believed in metempsychosis. He was in consequence exposed to many persecutions. His biographers inform us that he was a school-fellow of the philosopher Faryáby. When he had obtained a name he went to Egypt and was appointed Wazyr by the Khalyfah Mostançir, subsequently he was compelled to take flight from Egypt to Baghdád, and obtained a high office, but after a short time he was obliged to yield to persecution and he fled to Khorásán, and finally he retired to Badakhshán and led the life of an ascetic taking a cave as his habitation. He died in 481, and is buried in the cave in which he lived. Some authors say that he died in 431. Among his poems is a Qaṣydah in praise of 'imad aldyn Abú-l-Ma'āliy ruler of Badakhshán. It is said that he left many works, among them are some
on the occult sciences, Taqyy Kāshy has inserted a short memoir of his which has the title سأالة القدامة في زاد القيامة in a Persian translation into his Tadzkirah. He composed it towards the end of his life. Dawlat-sháh mentions two works of Hojjat—the كنز أحقاق إبضاعا which is in prose and the رثناة نامه which is a Mathnawy. Jámy in his Baháristán mentions a سفرانامه or Journal of Hojjat in which he gives an account of his travels to various countries (probably also to India) and of his disputations with learned men. His Dywán has, according to Dawlatsháh, 30,000 verses, and according to Taqyy 20,000. It consists of Qaçydahs most of which treat on philosophy and morals.

Another copy commences:

پادشاه برمیهای دل که باشد پارسا پارسا شیر تا شوی برد رادی پادشاه

Móty Makall, a splendid copy, written in 1037; private collection, a good copy 284 pp. 23 lines. A copy of the روشناه نامه is in the library of Leyden, see Dozy's Catalogue, it was composed in 343 (443 ?), it is divided into several Maqálahs and treats on philosophical subjects.

(266)

The Gardens of the Good, being a Tarkyb-band, with Qaçydahs on the margin by Motzaffar Hosayn, who had the takhalluc of Hosayn, and who is called Shahyd, martyr, by the copyist, this means that he either fell in battle or was unjustly put to death.

Beginning درستان اشکته حال و بیسر و سامان منم

(267) (P.)

Complete poetical works of Hosayny, collected in 1145. He may be identical with Hosayn-döst Hosayny (see pp. 134 supra).

Contents: a short preface.

Beginning: Dibaché dieran hasinei jor be bignedi

Mathnawies, Qaçydahs, chronograms, &c. 250 pp.; Ghazals 200 pp. of 13 lines. Beginning of Ghazals:

Kirda am ord ziyar ta mad bism Allah ra a' shum bzm del tomod daughter Allah ra

Mothy Ma'hal, a very elegant copy in 16mo.

(268) (P.)

Provision for Travellers by Amyr Kabyr aldyn Hosayn b. 'alim b. Abú-l-Hosayn Hosayny of a village in Ghðr. He possessed considerable learning, and was a great Cufy, and a disciple of Bahá aldyn Zakariyá of Multán, where he first devoted himself to Cûfism; when he had attained to perfection in it, he went to Herát and found many disciples. He travelled much and was a friend of Awhady and Fakhry aldyn 'iráqy, the author of the Lmāt. Jamy Nafahát, No. 568, says, he died on the 16th Shawwáál 718; this is wrong, for it appears that he composed this poem in 729.

Dawlatsháh says he died in 719 and according to another copy in 729. He left besides the Zád and Kanz alromúz a Dywán and several prose works as the and which will be described in the chapter on Cûfism.
The Zād almosāfiryn may be considered as an imitation of the Hadyqah of Sanáy. It is divided into eight chapters containing the rules of ascetic life, interspersed with apologies and legends of saints.

Beginning:

As. Soc. No. 1477, 12mo. 103 pp. 14 lines, much injured; Tôphkánah, 45 pp. of 34 bayts, this copy begins:

(269) (P.)

كنز الروموز

Treasury of Mysteries, a poem by Myr Hosayny.

After the praise of God and his prophet, and of Shiháb aldyn Sohrawardy, of Shiháb aldyn Zakariyá, of Shaykh Çadr aldyn Mohammed Zakariyá and of the Amyr Kabyr Nür Allah Modhaji'ah, the poet proceeds to give a mystical explanation of the religious duties of the Islám, of mystical love, abstinence, &c.

Beginning:

As. Soc. No. 1048, 12mo. 86 pp. 12 bayts. Tôphkánah, about 750 bayts.

(270) (P.)

مطلع العاشقين

A collection of descriptive poems and verses from various poets, by Hosayn Hosayny Tâbsy. It is divided into 47 chapters and contains descriptions of and bon mots on the human form, flowers, night, fire, wine, sword, pigeons, shape, shadow, mirror, bow, arrow, warm bath, new moon, 'yd, autumn, &c.

Beginning:

Móty Mašáll, 164 pp. 14 lines.
The Dywan of Sayyid Imtiyâz Khân Humâ, a son of Mo'tamid Khân and a brother of Sayyid Ahmad Khân Dhamyr. It contains merely Ghazals. Beginning

بِدَیْست ِفم ِحوْجَان امَّم بلَببِ سَانِی بِده مارا
مِئِّ زِرْدِ دَل بُرْبَش فم دِنيا و عَقِبَی را

Tópkhánah, about 60 pp. 10 bayts, written by 'Alýy Básíty.

The Dywan of Amyr Humáyún of Isfáráyín. He went early in life to Tabryz, and was supported by the Qádhíy 'ysâ and Súllán Ya'qúb, who called him the second Khosraw خسر کچک, after the death of his patrons he came to a place in the neighbourhood of Káshán, where he had a powerful friend and he died there in 902 (Sám No. 23; Taqyy Kâshy No. 153; A'tishk. p. 94).

Contents: Ghazals. Beginning

بِی تَوْجَانِی کِي ِشَوْد خاّک دِل أَنِجا نَابِد نَالِه بِرْدِ دِل چَاق آًنِجا

Tópkhánah, 80 pp. 15 bayts; As. Soc. No. 238, 25 pp. 13 bayts, a splendid copy but containing mere extracts.

The Book of the East, a Mathnawy by Mohammad Ibn Hosam of Khwâf in Qohistán. He was a very pious man and possessed considerable learning, and was able to write Arabic as well as Persian poetry. His piety was so great that some consider him a saint. He was a disciple of Çádr aldyn Mohammad Rawwâsy 'okáshy and spent much of his time in solitude. He died in 875
and left a Dywán of Qaṣydaḥs containing about 4000 verses, and a collection of Ghazals (Dawlat-sháh, 7, 3; Taqyy Kháshy No. 119).

This epic poem contains an account of the wars of 'ālyy, of the wars of Bahman and Sháh Tahmásp, &c. Taqyy Kháshy says, though it is not founded on history, it has considerable poetical merit.

Beginning

The complete poetical works of the Amyr Fakhr aldyn Maḥmúd b. Amyr Yamyn aldyn Mohammad Mostawfiy of Faryúmad, which is three days journey from Sabzwár, he is generally known by his takhalluç, Ibn Yamyn, i.e. the son of Yamyn aldyn. He was of a wealthy Tatar family and exceedingly liberal and charitable, he was therefore generally respected, and it is said that repeatedly the governorship of some province of Khorásan was offered to him, but he refused to accept it. He died in his native town in 745, and left panegyrics on the Sarábdlár (or Sarábdl) princes and some Ghazals, but it is particularly his Qīf'ahs which are celebrated, many of his poems however were lost by him in 743 in war. Qīf'ah or Moqattata'ah is defined to be a poem consisting of several verses of the same metre and rhyme, but without a Maqāla'. If it has a Maqāla' it is either a Qaṣydaḥ or a Ghazal. It may be added that most Qaṣydaḥs are panegyrics and most Ghazals are erotic poems, whereas Qīf'ahs contain
more frequently moral reflexions, yet many are panegyrics.
(İlāhy; Taqyy Kâshy No. 76; Dawlat-sháh 5, 7).

Contents: A preface by one of his friends, it is dated
753, 20pp. Bg. احمد لله الذي خلق به قدرته العالية من الماء
Qaçydahs, all of which are panegyrics, about 200 pp.
Beginning اي دیده در شناخت حوال کافه‌ات
Rubá'ïs and Qî'ahs about 250 pp. 15 bayts. Bg.
بنام خدای که هسنتی آرست زبردستی و زبردستی آرست
Tópkhánah, a splendid old copy; in the same collection there are
three copies of the Dywán of Ibn Yamyen, the fullest copy has about
300 pp. of 14 bayts, containing Ghazals, Tarjy’bands, &c.
Beginning
ای خداوند قادر یکتا می‌دانم خالی اشبا
In other shorter copies, the first 13 Ghazals are omitted, they
begin : 
تعالی اللهو به مردان دی را جمال خوش را بر ما هم از ما
Selections from Ibn Yamyen, As. Soc. No. 1134, written in 1055.
Beginning
پا از این به‌سم ای رست بست
The Qî'âhs of Ibn Yamyen have been very elegantly translated
into German, Ibn Jemin’s Bruchstücke aus dem Persischen von
Baron O. M. von Schlechta-Wssehîrd, Vienna, 1852.

(275) (P.)

The Dywán of Khwájah Fakhr aldyn ’içmat Allah
’içmat of Bokhárâ. He was descended from ’alyy, and
his ancestors were settled at Bokhárâ. His father
Khwájah Mas’úd was one of the most distinguished men
of that city and a good poet. ’içmat received a good
education and was well informed even in history and
mathematics. He stood in high favor with the prince
Naçyr aldyn Sultân Khalyl, a son of Myrán-sháh, and
he used in his honor in some of his Qaçydahs the takhal-
luç of Naçyry. He died at an advanced age in 829. It
is said that he imitated chiefly Mr. Khosraw. Khoshgú says that his Dywán comprises about 20,000 verses (Taqyy Káshy No. 106; Dawlat-sháh, 6, 5; Habyb alsiyar).

Contents: Qaçydahs and Qi'áhs in praise of Sultán Khalyl, Sultán Ibráhim, Ulugh Bég, &c. about 400 pp. 15 bayts. تعالى الله زهی قيوم دانانا تعالى الله زهی حی نوا نا
Ghazals about 200 pp.; Mo'ammás, Rubá'ys, &c. 13 pp. Beginning ای زعشق اوازه در كون و مكان انداخته
Móty Mahall, small 4to. beautifully written by Myrak Bokháry in 1030.

(276) قصاید آکسیر (P.)

The Qaçydahs of Myrzá 'atzmáy Ikşyr of Ispahán. He was in the service of 'umdat almulk A'çaf-jáh and Çafdar-jang, and died under Nawáb Siráj aldawlah. In his Dywán are chronograms for 1140, 43, 47, 48, 51, 53, the latest which I observed is for 1157. (Anys alahib-bá, and p. 162 suprâ).

Contents: a short preface in prose, Qaçydahs, and at the end a few Qi'áhs, &c.

Beginning of preface: سبیس بیفقس مزوار احديست.
Beginning of Qaçydahs: مرزا زرنگه در دربي دلدار.
Móty Mahall 326 pp. of 17 lines, a splendid copy.

(277) دیوان الهی (P.)

The Dywán of Myr Iláhy, a son of Hojjat aldyn of Sa'dábád near Hamadán, he was a contemporary and friend of Taqyy Awhady (see p. 95) and of Mohammad 3 2
Ján Qodsy. The Dywán contains a chronogram for 1052 and according to a chronogram on his death by Ghanyy he died the same year, but Tālib places his death in 1060 and Siráj in 1064. The author of the Hamésháh Bahár confounds him with the Hakym Masyh alzamán Iláhy, who came to India under Akbar (see p. 66 supra).

Contents: Qaçydahs and Ghazals are mixed, and they are not throughout alphabetically arranged, about 500 pp. of 15 bayts. Last verses rhyming in alif.

A Mathnawy in praise of Sháhjahán, 26 pp. and some Ruba'ys. Beginning بسم الله الرحمن الرحيم فان الله كلم حكيم

Private collection, the commencement and end are wanting, and the last pages much injured.

(278)

ديوان الهام (P.)

The Dywán of Ilhám. He is probably identical with the poet Malúl, to be mentioned lower down.

Contents: Ghazals, 160 pp. 13 lines.

Beginning هست اغتشار مسستا حرفي از دیوان ما

Qaçydahs, 48 pp. 14 bayts.

Beginning نطق من راز نهان را در بیان اندامخته

Faraš-bakhsh, a very carefully written copy, 8vo.

(279)

کليات مماد فقیه (P.)

Complete poetical works of the Khwájah 'imád aldyn Faqyh, whose takhallüç is 'imád. He was a native of Kirmán, and when he had completed his studies at Shýráz
he proceeded after a visit to his home to Yazd, with a view of being initiated by ’izz aldyn Mahmúd Káshány, the translator of the ’awárif alma’arif into the mysteries of Cúfism. During the reign of Muhammad Motzaaffar who died in 741 and Sháh Shujá’, he founded a Khánqáh in Kirmán, and the fame of his sanctity was so great, that instead of paying a fee to a physician, the inhabitants brought the sick to him that he might cure them by his breath and prayers. Among his numerous disciples was a cat, who used to say prayers with him. To this circumstance refers the verse of Háfiz.

Most authors place his death in 773, but Taqyy Káshy and Sir G. Ouseley p. 195 have 793. The former of these two authors has seen a Dywán of about 8000 verses.

Contents: 1. مصداق البداية. The Torch of Guidance, a mystical Mathnawy, 160 pp. 18 bayts, it is divided into ten chapters باب and each of them is subdivided into ten sections نصل composed in A. H. 716 + 34 = 750.

2. Ghażals, near 200 pp. and a few Rubá’ys.

Beginning هردم از عطاى نوکام دگر مرا

3. Companion of the Righteous, a Mathnawy, 66 pp. in two cantos مقاله, the first is mystical, and the second contains visions of the poet in which the prophet, Khidhr, &c. appeared to him, and episodes from his own life: he composed this poem in 766.

4. Occasional poems, 65 pp., most of them are panegyrics on Sultán Sháh Shujá’, Wazyr Shams aldyn,
Rokn aldyn 'amyd almulk, Qâdhiy 'alyy Yazdy, Queen Radhyyat aldyn, Fažh Allah Yazdy, &c.

Beginning

A poem on mystical love, 53 pp. divided into ten cantos, composed in 731.

The Book of Love, 48 pp. in eight chapters, composed in 722, the name is a chronogram. It begins after a short preface in prose.

A Mathnawÿ divided into ten Epistles addressed to the king, &c. 40 pp.

As. Soc. No. 337, a good copy, but some pages wanting; Móty Mahall, written in 997, incomplete.

The Nosegay, a Mathnawÿ composed in 1075, by imád aldyn Mohamad, who as he informs us, was a native of India (see p. 116 supra).

Beginning

Strange Stories, a Mathnawÿ of 1,634 verses by 'imád. The title is a chronogram for 1037.

Contents: a preface in prose, Mathnawÿ divided into eight chapters.
Diywan of 'imad aldyn 'imády, the panegyrist of 'imád aldyn Daylami, who, if he is identical with the 'imád aldawlah mentioned in the Shyrázh-namáh, died in 333. It is said that 'imády was born at Ghaznah, and therefore he is called Ghaznawy, and he resided at Shahryár not far from Ray, and he has therefore also the patronymic of Shahryáry. Some authors however maintain that 'imády Ghaznawy and 'imady Shahryáry were two distinct poets, the former of whom flourished at the time of Mahmúd, and the latter under the Seljúqians. If the distinction be founded, this Diywan must be ascribed to 'imády Ghaznawy, because the verses quoted by 'awfy of that poet are found in it. This question has been discussed at some length by the author of the Haft Iqlym, Khoshguna and Taqyy Káshy; the latter places the death of 'imády Shahryáry in 573. This Diywan consists of Qaçy-dahs or panegyrics.

The Diywan of Abú 'abd Allah Mohammad (or Abú Mohammad 'abd Allah) b. Abú Bakr 'othmán Imámy.
He was of Herát, but spent the greater part of his life in
Kirmán and Ispahán. He possessed much learning, and
was a contemporary of Sa’dy, whom in the opinion of
some critics, he surpassed in the Qaṣydaḥ. He died in
686 or 674.

The poems are not alphabetically arranged, in this
Dywán. It contains Qaṣydaḥs, Ghazals, and at the end
15 pp. of Rubá’ys.

در جهان جان بعون میدع اشیا
As. Soc. No. 418, 4to. about 200 pp. of 12 verses, a splendid copy.

(284)

The Dywán of the Ǧúfý poet Fakhir aldýn Ibráhým
b. Shahryár ʿiráqy of Hamadán. In his early years he
learned the whole Qorán by heart. In when he was seve-
ten years of age he became a pupil of the celebrated Ǧúfý
Shiháb aldýn Sohrawardy. He repented so much a hasty
answer, which he had given to his spiritual guide, that he
turned a wandering qalandar and went to India. At
Múltán he met Bahá aldýn Zakariyá who gave him his
daughter in marriage, and who on his death-bed declared
him as his successor and as the spiritual guide of his
flock. In India he composed some very beautiful elegies ex-
pressive of his love for his native country. After twenty-
five years' residence in India, being obliged to give way to
the jealousy of some of the followers of Bahá aldýn, he
performed the pilgrimage to Makkah and went thence to
Aleppo and Rúm (Iconium?) where he met Ǧadr aldýn
Moḥammad Quinyawy, and he studied the Fojúq of Ibn
ʿaraby with him. Whilst he read this book he composed
a work called Lamʿát (sparks or inspirations). He
was given, even more than other Persian poets, to the disgusting crimes of which they boast in their compositions. He died in 686 or 688: Dawlat-sháh places his death in 709.

Contents: Qaçydahs and Ghazals not alphabetically arranged, 230 pp. 14 bayts, and a few Rubá'îs and Fards.

Beginning: بذنم عشق جان‌داران اگر جویایی جان‌می

As. Soc. No. 1132, a fine old copy, also No. 820, this copy seems to be much fuller, but it is badly written.

Beginning: راه باریکت و شب تاریک و مرکب لنگ و بیدر

In the Tópkhánah is a MS. 80 pp. of 18 bayts, bearing the title of عشق نامه by "íráqy who is known by the name of Fakhr aldyn."

It contains a Mathnawy and some Ghazals.

Bgl. مرکه جان دارد و روان دارد واجب است شکر انکه جان دارد.

(285)

The Exploits of 'alyy Mardán Sháh, the Amyr al-omarâ of Sháhibjahán, by Mohammad Ridhá b. Mohammad Ján 'írfán of Khorásán.

After a short preface in prose, the poem begins:

بنام خداوند که لغت نامه زاغار او حتم آنپامه

Tópkhánah, 350 pp. of 30 bayts. In the Móy Mahall is a copy (possibly an autograph) of the Dywán of 'írfán, it is however, not certain whether he is identical with the author of the above Mathnawy, it is more likely that he is identical with 'abd Allah 'írfán see p. 113 suprâ. The Dywán contains Qaçydahs 42 pp. of 17 lines; Ghazals 156 pp. 13 lines; Rubá'îs 14 pp. Beninning of Qaçydahs:

من ان نیم که دهم دل بجاوا زیدا

(286)

The Dywán of Shaykh Mohammad Wajyh 'ishqy, a son of Gholám Hosayn Mojrim of Patna. He was for

3 L
ten years Taḥsylḍār under the English government at Kharwar, subsequently he came to Dacca: he was still alive in 1224, but his eye-sight was much impaired (Nastare ḵishq and suprā p. 183.)

Contents: Ghazals, Rubāʿīs and a short Mathnawī.

Collection of Māwlāy Muhammad Wajih, 80 pp. of 13 bayts, this book contains merely extracts from the Kuliyāt of this poet.

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The Dywān of ḵishq. It contains 216 pp. 9 bayts and 27 Rubāʿīs.

Beginning

The Dywān of Myrzā 'alīyh Ridhā 'ishrat, who collected his poems into a Dywān, under Mōhammad Sháh in 1160, and died shortly after.

Contents: Ghazals 266 pp. of 12 lines; Qaṣṣydaḥs in praise of Shujāʿ aldawlah 37 pp.

Beginning
The Qaṣṣydhahs of 'abd al-Wāsi' b. 'abd al-Hāmiy ('abd al-Jāmi'?) Jabaly Sultāny. He was born in the mountains of Ghurjastān; hence his takhalluq, which means mountaineer; and he was descended from a family of Sayyids. According to the general opinion his early education was much neglected. Some of his biographers however contend that he could not have attained to such excellency in poetry if this had been the case, and they are of opinion that he has received a good education. From his native mountains he came to Herāt, where he applied himself to study and thence he proceeded to Ghaznah. He found a patron in Bahrām Shāh, who succeeded to the throne of Ghaznah in 512 and died 543. This is the same prince to whom Sanā'yiyy dedicated his Ḥadīyqah and for whom Ḥamīd al-dīn Naṣṣr Allah, a pupil of Abū-l-Mahāmid Ghaznawī translated the Ka-lylah wa Damnah from Arabic into Persian. When Sultān Sinjar took Ghaznyn Jabaly composed poems in his praise and was fourteen years in his service. He died in 555 or 543. Taqyy Kāshy has seen 6000 verses of Jabaly, Wālih says that he left about 8000 verses of which he had seen 1000. His poetry is difficult to understand, and therefore considered very beautiful ('awfy 10, 3; Dawlat-shāh 2, 2; Taqyy Kāshy No. 17; Shyr Khán Lōdy p. 37; Ouseley, Biogr. Not. of Pers. poets p. 108).
His Qaṣydahs are not alphabetically arranged, and begin—

A Mathnawy by Ja'far, who was a soldier by profession, he composed it in 1065 and dedicated it to Shāhjahān.

Beginning

As. Soc. No. 929, 64 pp. of 13 bayts.

The Story of the four Darwyshes by Myr Abū-I-Hasan Khán Jāfiy, (Khāfiy?)

Beginning

Tópkhánah, 120 pp. of 10 bayts, a beautiful copy written in 1192, probably for the author. It has the following postscript:

Qaṣydahs of Jagat Naráyán, in praise of Aṣaf al-dawlah, who died in 1212.

Beginning

Móty Maţall, 150 pp. 15 bayts.
The Dywán of Sayyide 'ālam Mohammad Jalál, or Jalály. He informs us in a Qiţ'ah that he was a native of Ahmadábád and that his father and spiritual guide was Myr Sayyid Jalál b. Hasan, a descendant and follower of Sháhe 'ālam Habyb, his entire spiritual genealogy is recorded in a Qaçydah: he was a disciple of his father, who was a disciple of Sayyid Khán 'abd al-Ghafúr, Sayyid Ahmad, Sayyid Mohammad Ra{jú, Mohammad Sháhe 'ālam, Sayyid Burhán who settled in Gujrát, Náqir aldyn Mohammady, Jalál aldyn Ahmad, Makhdúm Ahrár, Sayyid Kabyr aldyn Ahmad, 'alyy and Jalál who settled in India, Mohammad and Ja'far, Sayyid Mahmúd, Ahmad, Sayyid 'abd Allah, 'alyy, Ja'far, Naqqy, Taqqy, Imám Ridhá.

Contents: Qaçydahs 7 pp. of 14 bayts; Ghazals 94 pp.; Rubá'ys 23 pp. Beginning of Ghazals—لا أي مست ذاراز حد مبرى اعتدالي را

As. Soc. No. 531, a fine copy.

A Mathnawy by 'abd al-Jalyl in praise of Mohammad Sháh—succeeded in 1131—in which he describes the fireworks and other festivities of the emperor.

Bq. بهاري كرد كل عالم جمشد شتقتقر عام در هر آخيمي شد.
Tópkhánah, 25 pp. 25 bayts.
aldyn. He flourished under the Câyid dynasty and most of his Qâcydahs are encomiums on them. He died at Ispahan in 588 (Taqyy Kâshy No. 29; Dawlat-shâh, 3, 3).

It consists of Qâcydahs alphabetically arranged.

Bg. دکربازة چه مفنعت کر با ما سپهرسرکش و فروکت رعنا
Môdy Mahall, 66 pp. 44 bayts.

(296) بیان حقایق احوال سید المرسلین

Explanation of the verities of the history of the prophet by Fadhl Allah Jamály of Dilly. He was a pupil of the Shaykh Samá Allah who, according to 'abd al-Haqq, died in 901, at an advanced age. Jamály was a great traveller, he made the acquaintance of Jâmy (who died in 898) at Herât and wrote an account of his own travels سفر نامه. He was deeply versed in Qurûsm and is considered as a saint. His tomb, a very elegant little building of white marble, is a short distance S. E. of the Kotob minâr, eleven miles from Dilly. The Jamály mentioned in p. 48 suprà either is not identical with the author of this book or the date of his demise must be incorrect, as will appear by comparing the above dates. The author of the Althâr alqanddyd, p. 165, places the death of the author of this work in 922, and says that خسرهند is a chronogram for it but this gives 925.

The book is divided into several parts, and each part has a separate title. The first is entitled مصباح الإرراح, and the seventh and last part شرح الواعظین و سم الغانمین وشهد المرغوبین وسف للهیاهین. The date of the composition of the first part, 868, is contained in the following line:

هشت سال ونشست سال وشهتند رفته بد از هجرت شاه رعد.
The work contains a mystical view of the life of Muhammad. The author usually gives one or two traditions with a Persian translation, and some explanations in prose, and then follow his illustrations which are chiefly legends in verses. The first part begins:

The Sharh alwâcilyn begins—

As. Soc. first part, No. 632 about 400 pp. of 15 bayts, a splendid copy, at the end are Rubâ'îs, &c. about 60 pp. Sharâ al-wâcilyn, As. Soc. No. 1285, written in the same hand, but in a different shape, about 400 pp. of 15 lines, it ends with the words

After this follows a short Mathnawy, 27 pp. which has the title of Meher al-qawab and probably belongs to the work. Beginning

كليات جامعی

Complete minor poems of Nûr al-dîn 'abd al-Rahmân Jâmy. He was born at Jâm in 817, and died in 898. For a full account of his life I refer to Rosenzweig's Biographische Notizen über Mewlana Abdurrahman Dschami, Vienna, 1840. Taqyy Kâshy gives the following list of his works, many of which will be described in their places. The readings between parentheses are taken from Ilâhy.
Iláhy adds to this list: • رسالة: صرف وuno • حليّة أَحْلَال • حليّة أَحْلَال • شرح قصيدة: بردة منظوم see Hájy Khal. No. 4,614, and Dorn's Cat. des. MSS. de la Bibl. Imp. de St. Pétersb. p. 372, it contains logographs extracted from the حلّ المطزّ of Sharaf aldyn 'ally Yazdy who died in 850.

Von Rosenzweig and Dorn, loco cit. give us very valuable details regarding the above works, and the former author mentions in addition ارضية (see Hájy Khalyfah, No. 567, تاريخ هرات وتجنسي اللغات),

Contents: the minor poems of Jámy are divided into three Dywáns, each of which has a separate title:

1. "Beginning of Youth;" it contains Qa[y- dahs 90 pp. of 19 bayts; Ghazals 276 pp.; and about 170 Rubá’ys and a few Tarjy’bands.

Beginning بسم الله الرحمن الرحيم اعظم اسمه علم حكيم وسطأ العقد

2. "The Centre of the Necklace." This Dywán contains 10,000 bayts, and the author collected it in 884, when he was going on for seventy.

Beginning درن صيغته جو اغاری ندم أمنا

3. "Conclusion of Life." This Dywán fills 134 pp. of 19 lines; at the end are a few Rubá’ys. Jámy made the fair copy of it in 896.

Beginning آنها تسييع حصا برصدت او امد کواة
Two or three very beautiful copies of these Dywáns are in the Móty Makáll; every Dywán has a short preface in prose.

The Constellation of the two Bears. This is the name of seven Mathnawies of Jámy, each Mathnawy has a separate name: and the last five of them together have also the title of خمسة جامع, they are—

1. سلسلة الذهب Catena aurea, it is in the same measure as the Hadyqah of Sanáy, the Haft Paykar of Nitzámý, and the Jáme Jam of Awhády, viz. : "فانقلت عملي فعالات. This poem is divided into three books. The first book fills 106 pp. of 38 bayts, making upwards of 4000 lines, but the chapter-heads, which are long and numerous, must be deducted.

Beginning لله أُوْلَى فَطَّلَ كُلّ كَلَامَ بِصِفَاتِ أَجَالَ وَالْإِنْزَام. The second book has 28 pp. 38 bayts.

Bg. بشغواي گوش برفسانه عشق از صریر قلم ترانه عشق. Third book, 80 pp. of 38 lines.

Bg. حمد إيزند نه كار تست إيدل هرچه كار توبار تست ايدل. The Adventures of Saláman and Absá 34 pp. 38 bayts, it is in the same measure as the Mantíq altâyrr of ʿattár, and the Mathnawy of Jalál aldyn Rúmy, viz. : "فانقلت فعالات فعالات.

Bg. اي بيدات تازه جان عاشقان زاب لطفمت نژبان عاشقان. Edited by F. Falconer, London, 1850. MS. copies are not frequent.

3. تحقیق الاحرار. Present to the Free, 36 pp. of 50 bayts, It is in the measure of the Makhzan alasrár of Nitzámý, viz. "مطالع مففعل مففعل فعالات. It is divided into 12 cantos and it was composed in 886.
Beginning

Published by F. Falconer, London, 1848; MS. As. Soc. No. 1412, a fine copy written in 981.

4. سبحة البراء The Rosary of the Righteous, 63 pp. of 50 bayts. It is in the measure of the Noh Sipehr of Myr Khosraw, viz. فعالی از فعالی وعلم عند. In some copies is a short preface. Beginning

ابتداء بسم الله الرحمن الرحيم المثوالي بالحسان


5. يوسف وزليكا The Loves of Yusof and Zalykhá, 86 pp. 50 bayts. It is in the measure of Nitzamy's Khosraw Shyryn, viz. مفاعالی مفاعالی فعالی.

الله نغمة إمید باکشانی کلی از رشته جارید بدنامی

Bk. Printed at Vienna, with a German translation by Von Rosenzweig, 1824; Calcutta, 1809, 1244, 1265; Lithographed Calcutta, 1818, 4to.; Lithographed Lucnow, edited by Qudrat Ahmad and Qabul Ahmad with useful notes, 1262. I have a MS. copy which was written by Myr 'imád (on whom see p. 89 suprà) in 1007, it is one of the most correct and beautiful Persian MSS. in existence. It is a school-book in India and therefore MS. copies are innumerable.

A commentary on Yusof ú Zalykhá has been written by 'abd al-Wásí of Hansy. Tóphánah 220 pp. 13 lines. Beginning

مجدبندی مقالات شرح قصة سبايش

Mohammad Sájid Qádiriy a son of Faydh Mohammad of Jhanjánah wrote in 1157, glosses on the margin of this poem, and they were subsequently, at his request copied out by Mohammad Sháh, who added after his death a preface and made a separate work of it under the title of شرح عجيب which comprises the text and has been printed at Calcutta in 1240 and 1264, 4to. 241 pp.

Beginning

زهی نادر متعلق لهوری که از قدرت صفحه

6. ليبي مجنون The Story of the two Bedouin Lovers Laylà and Majnún; this story has first been handled by Arabic poets. It is in the metre of the Tolhfat al'íra-
qayn, viz. معْفِّل مَفْعَالِ فَعْلٍ. The poet informs us that he completed the poem in 889, and that it has 3860 verses.

Beginning

كوناهی این بلند بی‌پیاد در هشتصد ونده فنا هشتاد ورتو بشماران بری دست باشید سه هزار و هشتصد وشست

Beginning (or ای خاک تو تاج سرلندی (سرلندان

Translated into French by Chézy, Paris, 1808, and into German by Hartmann, Leips., 1808. (See Zenker's Bibli. Orient.)

7. خبر نامه سکندری The Wisdom Book of Alexander 55 pp. 50 bayts. It is in the measure of the Firāq-námah of Salmān, and of the Sikandar-námah, Shāh-námah and Bōstān, viz.: فَعْلُ فَعْلٍ فَعْلٍ فَعْلٍ.

Bg. الهی کمال الی تراست جمال جهان بادشاہی تراست.

A beautiful copy of these seven poems is in the Motty Maṣall, it was written in 955, there is also a copy of the Khamsah in the same collection which was written in 921. In the As. Soc. Nos. 381 and 208, are two very fine copies of all the seven poems, the former was written by Jamāl al-dīn. In complete copies, each poem has a short preface in prose. Zenker in his Bibliotheca Orient. Leipz. 1846, p. 55, says that the کلیات جامی or "œuvres complètes de Djami" have been printed at Calcutta, 1811, in one 4to. volume. He quotes the postscript, from which it appears that the book which he alludes to is the Roqʿāte Jāmy to be mentioned hereafter.

(299) فتوح المیمنین بی‌لدر

Conquest of the two Holy Cities, Makkah and Madyanah, a poem in which these two holy places and the ceremonies of the pilgrimage are described by Jāmy. His name occurs in the following verse:

مَغْرِبَتِ ارْسِنِی می ملال نوش کی از عرف جام ای بن مقتل

Theosophistic Tetrastiches with a commentary thereon and a short preface in prose by Jámy. Beginning of preface Specimen:

Móty Ma'lláh, 62 pp. 17 lines, a fine copy, at the end are added some sayings of Jámy's Pyr, Sa'd aldýn Káshgháry; As. Soc. No. 828, 44 pp. 9 lines.

Dastoor-i-iskh, or the Loves of Sussee and Panoon, a Persian poem by Lallah Jentperkass, Calcutta, 1812, 8vo. I have never had an opportunity of seeing this book.

Desirable Amusement, by Jonúný, dedicated to Awrangzéb. The names of the poet and of the emperor occur in this verse.

In the conclusion he informs us that he composed the poem in 1100, and that it contains upwards of 6016 verses. It consists of anecdotes which are headed لطیفه شوق تصنیف جنونی

As. Soc. No. 346, 392 pp. 17 bayts, copied in 1123.
Complete poetical works of Myrzá Dáráb Bég Júyá. He was by origin a Persian but was born in Kashmir. He died in 1118, the chronogram on his death is

Arzú says that most poets of Kashmir who flourished in the commencement of the 12th century were pupils of Júyá, as for instance Mollá Sáti'y.


Beginning مراچه حد ثنا لاؤعا الله چیا می و تزکیا لاؤعا الله

Ghazals about 500 pp. 10 bayts.

Rubá'ys 38 pp. 8 bayts; and short Mathnawies, one in praise of Kashmir.

Beginning بسم الله الرحمن الرحیم راز نمایند؛ امید و بیم

Móty Mahall, copied in 1128; Tóphánah.

The Dywán of Abú Tálib Kalym of Hamadán, the principal court poet ملک الشیراء and panegyrist of Sháh-jahán. He died in 1061, (see pp. 90, 128, 113, 151, 116 suprà).


Beginning شوق هرکس را که در راه طلب و سر میدهد


Beginning بدل کردم بمستحی عاقبت ریایی را

Móty Mahall, several copies, one written in 1093; As. Soc. Nos. 600 and 1079, containing merely the Ghazals; ibidem 1442, containing his Qaçydahs as well as the Ghazals.
(305) 

The Imperial Book, by *Kalym*, being an epic poem on the exploits of Sháh-jahán.

B. G. 710 pp. of 21 bayts.

(306) 

The Dywán of Kamál aldýn Ismá'yl of Ispahán, a son of Jamál (see p. 445 supra) whom he surpassed. He was like his father a panegyrist of the Cázíd family and owing to the novelty of ideas he is called Khallâq alma'âniy. He also occupied himself with Cúsism, and Shiháb aldýn 'omar Sohrawardy was his spiritual guide. He was tortured to death by the Moghols who expected to find hidden property in his house on the 2d Jumádá I. 635 (some say 638) and left a Dywán of about 16,000 verses.

Contents: Panegyrics in praise of his patrons, Dhiyá aldýn Ahmad 'Abú Bakr, Shiháb aldýn, Fákhr b. Nitzám aldýn, &c. and a few Rubá'ýs.

Beginning

Móty Mašall, 260 pp. 17 lines; my own collection 748 pp. 16 bayts, an old and correct copy.

(307) 

The Dywán of Kamál aldýn Khojandy. He devoted his whole life to ascetic exercises, and is therefore considered a saint. When a young man he made the pilgrimage to Makkah, and on his return he remained at
Tabryz. When that city was taken by Yuqtamish Khán he was carried away as a prisoner into the desert of Qipchák, but after four years he effected his escape and returned to Tabryz, Sultán Hosayn, a son of Oways received him with great respect and built a Khánqáh for him. He died during the reign of Sultán Myrán-sháh who was a great admirer and patron of his, in A. H. 803: some say he died in 792 and others in 808. Kamál was a contemporary of Háfíz, and they possessed each other's esteem, but were not personally acquainted with each other. In reference to the elder Kamál he has the following rubáíy:

در کمال اند در جهان مشهور یکی از اصفهان دکتر خیند
این یکی در غزل عذم مثل وان دکر در تصدیع لس مانند

The author of the Kholáçah has seen about 10,000 verses of Kamál Khojandy (Ouseley, Pers. poets, p. 192; Bland, A Cent. of Ghazals).

Contents: A Qa'cdah, then Ghazals, most of which consist like those of Salmán of eight verses, they are not alphabetically arranged, 404 pp. of 11 bayts; Rubá'íys, Qit'ahs, &c. 25 pp. 19 bayts.

Beginning of Qa'cdahs

بیان بیان به‌نه کنده کنده کمال
آزمیکسانه جدایی خوش زنی آید مرا

Farah-baksh, a splendid copy; also several copies in the Moty Mahall; As. Soc. Nos. 448, 573.

The Lamp Book by Kamil. It consists of Ghazals all of which rhyme in chirágh, and the first letter of every verse of the first Ghazal is alif, of the second b &c.

بگ. ارشب زلف او بار جراح ورگل روى او لبی جراح

Lithographed at Lucenow, on the margin of the Qâf-námah, see p. 312 suprà.
(309) (P.)

The History of 'alyy and his son Hosayn, in verses by Karam, who composed it in 1135 (see p. 128 suprā).

Gg. 311

Thānây kī Masteān Kāndā Kândā, bīnāmā Xadāistā Xalīl wa 311
Faraḵ-bakhsh, about 300 pp. of 50 bayts; As. Soc. No. 680, 788 pp. 18 bayts.

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(310) (P.)

The Rubā'ys of Karym. After the Rubā'ys follow Qaṣydahs with a short introduction in prose, from which we learn that the name of the poet was Myr Mohammad Kāżim that he was a son of Fikr, and that he flourished under Qotobshāh of the Deccan.


Mote Qarshā, a good copy.

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(311) (P.)

Collection of Mysteries, by Mohammad Cālih Kashfī, composed in 1030.

Beginning:

Lithographed Lucnow, Masyāh press, s. a. 21 pp. on the margin of this edition is a Mathnawy by Akbar which has the title 

In the Mote Mahall is a copy of the Qaṣydahs of Kashfī, 175 pp. 12 lines, they are chiefly in praise of the Imāms, I am not certain whether the Mathnawy and Qaṣydahs are by the same poet.

Beginning:

An Khān oqār o qan ḏīrūr bāsītan ṭaqqā.
A poem in praise of 'alyy, in seven stanzas, by Mollá Kamál aldyn Hasan (Wálih writes Mohsin) Káshy. He was born and brought up at Amol but his family was of Káshán, and he therefore adopted the takhallus of Káshy. He was a man of considerable learning and very religious, and all his poems—Taqyy Káshy has seen 6000 verses—are in praise of 'alyy and the Imáms. He died young about the year 720 (Dawlat-sháh 5, 10; Taqyy Káshy No. 63).

Beginning

السلام أيا سأي إمات خورشيد ربك العالمين

Faráb-bakáb, 80 pp. with a commentary which has the title of كلامي كح مطلع واظفام لعله مباني معدن الرضا, there is only one line of text on each page. Another commentary has the title of اجازة عسدي, the author is Moḥammad 'alyy b. Moḥammad Ǧadíq Ḥosayn Neyshápúr, and it is dedicated to the Nawáb Shuja' al-dawla Moḥammad Khán Asad-jang (hence the title); it contains besides an explanation of the poem, the traditions to which allusion is made or supposed to be made in it, and fills 560 pp. of 19 lines. The date of the MS. is 1149.

Beginning

الجدعلي الذي خلاق الإنسان لعبادته واصطافه على ما سواه

Under Ghaziy aldyn Haydar d. 1242, a commentary on this poem was written (182 pp. 7 lines) of which there is a copy in the private collection A. It begins

بحمد الله تعالى والصلاة والسلام على السيد الإبداء

The poem has been lithographed, Lucnow, Sultáni press, s. a. 21 pp. with copious glosses.

The Dywán of Shams aldyn Moḥammad b. 'abd Allah Káthíb. He was born in a place not far from Tarshyz, but he proceeded early in life to Neyshápúr, and applied himself, under the tuition of Symy, to calligraphy—hence
his takhalluč. When he had attained to celebrity he proceeded to Herát and became a court poet of Baysanghor, but as a Qaçydah rhyming in نرکس which he made "to order" in imitation of one of Kamál Ismá‘yil did not meet with approbation, he went to Astrábád and eventually to Shirwán. He was favourably received by Amýr-zádah Ibráhým, who bestowed 1000 Dirhams upon him for the first poem which he made in his praise. It rhymes in گل. After having visited Adzarbáyján, Tabaristán and other provinces to earn his livelihood by composing panegyrics on great men, he turned a religious mendicant and took Çáyín aldyn as his spiritual guide. He diligently studied the Çúfy literature and wrote several mystical poems. He died at Astrábád in 838 or 839. According to Khoshgú he left 30,000 verses, but other authors mention only half of that number, Sir G. Ouseley's copy contains the following works, the Rose Garden of the Pure. مجمع البجوري Combination of two Metres (see on this Mathnawy p. 322 supra) Thirty Epistles. نامه ده نامه Decalogue. Other authors add the names of the following works حس و عشق و نامه و منصور و برام و گل انداز و محب و حسروب و تجريب.


Beginning ای کل آدم بشر جان خدا سخاکه را راکبیسی مهرتوسخاکه Ghazals, 192 pp. 13 bayts. Beginning یاقت بر مغ است زکوه کما کوه جلد بود سک سک راو ما

Qit‘áhs and Rubá‘yys, among them is the following chronogram:
After the minor poems follow again Qaṣydaḥs, 60 pp. they are not in praise of princes but of other persons, and this may have been the reason for separating them from the first batch.

A Mathnawī of 58 pp. 15 lines.

Beginning: بِاسمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ تَنَجِّ حَكَمَّتِكَ وَكَلَّمَ قَدِيمَ

Another Mathnawī with a preface in prose, 56 pp.

Bq. اِنْ شَاءَ اللَّهَ ازْدَرَأَ تَمَاذَعَ وَلِدْيَيْ بُنَى دِيْبَدَّةَ دِيْنَا وَدِينَ

Several smaller Mathnawīes, Serāpūs, &c.

Mótəy Maḥall, good copy, in all 750 pages. My notes do not contain the titles of the two larger Mathnawīes. I have a beautiful old MS. containing the Ghazals and Tajnysát of Kātiby, 184 pp. 13 bayts, written in 888 by Mohammad Herawy.

The Book of Joy of Fatymah, an epic poem in which the life of the daughter of Mohammad is described by the physician Kátzim, who had the title of Hāḍziq almulk, and was a son of the Mojtahid (Shy'ah divine) Haydar 'alyy Tostery Najafy. The date of the composition, 1150, is contained in the last verse.

The author informs us in the preface that when he was a young man he compiled a history of the prophets and the Imáms and gave it the title احْكَمُ الْسُّبْرِ. One day some one mentioned to him the Hamlahē Haydary of Bádzil (see p. 368 suprà) and the Mālīt Mughdari by Mohibb 'alyy Khán, this induced him to imitate the example of these two poets, and to write a sacred epos
for which he chose Fāṭimah as his subject, and in four months he composed seven thousand verses, he placed at the head of his poem about 1400 verses which Moḥibb 'alyy had written in praise of Fāṭimah, and which formed a separate poem.

BG. of preface

Beginning of the poem

Mōty Mahall, 394 pp. of 19 lines.

The Story of Kāmrūp, a poem by Chawdhry Kawramal, who died on the 16th May, 1848.

BG.

Lithographed, Dilly, 1265, 136 pp. of 29 bayts, edited by Kāły Rāy, Deputy Collector, a son of the author.

The Dywān of Myrzā Sayyid Ḥosayn Imtiyāz Khān Khāliq, who was killed in India, in 1122 (see pp. 141, 111, 121, 150 supra).

Contents: After a short preface in prose, which is wanting in some copies, Ghazals, 308 pp. of 13 bayts; Rubā’īys, 16 pp. of 10 bayts.

Beginning (see p. 345 supra).

A Mathnawī, 8 pp. 15 lines, and Qaṣṣydaḥs, 82 pp. 15 bayts.

Mōty Mahall, a splendid copy; my own collection, a good copy.
There is another Dywán of Kháliq in the Mótí Mahall which contains a chronogram for 1081, and which he seems to have written before he came to India. Chronogram:

It contains Ghazals and some Mathnawies, the longest of which has the title Khlásan Kháliq. The Dywán has in all 242 pp. of 11 bayts. Beginning of Ghazals:

(317)

Devaran Xamsh (P.)

The Dywán of Ráy Čáhib Rám Khámósht, who died previous to 1229 (see p. 167 supra).

B. G. i. Brtrr hara Kiid Idrák Rost Tum Zulam o Wqul Ma Yák.


 Ağrzaa, 'Arzid Dárza 'Arhmt Dla Bahi Mertzqan Jor Beyne Dárın Tqat Tzélba

(318)

Devaran Qsaud Xatáni (P.)

Dywán or collection of Qaçıdahs of Afdayl aldyn Ibráhyim Kháqáni (according to the commentator, his name was 'othmán and not Ibráhyim). He was a son of 'alyy and a native of Shirwán. His verses were first corrected by Nitzám aldyn Abú-l-olá, who gave him his daughter in marriage, and introduced him at the court of Manúchihr the sovereign of Shirwán, whose title was Kháqán. In honor of this prince, he changed his former takhalluc Haqáyyqy into Kháqáni. He rose to high dignity and obtained the title of Amyr, noble; but he ill-requited the kindness of his benefactor; he and Abú-l-olá became jealous, and wrote biting satyres against each other. When Kháqáni was tired of the life of a courtier he
solicited permission to retire, and when it was refused he fled to Baylaqán, but was arrested by the agents of the Kháqwán, brought back to Shirwán and cast into prison. After some months, he was released and went on a pilgrimage to Makkah, on the road he composed his most celebrated poem the Tolofat al'iráqayn. He died at Tabryz in 582 or in 595, and is buried at Surkháb, and at his side rest the poets Tzahyr Faryáby and Shahsfúr Ashhary Nayshápúry, (Ouseley, Pers. poets, p. 157; Hammer Schöne Redek. Pers. p. 125; Jámy Nafah. No. 569; Mohammad 'awfy, fol. 124; Taqyý Káshy, No. 23; Dawlat-sháh 2, 14; Mirút alkhíyál, p. 38; A'tishkadah, p. 53; Khizánah 'amiráh).

His Dywán consists of Qaçydahs, and Qí'áhs, some are mystical, but most of them are panegyrics on the Kháqwán, the Atábuk Núçrat aldyn Qizírlaslán, Sultán Ghiyáth aldyn Mohammad b. Mas'úd b. Malik-sháh, king Sayf aldyn Daráy of Darband, &c. at the end are about 120 Rubá'ys.

Beginning

Móty Maḥall, five or six good copies, the fullest has 706 pp. of 17 lines; As. Soc. No. 75, this copy contains Ghazals as well as Qaçydahs; As. Soc. Nos. 386, 578, good copies; Ibidem, No. 75, containing also Ghazals, Rubá'ys, &c. the poems are alphabetically arranged, which is not the case in other copies.

Beginning

A commentary on the Qaçydahs of Kháqwán, in which only difficult verses are explained, by Mohammad b. Dáwúd b. Mohammad b. Mahmúd Shádyábüdy.
Increase of Delight, by Qabúl Mohammád, the author of the Haft Quólzum. This book is divided into ten chapters each of which contains a commentary on a Qácydáh of Kháqáný. It is the first of seven volumes of a similar nature which the author has composed, or intended to compose, and to which he gave the title of ِضفف ِكَنْف مُنَتَت.

Farah-bákhsh, 550 pp. 17 lines.

Present to the two 'íraqs, or a description of these two countries, a Mathnáwy by Kháqáný of about 3000 verses. Beginning بِسْمِ اللَّهِ ابْنُذَا زِكَّامُ مَنِيَ الْيَيْتَينِ

Some copies have a preface which begins:

خَيْرَمَا اعْتَصَمَ الْمَرْوَىِ بِجَبَالِهِ نَفَلَةُ الْأَلْخَيْرِ بَقَصُورِ الْبَالِهِ

Copies are frequent. There are several in the Tópkhánáh and Móty Maháll, and I have no less than three, the best was written in 1090, 194 pp. 16 bayts; As. Soc. No. 467, Bg.

A commentary on the Tólfat al'íráqayn by Shaykh 'ábd al-saláám. Beginning بعد حمْدِ رَبِّي وَبِذِكَارِي شَيْخَ عَبْدِ الْسَّلَامِ فَرْخْاللهِ لَهُ مَيْجَرَمَايَدَ
The first verse commented upon is:

ماييم نظارگان غمداک یم حلف هسه سرم و عمرو خاک

(323)

ديوان خاشع (P.)

The Dywan of Khāshiy. It consists of Ghazals, at the end are a few Qaṣydahs in praise of the Imāms and several chronograms, I copy one of the latter as it fixes the date, 1092, of the poet.

کر خاشع سال نارتنخش رتم منزل کمیون و جای عید عش ایست

Mīty Mahall, about 300 pp. 15 bayts, beginning and end wanting.

(324)

ربی عبات عمر خیام (P.)

The Rubá'ys of 'Omar Khayyám of Nayshápúr. He was originally a tent-maker and hence his takhalluç. Among his school fellows were Hasan Čabbágh, and a youth who subsequently filled the post of Wazyr to Malik-sháh under the title of Nitzám almulk Túsy. After he had risen to his high office he invited 'Omar to come to court, and when he declined, he allowed him annually the handsome income of 2,022 mithqáls from the Nayshápúr treasury. Baron Hammer-Purgstall Gesch. d. Schönen Redek. Pers. p. 80 in his valuable remarks on this poet says, that he was a free-thinker and a great opponent of Cuflism. He died in 517 (Khoshgú I. No 38; Ṭīshkātah, p. 185).

After a short introduction in prose by a later author the Rubá'ys begin:

"ای سوخته مولخنی سوختنی وی که انش دوزن از تو افرانختنی
ناه گنگی که بر عمل رحمت کن حق را تو گذای رحمت اموختنی"

Tőpkhánah, '34 pp. of 24 bayts; As. Soc. No. 1548.
The Dwyán of Khiyálé of Bokhárá. He was a pupil of Khwájah 'īsámáth Alláh, and though he spent the greater part of his life in his native country, he was two years at Herát in the service of Ulugh Bég, during whose reign, 850—853, he died. Taqyy Káshy has seen about 2000 verses of his; most of his poems are mystical.

Contents: Qaçydahs in praise of God, 10 pp. Bg. 110 pp. 13 bayts.
Beginning: جرنـ ـ آثرچه عمری خوش می نواخت ما را موتی Ma'hall, an old copy.

The Dwyán of Yamyn aldýn Abú-l-Hasan, who is known by the name of Myr Khosraw. He is the greatest poet among the Musalmans of India. His father Sayf aldýn Málmúd was one of the chiefs of the tribe of Láchyn, which lives in the Hazaráh near Balkh. He came to India, and became one of the nobles (military leaders) of the empire. He settled at Patýálah (Mümínábd), where Khosraw was born in 651. He was only nine years of age when he lost his father, who fell in a fight against the idolators. His brother 'izz aldýn 'alyysláh succeeded to the post of his father, and the young Myr Khosraw was educated by his maternal grandfather 'imád almulk, who was a man of great importance, and attained the age of one hundred and thirteen years.

When he was grown up he entered with his friend Hasan the service of prince Mokammad Sultán Khán, a
son of Ghiyáth aldyn Balban, who was then governor of Multán, he was the keeper of the Qorán and Hasan keeper of the inkstand. After the death of his patron he came to Dilly, and entered the service of Amyr 'ally, and subsequently he was admitted to the court of the emperor Jalál aldyn Khilij. He rose to great importance particularly under Ghiyáth aldyn Toghlaq-sháh whom he accompanied in his march to Bengal, and to whom he dedicated his Toghlaq námah. Whilst the king was staying at Lokhnawty, the news of the demise of Nitzám aldyn reached the royal camp. Khosraw had been introduced to this saint by his father when only eight years of age, and he became one of his most distinguished disciples and warmest admirers, on hearing of his death he hastened back to Dilly, dressed in deep mourning, gave up the royal service, gave all he had to the poor and took up his abode at the tomb of the saint. He died six months after him in the night, from Thursday to Friday, the 29th of Dzú-lqa'dah, 725. His tomb is close to that of Nitzám aldyn, in one of the most beautiful and interesting spots near Dilly. Dawlat sháh places his death in 715, as his authority has misled many learned men as Hammer, Garçin de Tassy, Dozy, &c. I give here the chronogram on his death which is engraved over his tomb; another chronogram is المثل رضي الله عادمي. The Çuífes celebrate his wedding (death) on the 18th Raby’ II. this date is commemorated in the following verse of the Adáb alálibyn:

ربع دوم هزت در ابر رست آن مه
زمانه جون شمار بوست داد بچه هفت‌صدرا

It is said by Adzory apud Dawlat-sháh, that Sa’dy, for whom Khosraw entertained the highest respect, came in his
old age to India and thus an opportunity was afforded Khosraw of making his personal acquaintance. He left between four and five hundred thousand verses, in some of them he has the takhallus of Sultání (Firishtah II. p. 754; Safinat alawliyá No. 117; Ouseley, Pers. Poets, p. 146).

Khosgú gives the following details regarding his works:

Contents: the minor poems are divided into four Dywáns, each of which has a separate title and preface in prose, and contains Qaçydahs, Ghazals, Rubá’ís, &c.

1. 144 pp. of 27 lines. Beginning of preface, of which in this copy only the first page is left, which is about 290 pp. of 27 lines. He says in the preface
Beginning of preface: I have unfortunately lost my notes regarding this part of the Kuliyát. It is in the preface to it that Myr Khosraw states that Khwájah Mas'úd has written a Dywán in the language of India.

Beginning of poetry: Mótý Maláll, a very fine copy.

The five Mathnawies of Amyr Khosraw. It is asserted by Khóshgú, in the life of Khwájú, that Khosraw was the first poet who imitated the Khamsah of Nitzámí.

Contents: 1. The Rising of the Lights, an allegorical and mystical poem. It was composed in 698 and consists of 3,310 verses and is divided into twenty cantos.

2. The Loves of Shyryn and Khosraw, a romantic epos. It was composed in 698, and consists of 4,124 verses:
در از ارگ رجب، فرخ شاد ای فل زکری سپهسل و هشت و نود سال
و گرددی نه بیتش را راعد حسیس نه چهارف، و چهار است و مدوست
خدادرندا: دام را چشم بهشانی بمعارج یقین راه باندا: 

Bgh. لیلی میرن. 3. The Loves of Laylá and Majnún. It was composed in 698, and consists of 2,360 verses.

نامش که زیبی شد مسیل لیلی میرن بعض اول
تاریخ زهیر و ایتى بهدشت سلیس نو هار است رشد و هشت
بیتش بشمار راستی هست جمال در هزار سر یزد و شست
Begins: ای داده بدل خزیه راز عقل از تو شده خزه و بردار: 


Beginning

چنان با شاها خدا در ازه است
ارز تا اید به شاهی ترا است

5. The Eight Paradises, or one week's adventures of Bahram. It was composed in 701, and consists of 3,350 baits.

همه بیتش بعرش گاه شمار سیصد رپته و در و هزار
سال هرچه یک و هفتی، بهبود کری بدند سرتوره خرگ

The poet gives the plan of the Khamsah in these verses.

رشدیانی زمطاع انوار
شد شیرین و خصیص اندر جام
شر و میلی انگلیسی
شحو راز سندیکر گری
مي نگاری حیفه پنچم
که فزون آید از چهار نخست
کرم از سینه لولوی لا
نکته ای نگان را تریب
از لب نگید نفاست سرا
حور و گوهر درو تبم نفم
همه ان کنون و گر هر هفت
نام این هشت خانهه شیست
بیش نش بیرون گاه و جر

Bgh.
The Story of Khidhr Khán and Dawal Rány, a poem by Myr Khosraw, he composed it in 715, and it consists of 4,200 verses. The plot of the poem is taken from the history of India.

The Conjunction of the two lucky Planets (Venus and Jupiter) by Amyr Khosraw. It is a historical poem, the heroes are Náçir aldyn and Mo'izz aldyn, but the facts are so much clad in allegories, that the only historical value of the book is, that it offers us a specimen of the singular taste of the age in which it was composed.

Beginning

Lithographed at Lucnow, Hasany press, 1261, Svo. 194 pp. of 21 bayts, with glosses edited by Mawl. Qudrat Allah. In the As. Soc. No. 541, is a beautiful old copy, in which the first two bayts are omitted, it begins: "محمد خداوند سرایم نکست".
No. 331.]

Khwā'ju'．

(330) نیر الاعین شرح قران السعدهن (P.)

Light of the Eyes, being a commentary on the Qirān alsa'dayn by Nūr al-Haqq, a son of the celebrated 'abd al-Haqq Dihlawy Bokháry. The preface is written by some one else. The date of the book is 1084—70 = 1014.

چشم عیب از میان برودن آرید میشود شرح قران السعدهن
Bg. of Introduct. شکر هزاران هزار بار حضرت بروند کار خالق اللیل
Bg. of Comm. خطبه کبری ای و جلال مرادشاهی را که بارشادهی
Tópkhánah, 156 pp. 17 lines, much injured. In the same collection is another commentary on the Qirān alsa'dayn by 'abd al-Rasül Qásim of Garah, which is about forty miles east of Lucnow, it has 146 pp. of 11 lines and begins:

بعد حمید وثنایی ب انتباي صانعی را که چندین هزار مصعوبات
In the As. Soc. No. 598, 82 pp. of 19 lines, is a short commentary which begins شکر کویم بتوفیق خداوند جهان منتفیب شرح قران السعدهن

(331) کلیات خواجه کرمانی (P.)

Complete (minor) works of Khwajú Kirmány. He was born on the 20th of Dzú-l-hají, 689. His name was Abú l'atā Kamál al'dyn Māhmúd b. 'alyy Murshidy. He was of a distinguished family, and spent much of his time in travelling. In one of his journeys he made the acquaintance of the distinguished Čúfy 'alá al'dawlah Samnány, the author of the خنیا and several other works on mysticism (see p. 81 supra) and became his disciple. He remained with him six years in Čúfýábád at Samnán, and devoted himself diligently to the study of mysticism. After that he returned to Kirmán and being unable to find a livelihood, he proceeded first to Ispahan and then to Shyráz where he found a liberal supporter in Abú
Isháq the ruler of that town. In 744 he collected his poems, but continued his literary activity till 745, he says:

He died at Shýráz in 745, or according to Azád in 753, and according to Khoshgú (who probably copied incorrectly the blunder of Dawlat-sháh, who places his death in 742) in 762.

Taqyy Káshy says that all his poetical works which he had seen, contained 20,000 verses; Dawlat-sháh says, his Dýwán alone comprises 20,000 verses, whereas Khoshgú thinks it contains half of that number. He left five Mathnawies in imitation of the Khamsah of Nitzámy. (Hàbyb alsíyár III. p. 580; Dawlat-sháh 4, 19; Taqyy Káshy 73, see also Erdmann in the Ztschrift für d. K. d. Morgl. II. 205).

Contents: Qaçýdahs in praise of the Imáms, Sayf aldýn Bákhtarzy, Amýn aldýn Kázorúný, Sultán Motzaffar Mas'úd Sháh, &c. 42 pp. of 56 bayts; Ghazals not alphabetically arranged, 60 pp. Beginning of Qaçýdahs:

Móty Makhall, a splendid old copy, there is the date 945 at the end, which is probably the year when it was written.

Mathnawies of Khwájú Kirmány. 1. The Garden of Light, 34 pp. of 58 bayts, it is divided into twenty cantos and is in the metre of the Makhzan alasrár.

Beginning
2. The Loves of Humá and Humáyún, 142 pp. of 44 bayts.

3. The Book of Perfection, 44 pp. of 44 bayts, it is an ethical poem, composed in 744.

4. The Precious Book of Jewels, a Mathnawy of 1,032 verses, mostly in praise of great men. The date 745 when this poem was completed, is twice stated at the end:

5. Keys of the Hearts and Torches of Mysteries, 140 pp. of 54 bayts. This Mathnawy is divided into twenty-eight chapters. The following are some of the headings:

   - The poem is preceded by a short preface in Arabic prose which begins:

5. The Rose and New Year's-Day, a poetical story, 86 pp. of 56 bayts.
The Dywán of Khihtary.

Contents: Ghazals, 188 pp. 15 bayts, and four Rubá’ys. Beginning

As Soc. No. 1418. This copy has the following postscript: "Here ends the Dywán of Khihtary which was composed by Shaykh Asad Allah, writer of Wazyr Khan, the police officer of the district of Sahrand; it was copied on the 20th of Cafer, 1109." If the person who wrote this sentence understood the meaning of the word تصنیف Shaykh Asad Allah is the name of the poet, but Arabic words are used so loosely in India that it is likely that it is the name of the copyist.

The Dywán of Rájah Apurv Kishen Dev Kunwar. He lives now, 1853, in Sobha Bázár at Calcutta.

Contents: three Qâcydahs in praise of Amjad 'alyy Sháh, king of Oudh; Ghazals 160 pp. 12 bayts; Fards, &c. 15 pp. Beginning of Ghazals:

Faráb-bakhsh, written in 1845, at the end is the seal of the author, it has the date, 1250.

Usages of Love, being the story of Bismil, by Munshiyl Lachmy Naráyan, a Khattri. His ancestors were of Kanjawah near Láhór, and his grandfather settled
under ʿalamgyr at Dilly. He was a pupil of Arzú and resided first at Awrangábád and subsequently at Bareily, and flourished under Ahmad Sháh and Aṣaf aldahlah who died in 1212. I have been told that Lachny Naráyan died at Dilly about twenty-five years ago.

Beginning

بنام أنك حسنا و عشق هر در


(336)

(336)

دستور هممت

(P.)

The Story of Kámrúp, in Persian verses by Himmat Khán Láyiq, a son of Islám Khán. Mohammad Yúsuf says that he was the father of Islám Khán and the son of the Khánejahán Láyiq. According to another statement the poet's name was Mohammad ʾáshiq and his takhalluç Himmat. The former account is borne out by several verses in the Dywán.

بيا لابق سخت را مختصر كن زدل انديشة ديگر بدر

Towards the end he says:

الله كي اين نظام دلارام گرمت از نكر ُليقي رنگ انجام
فروغ شمیه دیوان هممت خطابش مطلع دیوان هممت
دل و جام سباع از خوان او پر جهان خوئه هممت خان بهادر

Yet it is probable that the Mathnawy is the production of Mohammad ʾáshiq, and that he had besides the takhalluç of Himmat also that of Láyiq, for this poet was in the service of Himmat Khán (see Yúsuf Khán's Tadzkirah and p. 113 suprû) to whom the poem is dedicated.

The date 1096 and name of the composition are mentioned in the following verses:

چو سال ختم کردن انتخابه بهمت خان مقاشف شد حسبش
دران سامت که میکرم تمام ش خرن دستور هممت کفت نامش

3 p 2
Beginning خداوندا بفكر تازه جان کی
Tópkhánah, 302 pp. 15 bayts; other copies are smaller: Tópkhánah 172 pp. 24 bayts; Móty Málall, 294 pp. 11 bayts.

(337) دیوان لسانی شیرازی (P.)

The Dywán of Wajih aldy'n 'abd Allah Lisány of Shyráz, a son of Myr Mohmmad Mushk-farúsh. He spent the greater part of his life at Tabryz, but for some time he resided at Baghdad and after that city had been taken by Sháh Ismá'yl, he proceeded to Hamadán where he was supported by Najm aldy'n II. After his death he had to endure great hardship in the fortress of Shádmán, at length however he went to Herát and subsequently to Káshán, and after an absence of fourteen years he came back to Tabryz where he died. Khoshgú places his death in 991, but it probably took place several years earlier. He left about 40,000 bayts.

This copy contains only Ghazals.

Beginning زهی عشقت بی نیازی داد خرمشها
خرم فتراک شروئت سرکشان را طوق گوردیا
As. Soc. No. 1231, 80 pp. of 12 bayts, an old copy.

(338) دیوان مغزی (P.)

The Dywán of Mohmmad Shyry'n Maghribí. He was a native of Náyyn and a disciple of Shaykh Ismá'yl Sysy who belonged to the flock of Shaykh Núr aldy'n 'abd al-Ráhmán Isfaráýíny. The reason why he chose the takhalluq of Maghribí, the man of the west, is that on a journey to the Maghrib (Northern Africa) he received the garb of a Darwysh from a disciple of Mohyy aldy'n
'araby. He was a friend of Kamál Khojandy, and like him a profound Čáfy. It is said that jealousy for royal favour dissolved the friendship of these two holy men (see Ouseley Pers. Poets, p. 106). He is the author of Arabic glosses on the Fotákát and of the Jām Jāhāna. He died at Tabryz, where he had spent the greater part of his life, in 809, and is buried in Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint, and his tomb is a place of pilgrimage. (Jāmy, Nafth. No. 574; Habib alsiyar III. fol. 695; Khoshgú II. No. 277; Taqyy Kashy, No. 100).

Contents: an introduction in prose, 6 pp. 19 lines; Arabic poems, 12 pp. 16 bayts; Ghazals, 94 pp. 17 bayts; Tarjy’ bands and Rubá’ys 29 pp. Beginning of Ghazals.

خورشید رخت چو گشت پیدا ذرات در کون شد هریدا

Móty Mahall, a carefully written old copy; As. Soc. Nos. 1436, 722; my collection, a good copy, it contains merely the Ghazals and Rubá’ys. Baron Hammer-Purgstall, Gesch. d. schönen Rede. Pers. p. 78, translates three poems of Maghriby, in them occurs the following verse in which the metre would suffer, were we to read Mo’izzy.

جو خواران مظهر روزی نگاند در ایشان مغربي جیران ز آنروست

In the Tóphkánah, 16 pp. 18 bayts, is a Mathnawy of Maghriby which he dedicated to Sháhrokh it begins:

بس اربعی در دویان اشعار خرابات و خراباتی و خمار

——

گلش راز تصنيف محمود شبستری (339) (P.)

The Rose Garden of Mysteries, by Najm aldyn (this is the honorific name of the poet according to the preface of the commentary, but in the postscript he is called Sa’d aldyn, and in one copy Sa’d b. Maḥmūd) Maḥmūd Jabish- tary or Shabishtary Tabryzy. He died in his native town in 720 and left among other prose works a
which treats on love, and which he dedicated to Shaykh Ibráhým a relation of Ismá‘yl Sysy for whom he entertained an admiration bordering on madness (Khoshgá II. No. 223). He wrote this poem in 717. It is an answer in 976 verses to seventeen metaphysical questions which were proposed by Amyr Sayyid Hosayny (see p. 430 supra) and contains a very useful outline of the speculations of the Cáfies.

Beginning

بناهم آنه جانرا نكرت اموخت
To'phánah, 80 pp. 24 bayts; printed with a German translation by Baron von Hammer-Purgstall, Pest, 1838.

(340)

Mafáith al-ajzá' fī Sherq Glaš Rāz

A commentary on the preceding work by Mohammad b. Yahyâ b. 'ally Jyláyy Láhiyy Núr-bakhshy Asyry who compiled it in 877 (see p. 70 supra; Dozy, Catal. Leyd. II. p. 117, says that this commentary was compiled in 879).

Beginning

باسمك العظم الشامل فيضه المقدس لكل موجود
Móty Mašall, 868 pp. 17 lines; As. Soc. No. 1281, 600 pp. of 15 lines, a very bad copy; private collection very correct. In the Móty Mašall (9 pp. 18 lines), is a copy of a commentary on the verse بعد اعمله كما تستحق والصلة بعد اعمله نكرت از باغل سوي حق الحك

(341)

Diyán Míd Híbák

The Dywán of Majd aldyn Híbat Allah, who had the takhallús of Majd, and is usually called Majde Hamkar, i.e. the weaver. He was of Shyráz in Fárs and has therefore the patronymic of Fársy and he derived his
descent from Anushyrwán; his wit and refined manners introduced him at court, and he was in high favor with the Atábuk Sa’d b. Abú Bakr b. Zangy. After the death of his patron he went to Yazd and thence he proceeded to Ispahán, where he found a warm reception from Bahá aldyn the son of Khwájah Shams aldyn, and when he came the second time to power under Abáqá Khán he appointed him governor of Shyráz. He died in that city, upwards of ninety years of age, in 686, the same year died also Imámy Herawy and Badr aldyn Jájarmy. Taqyy Káshy, No. 47, has seen about 6,000 verses of his.

Contents: Qaçydas ëh in praise of’adhod aldyn, Tzahyr aldyn, &c. 375 pp. 15 bayts; some Qif’ahs and Rubá’ys, 116 pp.

Beginning چکست در همه ملک جهان سلیمانی
نآ ملک دل نسیان باست شیطانی
Móty Mákall, a splendid old copy.

(342) دیوان مچذوب (P.)

The Dywán of Myrzá Mohammad Majdzúb of Tabryz. He was a great scholar and profound Çáfy. According to a chronogram, he collected this Dywán in 1063.

Táhir Naçrábády speaks of him in the present tense, and it would therefore appear that he was still alive in 1083, on the other hand he quotes the following chronogram of his for 1006.

Besides this Dywán and the Mathnawy he composed two other Mathnawies, one in the measure of
the Sháh-námah and one in the measure of the Mathnawy of Jalál al-dín Rúmí.

Contents: Ghazals, 248 pp. 14 bayts; Rubá'ís, &c. 18 pp.

Beginning مثبّت العامي إثنا باذنرب قد دعا
Mótí Mâšall, a good copy; Tóphkânah, about 200 pp. of 18 bayts; As. Soc. No. 1366. This copy contains also a few Qaṣîyāhs.

(343) (P.)

ديران مغفی

The Dywán of Zéb alnisá Bégam, a daughter of 'alámgyr; her takhalluç was Makhfiy and she died in 1114. The chronogram on her death is رادخای جنتی.


Beginning دل من بليل عشق است و باعغم كلاستانش
Ghazals, 480 pp. 12 bayts; Wásókht, Tárjy'bands, &c. 46 pp. Beginning ای زابر رحمت خرم گل بستی ما : 
Faraḵ-bakhsh, a splendid copy; Mótí Mâšall, five copies; As. Soc. No. 297.

(344) (P.)

ليلی و مجنون تصنیف مکتوبی شیرازی

Laylá and Majnûn a Mathnawy of 2,160 verses by Maktaby who was a schoolmaster of Shýráz and composed it in 895 (see Sámy, No. 359, A'tishkudah, p. 392 and Dozy Catal. Bibl. Lugd. Bat. II. p. 121.)

جون مکتوبی این کتاب بخشند تاريخ کتاب مکتوبی بون
این که در حساب پيروست آمد در هزار ویکند و رقصت
ای براهدینت زاغز خلاق ازل و ابد هم آوراز
As. Soc. No. 796, about 200 pp. of 15 bayts.
The Dywan of Mohammad Fakhir Makyn, who was born in 1173 and died in 1221 (see p. 162). Chronogram on his death by Mohammad Mohsin,

Contents: Qa'ydahs, 38 pp. 17 bayts; Ghazals, 308 pp. 11 bayts; Mokhammas, 7 pp. Beginning of Ghazals:

Móty Mañall, two copies, one was written during the author's lifetime and contains his autograph; in one copy the Ghazals begin:

کلیات ملل تمی (P.)

Works of Malik Qommy. He was born and brought up at Qomm, and was in great favor with the Qizilbashesh and other great men of Persia. Yet for some unexplained reason, he left his native country and came to Ahmadnagar in India where he met the Khán Khánán. This great patron of poets gave him the most kind reception and supported him. After some time Malik determined to go to Makkah. At Byjápur he fell in with Tzohúry, who married his daughter and introduced him to Ibrahim Tádilisháh. He composed a poem of 9000 verses for his patron and called it نورس. According to Azád the name of the book is مثالر راه. The king made him a present for it of 90,000 Laries. At present, 1024, says the author of the مثالر راه, from whom the above details are derived, he lives in retirement and indigence. He died in the Deccan in 1025, the chronogram on his death made by Kalym is اور سراهل ستیسی پون.
PERSIAN POETRY. [CHAP. II.

Contents: a preface in prose of 9 pp.; Qaṣydaḥs and some Tarjy’band, 180 pp. 22 bayts; Ghazals, 150 pp.; about 400 Rubā’ys. Beginning of the Qaṣydaḥs:

دل استاد رموز و خاموشی ایات برهانش

مینع انہار a Mathnawy divided into 17 chapters 9 pp. 23 bayts.

Beginning

بسم الله الرحمن الرحیم اهدنا الصراط المستقیم

Another mystical Mathnawy in the style of the Hady-qah, 84 pp. 23 bayts, incomplete.

Beginning

ای طرف سارع غم نگراندی هم نگاری و هم نگانده م

Mótay Mašall. In the same collection, and in the As. Soc. No. 840, there is a Dywán of Malik Qommy, which contains some of the Qaṣydaḥs, the Ghazals and minor poems, but not the Mathnawies; Bg. ای زامان تاج گوده برسر دیوان ما از نشانی ی آشنایی سر خط عرفان ما.

(347) دیوان ملول

The Dywán of Sháh Malúl of Morádbábad, who had also the takhalluč of Ilhám (see pp. 239, 254, 436 supré.)

Contents: Ghazals, 438 pp. 14 bayts, Bg. شد عشق رهمنون می حیرت دالیل را در خارث دگر گنبد جنگلی را هفت میدنی ا a Mathnawy composed in 1191, the name is a chronogram, 34 pp. 15 bayts and a Tarjy’band.

Bg. بمن چشنکی چشم جالان نه زر که باید میدهنی پیدانه زد Tóphkánah, a fair copy.

(348) دیوان منصور

The Dywán of Mančúr, he is probably identical with the poet of this takhalluč mentioned by Táhir, see p. 103

Contents: Ghazals, 432 pp. 15 bayts.
The Dywán of Manúchihry, who had the sobriquet of Shaqt-gallah. His name was Hakym Najm aldyn Ahmad b. Ya'qúb b. Ahmad Manúchihry. He informs us in his poems that he is a native of Damághán, and not of Balkh as Dawlat-sháh erroneously states. He was a pupil of Abú-Iljaraj Sinjary, and lived at the court of Mahmúd of Ghaznah, and of his two sons Mas'úd and Móhammad. The latter prince raised him to the rank of a Tarkhán. He acquired much wealth, and hence his sobriquet of Shaqt-gallah, i. e. sixty flocks of sheep. Towards the end of his life he devoted himself to ascetic exercises under the guidance of Abú-Ima'aliy 'abd almalik b. Móhammad Jowayny. He died in 483.

The Dywán consists almost exclusively of short Qaçydahs in praise of the three princes at whose court he lived. Beginning ای تربک می امروز نگرئی که کجایی تا کس نفرستمی و نفخانمی نیایی مóty Maʃall, small 8vo. 188 pages of 14 lines, possibly a mere extract copied in 1010.

The Dywán of Mány. According to the copyist he was of Mázandarán and according to Sámy of Mashhad.
His father was a porcelain manufacturer, and he followed in his youth the same profession, but subsequently his talents introduced him to Muhammad Mohsin Myrzá, a son of Sultan Hosayn Myrzá, and he was killed in his service by the Uzbeks in 913.

Contents: after four Ghazals in praise of God, the Dywán begins as follows:

ای رتو شاخ گل اموزه رعايتي را آب وزنگ ازنویون گلشى زیدايى را

Móty Mafall, 82 pp. 17 bayts.

The Nún-námah and Qáf-námah by Maqbúl Ahmad whose takhalluṣ is Maqbúl. I believe the poet is alive and resides at Lucnow. All the verses of the Nún-námah end in n, and the first letter of every verse of the first Ghazal is alif, of the second b, &c.

Beginning

آی دیده مدهوش غمست عشرت حجیسین

In the Qáf-námah, the first letter of every verse is q and the first Ghazal rhymes in alif, the second in b, &c.

Bq. قادرا كارساري هنما خاليق بى نمون ارض و سما

Lithographed, Lucnow, 1263, 16 pp.: the Qáf-námah is written on the margin.

The Dywán of Khwájah Hosayn Marvy (see p. 63).

Contents: Qaçydahs, 31 pp. of 12 bayts in praise of Akbar; Ghazals, 100 pp. and a few Rubá'ys among them, is a chronogram for 953, on the composition of a work of Humáyún which has the title of 

PERSIAN POETRY. [CHAP. II.
The Dywán of Khwájah Mas'úd b. Sa'd b. Salmán who died in 525, according to a Biyádh of the As. Soc. No. 931, his death happened in 420 (for 520?) (see p. 407 supra). He usually writes “Bandah” instead of his name or takhalluş, but in one instance he gives us his whole name:

I have not succeeded in finding the verses quoted by Dawlat-sháh in this Dywán, but the Rubá'y which according to Khúshgú, he sent from his prison to the Sulfán is in it, it runs:

Khúshgú has in addition to this another Mas'úd, whom he calls Mas'úd Rázy and of whom he says that he was at the court of Sulfán Mas'úd.

Contents: Qaṣyduhfs about 500 pp. of 21 bayts mostly in praise of Sulfán Mas'úd, Ibráhým and Bahrám Sháh, at the end are a few Ghazals and Rubá'yís and Mokhammas.

As. Soc. No. 1245.
The Dywán of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhallúṣ, and in the concluding verse of the last Ghazal, he gives us his full name.

خصرص بهر خاشع شیست این کتاب
مسعود بک احمد حسون نخشبي

From Iláhy (see p. 84 suprâ) it would appear that he was of Má-wará-Inahr but 'abd al-Haqq Dihlawy Akhhor alakhýár, p. 375 gives us a different statement. He was according to this author a relation of Sultán Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters Shiháb aldyn into Báhá aldyn) one of the most profound Čúfies of the school of Chishty. He wrote several works on Mysticism, one is entitled تهیه تعمیر القصاة همدانی and is on the plan of the مرأة المرأین and another one has the title of مرأة الماریین. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn's mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálíih says that he was a disciple of Chirágh Dilly.

Contents: Qaçydahs, 25 pp. 15 bayts.

Móty Maĥall, a good copy written in 1012; As. Soc. 1371, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naçýr aldyn. This copy begins

ان سوداست نه در دیده وده نور پیچیدن.
The Story of Manúchíhr, a Mathnawy by Hátim Masyh composed in 1070 and dedicated to Sháhjáhán. Tópkhánah, about 600 pp. of 15 bayts, a good copy.

The Dywán of Shaykh ‘abd al-Ridhá b. ‘abd Allah Matyn. He was a native of Ispahán, but of Arabic origin. He came under Bahádúr Sháh to India (Arzú says that he came in the commencement of the reign of Mohammad Sháh,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwysh, and received a pension from Burhán almulk Sa’ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywán of about 5000 verses (see Arzú and Tálíb).

Contents: a preface in prose, 68 pp. 13 lines.
Beginning: وهو التعلم بكل لسان ومبتدع المعاني والبدان
Qaçydhahs in praise of the Imáms and chronograms, &c. 35 pp.; logogriphs with solution, 24 pp. Beginning of Qaçydhahs:


Beginning: جز حديث عشق حزني ليست در ديوان ما مität Maḫall, probably an autograph.
(357)

پیام

The Dywan of Jánjanán Matzhar. Arzú confirms the statement of Shórish (see p. 256 suprà) that the name of this poet was originally Jáneján, but that he was subsequently called Jánjanán, and he says that he heard it from his own lips.

Contents: preface in prose which contains an auto-biography; Ghazals, 80 pp. of 13 byats. Bg.

Móty Mašall; As. Soc. No. 1165. I insert here his autobiography.

بعد حدود وعمله، فقير جانجانان متخلص بمعهبر پسر مالا جان جانی: خصوصی علی به هنری مولوی حقیقی مذهب تقدیدی مشابه است حروف و ابضار می‌دانسان که سال شانزده از عمر بر روی این خاصیت غنابی شده و در استیل نگه داشت، و در استیل نگه داشت. در مرمت و خانواده جنگی را برجام، و ایام گذشته می‌توانست دریافت شریف کنگرایی

نحو الله و قربه در طول مدت زندگی دست طلب به لوط دنیای دو نیلو و

پایی صحیفه اموروز که هزار و میلاد آنها چهار سال و عمر به شست ریشه

از است سال که مرد اریمه است و به ای احترامات مشایی به تعمید ناهنجار

وجود بنی نو که مشغول است با انتهای فرد باطل شخص او هنر هزاران غلط

دارد و هنگام جوانی به تعریف شور مشقی که نمک خصبی برد نالهی با مغز

و مزون می‌کرد تنین تقریب هم خوب را به شاهنشوری، از ولایت همی

بناهای این اباب من نزول و تفکر تاریخی نبایل کرده نسبه‌های غلط را راج در این

وکر سوادان چشمی که نداشتند از انسان پیروی می‌توانند عابد به شاه قابل

کردن وی مغر سهی نارسایی در پیش این این توانای اقدام و در این که فرمی‌ها

خود به خسارت نقصان پرداخته معلم تاریخی سرایا جانی جمع و تصمیم این

کلمات را تلقیم کرد بعد از تفصیل از سفیده ای بسیار از هزار قارب

پیکزاسریت این پی تزیبی رییف بدست امید و منظور گذشته جهتی از این

جمع است طرح دانست همگر از واردات تازه که بسیار افکار می‌افتد یا از

سوسیده که اینه می‌شود و از نظر من گذشته درج نموده می‌شود مسلم

است و پیش از این بست سال مزمنی مشتی از اشاعر تفیق فراهم اورده برعی

رسیده‌ها، نمایا نیاز نمی‌رود که برد چند میلی از قلم زده‌ها حالاً انا معتبر

نشان‌دانید که من مطلب در خدمت این عبارات داخل است.
(358) (P.)

The Story of Chander Badan, by Matzhar (he is probably identical with the poet mentioned in p. 129 supra) dedicated to Awrangzêb. Beginning

البي مست جام بيهوشن کي زمهداي صجدت سر خوشن کي

Topkhânah, 130 pp. 15 bayts.

(359) (P.)

Information for Aspirants by Abû 'abd Allah Moham-mad Fâdhip b. Sayyid Ahmad b. Sayyid Hosayn Hosayny Tirmidzy Akbarábády who is usually called Matzhar alhaqq. He flourished under Shâhjahân and composed this book as the title indicates which is a chronogram, in 1060 and died in 1101.

This book contains chronograms in verse on the principal dates in Mohammadan history, particularly on the death of great men—of the prophet, of the Khalîfs, of poets, &c. Bg. برتوری نامیکه عارفان معاشف سینی سازی و واقفان

Lithographed at Lucnow, Mocffâyî press, 1265, 12mo. 130 pp.

(360) (P.)

The celebrated mystical poem of Jalâl al-dyn Mohammad who is generally known by the name of Mawlawy Rûm or Rúmy in India, and by the name of Jalâl al-dyn Rûmy in Europe. Çûfy authors call him usually Mawlawy Ma'ñawy. It is said that he used Mawlawy, Mawlâná, Khâmûsh and Shams as his takhâluç. He was born at Balkh on the 6th of Raby' I. 604, or 592. His father Bahâ al-dyn was a man of good family, and of great
learning and piety, and he had a very numerous circle of disciples. It is said that the ruler of Bâlk, jealous of his influence with the public did everything to annoy him. At length Bahâ aldyn thought it best to leave Bâlk, he proceeded with his family on a pilgrimage to Makkah, and remained on his return at Iconium the capital of that branch of the Seljûq dynasty which ruled over Rûm and hence our poet is called Rûmy. The Seljûq princes were great patrons of learning, and both Bahâ aldyn and his promising son rose soon to importance and celebrity at Iconium. After the death of his father which happened in 631, Jalâl aldyn succeeded him as the spiritual guide of his flock which soon increased by the accession of four hundred new disciples. Among the friends of Jalâl aldyn were men like Çalâh aldyn Zârkûb, and Cheleby Hosâm aldyn, who have immortalized themselves by their attainments in mystical philosophy. But the friend to whom he was most attached, and to whom almost all his Ghazals are addressed, was Shams Tabryz, a most disgusting cynic. Jalâl aldyn, according to Jâmy, died at sunset on the 5th Jumádâ II. 672 or 671, at the age of sixty-nine years. A chronogram on his death is ذور الله موقفة (Ouseley Pers. poets, p. 112).

This poem is called emphatically "the Mathnawy" or Mathnawy ma'navy; it is divided into six cantos. The second canto was composed two years after the first in 662.

Beginning

بشام ارتي جوين حکایت میکند که جداییها شکایت میکند

Good copies are frequent but they differ from each other. Lithographed at Bombay, 1263, 4to.; Ibidem, 1266, 8vo. in the Naskhy character; Ibidem, 1267 in Naskhta'lyq 117 + 113 + 136 + 115 + 120 + 136 pp. of 42 bayts, this is considered the most correct of the three editions; Turkish translation with commentary, Boulak, 1251,
No. 362. | Mawla’na’ Rû’my. 491

3 vols. see Hammer-Purgstall’s notice of this edition in the Sitzungsbericht d. W. Akad. 1851. Valuable MS. copies are in the As. Soc. Nos. 40, 188 (this copy contains also the glossary) and 604.

(361) (P.)

\( \text{لُبّ الْلُّبّ} \)

Extracts from the Selections of the Mathnawy of Jalâl al-dyn Rû’my, by Hosayn b. ‘alây Wâ’itz Bayhaqy Kashify (see p. 71 suprà). The author made, at the request of Bahâ al-dyn Muhammad b. Muhammad b. al-Hosayn Balkhy Rû’my, selections from the Mathnawy and gave them the title of لُبّ المعنى في انتخاب المعنى. Subsequently at the request of some of his Çâfy friends, he made an abstract of these selections and arranged it into three chapters on which respectively contain the verses on revealed religion; asceticism and theosophy, Bx. مطلع آثار حقائق به كمِّ إلهٍ ونهان

Some copies begin بعد تقديم ظائف ثناوي حضرت راجب الرحمن

Mûty Mâhall, 426 pp. 19 bayts, a very fine copy is in my possession and there are two copies in the As. Soc. Nos. 421, 989. There is a copy of the لُبّ المعنى in the Tôpkhânah about 100 pp. 45 bayts, the text begins بينو آز نم يغ. The preface begins:

\[ \text{هذّا الكتاب المعنى اصول الدين في كشف الأسرار والصول والتعقيد} \]

(362) (P.)

\( \text{نَهْر} \) بحور مشنوني

Stream from the Ocean of the Mathnawy, or selections from Mawlawy Rû’my made by ’alây Akbar Khûfiy in 1081. The title is a chronogram.

Beginning

Mûty Mâhall, 146 pp. 15 bayts, written in 1137.

3 R 2
Extracts from the Mathnawy, systematically arranged into sixty-three chapters by Abú Bakr Sháshy. Beginning of the short preface in prose.

As. Soc. No. 1164, 112 pp. of 15 bayts, written in 1065.

The concealed Pearl, being selections from the Mathnawy systematically arranged with explanations by a disciple of Sayyid 'abd al-Fattáh Hosayn 'askary, or rather by himself.

Every chapter is headed by the words در مکونون and a few observations in prose.

Beginning... مِنْ يَدِ الدَّارِ... Móty Mahall, Svo. about 300 pp.; As. Soc. No. 1270.

A commentary on the Mathnawy of Mawlawy Jalál al-dyn, by Sayyid 'abd al-Fattáh Hosayn 'askary, collected by his pupil Hidáyat Allah in 1049.

As. Soc. No. 581, in all about 1500 pp. of 19 lines.
A commentary on the Mathnawy by Hosayn b. Hasan who died according to Hájjy Khal. No. 11,370, in 840. The author informs us that he had from childhood a predilection for this poem, and that at the request of his friends he wrote a work which it seems contains discourses on the Mathnawy, and, on their continued solicitations, he at length proceeded to write this commentary, of which he commenced the second book in 834. It is preceded by a preliminary discourse divided into ten chapters, the first of which contains biographies of celebrated Cúfíes beginning with 'ālyyy, and the second an explanation of some of their technical terms, in this chapter he follows Qoshayry. This is rather an analysis of the Mathnawy than a commentary. The text is introduced by the word unterverted or متّمّ. Beginning

As. Soc. No. 57, fol. 400 pp. of 26 lines, written with great care in 1084, it contains only the first three daftars. The account which Hájjy Khalyfah gives of this book, is confused and erroneous.

Explanation of the theosophistic mysteries, being a commentary on the Mathnawy by 'abd al-Hamýd b. Mo'yn aldyn Mohammad b. Mohammad Háshím Hosayny Qány Rifá'y of Tabryz, with introductory remarks on Jaláí aldyln Rúmy's system of theosophy, illustrated by his own verses.

Beginning

Móty Mahall, 658 pp. of 21 lines. This volume contains merely the first part.
A commentary on the Mathnawy, by Nitzám aldyun Dá’íy (see p. 387 supra).

Beginning

A commentary on the Mathnawy, by ’abd al-Latýf b. ’abd Allah ’abbásy dedicated to Sháhjáhán. The author translates and explains Arabic sentences, traditions and Qorán verses, and illustrates difficult Persian verses.

Beginning

A commentary on the Mathnawy by ’abd al-Latýf, which has the title of لطائف المنعوني من حقائق المتنووي. I do not know whether it is identical with the مم ورى المنعوني. In that collection are also the fourth and fifth parts, (about 300 pp. of 28 lines) of a commentary by Myrzá Faqr Allah (Afîrûn), composed in 1130.

Beginning
Mawlā'na Ru'ūmī

A commentary on the Mathnawī, by Moḥammad Ridhá, compiled in 1084, after the author had retired from the service of his sovereign. The text is introduced by the word متقن.

Beginning

Bagh of 2d daftar مدارن دخان اشتری میخواردید بنده هر

Bagh of 3d daftar ای شیا دخ تعبیر که ری ارادت یار خواهد

Bagh of 4th daftar نور انگ خواهد که دیوان مفتکه به

Bagh of 5th daftar چاره انگ یادی انگ می‌خواهد دیوان مفتکه که

Bagh of 6th daftar یار انگ یادی گذایشوقی را که مفتکه

As. Soc. No. 549 about 600 pp. of 13 lines, written in 1167;

Ibidem, No. 623, the first daftar only.

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Muzā'ī al-Asrār

The Treasures of Mysteries, being a commentary on the Mathnawī, by Walyy Moḥammad of Agra, compiled in 1140. The text is introduced by قوله.

Beginning سیاست و ستایش مر حضرت ورود مطاقب را

As. Soc. Nos. 383 and 606, 882 pp. of 19 lines containing only the first book, No. 389 is the second volume, 352 pp. of 20 lines.

Beginning محمد می‌گویند خداوی پاک را کوفرست خواجه لولا آید

Another volume, No. 389, contains the sixth part, about 400 pp. of 20 lines. The author completed this part in 1151.

Bagh حکی گویند که حمد اوراء • قوله که یاز شوکه می‌نماید نم یافت

---

Sharḥ Mithnayi ʿTasnif Nūr al-Ḥārī

A commentary on the Mathnawī, by Sháh Myr Moḥammad Nūr Allah Ahráry, who according to a note in
the fly-page resided at Arcot مَرْساَمَة. The text is introduced by the words تَقُولُ قَدْسُ اللهِ سُرَى.

Beginning تَأْثرُ الأَلْفَالِ، لفظًا تَأْثرًا أَرْبَعَةً بِفَنْشَهٍ مَشْهُورٍ اسْتَمَات

BG. of 2d daftar تَأْثرُ الأَلْفَالِ، لفظًا تَأْثرًا أَرْبَعَةً بِفَنْشَهٍ مَشْهُورٍ اسْتَمَات

BG. of 3d اَلْفَالِ، لفظًا تَأْثرًا أَرْبَعَةً بِفَنْشَهٍ مَشْهُورٍ اسْتَمَات

BG. of 4th daftar ﻣَرْزاَنَة اَلْفَالِ، لفظًا تَأْثرًا أَرْبَعَةً بِفَنْشَهٍ مَشْهُورٍ اسْتَمَات

BG. of 5th daftar ﻣَرْزاَنَة اَلْفَالِ، لفظًا تَأْثرًا أَرْبَعَةً بِفَنْشَهٍ مَشْهُورٍ اسْتَمَات

BG. of 6th d. قَصَةٌ دَعُوتُ نَوْحٍ ﺧَيْلَ بِفَنْشَهٍ ﻣَصْدُرَ إِسْتَمَات

As. Soc. No. 484, 384 pp. of 21 lines.

(373) (P.)

Mysteries of the Mathnawy, or Spiritual Lights, being a commentary on the above poem by Mo'yn al'dyn 'abd Allah called Khalyfah Khwyshaky خَلِيفَة Khist of Qočúr in the Punjáb who, it appears from the preface lived some years in the Deccan. He gives us the following list of his other writings:

شرح متعدد، ديوان خواجه شارح متعدد، ديوان خواجه شارح موسوعِه بشرح الفراسة وخلاصة الباقرو جامع الباقرو، إن وشرح نزهة الأرواح، مصممي بشرح النزهة، شارح نزهة الأرواح، مصممي بشرح حروف عاليات وشرح حروف عالية، وشرح حروف عالية، وشرح حروف عاليات، وشرح حروف عاليات، وشرح حروف عاليات

سُلَسَلُ كَبِيرَانَا اسْتَمَتِرُنَى را كَثَامِرُ مَالُ. مُّتُّي مَالِ، 408 pp. of 24 lines, containing only the first daftar.

(374) (P.)

A commentary on the first Daftar of the Mathnawy, by 'abd al'açyz b. Shaykh 'alîyy Mohammad b. Mollá Khodâdád of Mathrá. تَقُولُ قَدْسُ اللهِ سُرَى.

Beginning اَلْفَالِ، لفظًا تَأْثرًا أَرْبَعَةً بِفَنْشَهٍ مَشْهُورٍ اسْتَمَات

Tópkhánah, 110 pp. of 15 lines.
Complete works of Shams Tabryz. This is the name by which in India the collection of minor poems of Jalál al-dyn Rúmy is generally known, because instead of inserting his own takhallúc in the concluding verses of each Ghazal, the poet uses the name of this eccentric saint. Shams Tabryz died according to Jámy, Nafáhát, in 645, some authors place his death more correctly in 660.

Contents: Ghazals, 1200 pp. of 34 bayts; Tarjý’bands, 46 pp. and about 4000 Rubá’ys. Beginning

Mótý Mažall, a splendid copy with occasional marginal notes. The copies usually met with of the Dywán of Shams Tabryz, contain selections from the Kulliyát, some of them begin Amd bát mubgá hàn mà xanà són xanà, other copies begin Àmd dàlallà dí wáh táb al-zá. Rosenzweig has published selections from the Dywán with a German translation, Vienna, 1838, 4to.

The Dywán of Myrzá Quly Mayly of Herát (see suprà pp. 54, 64, 43).

Contents: Qaçydahs, 60 pp. 24 bayts. Beginning

Ghazals, 54 pp. 25 verses. Beginning

Tópkhánah and several copies in the Mótý Mažall, As. Soc. No. 912; my collection about 300 pp. of 15 or 16 bayts, the Ghazals begin in this copy là rází xanà wáh táb mà CALL.
(377)

The Dywan of Qamar aldyn Minnat (see pp. 258 and 171 suprâ).


Beginning

The Loves of Hyr and Ranjhâ, a Mathnawy in 1120 verses dedicated to Mr. Jones.

Beginning

Collection of Mawl. Mohammad Wajih, written in 1214.

(378)

The Dywan of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Çâfy of that name mentioned in the Rashaḥât (see chapter on Çufism).

Contents: Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning

As. Soc. No. 387, a good copy.

(379)

The Dywan of Shaykh Gholâm Môhyy aldyn Mobtalâ (see p. 187 suprâ).

Contents: Ghazals, 110 pp. 12 bayts; Fards, Rubâ'ys, Satyres, &c. 32 pp.

Beginning

Môty Mañâli, this copy contains also the which he composed in 1187; my private collection.
The Dywán of Myrzá Mocálib, he flourished after Cáyib whom he imitates, and was probably alive in 1158.

Contents: Qaçydaḥs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhammas’ &c. 16 pp. Beginning of Ghazals:

The Dywán of Mollá Mofijd of Balkh (see pp. 114, 151, 107, 129 suprà). From a chronogram in Wálīhī it appears that he died in 1091—6 = 1085.

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubá’ys, among them are some chronograms, one is for 1062.

The Dywán of Mollá Mohammad Qúfý. His Sâqiynāmah has been mentioned p. 386 suprà under Qúfý, it appears however from his Dywán, of which I have but a few days ago obtained the sight of a copy, that his takhalluṣ is Mohammad and not Qúfý.

Contents: Qaçydaḥs, 18 pp. of 14 bayts.
Beginning آمی نی انی یکه دار داد ازایی روزگار مردم خوار

Ghazals, 44 pp.; Rubā'ys, 16 pp. and then the Sāqīnāmah.

Beginning

بیلی به بیا را رستی غم مارا بر آناتب به بستی شبان پلادا را

Collection of Mawl. Moḥammad Wajih, a fine copy.

(383)

ديوان مکتشم

(P.)

The Dywán of Mohtashim Kāshy (see page 23 suprà).

Contents: Ghazals and on the margin a marthyyah and Qaṣydahs in praise of the Imāms.

BG.

ای گوه نام تو تاج سر دیوانها دی ژن بو دند عونو آرایش عونو ارا

Móty Mašall, 106 pp. of 20 lines in the text, and 14 lines in the margin. This MS. contains apparently merely selections from the three Dywāns of Mohtashim. As. Soc. 1361, a fine old copy containing merely Ghazals, 186 pp. of 14 bayts.

(384)

رساله جلالیه تصنیف ملا مکتشم

(P.)

A Dywán of 64 Ghazals by Mohtashim, which has the name Jalālyyah became the letters of “Jalāl” contain the number 64. The Ghazals are mostly expressions of friendship called forth by events in the poet’s intercourse with his friends. At the request of his friend Hisáby, who commenced in 980 to compile a Tadzkirah (see p. 23 suprà) he put at the head of every Ghazal a few lines in prose, in which the occasion is mentioned on which it was written together with æsthetical remarks. The author compiled the Dywán in 997. The preface begins:

بر ضریر مذر اذینه

The first Ghazal begins:

نیست یزدان ازی هوا پرسشان شا طمر جالل

Móty Mašall, correct copy written in 1040.
(385) (P.)

The Dywán of Moḥiyy. According to the copyist the author of these poems is Shaykh 'abd al-Qádir Gylány, whose takhalluṣ was Moḥiyy and who was born in 471 and died in 561 (see chapter on Cófism). I much doubt the correctness of this statement.

Contents: Ghazals, 46 pp. of 30 bayts, another copy 45 pp. 38 bayts. Beginning

(386) (P.)

The Dywán of Moḥiyy who, as it appears from a chronogram contained in the Dywán, flourished in 1001.

Contents: Ghazals, 198 pp. of 12 bayts; Rubá'īs and Qiţ̣'aḥs, 9 pp.

Moly Maṣ̌all, a fine copy in 12mo.

(387) (P.)

Complete works of Abú Bakr Muhammad Mo'izzī of Samarqand; according to Dawlat-sháh he derived his origin from Nasá, and according to Khoshgú from Názshápur, this however is probably a clerical error for Nasá. His father 'abd al-Malik Burhány was a poet and flourished under Alparslián, but did not come to celebrity. After his death Mo'izzī, who it would appear made himself first known as a poet under the successors of
Mahmūd of Ghaznah, chose the military profession, and he rose under Sulṭān Jalāl aldyn Malikshāh to a command which gave him a position at court. One evening the king with his courtiers was looking out for the new moon, the appearance of which was to terminate the fast of Ramadhān. The king observed it first, and Mo‘īzzy made on the spot so elegant a Rubā‘y that he conferred the title of king of poets upon him. In this capacity he had to pay the stipends and rewards of merit to four hundred poets who adorned the court of this monarch. Subsequently he was sent on an embassy to Rūm (Iconium) and he brought back forty camels' loads of precious goods to Ispahān. His end was tragical, "it is said," relates Mohammad 'awfy, "that one day Sinjar, the successor of Malik-shāh, was practising archery in his camp, and a missing arrow pierced the body of Mo‘īzzy, who was sitting in his tent." This happened in 480 according to a note in an old album (As. Soc. No. 931). Sanāy wrote an elegy on his death. Taqyy Kāshy however thinks that he lived to the time of the Khwārezm-shāhians, and places his death in 542. This author has seen more than 15,000 verses of his.

Contents: Qaḍyahs most of them in praise of Abūl-Fath Mohammad Malikshāh, Sinjar, the Atābuk Nitzām almulk Abū 'ālyy Ḥasan b. 'ālyy b. Ishāq, and his son Fakhr almulk Mohammad Qiwān aldyn, &c. about 120 Rubā‘ys.

"Beginning

مشرق تاحد مغرب شناسد هرکه دیتی دار
که دیتی یونق بناشد امیر المومنین دار

Móty Maḥall, 650 pp. 19 bayts, a splendid copy. A very beautiful copy of Mo‘īzzy is in the As. Soc. No. 1368, Qaḍyahs about 100 pp. of 15 bayts and Rubā‘ys, 30 pp. Beginning

"باز آمد وآورد خزان لشكر سرما بشکست وهزیت شد ازو لشكر كرما"
The Dywán of Abú-l-Makárîm Mojyr alwyn of Baylaqán, a town of Arán in A’dzarbáýján. He was a pupil of Kháqáñy, he lived for some time in his house at Shirwán and wrote several poems in his praise. Subsequently he proceeded to Tabryz and became a court poet of the A’tábucks. At the instigation of his enemies who wished to remove him from the court, he was sent to Isháhán to collect the revenue. The learned men of that city did first homage to his talents but subsequently they induced Jamál aldyn ‘abd al-Razzáq and Sharaf aldyn Shufurdah to compose satyres against him, to which he wrote smart replies. He died in 594 or according to Wálíh in 568 (Dawlat-sháh, 2, 16; Taqyy Káshy, No. 28; A’tishkádah, p. 41; Khoshgú, No. 123).

Contents: Qâcydahs chiefly in praise of the Sultán Atábuk Qizil Arslán, at the end are some Qif’áhs, elegies on the death of great persons, Rubá’ys, &c.

Beginning

Masar Ĥürū, Wdht Õndrî, Mastiç Khūrâb
Ko Zoī Mub̄̄r Súlmst Bând Zirî Nqāb
Móty Makâll, 158 pp. of 20 bayts, a splendid copy.

The Dywán of Molham. The verses quoted in Tadzkírah of Çálîk Bég Molham (see p. 114 suprâ) are not found in the Dywán, yet it is probable that he is the author of it. From the following chronogram which, as the commencement is wanting, I insert as a specimen, it appears that he flourished in 1118.

Bâyûd Nkdr Tabnmi Sâl Târîxsh, Nqâr Xánîh, ’Âlî Kshîhî, Am Tâbîr

A Mathnawy by Momtáz in praise of 'abd al Qādir Gyłámy. It is divided into eleven chapters and has about 7000 verses. In the postscript occurs the author's name Momtáz (sic) and Fath Khán; but the copies of the Persian manuscripts of Topkáhánah, a bad copy.

(--)

The Tempestuous Sea, a Mathnawy by Mawláwí Ihsán Allah Momtáz (see p. 262 supra) in various metres, containing legends of the prophets.

Beginning... Lithographed at Lucnow, Mohammady press, 1262, 152 pp. on the margin is... Letter-forms by the same author. This edition has been made by Báqir 'alyy a son of Thábit 'alyy Khlán.

(--)

The Diyán of Moshtáq. It contains merely Ghazals.

Beginning... Móty Mahayl, 160 pp. 28 bayts, margin covered with text.

(--)

The Diyán of Zindah Rám Múbéd of Kashmyr. He was a pupil of Myrzá 'abd al-Ghanyy Bég Qábúl and died in 1172. Chronogram on his death:

...
Contents: a preface written by Tyká Rám Tzafar containing a short biographical notice of the author; Qaçydahs, 15 pp. of 15 bayts. Beginning

Chronograms 21 pp. (one on the accession of Sháh 'álam); a Mathnawy 34 pp. it begins:

The Dywán of Mújíd. At the end is the following postscript "Written by Myrzá Fakhr aldyn Ahmad in 1178." The copy is so full of erasures and corrections that I am led to think that it is an autograph, and that Mújíd is the takhalluţ of Fakhr aldyn Ahmad; I find however no poet of this name mentioned in any Tadzkirah.

Contents: Qaçydahs in praise of the Imáms, and the Marthyyah of Mohtashim which was originally a Haftband rendered in Mokhammas', 33 pp. Bg.

Ghazals, 144 pp. 14 bayts and about 220 Rubá'ys, at the end is a Mathnawy.
Complete works of Mohammad Nitzám Khán Mu'jiz. He was an Afgán. When 'abd al-Latýf Khán Tanhá was treasurer of the Çúbah of Kábul he made his acquaintance, and had his verses corrected by him, subsequently he came to Dílly and supported himself by teaching Persian literature, being particularly skilled in unravelling the sense of obscure passages of poets. He died at Dílly in 1162. (Ârzú; see also suppl. pp. 159, 129).

Contents: Qâycydhâs, chronograms (one for 1152), Rubá'ys and short Mathnawies, 198 pp. of 19 bayts. Bg. در طالب تو کو ی و دريا در مشه سامت از تو عسیا
Ghazals, 900 pp. 17 bayts; Mokhammas', Rubá'ys 50 pp. Beginning of Ghazals:

"Îí گفتگوی عشق تو خون درن سیناه"

Móty Mâhâl, copied by Sorúry a pupil of the author; another copy equally written by Sorúry in 1205, is in my possession.

The Dywán of Myr Mohammad Múmin (see p. 42).

Contents: a Rubá' y and three Ghazals, 360 pp. of 13 bayts. Beginning بسم الله ای بیان تو زمد در ن دوا بسم الله
Marthyyahs, Rubá'ys and Qâycydhâs in praise of the Imáms, Sháh 'abbás, Sháh Mohammand Quly and Mohammd Qotobshâh about 100 pp.

Beginning درکارا بجع ذات شريف ندوی
آن پناهي که از پشت اسید است قوى

Móty Mâhâl, two beautiful copies, one written in 1120.
The Dywan of Fâdhlî Khân Muncif. In 1116 he built a new house as we learn from this tetraistic:

Contents: Qâydaâhs, 40 pp. of 14 bayts. Bg. Ghazals, 120 pp. and some Rubâ’îys. Bg

The Dywan of Hájî Mûnis. He informs us at the end, that he collected his poems in India in 1135.


The Dywan of Jeswant Rây Munshiy. He is probably identical with the author of Sassy and Panû. He made a fair copy of his Dywan in 1124.

Contents: Ghazals, 150 pp. and a short prose composition. Beginning

As. Soc. No. 1413, an autograph.
Sassy and Panú, a story in verse composed in 1140 by Munshi, who was familiarly called Anderjyt, and is probably identical with the preceding poet. The author gives us the following account of himself.

The Dywán of Murshid Khán of Yazdajard. He was a contemporary of Jahángyr and an encomiast of the Khánkhánán (see Māthīre Rah).

Contents: Ghazals, 72 pp. of 16 bayts; about 70 Rubá’ys; on the margin Qādyahs, some in praise of Jahángyr, 59 pp. of 26 bayts.

Beginning

The Dywán of Mushfiqy who was born at Bokhára in 945 (see p. 64 supra). We learn from a chronogram that he collected this, his second Dywán, in 983.
Contents: Ghazals, 176 pp. of 13 bayts; Qit'ahs, &c.
15 pp. Beginning

As. Soc. No. 631, a fine old copy. In the Tópkhánah, (about 100 pp. of 15 bayts,) is a Dywán of Qácydahs of Mushfíqy. They are not alphabetically arranged, and contain the praises of the Imáms and mystical reflexions. Beginning حمد روزی علم مطلع دیوان گردید

The Dywán of Myr. It contains a chronogram for 1204. He is probably identical with Myr Taqyy (see p. 175 suprà).

Contents: Ghazals, 210 pp. of 10 bayts; Rubá'ys and Fards, 40 pp.

Móty Maşáll. There is another Dywán of Myr in the same collection, which was copied in 1179. It contains Ghazals 280 pp. of 13 bayts. Beginning

Qácydahs in praise of Sháh 'ináyat Allah; Mokhammas', Rubá'ys and poetical stories 80 pp. I have not been able to ascertain by which Myr it is. In the same collection is a Mathnáwy lettered of 36 pp. 11 bayts by Myr, whom I have equally been unable to identify. Beginning

The Dywán of Mohommad Naçyr Khán Náçir, a pupil of Myrzá Qatyl (see p. 172 suprà).
Contents: Ghazals and a few Rubá’ys and chronograms for 1214, 1222, &c.

Beginning

命题馬哈全, 104 pp. of 14 bayts.

(405) دیوان نصیبی

The Dywán of Bábá Naqíby of Gylán. He came to Tabryz as a Sugar-baker, and showed his poems to Bábá Fighány, who was much pleased with them and mentioned him to Sulţán Ya’qúb. In a poetical assembly which took place at court, a Ghazal of Myr Khosraw was given as the text, and the poets were expected to imitate it. Naqíby did it to the entire satisfaction of the king, and was appointed a court poet. Subsequently Amyr Najm aldyn appointed him Wakyl on a salary of thirty-six Túmáns, but he soon lost his patron and after his death he proceeded to Káshán where he lived for some time, then he returned to Tabryz where he married, and he remained there to his death, which happened in 944. He left from 4000 to 5000 verses.

Contents: only Ghazals, 121 pp. of 15 bayts.

Beginning

命题馬哈全, two copies, one very beautiful.

(406) منشویات نصیبی

Mathnawies of Myrzá Moḥammad Khán b. Músá Khán Naqíby of Kirmánsháh. He came from Persia to Lucnow during the reign of Naqír aldyn Haydar, and died under Amjad ʿaley.
1. Laylá Majnún, 180 pp. 14 bayts composed in 1227.

2. The Sea of Union, containing the story of Chandá and king Khorsyd, 220 pp. 16 bayts, another copy 80 pp. 22 bayts, composed in 1237.


5. Petition to kings treating on justice, 21 pp. 22 bayts.


7. A poem in which the constituent parts of a state are compared with those of the human body.

The Dywán and Qaçydahs of Myrzá Mohammad Khán Naçby.

Contents: short Mathnawies and Tarji'bands, 180 pp. 14 bayts; Ghazals about 600 pp. 13 bayts and about 60 Rubá'ys. Beginning of Ghazals:

(P.)

ديوان وقصائد نصيبی

Farah-bakhsh and Tópkhánah, in separate volumes.
Qa'ydahs in praise of Gháziy aldyn Haydar, every micra' of the first Qa'ydah is a chronogram for 1229, 506 pp. 14 bayts.

Beginning

ار حمل چون مهر عالم جای بر گلزار کر

Faraḵ-bakhsh and Móty Mahall, the Qa'ydahs are in a separate volume.

(408) دیوان نسیر همدانی

The Dywán of Naṣyr aldyn Naṣyr of Hamadán, a son of Malmúd. In 1015 he came to Shýrāz where he met Taqiyy Awlādy. This date is recorded in the chronogram نصير الدين بشيراز أمد (Wálih and suprà p. 54).

Contents: a short preface in prose, Qa'ydahs mostly in praise of Sháh 'abbás, and Ghazals not alphabetically arranged, about 1000 bayts.

Beginning

زهي نقاباتوفانوس شمع بزم حضرور بملک حسی تومرکا نشین تجی طور

Móty Mahall, a beautiful copy written in 1044.

(409) گلستانی ودیوان تصنیف میر نجات

A Mathnawy on Wrestling, and a Dywán by Myr 'abd al'āl (the editor spells erroneously ناجیت the editor spells erroneously) Naját of Ispahan (see pp. 98, 137, 114, 129, 133 suprà).

Contents: Gulkushty, 291 verses.

Beginning

درگچ عشق هران نامه که درخوا درد

Ghazals about 225 pp. 10 bayts.

Beginning

گردنم مهر خاموشی زر ب طبع سخندانیا

Faraḵ-bakhsh, a splendid copy written in 1156. In this copy is also part of the Dywán of Ghazals of Dánish 50 pp.; the Ghazals are not alphabetically arranged.

Beginning
The Gulkushty has been lithographed at Lucon, Mohammady press, 1258, 96 pp. with an elaborate commentary by the Mahárájah Ratan Singh, father of Dawlat Singh Shukry, he compiled this commentary in 1257 and Dawlat Ray Shafq wrote a chronogram on the occasion. This commentary is apparently taken from Arzú.

The Dywán of Najyb aldyn of Fárs. I have not satisfactorily ascertained whether this author is identical with Najyb aldyn Churbádqány but it is very probable. The poet came to celebrity towards the end of the Seljúq dynasty and resided during the reign of the Khwárezm-sháhíans mostly at Baghdád, he died towards the end of this dynasty, which ceased to reign in 628. According to my copy of Taqyy Káshy his death took place in 665. This is probably a clerical error for 625 or 635. Taqyy has seen about 2000 verses of his or less.

Contents: Qaçydas and Tarjy'bands about 100 pp. 16 bayts. Beginning

Topkhánah, a splendid copy, written in 1003.

The Heart- alarming Poem, by Burhán aldyn Náqíd, dedicated to Sháhjáhán. Beginning

Topkhánah, about 100 pp. of 26 bayts.
The Dywán of Shaykh 'âlyy Naqqy of Kamarah or Kamarah-âbád, who died in 1031 (see page 91 supra).

Contents: Ghazals, 118 pp. of 14 bayts; Qâcydahs, 80 pp. most of them on Pâdshâh Hátim Bég; some chronograms, one for 1016.

Beginning

Móty Mâsâll, a fine copy, written in 1061; As. Soc. No. 912.

The Dywán of Nargisy. His name was according to his own statement, *apud* Sâmiy, No. 233, Abú-l-Makárím Nîzâr aldîn Qudrat Allah, but in his native town he was familiarly called Myrak. It is asserted that he was of Herât. This is an error, he was of Abhar in the 'îrâq, but spent the greater part of his life at Herât, where he filled for some time the office of police officer, Moltasib. Towards the end of his career he went to Qandahár, and died there towards the end of the year 938, at the age of sixty. Taqyy Kâshy has seen about 2000 verses of his.

Contents: Ghazals and a few Rubâ'ys.

Beginning

Private collection, 148 pp. of 12 bayts, written in 969, clear and correct.

Rubâ'ys of Shâh Natzar 'âlyy. He is probably identical with the poet mentioned in p. 93 supra.

Beginning

Tópkhánah, 28 pp. of 16 bayts.
Na'Tzikim.

(415) The Dywan of Natzim of Herat (see pp. 98, 113, 151, 129).

Contents: Ghazals, 374 pp. 11 bayts and two Qa'cydahs. Beginning

شوق ناظم شم دیوان کا یا انساک مصروف دان بسم الله یا
Tóphkánah, a fair copy.

(416) Yúsuf and Zalykhá, a Mathnawy by Natzim of Herat, composed in 1558.

هجرت در هزار و پنجاه و هشت ۶۵۳هیلی که خوش اولین
Bg.

خدا ناون سبهرم بشار مکاپرین گشت
دلم طوطیکی را از این بذم.
Móty Málall, 362 pp. of 13 bayts; As. Soc. 878, Bg. الیا جور انگ
There are two copies in my collection; in a copy in the Tóphkánah the poem is ascribed to Faqíh. The second migra' of the initial verse contains an allusion to the manner in which parrots are taught speaking, a looking-glass is placed before the cage and a man speaks behind the glass, to make the parrot believe that it is a parrot which speaks.

(417) کلیات نظری

(P.) Complete poetical works of Mohammad Hosayn Natzyry of Nayshápúr. When he had come to celebrity in Khorásán he went to Káshán, where he had several poetical contests with Fahmy, Hatim, Maqçúd Khórdah, Shujá' and Ridháiyiy. When he felt himself sufficiently strong he endeavoured to turn his poetical talents to account, and came to India where he found a patron in the Khánkhánán. In 1012 he made the pilgrimage to Makkah, after his return he paid a visit to his patron and then settled at Ahmádábád, having accumulated
sufficient wealth to be able to live in affluence, and he died in that city in 1022 or 1023.


Contents: Qa'ydahs in praise of the divinity, the prophet, Jahângyr and the Khânkhanân, &c. 252 pp. of 14 bayts. Beginning

Ghazals about 350 pp. of 14 lines; Rubâ'âs, 26 pp. of 10 bayts. Bg. إلا ما شيت ان تحبى حبى حارة الخيمى

Móty Ma'all, a splendid copy, written in 1202; As. Soc. Nos. 424, 601, 1061, one copy begins جلائى رصدت وى سرد سآخت دبلي را. In the Tópkhanah is a Dywán containing merely the Qa'ydahs, 144 pp. 16 bayts, and in the Fara'k-bakhsh library is a Dywán of the Ghazals and Rubâ'âs copied in 1032 about 130 pp. of 15 lines. I have a very good copy of the Ghazals with useful notes, 447 pp. of 10 bayts.

The Mathnawy and Dywán of Mohammad Ridhá Naw'ý, of Khâbûshân near Mashhad in Khorásân. As soon as he had obtained a name he came to India, and first entered the service of Nawâb Dhiyá Myrzâ Yûsuf Khân Mashhady, an Amyr of Akbar, subsequently he accompanied prince Daniel to Burhápûr, and after the death of his patron he settled there, and composed several poems in praise of the Khânkhanân, who had introduced him to prince Daniel and who continued to make him liberal presents. He died according to Walih at Burhápûr in 1019 (see suprâ pp. 115, 65, 130 and Ouseley Pers. Poets p. 161 also Mâthire Rah. fol. 588).
Contents: Ghazals and a few Rubá’ís, 100 pp. 13 bayts.

A Mathnawy (the Saqiy-námah?) 19 pp. 15 bayts.

Beginning

Sañhe گل نا بون خال رخ بستنی ما نقطه نام تو پهایا خطابه دیوان ما

Beginning

توی اولین پیر گلیگناها بیان تو شبستر پدماها

سوز م گدار

Stories of a Hindú woman of the time of Akbar, who ascended the funeral pile with her deceased husband, 40 pp. 12 lines. Bg. 56

Móty Mahall, a good copy. In the Tópkhánah is a MS. containing some Qaṣydahs of Naw’ý, most of them are in praise of Akbar, 28 pp. 21 bayts. Beginning

بخت صاب خدر دا شگرد در شریف زن

(P.)

The Dywán of Sayyid Ni’mat Allah Walyy, i. e. the saint, a son of ’alyyy. He was of Kirmán, but spent part of his life at Samarkand. He not only was himself a holy man having performed forty times the chillá—a fast or abstinence from animal food and from pleasures for forty days—but he is the founder of a prolific family of saints, who carried on their trade with great success for several centuries, they intermarried with the royal family of Persia and amassed immense fortunes (see Haft Iqlým, p. 44 MS. As. Soc.) He stood in high favour with Sháhrókh. He once boasted that he considered it perfectly proper to eat delicacies, because as he was a saint, he was sure that Providence would guard him against the enjoyment of unlawful things. The king made an experiment and ordered his cook to seize a lamb from a widow, prepare it and send it to Ni’mat Allah. He enjoyed it much, and after the repast the king told him triumphantly that it had been taken away by force from a widow. She
being sent for by Sháhrokh at the request of the saint, declared that her son was absent from home and caused her great anxiety, and having heard that a man of great sanctity had arrived from Kirmán (meaning Ni'mat Allah) she vowed to offer him this lamb, but in the mean while it was forcibly taken away from her. She demanded justice from the king, in order that she might be able to carry out her intention.

Ni'mat Allah died in 827 and left works on several subjects more particularly on Čúfism. He must be distinguished from Ni'mat Allah of Narnawl in India, who was equally a saint and a poet, and died in 1077.

Contents: Ma'ála's and Ghazals, 650 pp. 16 bayts; Qa'ydahs, Tarjy'bands, Rubá'írs, &c. 86 pp.

My private collection, two copies, one was written in 1011 and the other in 1014, in the Móty Ma'hall is a copy in which there is added a prose treatise on Čúfism and religion. Bg. بیا ایها الخ موسع ارشدک الله

(420)

ديوان نظام (P.)

The Dywán of Myrzá Nitzám who died in 1039 (see p. 92 suprâ).

Contents: Ghazals, 40 pp. 21 bayts; Rubá'írs, 10 pp.

ذوق محتبدی کوئنا سرکنف نغام را وبرآن کنن باهي بدقیار اسمان را

Móty Ma'hall.

(421)

قصائد نظام (P.)

The Qa'ydahs of Nitzám. Though I have not ascertained the identity by comparing the quotations, we may take it for granted that the author of these Qa'ydahs is Nitzám of Astrábád, who was an extremely pious man
and died in 921, leaving besides this Dywán a Mathnawy which has the title بلقيس وسليمان (Sámy No. 214).

Contents: Qačydhahs, the first rhyming in L, the others alphabetically arranged, and Tarjý'bands; most of the poems are in praise of the Imáms. Beginning نظام اول نظامي من اسمه الأول حكيم ولم يزل ذو وجال عز وجل

Tópkhánah, about 200 pp. 14 bayts, probably the same copy which Azád bought at the time he was engaged in compiling his Khizá-nah 'ámiráh.

The five Treasures or the five romantic poems of Nitzámy of Ganjah, a brother of Qiwámy Motarrizý. He possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived, and of the nation to which he belonged, he would be one of the greatest poets that ever lived. We know little of his life, except that he was a very pious man and a disciple of Akhy Farrokh Zánjány, and that he retired towards the end of his life from the world. As much is related of every Persian poet and Çúfy. He himself boasts that he did not court princes, but his panegyrics gave him the lie. He was sixty-three years and a half of age in 599, when he completed the second part of the Sikandar-námah, and died in 606 or 602. Dorn thinks that the poem was completed after his death by some one else.

Contents: 1. جخزن الإسرار, the Treasury of Mysteries, divided into 20 cantos متقالة and composed in 582, 48 pp. 25 bayts.

Beginning بسم الله الرحمن الرحيم همست كلديد در لله حكيم
2. the Loves of Khosraw and Shyryn,

### Beginning

خداوند در توافقی بشایی نظامی را ره تسهیق بنمای

3. the Loves of Laylā and Majnūn, a Bedouin romance, which was first sung by Arabic poets (see Kitāb alaghnīy); 93 pp. composed in 592. I read the last verse which contains the date as follows, though this reading is confirmed by no copy.

ای جهان برد دیده خویش از تو هیچ بودن نبود پدش از تو

4. the Seven Forms, also called

قصة برام کور فهم پیکر

5. the story of Bahrāmgūr, composed in 593.

### Bg.

ای جهان برد دیده خویش از تو هیچ بودن نبود پدش از تو

Sīkandar-nāmah, or

### The poet divided it into three parts, describing the career of Alexander as a king, as a philosopher, and as a prophet.

The first part is best known, it is either simply called the Sīkandar-nāmah or the Sīkandar-nāmah Barry, but the proper title is اقبالانه سکندري or according to some Şarnameh Sīnandary. It was composed in 597, and according to Jámy, Nafahat No. 570, in 592. 140 pp.

### Beginning

خداوند جهان باد شاهی ترایست

The second and third parts form but one poem, which has the title of خرونمه سکندري but is usually called in India, Sīkandar-nāmah Bahry. It was composed in 599, and has about 3000 verses.

### Beginning

همال برهم ورز بود از ایاز نو نه کشته روانه داد

خون هر کجا گفته آرد پدید
Complete MS. copies of the Khamsah are rare, (Möty Mahall two fine copies; As. Soc. No. 90; College of Fort Willan, a fine copy) but copies of it without the Khirad-námah are very frequent, still more frequent are copies of the first part of the Sikandar-námah. The Khamsah without the Khirad-námah has been lithographed at Bombay, small folio 1265, full of the grossest mistakes; the first half of the first part of the Sikandar-námah has been printed at Calcutta, 1810, reprinted (lith.) 1818; the whole has been edited at Calcutta in 1810, 1835, 1263, 1852; the first half of the Khirad-námah was edited by Dr. A. Sprenger, Calcutta, 1852, the second half is in the press; the Makhzan alasrár has been edited by Bland, London, 1844: Khosraw Shyryn lithographed s. a. et l. (Bombay?) 275 pp. A good MS. copy of this poem and of Laylá Majnún is in the As. Soc. No. 257. In the same collection No. 345 is a good copy of the Makhzan alasrár, and No. 1490 of the first part of the Sikandar-námah with glosses. It appears from Professor Fleischer's note in the Zeitsch. d. d. morgl. Gesellach. VII. 412, that according to most MSS. Sharaf-námah is the title of the first and Iqbal-námah of the second part of the Sikandar-námah, this is borne out by Nos. 425, 427 infra.

Extracts from the Khamsah of Nitzámy, arranged in 37 chapters, containing passages on the unity of God, love, contentment, good omens, justice, &c.

Beginning ādm لله رب العالمين... As. Soc. No. 761, 78 pp. of 18 bayts, my collection, two copies, one written in 1087, the other in 1080.

A commentary on the Makhzan alasrár by Mohammad b. Qiwan b. Rustam b. Almud b. Mahmud Bédrézolâm (?) Balkhy who was familiarly called Bakrayi. He was a contemporary of Moghyç aldyn of Hânsy and has also written notes to both parts of the Sikandar-námah.
The author says that he explains 1310 verses, and fixes the correct reading of doubtful passages, and that he had collected several correct copies of the poem for this purpose.

At the end of this work is a chronogram for the time when the book was composed, viz. 1091.

College of Fort William, about 200 pp. of 16 lines.

A commentary on the Sharaf-námah by Mohyy aldyn (a son of) Nitzám, a disciple of Sháh Jahángyr who died in 948. The author says that he first studied Persian literature and metric under 'ayan alqodhát Hamadán at Hamadán (this 'ayan olqodhát must be different from the one mentioned by Jámy Nafahát No. 455), and after his death under Shaykh Mohammád Lád, and subsequently under Shaykh Mohaddith, who it seems used to lecture on the works of Nitzám. In 956 it occurred to him that it would be useful if he was to collect his notes on the Sharaf-námah and work them up into a commentary on it, he was encouraged in his labour by a son of 'alyy Shyr, and hence the title of the work.

Beginning سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب سبب S

Beginning بعد از اشراح ونوگار وسیاس وسماش ابر حضرت پوردگار

And a commentary by Pyr 'alyy of Básúlpúr, 400 pp. 21 lines.

Beginning

And the commentary of an anonymous author, 60 pp. 17 lines.

Beginning

Pyanm خداوند مشکل کشای بنایی لطف معذی نمایی
A commentary on difficult verses of the Sharaf-námah (first part of Sikandar-námah) compiled in 1196 by Mollá Mohammád Sa’d Alláh of Patná. He died in the commencement of this century, and has written Persian commentaries on most school books as مصابح in the مبتدیون of the میرزی and glossaries on the Gulistán and Bostán.

Beginning

Collection of Mawlawy Mohammád Wajih, 154 pp. of 17 lines without the text.

The Dywán of Nitzámy of Ghánjah. Dawlat-sháh informs us that the whole Dywán contained about 20,000 3 x 2
verses. Taqyy Kāshy has not been able to procure a copy of it.

Contents: Qašydahs, 23 pp. 14 bayts; Ghazals, 52 pp.; Rubā’ys, 8 pp. Beginning

My private collection, a good copy.

(429) 

The Dywān of Hakym Nizáry of Qóhistán. He was skilled in medicine, and a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much and it is supposed he was a disciple of Możtafá-lidynillah Nizár and that he chose his takhalluč in his honour, others say that he chose it because he was a thin man, meaning thin in Persian. At all events he is suspected of having been a free-thinker, though it is allowed that his poems contain deep Ču’fy sentiments. On his travels he met Sa’dy and other distinguished men. Towards the end of his life he retired from the world and lived on agriculture, he died in 720 and left besides a Dywān, two Mathnawies, one is very witty and amusing, and has the title of dostor náma, and the other has the title, it has about 12,000 verses and begins:

Contents: a Mathnawy on Morals, 24 pp. 20 bayts.

Beginning

Baż Jahan tāza kohn ghnish bād bār rāsand šokh bermidem az ghpībar

Móty Mahall, a good copy.
The Dywán of Diláwar Khán, Nuṣrat, who died in 1139. It contains merely Ghazals.

Beginning: بسکه شد اشغله ائ زلف مشکیه جان ما

As. Soc. No. 1432, 182 pp. 11 bayts.

A mystical biography of Mohammad in verse, composed by Núry in 887, and dedicated to Sultán Abú-Imotzaffar Ya'qúb Bahádur Khán.

Beginning: شاه نقرش دمغته لوح قدیم همیت بسم الله الرحمن الرحیم

As. Soc. No. 508, about 900 pp. of 38 bayts.

The Dywán of Qadhiy Núr aldyn Núry of Ispahán. He is familiarly called Qadhiy Núr. He and his brother Mo'izz were pupils of Asfdhal Tarkah of Ispahán. Wálíh says that he died in the year 1000, but other authors state that he attained a high age and lived to the reign of Jahángyr.

Contents: Qaṣṣydahs in praise of Sháh Isma'yl, Wazyr Mohammad, &c. and Qīf'ahs, 40 pp.

Beginning: بکاک دل به نشتمید در جریم رسال

Ghazals and Rubā'ys, &c. 48 pp.

Beginning: سسم هم از خدا کفتم هم از بست آن جغاچورا

Collection of Mawlawy Mohammad Wajyh, written in 1046.
The Dywán of Nuwydy, he says in the postscript, "this copy has been written by Nuwydy, the author, in 1055."

Contents: Ghazals, about 300 pp. 11 bayts.

Beginning: مس يبا مایه هذر ریط دهم ثنای را

Môtí Maḥall, the margin frequently covered with text and corrections.

The Dywán of Nuwydy. He is not identical with the preceding Nuwydy and is apparently a modern poetaster.

Contents: Ghazals, in every Ghazal the use of some letter of the alphabet is avoided, and they are arranged according to this letter.

Beginning: مس شکرکه شد دولت رمل تومیمسر گردید زخورشید رخت دیده مغفر

Lithographed, Lucon, Mohammady press, s. a. 16 pp. with a few glosses; reprinted in the Hasany press, s. a. and Moctafy press, 1260, 12mo. At the end of this book are a few but very silly enigmas of which I give a specimen: "I have seen a wonderful horse, it has six legs, and two hoofs, and what is still more astonishing the tail is on his back,—a balance."

The Dywán of Hájî Nuzhat who collected his poems in 1112 and died in 1137. Chronogram on his death:

زخمخته رحمت از حب مولى عطا شد بجاى شراى طبورا
Contents: Qa'cydahs in praise of A'tzam Sháh, &c. Qit'ahs and chronograms, 60 pp. 15 bayts. Bg. 

The Dwyán of Khwájah 'obayd of Zákán, which is a place in the neighbourhood of Qazwyn. He was a man of some learning, but his fame rests on his licentious wit. He first came to celebrity under Sháh Abú Is'háq Anjú who ruled at Shyráz previous to the rise of the Motzaffar family, subsequently he was in favour with Sultán Oways of Baghhdád. He died in 772.

Contents: a preface by the pen of one of his friends, it is stated in it that 'obayd collected his Dwyán in 751.

Beginning 

The Lover's book in the style of Khwájah Salmán's Xwrisníd, and Ghazals not alphabetically arranged, 100 pp. of 22 bayts. Beginning 

Theabove chronogram on his death is in a postscript of the copyist.
The Dywán of Abú-l-Qásim Hasan b. Ahmad 'onçory of Balkh, a pupil of Abú-l-Fath Rúny. He was one of the four hundred court poets of Sultán Mahmúd and his successors, and rose to the office of king of poets. Authors who wished to be encouraged by the Sultán had to submit their verses to 'onçory and he decided on their merits, he at the same time described the victories of the Ghaznawides in Qaṣydahs, a description of poetry particularly well suited to the monotony of eastern music, and they were sung at the parties of the court. He died in 431 or 441 and left from 20 to 30,000 verses, among his poems was a Ra'ay entitled but Taqyy Káshy, who with great pains obtained a copy of the Dywán, containing about 5000 verses of Qaṣydahs, thinks it has been lost. Khoshgú mentions also

Contents: Qaṣydahs and a few Rubá'ís, &c.

As. Soc. No. 615, 179 pp. 16 bayts.

Complete poetical works of 'orffy of Shyráž who died in Shawál, 999 (see suprà 129, 112, 61, 37), when 'orffy was near his end he sent his poems to the Khánkhánán with the request that he might arrange them, this he did. All his compositions amounted to about 14000 verses (Màthíre Rah. fol. 539).

Contents: a short preface, Qaṣydahs, 200 pp. 19 bayts. 
Beginning إفدال كرم ميکین انیاب هم را
Ghazals, 200 pp. 16 lines. 
Beginning ای نه تلک رخوشه منع تو دانه در قصر کبیریا تو عشیر اشیانه
In another copy which contains the same Ghazals, they begin:

A Mathnawy (Makhzane asrâr) 74 pp. 18 bayts.

Another Mathnawy, 29 pages. Beginning خداوندا دام بی پور تنگست دل می تنگ و کوه طور تنگست

At the end is a chronogram for 986, the fourth mi'atra of which contains the number of poems he composed up to that year, the unit expresses the number of Qa'ydahs—26; the tens the Ghazals—270; and the hundreds the Qi'ahs and Rubâ'ys: 320 of the former and 380 of the latter.

Beginning این طرحه نگاه سحری و اعجازی جهان گشت مکمل برقم بزراری.

Good copies are frequent, Môty Mahall, Svo. written in 1047, there are three other copies in the same collection which are apparently older. As. Soc. Nos. 732, an old copy of the Dywân; 1173, a copy of the Makhzhan alasrâr.

(439) نگار نامه گیش (P.)

A commentary on 'urfy's Qa'ydahs, by Mohammad Shafy' b. Shâh Mohammad Darwysh b. Mohammad Râji' aldyn familiarly called Râjû 'olwy راجر علوي compiled under Awrangzêb in 1111, the chronogram is کار نیش. Beg.

Tópkhánah, small Svo. about 300 pp. Mawlây Mohammad Wajih has a commentary on 'urfy; about 250 pp. of 17 lines, compiled by Qa'eb aldyn in 1101; the chronogram is ویش پار.

Beginning شرح سنابش سخت آفرین به روح معنی.
A commentary on 30 Qa'ydahs of 'orfy by Myrzá Ján, compiled in 1073.

Móty Ma'lall, 338 pp. 17 lines, the Qa'ydahs are alphabetically arranged, beginning of first Qa'ydah

A commentary on (forty-six) Qa'ydahs of 'orfy, by Ahmad (he lives at Calcutta,) a son of the late 'abd al-Rahym.

Printed, Calcutta, 1254, folio 278 pp. containing also the text. These Qa'ydahs have also been lithographed with a commentary, Lucenow, Hasany press, s. A., 150 pp. most of the notes in this edition are by Qudrat Ahmad and Maqbul Ahmad. There is also a commentary on 'orfy by Mollá Sa'd Allah, near 100 pp. of 17 lines. Beginning wanting.

The Dywán of Qádir. According to a note in the first page written in a different hand, his name is Khwájah 'abd al-Qádir Naqshbandy Hasany Qádïry. According to Wálih his title was Wazyr Khán and he was a son of Wazyr Khán Mashhady, he lived at Agra and was in great favor with 'alamgýr and his two successors, and died in 1136. Qádir gives us in the last verse the date, 1122, when he collected his poems.
Contents: Ghazals and a few Qi'ahs.

Mogy Ma'kall, 66 pp. of 11 bayts, probably written in 1122.

The Straight Path by Nitzām aldyn Qalandar composed in 808 and dedicated to Abū-l-Motzaffar Hosayn Shāh b. Māhmūd Shāh b. Ibrāhym Shāh. The author wrote a Qaṣydah of 22 bayts, entitled تسدیدة كبيری, and this is a commentary on it, it is divided into five chapters and treats on Cūfism.

Beginning of Qaṣydah تبغ لا يرار لاط فنام
Beginning of commentary اما بعد حور بعض طالبان راه خدا
Fara'bakhsh, 32 pp. 18 lines.

The Dywán of Qaplá'n Bég. His father Shyr Bég was of the Qūshchy family, the members of which are distinguished among the other families of the Ulús tribe to which it belongs, for their wit and talents. Mollá 'alyy Qūshchy the philosopher was of the same family. Shyr Bég came under Akbar from Má-wará-lnahr to India, and was one of his Tawâjíes تواجی. Qaplá'n was born in India and was, like his father, a soldier, he served under the Khánkhánán in the Deccan with great distinction, and was in high favour with Jahángyr, but in 1003 he retired from the service. He is the author of a Mathnawý which is entitled ماه دوستان and celebrates the loves of Zál and Rúdábah, the following verses are from it.

3 Y 2
String of Pearls by Sayyid Abú-l-Qásim who was known by the title of Qáríy. He flourished in Persia, and wrote this book in 1061. The title is a chronogram.

It is a short poem in about 140 verses.

Lithographed, Lucenow, 1264, 12mo.
Kirmány, which is given to the wildest and most obscene revels, and he placed himself under the guidance of Çadr aldyn 'alyy Yamany. His doctrines as a Çúfy are not considered orthodox, yet he had immense success owing to his winning manners, the depth of his genius, and the great austerity of his life. When he resided at Herát in Khorásán the crowd of his disciples was so numerous and enthusiastic that Sháhrokh the ruler of that province was afraid of disturbances, and there is reason to suppose that the saint was implicated in a plot to assassinate him. Sháhrokh ordered him to leave the city, but he would have defied the royal command had not Baysanqor paid him a visit and persuaded him by his friendly advice to leave the city. He proceeded to Balkh and Samarcand, but subsequently returned to Herát at the request of the same sovereign who had expelled him. He died at Kharjard near Jám, in 837, and left besides this Dywán a Mathnawy and several Çúfy treatises in prose. (Bland, A Cent. of Pers. Ghazals.)

Contents: Ghazals, and at the end a few Qi'áhs, Rubá'ys, &c.

Beginning مبتحية سعدا زهة سركوانم

Móty Mašall, several copies, about 600 pp. 14 bayts. In the Tópkhánah there is a Dywán by another poet of the takhalluç of Qásim whom I have not identified, it contains Ghazals and has 44 pp. of 11 bayts.

Beginning زفیض مقدمات ایاد کی و پیرانه ما را مکور کی بیشعم روی خود کی شانه ما را

(447) پ. 

The Dywán of Qásim Dywánah (see pp. 113, 128 suprà).
Contents: Ghazals and a few epigrams.

Beginning

بِسْمِ اِلْهَما مُحَمَّدٍ نَعْمَةٌ شَرِيعَتِی‌کَرَّرُمَا
بِرْسَمَا قُرْنِعَ بَخَوَدَ وَمَیْلْ شَرِیدَ دِسْتَارُ مَا

Tóphkánah, about 200 pp. of 15 bayts; As. Soc. No. 613, a good copy.

(448) مُظْفَرْنَامَه‌ اکبری تَصَنیف قاسم (P.)

The Book of Victory of Akbar Khán by Qásim of Agra, who completed this poem in 1260, after he had been engaged upon it for three years.

This poem contains an account of the late wars of Cabul, and is spoken of as a very creditable production.

Beginning

سَرْنَامَه پَرْزَم پَرْدَگَار

Major Anderson, 4to. about 400 pp., 34 bayts in a page.

(449) خَمْسَهُ قَاسمی جَنَابِدی وَقیلِ گَنِابِدِی (P.)

The five epic poems of Myrzá Mohammad Qásim Qásimiy Junábády or Gúnábády (see suprâ pp. 44, 83, 52).

Contents: 1. خَمْسَهُ قَاسمی جَنَابِدی, it is also called اسمیل قاسم because the deeds of Sháh Isma’yl and Sháh Táhmasp form its subject, it is in the metre of the Sháh-námah of Firdawsy, 100 pp. of 42 bayts.

Beginning

خُدائِند بَلَیِّ بَرْزَمی تَرَاسَت تَرَاسَت بَر اِلَّا جَان بَدَلَهَی تَرَاسَت

2. The Loves of Laylá and Majnún in 2,740 verses, 66 pp. The date of the composition is stated in these verses:

جَرَیدَت تَذْخِیری اِبی مَعَمَا تَذْخِیری نَمْرَدُهُ اِبی مَسْمَا
نَری اِرَّه مَعَانِی تَارِیخ رَه گِرِبدِانی
3. The History of Sháhrokh, 115 pp. composed in 950, chronogram in Bg. its brahmi is of the period of Vīshtāparsad. It contains descriptions of a palace, of a garden, also the love of the moth to the candle, &c. 86 pp. Bg. 4. a fine old copy; As. Soc. No. 64, a splendid copy written in 982.

P. (450)

The Dywán of Myrzá Qatyl, who died at Lucknow in 1233 (see pp. 170 and 277 supra). It contains merely Ghazals. Beginning

Faraábaksh, two copies about 500 pp. 19 bayts, the second copy is smaller, in the College of Fort William is a volume in folio, inscribed it contains chiefly prose works, but at the commencement is a Dywán of Ghazal, about 500 pp., 16 bayts. Beginning

P. (451)

Dywán of Qoçúry consisting of Ghazals, 100 pp. Beginning
Complete poetical works of Hájí Mohammad Ján Qodsyc. Some authors spell his name erroneously, Mohammad Khán. He was of the holy city of Mashhad; and for this reason he adopted the takhalluq of Qodsy. After he had performed the pilgrimage to Makkah, he came to India and was graciously received at the court of Sháhjahán, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. Qodsy withdrew in 1069 from the world, and died a few years after. (Mirät alkhiyál p. 135 and suprâ pp. 113, 90, 128, 116, 151). Azád places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Beginning من آن دیم نه کن فرشي زینه جفا
Ghazals, 112 pp. 10 bayts; Rubá'ys, 44 pp. 8 bayts.
Beginning داده عشقم باد نایب که میسورد مرا
A Mathnawy, 77 pp. 12 bayts.

Beginning در ائنیا هر عهدی از روزگار کند افتضا لطف بورودگار

Móty MaAall and Tópkhánah, copies are frequent. In one copy the second Qaçydah stands first, it begins: نکند جلوه گودی روی تو در دیده ما عکس آنیه در کنیه نگردید پیدا زرد به کردم مس بیصبر داغ خویش را. Also the order of the Ghazals is changed, they begin in praise of Kashmyr, 24 pp. 50 bayts.

It begins بنام بارشا با شاهان جواهر پخش تاج کی کلاهان
The Dywan of Qotob aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs for a further account of this saint, I refer to the chapter on Cufism.

Contents: Ghazals, 180 pp. of 14 bayts and 70 Ruba'ys.

The Dywan of Qudrat. He is probably identical with Shâh Qudrat Allah, who died in 1205 (see p. 278 supra). It contains merely Ghazals.

The Dywan of Faâhat Khan Râdhiy the son of a Qâdhiy of Kashmyr (see p. 156 supra and change Radhyy into Râdhiy). The author says of himself—

Contents: Ghazals, 500 pp. 24 bayts and 170 Ruba'ys.

A Mathnawy composed in 1112. Beginning

Mûty Mahall, a splendid copy.
The Dywán of Radhyyy of Artymán, a contemporary of Sháh ’abbás (see pp. 123 and 313 suprà).

Contents: chiefly Ghazals, a few Qâyûdhahs in praise of Sulîn ’alyy Khán and others, at the end are three Turkish verses, containing a chronogram.

Bâq.; جویش مهربرای بام و ایوان را بگذار چو مومن سنگ و سنگدان را
As. Soc. No. 10, 50 pp. of 48 to 60 baytas.

The Dywán of Radhyyy aldyn Mohammad of Nayshápúr; instead of writing his takhallúc or name, he usually writes بندر. He spent the greater part of his life at Samarqand, but he visited Makkah and several cities of Persia. During his pilgrimage he became a disciple of Mo'yn Hamaway an uncle of Shaykh Sa'd aldyn Hamaway without however giving up worldly pursuits. It is said that he spent some time at the court of the Seljúq king Arslán Sháh b. Toghril Bég, and accompanied the embassy to Baghîdád which he sent to the Khalyfah, to ask his daughter in marriage. He died in 598 (Taqyy Káshy, No. 26, and Khoshgû).

Contents: Qâyûdhahs not alphabetically arranged, most of them are in praise of Abú-l-Motzaffar Jalál aldâwlah Tamghách, whose name he spells تامغاح and who was ruler of Samarqand.

Beginning

Móty Makall, 45 pp., 44 baytas, bound with other Dywáns.
(458) (P.)

The Dywán of Mohammad 'obayd Allah Râfât. There occurs a chronogram in the Dywán from which it would appear that his patron, Nawáb Sayyid 'alyy Khán Intit-zám aldawlah Na'ýr almulk Nu'rrat-jang, was born in 878, but his title proves that he belonged to a much more modern age. Should the poet be identical with 'abd Allah Râfât mentioned in p. 162 supra?


(459) (P.)

History of the martyr Malik 'omar, who is buried at Baraych, by Raḍmat Allah, a son of Mohammad Fâdhir of Bi'l-lâwî in Oudh; he composed this poem 750 years after the death of the saint.

Beginning râfî al-bî ṣâbîr wa-tîmuwît bâhîl Tôpkhánah, 66 pp. 26 bayts.

(460) (P.)

The Dywán of Râjah. It consists mostly of Ghazals which are not alphabetically arranged. Beginning 3 z 2
The Lion’s Attack, a history of Mohammad and of 'ālyy in verse, by Mollá Bámún ʿālyy Raḥīy Kirmānī. He was originally a Gueber, and was converted to the Islám by Sajjānī. I have been told that he died at Bombay, not many years ago.

Beginning

Benam خداودن دانی فرد که از خالص آدم بدیدار کر

Lithographed, Bombay, 1244, fol. 434 and 152 pp. of 54 bayts.

The Sun and the Moon, or the story of the Sayyid’s son, and the Jeweller’s daughter, which happened at Dilly under Jahángyr, by Saʿádatyár Khán Rangīn. He died in 1251 (see pp. 280 and 168 suprā) but according to a chronogram at the end of the poem, he composed it in 1119. I cannot reconcile these two contradictory statements.

Chronogram

Drin Nām-e Ḍerāzūr Tūm Rāzm Yāft Xord-ī in Fīrūr Sārash Sūrānīm Yānt Bg. Dalī Mālūm Ānvar Usqāq Āst Pardīn Miżīrī Aṣvar Usqāq Āst

Lithographed, Luconow, Moṭafāy press, 1263, 12mo. 20 pp. In the Tópkhánah is a poem of about 560 bayts by the same author in explanation of the elements of the Islám, it begins:

Zahr-Haft mi Bōrd Nāzīrūr Wazīr Nāmā-Yeh Namā Sūrūr

The Dywán of Saʿād aldyn Mohammad Raqīm, a son of Khwájah ‘ināyat of Mashhad. His father came on commerce to India and brought his son with him, and he found a patron in Islám Khán Mashhady an Amyr of
Sháhjahán. After some time Ráqim returned to Persia, and was appointed governor of Herát, and subsequently of the whole of Khorásán. He was a great patron of poets, among his protégés were Moqymáy Ihsán Mashhády, 'atzymáy Nayshápúrý and Shawkat Bokháry.

Contents: Qaçydahs in praise of the Imáms and of Sháh Solaymán, 18 pp. 16 bayts; Ghazáls, 280 pp. 15 bayts, at the end is a preface in prose 9 pp. Beginning of Ghazáls:

Móty Mayáll, a splendid copy, written in 1084, there is a chronogram in it for the same date composed by the author.

The Dywán of Rashyd. This is the takhalluc of Rashyd aldín Mohámmad b. 'abd al-Jalyl 'omary who, on account of his diminutive size, had the nickname of Wat-wát, swallow. The patronymic 'omary indicates that he was descended from the Khályfah 'omar b. al-Khatáb. He flourished under the Khwárezm-sháhían dynasty, his patrons being Atsyz b. Mohámmad, and his son Ylarsláhn who heaped wealth and honors upon him. He died in Khwárezm in 578 at the advanced age of 97 years, and left besides a Dywán of about 15,000 verses, a translation of the hundred moral sentences of 'ályy and a collection with translation of as many sentences of Ábú Bakr, 'omar and 'othmán, also a work on poetic, which has the title حدائق أشجور and several other works.

Contents: Qaçydahs in praise of Ábú-l-Motzaffar Atsyz, Ábú-l-Fadhál king of أئدروس and others, they are
highly ornamented and have mostly a double rhyme, at the end are some Qiš'ahs and Rubá'ys. Beginning

بیهار جان‌دان امداد جهان‌دان‌داره و زیبا بیانگ و زیره گسترنده فرش حلق‌هارا

Móty Makall, 262 pp. of 18 bayts, written in 1064.

مصحح تصمیف رشید

(P.)

The Torch, a mystical Mathnawy, divided into three parts:

شد مرتبت برده اصل ایسی گنگ راز در مسیت در فناء و در نیاز.

The name of the author, Rashyd, occurs in the introduction: باد آرند از رشید در مهند. The copyist of the Lucnow MS. calls him Shaykh Rashyd, and the copyist of the Calcutta MS. thinks he is identical with Rashyd Waťâl, who is three hundred years older. The date 852 is in the conclusion of the poem, and it appears from it that it was written sixty years previous to the death of Rashyd Kazorúny who was a great Čúfy, and with whom we might else have identified him. Beginning

ای بینامت کاریا را انتقا نیست بی نام گرد امری نال

Móty Makall, imperfect; As. Soc. No. 534, about 400 pp. of 15 bayts, a fine copy written in A. H. 1000, on the margin is the Gúlistán with a few notes.

(465)

(P.)

The Dywán of Sháh Rayhán aldyn Rayhán, a Munši of the College of Fort William (see p. 168 suprâ).

Contents: a preface in prose, from which it appears that he collected the Dywán in 1810, at the suggestion of Mr. M. Lumsden. Contents: Qaṣṣydahs in praise of

Beginning

[Arabic text]

Beginning

Ghazals about 400 pp.

Collection of Mawlawy Mohammad Wajih.

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Deewan Mutall Khan Ra'zi (467)

The Dywan of Myr 'askary 'aqil Khán Ra'zi (i.e. the mysterious) who died in 1108 (see suprâ pp. 123, 111, and Ouseley Pers. poets, p. 167).

Contents: Qa'cydahs, 34 pp. of 11 bayts. Beginning

[Arabic text]

Beginning

Ghazals, 94 pp. 9 bayts and some Rabâ'ys, and chronograms; one for 1073.

Beginning

Motty Ma'all, a good copy.

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Mufâq al-Tanzil Ra'zi (468)

Embroidery, a Mathnawy by Ra'zy in which he imitates Jalâl aldyn Rûmy.

Beginning

[Arabic text]

Beginning

Motty Ma'all, 340 pp. of 13 bayts.

---

Shum wa 'Urâneh Yunni Qawma Pidamât (469)

The Loves of Ratan Sén and Padmáwat, a Mathnawy by Ra'zy, composed in 1069.

Beginning

[Arabic text]

Tóphkhánah, 60 pp. of 38 bayts.
The Story of Manóhar, a poem taken from the Hindúy, and put into Persian verse in 1065 by Rázy.

Bgl. Khdanída tém xoro dé damrə rəşq əssán nám hər məşkəlm rə Topkhánah, about 2000 verses; As. Soc. No. 446, a fine copy with pictures.

The Dywán of Ridhá, who flourished in 1096, as we learn from a chronogram which occurs in the Dywán.


The Loves of Zyba and Nigár, in verse, by Hájy Moḥammad Ridhá Ridháiy the who composed this poem, apparently in Sind, in 1053. The chronogram for this date is gël əndar bâx. He says that the Sindian name of Zyba is Pahnún and that of Nigár Sysy but being anxious to avoid all Sindian words, he substituted Persian words in their stead: we might infer from this statement that the story was originally in the Sindian dialect.

Bgl. Aghī hêm dəl rêm bi dəp əz həm ən həsəl hêm abin biyiməzlimi də. As. Soc. No. 298, 284 pp. of 17 bayts, a good copy.
(473) دیوان رهیان

The Dywán of Riháy. He may be identical with Sa’d aldyn Riháy Khwáfy who died in 980 (see p. 58 suprà) but I have not compared the verses.

It contains merely Ghazals.

Beginning

اه نور خدا در نظارت رئی تو ما را ای دنیه رخسار تو ورشت صورت اشیا

Tópkhánah, about 300 pp. 22 bayts, defective at the end.

(474) دیوان سابق

The Dywán of Hájy Farydún Sábiq (see suprà pp. 99, 123).

Contents: Qaçydahs, 142 pp. of 12 bayts; at the end are chronograms for 1092, 1095, &c.

Beginning

غزاس، about 300 pp. and a few Rubá’ys. BEGINNING

خون وحدت میزنده جوش از رک زنار ما ناله نقوس می آید زاستغفار ما

As. Soc. No. 563, a fine copy, at the end is the date 1010, this is probably a mistake for 1110. Ibidem No. 1196.

(475) کلیات سعدی

Complete poetical works of Shaykh Mosharraf (Sharaf?) aldyn Moçlih b. ’abd Allah Sa’dy of Shyráz, where he was born in 589. He chose the takhalluq of Sa’dy in honor of the Atábuk Sa’d aldyn b. Zangy, in whose service he originally was. Jámy says, Nafahát, No. 565, "he is one of the most distinguished Qur’ïs and lived for some time near the hermitage of the Shaykh Abú ’abd Allah Kháfyf. He was well versed in most sciences and in belles-lettres. He spent much of his
time in travelling and visited many countries, several times he made the pilgrimage on foot, and he went to Sómnát, entered the temple and broke the greatest idol which was in it. He made the acquaintance of many great Čúfy Shaykhs, such as Shiháb aldyn Sohrawardy, with whom he sailed once in the same vessel. It is related that he acted for a long time as water-carrier at Jerusalem and in Syria and gave to people water to drink." He died in 691 and is buried at Shyráz. (For a more detailed notice I refer to Ouseley's Pers. Poets, p. 5, and Ross Trans. Gul. preface).

The works of Sa'dy were collected and arranged by 'alyy b. Ahmad b. Abú Bakr who was called Bysṭún in A.H. 726, and he improved the arrangement in A.H. 734.


1. The Rose Garden, C. Vol. I. folio 26, B. p. 31.) Beginning
3. A short Essay on Prefaces C. 1 B. p. 4. Bg. سپاس بیعد و غایت و سپاسیش بیعدو نهایت
4. The five Assemblies or Discourses C. 4. B. p. 7. Bg. اجند لله الذي خلق الموجود من العدم
7. Advice to Kings C. 18, B. p. 21. نصیحت الملوك
9. رسالة انکیاتو. Anecdote of King Ankiyánú C. 25, B. p. 27.
10. Arabic Panegyrics, C. folio 205, B. p. 9 (ter). Beginning حبست بچگشیدن ادیعام للاجری
13. Poems composed of alternate verses کتاب المعمات
17. Fragments and Sentences, C. folio 452, B. p. 140.
18. The Book of Impurities in verse, C. folio 467, B. p. 54 (quater).
24. Poems addressed to particular individuals, C. folio 438, B. 21 (quater).
Sir G. Ouseley, from whom the above list has been taken, does not mention the Pand-námah. It is in the Calcutta edition in folio 200, and begins

کریما فخشیاء برخال ما

A beautiful old copy of the complete works of Sa’dy is in the Móty Makall, probably written during the life time of Bystán. They have been edited in two folio volumes by Mr. Harington in Calcutta, 1791—95, (this edition is very rare in India); and they have been lithographed at Bombay, A. H. 1226, small folio 413 pp. reprinted (lithographed) Bombay, 1267, 4to. they have also been printed at Tabryz.

In the Faraḵ-bakhsí library, is a copy of the Gulistán, which cost 1500 Rupees, it is the most beautifully written book I have ever seen, and has the following postscript: در صاحب چهارشنبه غری شیر صفی از سال هزار می و چهار از هر افاقت شروع در این سه شیرمخفه افاقت در روز چهارشنبه بست و ششم شیر ربيع الثاني سال دیگر صورت اختدام یافتند. بدست فقیر حضیر مذنی هجتیار فقیرین فقراری عالم حکیم زین الدین مسعود ام خاص بالسید الشهیر تعیین رنا غفر لله ذنوبه و اطهر الله خیونه بحکم محمد صلی اللهو سلامه علیه و السلام تسلیما کتیرا کتیرا.

In the first page is written professedly in the hand of the emperor Sháhjáhn.

The Gulistán has been repeatedly printed in Europe, at Constantinople, Bulak, Tabryz, Teherán, and upwards of a hundred times in India, the best editions are Calcutta, 1851, and Lucnow, (lith.) 1264 with excellent glosses. There are four or five lithographed Lucnow editions with interlinear Urdu translation and with marginal notes; as Mortadhawly press, s. a. (1264), and in two Lucnow editions the Bostán is printed on the margin. For Urdu translations of the Gulistán see infrà.

The Bostán has also frequently been separately edited; as "Bostán to which is added a compendious Commentary together with a Dictionary of such words as are hard of meaning, now first compiled expressly for this edition by Moolvy Tumnuzuddly, (lithographed) Calcutta, 1828," 4to. 228 pp. I have not seen a separate vocabulary in this edition. Lithographed Lucnow, Mohammad pary press, 1262, with notes by Sayyidy, 'abd al-Rahmán Khán, Bahár, &c., this edition and its numerous reprints, such as Moqtafá press, 1265, 'alawy press, 1263, surpass most other editions in correctness; Hooghly, 1264, 8vo. clear and tolerably correct.
The Pand-námah, commonly called Karymá has also been frequently printed: in the Persian Moonshee; in the Persian Primer with an Urdu translation in verse by Matzhar 'allyy Khan Wilá, Calcutta, 1242, 1275 (sic for 1270), Chinsurah, s. a. (1845); lithographed Lucnow, 1263 (twice), 1264, &c. Beginning of Wilá's translation کریم حسین ایتی نگش ای خدا The Pand-námah rendered in Rékhtah Mosaddas, Lucnow, lithographed by Mohammad-bakhsh, s. a. Svo. 16 pp.

Beginning سدا ای موسی پاکباز

The Ghazals have been printed Calcutta s. a. (in or before 1784) with the Baháire Dánish, 4to. 172 and 96 pp. and again 1811. For farther information regarding editions and translations of separate works of Sa'dy see Zenker, Bibl. Orient. p. 59 et seqq.

(476) شرح گلستان حامل مس (A. P.)

An Arabic commentary on the Gulistán with the text by Ya'qúb b. Sayyid 'allyy who died in 931.

Beginning بحمد لله على ما أولنا من الذمم وزمنا الهمداأن

College of Fort William, 424 pp. of 17 lines, a good copy written in 962.

(477) شرح گلستان تصنيف صوربي (A. P.)

An Arabic commentary on the Gulistán by Mo'ctafá b. Sha'bán Sorúry who died in 969 completed at Amásiyah in 957, dedicated to the Turkish emperor Solaymán (according to Hájy Khalyfah, No. 10,832, to his son Sultán Mo'ctafá).

Beginning

Private collection Cawnpore, A. 450 pp. 21 lines, this commentary has been much used in the notes to the Lucnow edition of 1264, also for the commentary No. 483.
A commentary on the Gulistán, by Moḥammad Akram Šābd al-Razzāq of Multán, compiled in A. H. 1185. Bg. mentions a commentary, which has nearly the same title viz. Bstân Afraz Jalân; it was composed at Makkah in 1005 by Hosayn Kufuwy who died in 1012. He left only a rough copy at his death, his friend Hosayn b. Kuzeljeh Rostam Pâshâ who is called Hosayny arranged it, added a preface and a biography of the author, and gave it the above title.

A commentary on the Gulistán by Moḥammad Šābd al-Rasûl b. Shihâb aldyn b. Šābd Allah Qorayshy who flourished in 1073. He divides his book into five parts; 1, verses of the Qurân occurring in the Gulistán; 2, traditions and sayings of Shaykhs and Arabic proverbs; 3, Arabic verses; 4, Persian verses; 5, difficult Persian words.

A commentary on the Gulistán by Nûr Allah Ahráry who is also the author of the gloss called Hašrâh Shorîfeh to the Shôrj Haḵkâyeh-e Âlîn.
Móty Maḥall, 160 pp. of 17 lines. In the Tóphkánah is the commentary of Fáttáḥy about 300 pp. of 16 lines.

Beginning

خیابان گلستان
(481) (P.)

A commentary on the Gulistán by Khán Ārzú. He mentions in the preface the commentary of Myr Núr Allah Ahráry and Mollá Sa'd Tynawy.

Beginning خیابان گلستان سخن حمد که مام پیرای است

Private collection, 160 pp. 8vo. 19 lines without the text.

شرح گلستان
(482) (P.)

A commentary on the Gulistán by Mollá Mohammád Sa'd (see p. 523 suprâ) compiled in 1197.

Beginning

اول شرح ستایش فراوان و نیایش بی یاپان داور بر سر امست

Móty Maḥall about 300 pp. In the Faraḥ-bakhsh about 600 pp. of 21 lines is an imperfect copy of the commentary of Qábúl Mohammád, the author of the Haft Quţúm, it has the title رشک بهشت.

A complete copy in two volumes in folio was offered to me for sale at Lucenow. I took a notice of it, but lost it.

The present (1853) king of Dilly, I am told has compiled a commentary, in which forces a mystical meaning on every story of the Gulistán, which would surprise Sa'dy. It has been lithographed at Dilly, but I have never seen it.

There is also an anonymous commentary in the Tóphkánah which begins— ای زم نو گلستان سخن جوش متفاوتان گلستان سخن

شرح گلستان
(483) (P.)

A commentary on the Gulistán, by the late Riyámh 'alyy, a son of Qanbar 'alyy.

Beginning

مانت بکسپر میم و تشذید نون سپاس نعمت
Printed Calcutta, s. a. 4to. 388 pp. reprinted (abridged) Calcutta, 1267, 4to. 264 pp. this is the third or fourth 4to. edition. There have also appeared Svo. editions of the Gulistán at Calcutta with a short commentary.

(484) شرح بوستان (P.)
A commentary on the Bostán, by 'abd al-Rasúl b. Shiháb aldyn b. abd Allah b. Táhir b. Hasan Qarayshy, composed in 1073. (See p. 550 Suprâ.) Beginning حمد لله رب العالمين ۸۰۰ اما بعد معرفة العجز
Tóphkhánah, 110 pp. of 17 lines.

(485) شرح بوستان (P.)
A commentary on the Bostán, by Sayyid Riyádh 'alyy, who died between 1245 and 1265 and Shaykh Qádir 'alyy. This commentary is very useful.

Bq. Printed Calcutta, 1845, reprinted by Ikram Ahmad Dhaygham, Calcutta, 1265, 4to. 462 pp. These two editions comprise the text.

(486) شرح بستان (P.)
A commentary on the Bostán, by 'abd al-Wási of Hánsy.
Beginning اعترف لم رأ العالمين ۸۰۰ اما بعد معرفة العجز
College of Fort William, Svo. 230 pp. 17 lines written previously to 1189. A copy of this commentary in the Tóphkhánah begins—

(487) حقائق معنوي تصفيف سبامي (P.)
Rubá'ys of Saháby or Suháb of Astrábad (see p. 42 suprâ).
No. 489.]

Sahmy.

553

Contents: introduction in four sections, 38 pp.; Rubâ'ís all on theosophy, 260 pp. 13 bayts.

B. G.

Some Ghazals, the Maqâ'it of the first Ghazal is:

السلام ای بندہ سرگنستہ را لعفی سجاح کری ای ادیا در عالم شرقی دیدارشما

Tópkhánah, incorrect, written in 1080; ibidem, 160 pp. 10 lines; Motty Makall, about 700 pp. 12 bayts; Farah-bakhsh, about 500 pp. 10 bayts, incomplete. In the Tópkhánah is a Mathnawy by Saháby, 120 pp. 18 bayts treating on mystical love, and dedicated to Sháh 'abbás. The following verse contains the name of the author:

سجاح مرسیرام الله بوتی نبیی خانه سالامال رقی

زکیم ای صریراء تر خیز نسیم کوبی بسم اللہ خیز

Beginning

(488)

ديوان سهيمي (P.)

The Dywân of Sahmy of Bokhárâ, (see p. 59 suprà). Contents: Short Mathnawies and Qaçydhâs in praise of the nobles of Akbar's court. Beginning

ای شده از جرد تو بیدا رجوع باعث برد همه تظف تر برد

Ghazals and a few chronograms, one for 973.

Beginning

برزو عید میل قتل می شد ای جفا جو را

چه طفط این که با میبدن قریان شوم اورا

Motty Makall, 212 pp. 12 bayts, a splendid copy.

(489)

ديوان رسامی (P.)

The Dywân of Sâ'îy. He gives us the date 1071 of the Dywân in the first verse.

تاریخ کتاب چون تصور کردیم پدر خودم کنفت بگرد از گلم آل

It appears from this date that he is not identical with Sâ'îy Kâshâny whom Sâmî mentions.

4 B
Contents: Ghazals about 400 pp. miscellaneous poems 42 pp. of 17 bayts, the margin is generally covered with text.

The beginning is wanting, first verse rhyming in b. آورده ایم روزی بدراه یا حبیب.

As. Soc. No. 440, much injured.

(490) دیوان سالیت یزدی

The Dywán of Sálik Yazdy, who died in 1081 (see pp. 111, 124, 97, 150 supra).

Contents: Qaçydahs in praise of Sháh-jahán, Sháh Cáfyy, &c. chronograms, one for 1063; Ghazals, 490 pp. 15 bayts, about 50 Rubá'ys. Beginning of Ghazals:

خداوردنا به بخشای می همیای چنندون را
که فرسومد باشک و یکسر ذوا و هامون را

Móty Mašall, a splendid copy.

(491) دیوان سالم

The Dywán of Sálim. He collected it in 1082.

بجور تاریخ این کچ معاونی ولجی نسبت دار فیانی

We may therefore safely identify him with Lutf Allah Sálim (see pp. 108, 115 supra), though I have not compared the quotations.

Contents: Ghazals, 180 pp. 13 bayts; Rubá'ys, Qaçydahs, short Mathnawies and chronograms, one of the earliest for 1056.

Beginning

فال عشرت میکشاید مطلع دیوان ما مس بسم الله باشد مطلع دیوان ما

Móty Mašall, a bad copy. A fragment of a Dywán of Sálim, perhaps not the same, is in the Tópkhánah, it contains Ghazals about 25 pp.
15 bayts, and a few Rubâys, it was written in 1124, and the first
Ghazal rhyming in b begins, (the beginning of the book is wanting.)

(492)

The Dywân of Jamâl aldyn Mohammad Salmân of
Sawah, a son of Khwâjah 'alâ aldyn who was governor of
some town of the 'irâq. He early entered the service of
Amyr Shaykh Hasan Nûyân and his beautiful and talent-
ed wife Dilshâd Khâtûn, and instructed them and their
son Sultân Oways in poetry. He remained attached to
this family his whole life, and had the mortification to see
Oways carried to the grave. He was snatched away in
765 (see p. 72 supra) in his best years. Salmân died in 769
and according to others in 799, and left besides this
Dywân, two Mathnawies جمشید رخوشنید (Khósgú ; Ouseley, p. 117).

Contents: Qaçydahs, most of them in praise of Sultân
Oways, 236 pp. of 26 bayts, not alphabetically arranged.

Beginning

Ghazals, 220 pages 24 bayts, alphabetically arranged.

Beginning

In one copy, there are some Rubâys at the end.

Móty Maqâll, two copies, one very splendid. In the As. Soc. No.
188, is a fine copy of the Dywân of Salmân which is fuller than the
Luconow copies, it commences قدّم قدم نه ارسکه چک هست پایه ادیبی (ادیبا).
The Ghazal which is the first in the Luconow copies is here
the seventh, they begin افرحنس نو تکشید قلباز از جهان دعوی را. It also
contains Qiţ'âhs, 50 pp. of 18 bayts, a Tarjî 'band, &c.

Beginning

4 B 2
(493) (P.)

The Dywán of Mohammad Quly Salym, who died in 1057 (see pp. 123, 90, 111 supra).

Contents: a Mathnawy in praise of Sháhjáhán, on the expedition against Assam, description of Gujrát, &c 94 pp. 19 bayts.

Beginning بسم الله الرحمن الرحيم هست عصای را طبع سليم

Qaçydahs in praise of the Imáms, Sháh 'abbás, &c 74 pp. Beginning

Ghazals, 378 pp. 16 bayts, in another copy 524 pp. 11 bayts.

Beginning

Minor poems, 32 pages. In one copy is also a Mathnawy on predestination 134 pp. 13 lines.

The Qaçydahs begin in this copy

Móty Mahall, two good copies; As. Soc. Nos. 252, 576, 875.

(494) (P.)

The Qaçydahs of Hasan Salymi. He was originally a revenue collector; on one occasion he wrote an assignment on the property of a widow. The poor woman came to him and asked him by whose orders he had thus disposed of part of her little all; he answered, By order of Sayyid Fáhír aldyn the governor of the province. "And will his authority," said the widow, "protect you on the day of judgment?" These words made so deep an impression upon him that he gave up his office and
devoted himself entirely to the service of God; he made the pilgrimage to Makkah where he stayed a long while, and to the tombs of the Imáms. He died in 854 and left besides these Qaçydahs a

Contents: Qaçydahs in praise of the Imáms: one Qaçydah has the following heading: it was composed on the road to Mashhad on the 27th Rajab, 847, it is an imitation of a poem of Mawláná Hasan Káshy. Bg. أول هونامه بسم الله الرحمن الرحيم إيان قيوم دانا واحد فرن فرن قديم

Mótí Mákall, 576 pp. 15 bayts; Tópkhánah about 400 pp. 15 bayts.

(495) ديوان سامي

The Dywán of Sámi. It consists of Qaçydahs 72 pp. 15 bayts.

Beginning

قبل كل الكلام حمد الله خالق العرش لا إله سواه

Ghazals, 251 pp. 13 bayts and a few Rubá’ys, &c. Bg. اللهم إكرامين حي جليل است ركبيا كرزك فيهم وهم ورامي هست يابرا

Faráh-bakhsh, a good copy.

(496) حديقة المثاليه تصنيف سناني

The Garden of Verity, by Hakym Abú-l-Majd Majdúd b. Adam Sanáy of Ghaznah. He began his career by singing the praise of princes, subsequently he became one of the most profound Cúfy poets, being second in merit only to Jalál aldyn Rúmy. His spiritual guide was Yúsuf Hamadány a pupil of Abú ’alyy Fármady (see Jámy Nafúhát, No. 426). It is said that Sultán Bahrám
Sháh offered him his sister in marriage, but he refused to marry her. He completed the Hadyqah according to my copies in 535.

In one Lucknow copy instead of and in another I have not noted any variant in the second micra', probably there is none. According to Jámy Nafahát No. 563, Khájy Khalyfah (who probably followed Jámy) and Hammer W. Jahrb. Vol. 65, A. B. p. 1, he completed it in 524, and according to the first mentioned authority, and the author of the Haft Iqlym, he died the same year. Taqyy Káshey places his death in 545, and Dawlat-sháh and Hammer Gesch. d. Schönen Redek. Pers. p. 102 and Sir G. Ouseley, in 576. He left besides the Hadyqah six smaller Mathnwies in the same measure, their names are, according to Bland, Siyar al'obbad, Taryq alta'iqyq, Kar-námah, 'ishq-námah, 'aql-námah; Khoshgú adds to these titles Kanz alromúz, he also left about 30,000 verses of Qaçydahs and minor poems.

The book is divided into ten chapters, some copies have a preface in prose.

Beginning of the poem

Móty Málall, several copies, 520 pp. of 18 bayts; Asiatic Society, Nos. 944, 1426, 296, 1390, 595 (with notes), 1167 with a vocabulary; I have a splendid copy which was written in 874. The copies differ much from each other, but care has been taken at an early time to preserve the genuine text; Jamály Ardastány went on purpose to Ghaznah to obtain the autograph copy of Sanáy and brought it to his native country. Myrzá 'azý Khán Kókah who had the title of Kháne A'tzam possessed a copy, which had been written in 617. 'abd al-Látyf b. 'abd Allah 'ábbsáy (see p. 494 suprà) borrowed in 1035 this copy, transcribed it and compared it with another ancient MS. marked the variants and made notes to it on the
No. 499.]  

saqqa’.

559

margin, in 1067 this corrected text was transcribed with great care, and this transcript is in my possession. In the Asiatic Society, No. 956, is a MS. lettered كتبات ستاثاي which it contains besides the Hadyqah (with as the leaves are transposed, some of the minor Mathnawies may be mixed up) Qaṣydahs, Ghazals, Rūba’ys, &c. 552 pp. of 23 bayts.

Beginning

ای درد مشتاقان ازیاد تو بیستانیا

(497)

شرح حديثه حکیم سنایی

A commentary on the Hadyqah of Hakym Sanây, by Mohammad Nûr Allah Ahrâry Ghaznawy (see pp. 493 and 550.)

جس؛ لله الذي جعل قلب الأولياء حدايق ذات محجة.

Private collection A. about 300 pp. 17 lines.

(498)

بهراد لها تصنيف ساتی

The Spring of the Hearts, a short Mathnawy in praise of Açaf aldawlah, by Sâqi (see p. 285 suprâ)

گویم ارل حمد خالق جهان کر بیدا از رعیت واسمان.

As. Soc. No. 487, 48 pp. of 13 bayts.

(499)

ديوان سقا

The Dywán of Darwysh Saqqâ of Bokhârâ (see pp. 59 and 78 suprâ). He died in 1003—41=962 as appears from the following chronogram recorded in the Nafayis almâthir:

در رحیمت و علم ابن یاکار جوهران

زند از جهان فانی ایروزسون عقیدی

جوون دید از این گلستان بیری وفا ندارند.

آن سرو قد موزون فربوس کره‌سی مارا.
The Dywán of Sáfí'. He is probably identical with the poet mentioned in pp. 123 and 156, in the latter passage his takhalluş is by a mistake spelled Saty'.

Contents: Ghazals, 100 pp.; Qaşydhahs, 45 pp.

Beginning

باب ورگ حمدت برگ گل کریان زینام را

Tópkhánah.

The Dywán of Sa’yíd Khán Korayshy. He first collected his poems at the request of his patron Sultán Morád-bakhsh in 1063. A fair copy with farther additions was made in 1071. The author of the Hamyshah Bahár has two poets of the takhlluş of Sa’yíd (see pp. 123 and 124) who it appears are identical, the quotations from both being found in this Dywán.
Contents: Three prefaces in prose, the first by another pen and the last consisting of dotless words, 76 pp. of 14 lines; Qaṣydaḥs and Ḍıtḥs in praise of Sulṭān Morādbakhsh, Shāh-shujā’, Ni’mat Allāh (of Nārnawl), Mo’īn aldyn Ḥasan Sinjary (a saint), Khwājah Moḥammād Ṣidhāy Čubhy (a poet), &c. with several chronograms, 125 pp. Beginning of Qaṣydaḥs:

اَيِ شَكْرُ مَعْمَتْ تُوْبًرُ اَرْحَاسَبَا ذَانَتُ مَذْنُوْنَ اَرْتُ اَنْقَلَابَتُهَا

Ghazals about 100 pp.; Rubā’ys some addressed to Anand Rāy, a poet whose takhalluṣ was Hindū, 15 pp.; Mathnawīs, minor poems (some by Hindū) and letters in prose about 100 pp. Beginning

حَمَدُ خَداَسَتُ جَوْهَرَتِ نَغْزَىُ زَبَانَا زَانُ كَرْمُ نَتَّغَمُ مَلَكُ مَعَانِي بِيَابَا

As. Soc. 351, a very good copy.

(502) کلیات سيف الدین

The poetical works of Sayf aldyn A’raj (the lame) of Isfaranj or Isfarah استو in Transoxania. He was patronized by the Khwārezm-shāhians. Dawlat-shāh and Khoshgū think that his patron was Yl-arslān (reigned according to Abū-l-īfīdā from 551 to 568) but the author of the Kholācah states that he lived at the court of Takash the son of Yl-arslān and of his son Moḥammad who is called Sinjar II. and reigned from 589 to 617. This statement is confirmed by the Dywán, most Qaṣydaḥs are in praise of Sulṭān ‘alā aldyn Sinjar, and some are in praise of Mahmūd a younger brother of Ṭakash. Towards the end of his life he gave himself up to ascetic exercises and took Sayf aldyn Bākharsy who died in 648 or 650 as his spiritual guide. The above dates fix the time when he flourished with sufficient accuracy, and on their
strength we at once reject the statement of Wálíh—that
he died in 573, and that of the Biyádh of the As. Soc.
No. 931, that he died in 569, but Taqyy Káshy must
be equally wrong in stating that he died in 666 at the
age of 85 years, and consequently that he was born in
581, it is likely that 666 is a clerical error. His Dywán
consists of about 10,000 verses. It contains Qaṣydahs:

Beginning

خرد خطیب نورانی ولج ارراح احسانش
نوشته در رموز وهم عشر آیات برهانش

Móty Maḥall, 418 pp. of 21 bayts, a splendid copy written in
1020. I have a copy in which the above verse is nearly in the
middle of the book, it begins

شیب چو بر دار حجاب از هودج اسراپما

(503) تریست نامه تصمیف سید محمد

The book of education, composed in 988 by Amýr
Sayyid Muḥammad. It is possible that the date of the
demise of Fikrý (see p. 405 suprà) is erroneously stated
by biographers and that the author is identical with
Fikrý. It contains the instructions which the author
received from his Pyr or spiritual guide.

Beginning

افتتاح سخت بذکر خداشرف هر دول است ذکر خدا
Tófkhánah, about 100 pp. of 11 lines.

(504) مثنوی ملا شافی

Description of the Mírág and mystical reflexions.

Beginning

الهی آب عشقی در قلم ریز
As. Soc. No. 10, about 200 verses.

(505) تذکر الاعجاز تصمیف سید محمد شفیع

Record of the miracles of the Imám, by Moḥammad
Shafý' Bég.

Beginning

خدایا جهاندار شاهی ترمست. نما تو در رنطق لان نست
Tófkhánah, 260 pp. of 16 bayts.
The Dywán of Aqá Malik Sháhy, who is usually called Amýr Sháhy, because he was originally the noble family of Sarrajdar. He had originally the takhalluç of Aqá Malik. During the reign of Baysanqor, he spent his time at Sabzwár and being an agreeable companion, and accomplished in painting and music, he was much at court, but owing to a slight which he received, he retired to his ancestral estates which were restored to him by the king. Towards the end of his life he was sent by Sultán Bábáir the son and successor of Baysanqor to Astrábad to make a drawing of his palaces, and he died in that city in 857 more than seventy years of age. (Taqqy Káshy, No. 123; Khosgú I. No. 311; Dawlat-sháh, 7, 1; see also suprâ p. 79). According to a note in the commencement of the Dywán he died in 825. The statements of the Miráít alkhiyáí, p. 96, and of the Ātishkadáh, p. 111, which place his death in 859, and 467 are to be considered as typographical errors. Taqqy Káshy says that out of 12,000 verses which he composed, only 1000 have been preserved, this agrees with the statement contained in a note in the commencement of the MS.

Contents: Ghazás not alphabetically arranged.

Beginning ای نقش بسته نام خطت باسرعت ما

Móty Máshall, 12mo. 100 pp. of 10 bayts, a splendid copy; As. Soc. Nos. 677, 921, written in 90L, very splendid. I have a copy of 969. There is also an incomplete copy in the Tópkhánáh, 50 pp. 11 bayts, which begins,

بیا ای از خط بسیار نداشته بیا
بیا بی کر شک مشتاقان بخور افستته مفتیا

4 c 2
The Dywán of Sháýn. He was of the Uymáq Taklú Turks and lived sometimes at Ray and sometimes at Hamadán (see pp. 42, 94, 112 suprâ).

Contents: Ghazals, 170 pp. 15 bayts; Qaṣīyda, 171 pp.

Beginning

مُنیره نبی لقب تشيّع سلسله مرا امر چه خضر بود وادي سبيل مرا

Móty Máhâl; As. Soc. No. 375, this copy opens with a Mathnawí in praise of Sháh 'abbás, 36 pp. of 17 bayts.

Beginning

بسم الله الرحمن الرحيم

The Ghazals are differently arranged, the one with which the Lucnow copy commences is nearly at the end of Alif, they begin,

ای یادانم حمد تو زمعم عقل ورا ورا

The Dywán of Shápúr. Wálih quotes some verses from this Dywán and says of the author, his name is Archásp, he had first the takhalluc of Firîby and on his return from Persia, he chose that of Shápúr. He is probably identical with Firîby, mentioned in page 407 suprâ. He was a friend of Taqyy Awâdî. In the Hamyshah Bahár (see p. 124 suprâ) are also some verses quoted which are found in this Dywán, but the quotations which occur in the Atishkadhah, p. 535 are not found in the Dywán.

Contents: Qaṣīyda, 34 pp. of 20 bayts.

Beginning

چه مزیده دارد از این شاخ گل نسیم بهار که رقص میکند اشوق برسرم دستان

Ghazals, 50 pp. 30 bayts; few Rubâ'íys, &c. 20 pp.

Beginning

رخت زایل نگردید چنان فزایی لعل چنان را

As. Soc. No. 876; Tómphânah, there is another copy in the same collection containing merely the Ghazals, 116 pp. 24 bayts; the Dywán of Ghazals is also in the Mótá Maḫâl, 54 pp. 21 lines.

Beginning

برد بردا عدم درد هچتر بار مرنا
The Dywán of Sháh Shaykh Sharaf aldyn Abú 'alyy, who was familiarly called Qalandar. He was a native of the 'iráq, but came at the age of four years to Dílly to visit the tomb of Qotob aldyn and was brought up under the care of the holy men of that city as a saint. After he had been twenty years under their tuition, and after he had spent twenty years more in prayers and devotion, he went to see the world, and on his journeys he made the acquaintance of Shams Tabryz and Mawlawy Jalál aldyn Rúmy. After his return to India he lived in seclusion. He died in 724 and is buried at Pánypat (Khoshgú, I. N. 227). I believe the Makhdúm-zádahs, one of the four castes of Musalmans who inhabit Pánypat are descended from him. They do not condescend to intermarry with any other caste of Musalmans, their sole occupation was to attend at the tomb of their ancestor, and they were richly endowed for it by the emperors, some of their jagyrs or rent free lands they possess up to this day. 'abd al-Haqq Dihlawy, Akhbár alakhyár, p. 278, says that the حكم نآمة وشیخ شرف الدينی is ascribed to him, but he does not consider it genuine, but his مکتوبات or letters are considered genuine.

Contents: Ghazals, in which he uses the takhalluq of Sharaf, Qalandar and Bú'-alyy.

Beginning

إله لله الذي يوجد عمومًا في الدهر

Móty Mašall, 11 pp. of 52 bayts. There is also a Mathnawy ascribed to this saint, it has been lithographed at Lucnow, Sulún-almatábi' press, 1266, 19 pp. of 21 bayts.

Beginning

متحباً يا بابل باغ كرب ازغل رعا بگو يا مکرم
(510) (P.)

The Dywán of 'abd Allah b. Fadhl Allah Sharaf of Shyráz who had the title of Waççafe Hadhrat. He is the author of the which he dedicated to Sultán Mohammad Khodá-bandah and, adds Wálih, some learned men ascribe to him also the which is dedicated to Nuçrat aldyn Atábak. According to Ouseley, Pers. Poets, p. 230, these two works are identical. (See also Hammer Schöene Redek. Pers. p. 243).

Contents: preface in prose, written in 693. Beginning

Qaçydahs and Qi'tahs in praise of the Imáms and princes, not alphabetically arranged. Beginning

Móty Mağall, about 134 pp. of 24 bayts. In the Tópkhánah is a Dywán of a poet of the takhalluc of Sharaf, containing Qaçydahs and Ghazals, 120 pp. 13 bayts. Beginning

(511) (P.)

The Dywán of Sharafé Jahán, his father Qádhiye Jahán held a high appointment at the court of Sháh Táhmásp, but being suspected of being a Sunny, he was deprived of it. Sharaf died in 968 (see pp. 50, 79, 22).

Contents: Ghazals and three Rubá'ys. Bg.

As. Soc. No. 912, 58 pp. of 12 bayts, this copy was written by Jeswant Singh Parsvánah (see p. 296 suprd) in 1196, in the first page is a biography of Sharaf taken from Taqyy Káshy. In the same
collection, No. 1169, is a very elegant old copy of this Dywán, which contains also some Qaṣydas, &c.

Beginning

وقت آنست که کان ازینی جانان گردد روز و شب درطیبیش تو سرو مویان گردد

In the Móty Makhall is a copy of this Dywán, with a preface by Ḍadr Hosayny who collected the Dywán, it begins:

 السلام آی سایه حلق افداش شرع و دین

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(512)

دیوان شریف کاشی

The Dywán of Sharyf Kâshy (see pp. 26, 124).

Contents: Ghazals, 350 pp. of 14 bayts; Rubá’ys 40 pp. Beginning بسم الله ای شرف رقم بخش دامه را Qaṣydas, Qīt’ahs and Tarjy’bands in praise of the Imáms, Muhammad Qoṭob Sháh, the Khánkhánán, Hakym Humán, &c. about 400 pp.

Beginning عدیم از میان چرخ پرآورد خنچیش The Loves of Khosraw and Shyryn, a Mathnawy about 200 pp.

Beginning خداردا ز نیعم عقیده بکشایی زئلکم نظیر و معانی را بیارای

As. Soc. No. 1405, a good copy, written for Qoṭob Sháh, at Haydarábad in 1026.

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(513)

دیوان شریف

The Dywán of Sharyf, a brother of Abú-lma’áliy, who was Wáqi’ah-nawys, and accompanied for some time Zabar-dast Khán.

Contents: Ghazals, 15 pp. of 11 bayts; a Mathnawy, some epigrams and chronograms for 1089, 1090, 1091, 12 pp.

Beginning بدست تست یا فتاح مفتاح دردناها

Móty Makhall, 12mo.
Spectacles of the Heart, being a mystical and ethical poem by Mohammad Sharyf Haqány. The date of the composition is recorded in these two verses.

A Mathnawy of Myr Mohammad Sharyf Sharyf, containing felicitations on the accession of Gháziy aldyn Haydar, (A. H. 1229).

Diyán of Mollá Shawkat of Bokhárá. He came in 1088 to Herát, and entered the service of Çafýy Quly Khán Shámlú, thence he proceeded to Mashhad where he was supported by Myrzá Sa’d aldyn Mohammad, the governor of Khorásán. He died at Isphán in 1107 (Wálîh). The author gives us the date of his Diyán, 1093, in a chronogram.

Beginning

Ghazals, 336 pp. 13 bayts; Rubá’ys, 10 pp.
Beginning of the piece is: خدا آیا، رفگ تاثیری کرمان کی فعالیت را برم، اشک بابل آب، تبیغ جهان را.

Möty Maḥall, a good copy; Tóphkánah, containing Ghazals, 225 pp. of 15 bayts.

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(517)

Diywan Sháiq

Dywán of Myr Gholám Ḥosayn b. Sayyid Fatḥ 'alyy Radhawy Jálisy Sháiq, who flourished under Gháziyy aldyyn Haydar, reigned 1229—1242.


Beginning of the piece is: بندام خداوند درن دین، فیا لشامل، نبود، بذور پچین Qaṣydaḥs, mostly in praise of the Imáms, 25 pp. Bg. Nor bišshād, māh, wálwálah, ḥas, ḥalwā sazarlaṣ, ṭahm, hā wilm, ḥarāṣṭi Ghazals, 120 pp. 10 bayts.

Beginning of the piece is: بدیع عشق تو دادم جوی دین و دنیا را برده، ام زدل خویشتی تما را Rubá'ys and chronograms, among the latter, one on the death of Myrzá Ján Tapist—1220.

Beginning of the piece is: ناکه، صدای زد باد، برکه هاتف حلا بکسول، امهد ماء، سفین اردو Möty Maḥall, a magnificent copy.

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(518)

Golzár ʿAbbāst

The Garden of Love, a Mathnawy in praise of Farrokhšiyyar, composed in 1130; chronogram Masāʾil. It is not clear who the author is, but from a verse in the conclusion, it would appear that his takhallus was Shaykh.

Beginning of the piece is: بیا ای شیخ زین افسانه بس کن مخمور انگشت کاریش زخم فاختی Bg. ایشی ساز، دل را عشق مانوس، بهلا، برق، یلی تازه Tóphkánah, about 100 pp. of 13 bayts.
Complete poetical works of the physician Sharaf aldyn Hasan Shifāyī, who died in 1037 (see pp. 90, 28, 150).

Contents: A Mathnawī, composed in 990, 46 pp. of 40 bayts.

Beginning بسم الله الرحمن الرحيم تiniz البیست بسْت حکیم مهر زینین Another Mathnawī, composed in 1021, 50 pp. of 40 bayts.

Chronogram

Beginning ای بشهد سخن ملاحت سای بنمک زارتر این دی ایکاردان مشگبایی A Mathnawī (Namakdāne Haqīqat?) 38 pp.

Beginning ای درن تو تحقیقه العرائین Another Mathnawī of only 6 pages.

Beginning Qaṣydahs, 52 pp. of 48 bayts.


Beginning Li نعت تو شامه مقالات مشاطة جهرة مه خیالات As. Soc. Nos. 115 and 795 (containing only the first Mathnawī);

Móty Maḥall, 506 pp. of 17 bayts containing only Ghazals, they begin in this copy:

The Book of Victory, being a poetical account of the military career of General Lake (؟), by Shimbhū, a Brahman.

Beginning کنم یاد آن داور داوران گشت بیدا زمین و زمانی As. Soc. No. 200, 131 pp. of 11 bayts, a splendid copy.
(521) (P.)
The Dywán of Hákým Shaykh Hosayn Shohrat, who died in 1149 (see suprà pp. 124, 156, 150).
Beginning

(522) (P.)
The Dywán of Shyry of Kókówál a son of 'abd al-Hayy (see suprà pp. 59 and 90).
Contents: Qâqydhahs in praise of God and Akbar, alphabetically arranged, 128 pp. of 17 bayts. Bg.
Чужній, будь так краще мій той дах, який не у виділі ніжньої Газал: 40 pp. and about 60 Rubá'ýs. Bg.
Геремом існіння ного я бачу що багато мене йде. Мотов Махалл, a correct copy written in 1040.

(523) (P.)
The Dywán of Mohammad Háshim Sinjar, a son of Haydar of Káshán; as he was particularly strong in making logographs, he is called Mo'ammáiyiy. He died in 1021 (see pp. 123, 150 suprà and A'tishkh. p. 438).
Contents: Qâqydhahs, 70 pp. 15 bayts.
Beginning

اختيار خون داري هرهه ميخي ما را
4 D 2
Móty Mašall, two copies, in one of them and in the beautiful copy of the As. Soc. No. 518, and in my copy the Ghazals begin:

In the Society's copy are at the end, short Mathnawies, 80 pp. of 15 bayts (incomplete); the first has the title of Saqiý-námah and the others are مناجات, one contains the story of Shyryn.

(524) دیوان سیدات

The Dywán of Myr Jalál aldyn Siyádat, a son of Myr Jamál aldyn Mohaddith (see pp. 124, 129, 107). He flourished in 1081, as we learn from the following chronogram which occurs among his poems.

Contents: Ghazals, 162 pp. 13 bayts; Rubá'ys, &c. 16 pp.

Beginning

(525) دیوان مهیلی

The Dywán of Nitzám aldyn Ahmad Shaykham So-hayły, who died in 907 (see pp. 78 and 20).

Contents: Ghazals about 200 pp. of 17 bayts, at the end a short Mathnawy and some Rubá'ys.

Beginning

As. Soc. No. 665, a fine copy written in 999.

(526) دیوان سختور

The Dywán of Sokhonwar. It contains merely Ghazals.

Beginning

Private collection, B 128 pp. 17 bayts.
(527) (P.)

Complete poetical works of Radhyy aldyn Sorúry, who was usually called Gholám Mortadhà. He was from the age of seven to seventeen a pupil of Mu’jiz, and after his death he was instructed by his own brother Gholám Moctafa Maftún, but Maftún died about 1168 at the age of thirty, and after that he had no instruction. He composed besides these Persian poems from 10,000 to 12,000 Rékhtah verses. He was still alive and resided at Lucnow in 1211.

Contents: Qaçydahs, 60 pp. of 50 bayts; Mokhammas’, 38 pp.; a Mathnawy, 22 pp.

Beginning ائ نام تو ورد هردهانها عاجز زنناينتو زيانها

Beginning خدایا در عشقي ده دل و جان سروزي را

I have the autograph which the author wrote at Lucnow for his son Imam aldyn whose takhalluç was Khorram خورم, it is a fine volume in folio written with great care. Another autograph copy is in the Móty Mahall.

(528) (P.)

Complete Poetical Works of Shams aldyn Mohammad b. ’alyy Súzany of Samarqand. Some say he was of Nasaf Gayhán. He claimed descent from Salmán Fárisy, a companion of the prophet. When he was a student at Bokhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhalluç of Súzany. He is considered the best humoristic poet of his age, but he was not the only one, it seems there were in those days several wits in Má-wará’lnahr as
Lámi'y Bokháry; Shatranjy, Shams Khálah, and Jalály Tirmidzy who is nick-named Pusare (khare?) Khumkhánah. He used to write satyres against poets of a more serious turn of mind and to travesty their verses, but when he became older he repent, and chose first Abú-l-Mançúr Máfurydy as his spiritual guide, and subsequently he went to Bakh to profit by the spiritual advice of Sanáiy against whom he had been writing doggerels, and he made the pilgrimage with him to Makkah. He died in 569. Besides his humoristic compositions he left Qaçıydas in praise of God. Taqyy Káshy has seen 10,000 verses of his (Mohammad 'awfy c. 10; Dawlatsháh 2, 10; Taqyy Káshy No. 16).

Contents: chiefly Qaçydas and Qif'ahs in praise of Sulún Sinjar, Sayyid 'alá aldyn, Qádhíy As'ad, &c.

Beginning

کا بندود از نیز ما بما ویدار موالانا

Móty Ma'áll, 588 pp. of 20 lines, the book seems to be divided into two parts; in both the poems are alphabetically arranged, but there are also many poems which do not stand in their place and in the arrangement of which, no plan is perceptible. There is also a copy in the Tópkánah about 200 pp. of 14 lines containing besides panegyrics, satyres, many of which are very obscene.

Beginning

ابن تور ی حوا در کیان انتقام با استاد خر خمخانه نهاده گفتند در سکس ما و سوریی برایم که کوؤر خرس خمخانه در بین چا عاقبت چا رسد ابن گار کر بگرم

In the As. Soc. No. 1254, about 500 pp. of 14 bayts, it begins:

سلطان کسی بوک که زپیال آیشک

(529) قصائد سیرتی

(P.)

The Qaçydas of Sýraty. Some of them are panegyrics on Çádiq Khán and Ja'far Khán Rézy. Bg.

Móty Ma'áll, 126 pp. 19 bayts, bound with the Dywán of Nuzhat.
(530) معرض الأفكار تصنيف نقلي (P.)
Transfiguration of Imagination, a Mathnawy by 'alyyy Ridhá Tajalliy, an encomiast of Aqá Hosayn Khwán-sáry. He died in 1088 (see pp. 110, 150 suprà).
It is a Sarápá or description of the human figure, 15 pp. 17 bayts.

Beginning بر سرم دیگر همایی عشق یار
Added to it are Ghazals, 30 pp. of 14 bayts.
Beginning زهی ار شرق رییت گشته گازار جهان بیدا
Móty Maḥall and Tóphánah.

(531) دیوان شجری (P.)
The Dywán of Tajryd. It contains merely Ghazals.
Beginning برینو میدمید زغل فتولی ما
Móty Maḥall, 110 pp. 14 bayts, the copy ends with dál.

(532) کلیات طالب آملی (P.)
Complete poetical works of Tālīb of Amol, who died in 1035 or 1036 (see suprà pp. 90, 125, 151 and Ouseley, p. 176).
28 bayts.
Beginning جهار نهم بفرق خرد انسربيدان
Ghazals, 164 pp. 25 bayts; Rubá'íys, 12 pp.
Beginning بایان نکته می سنجد نیمنام ریانش را
خرداها نفیض الہامی که در پایم بیانش را
Móty Maḥall, a good copy; As. Soc. No. 486. In the As. Soc. No. 847, about 300 pp. of 13 bayts, is a mystical Mathnawy ascribed in the fly-page to Tālīb Amoly; the word tālīb occurs several times in the poem, but it is not clear whether it is to be taken as a takhalluṣ.
The Dywán of 'abd al-Latýf Khán Tánhá Músawy Shahhrastány (see pp. 110 and 119 suprà).

Contents: Qaçydahs, mostly in praise of the Imáms, 31 pp. 15 bayts.

Beginning: نَأَجَّلَهُ دَلَّ دِرْطَابَتُ هَرْقُدُمٌ سَلَّمُ نَشَاْنَهَا كُروُنُ مُهَبَابَتٍ حُرُمُ رَكَّ رَوَانُهَا
Móty Māháll, two copies.

Complete poetical works of Taqyy b. Mo‘yn aldýn b. Sa‘d aldýn Awhadý Hosayny (see p. 95 suprà).

Contents: a preface in prose, Qaçydahs in praise of the Imáms, 59 pp. 15 bayts; Ghazals, 198 pp. 14 bayts; Rubá‘ys, 144 pp. of 10 bayts. Beginning of Ghazals: شد مطلع نور خدا خورشید ذات باک ما
Tóphkáníah, a fair copy; As. Soc. No. 912, an abstract of the Dywán copied by Jeswant Singh Parsáñah (see page 567 suprà) in 1196. Over every poem is written the date and place where the poet composed it, as Shyráz, 991, Ispahán, 1012, Aḥmadábád, 1021, 1031, Agra, 1023.

The Dywán of Ibráhyym Tusallíy of Shyráz. He was originally a whip-maker. After he had taken to poetry he went to India and was supported by Masyh-alzamán. In 1028 he collected his poems and he added some as late as 1029; and in 1032 (not in 1025 as Táhir states) he made the pilgrimage, and he died soon after his return to India.

Beginning

Qaṣṣydahs, 240 pp. 13 bayts and about 100 Rubāʿȳs.

Beginning

Chronogram on the completion of the Dywān.

Mōty Māhall, written in 1029.

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(536)

ديوان تسليم

(P.)

The Dywān of Mohammad Hāshim Taslym of Shyrāz who came under ʿālamgyr to India, (Wālih).

Contents: a Mathnawy, 45 pp. of 15 bayts.

Beginning

In another copy it begins:

Qaṣṣydahs, 40 pp. Bg. Ghazals, 140 pp. 14 bayts and a chronogram for 1109.

Beginning

Mōty Māhall, a magnificent copy; Tópkhānah; As. Soc. No. 1463, this copy contains only the Ghazals.

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(537)

ديوان تأثير

(P.)

The Dywān of Myrzá Mohsin Tūthyr, who flourished in 1130 (see pp. 138, 119 suprâ).

Contents: Ghazals, 372 pp. of 14 bayts, about 100 Rubāʿȳs; short Mathnawies, one has the title of حسنت اتفاقی, 40 pp.; Qaṣṣydahs, &c. 52 pp.

Beginning

Tópkhānah, an inferior copy.
(538) 

The Dywan of Myr Mohammad 'atzym Thabât (see p. 154 suprà). He died in 1161.

Chronogram

Contents: Qaçydahs, 28 pp. of 17 bayts; Ghazals, 180 pp. 15 bayts. Beginning of Ghazals:

Móty Maḥall, a good copy.

(539) 

The Dywan of Myr Afdhal aldyn Mohammad Thábît of Dilly, father of the preceding poet, (see pp. 154, 150, 120). It was collected by his disciple Bande 'alyy.

Contents: Ghazals, 100 pp. 12 bayts; Qaçydahs, 78 pp. of 15 bayts, Mokhammas', Marthiyahs, &c. 24 pp.

Bg. كشد حرصمهم وصال توشتمع جان مرا بر بو مشهد برانه استخوان مرا

Móty Maḥall, written in 1146; Tópkhánah.

(540) 

The Dywan of Hosayn Thanáyiyy of Mashhad a son of Ghiyáth aldyn Mohammad, he died in 996 (see pp. 43, 57, 120).

Contents: a preface in prose, in which he narrates what first led him to compose poetry. He says he made it a rule to write on the heading of every poem, the date and occasion on which it was composed.

Beginning

Qaçydahs in praise of the Imáms, Sháh Tahmásp,
Sultán Khalyl, Akbar, the Khán-khánán, &c. 130 pp. of 14 bayts.

Beginning

دریش حسٕ ناز نهست بسی خوش‌نما غمزء بطریسم عشرو برئگ جفا
A Mathnawy. I believe it is entitled

پناه جهان بخش جان آدرین سرا پرده امرز چرخ برئین
At the end are some Ghazals, Rubá'ys, &c. Bg.

راندی بخشمش از برخون ای بسمریا صد خار حس‌رست ازئین درجک‌رسا
Móty Maḥall; Tópkhánah; As. Soc. No. 455.

(541)

مجمع الاعریا

The Story of Manóhar, a poem by Tzahyr Kirmány, composed in 1162, the chronogram is خنم کلام.

Beginning

بی رزم‌های تواب زرم‌س روشن موج را کند گم
Tópkhánah, about 400 pp. of 25 bayts.

(542)

ديوان ظهیر

The Dywán of Tzahyr aldyn Táhir b. Mohammad Fáryáby. He was a native of Fáryáb and a pupil of Rashyld aldyn of Samarqand, the author of the romantic poem Mihrú Wafá or "Love and Faith." He is one of the poets of the Atábeks, and most of his poems are in praise of the Sultán Rokn aldyn Toghriš b. Qizil Arslán, Nučrat aldyn Abú Bakr b. Mohammad b. Yldagiz, and Toghán-sháh II. He died at Tabryz in A. H. 598. (Hammer, p. 130; Sir G. Ouseley, p. 154; Mohammad 'awfy cap. 11; Dawlat-sháh 2, 17; Khizánah 'ámírah; Naftúyis almáthir).

The Dywán was collected by a contemporary of Majd aldyn (Hamkar) who prefixed a preface to it, in which he
says: "As I had not the privilege of seeing the poet, I collect his most beautiful thoughts into a book." The preface begins

The Dywán consists chiefly of Qaṣydaḥs, all of which are panegyrics, at the end are a few Qif'ahs which are also panegyrics and a few Ghazals. Beginning

Móty Mašall, 66 pp. 44 lines. Printed at Calcutta in 1245, 4to. 147 pp. of 23 lines, in some copies the second Qaṣydaḥ commences with the above verse.

(543) کلیات ظهوری (P.)

Complete poetical works of Núr al-ḍyn Moḥammad Tzohúry of Tarshyz in Khorásán (see pp. 44, 112, 125, 151).

Contents: Saqiy-námah, 120 pp. 29 bayts.

Beginning نا ها همه ایزد یک را نمی نداید ؟ ناک را

Another Mathnawí, chiefly in praise of God and the Imáms, 35 pp.

Beginning

آی بنها همه نباهت تو هر کرا هرچه هست داره تو


Beginning

آی که خواهد داشت ندرا رحمتمش دیران ما

A complete copy was offered to me for sale; the Saqiy-námah has been lithographed, Luçon, Moṣṭafáy press, 1260—1263, 224 pp. with glosses; As. Soc. No. 664, containing merely the Ghazals, the first verse in this copy is زیانه خواهد انگل; Ibdém, No. 747, containing the Mathnawies.
(P.)

The Dywân of Ulfat. According to a pencil note in the fly-page his name was Shâh Walîyy Allah, but this is not probable, for Shâh Walîyy Allah had the takhalluq of Ishtiyâq. In another note in the fly-page is written in ink "the late Myrzâ Mohammad 'alyy whose takhalluq was Ulfat," and in a third note we read from which we might infer that he was still alive in 1805 when this copy was written.

Contents: ten letters written between two lovers, a Mathnawy of about 400 verses; Ghazals near 400 pp. of 13 bayts; Rubâ'îs, 24 pp. Beginning of Ghazals

As. Soc. No. 815, written for H. Boileau in 1805.

(545)

(P.)

The Dywân of Qazalbâsh Khân Ummyd who died in 1159 (see pp. 153, 300, 149 suprà).

Contents: Qaṣîyâhs some in praise of Farrokh-siyar and Mohammad Shâh, 26 pp. of 15 bayts.

Ghazals, 450 pp. 14 bayts; Rubâ'îs, Mokhammas', &c. 20 pp.

Beginning

Mâta Mahall, written in 1159; As. Soc. No. 1396, written in 1191, containing merely the Ghazals, Rubâ'îs, &c.

(546)

(P.)

The Dywân of 'abd al-Walîyy 'uzlat (see p. 301 suprà).

Contents: a preface in prose; Qaṣîyâhs, Marthiyâhs,
&c. 36 pp. 15 bayts; single verses from Ghazals two or
three of each 130 pp. Beginning of Ghazals:

سَرُّ ما بَلَدْ اَرْتَاج بِسَمِ اللَّهِ عَذارانِ

Móty Maḥall, a bad copy written in 1169.

MHARAJ NAMA TÁSNIF ÍRÁSÁN (P.)
The Maháráj-námah by Wáṣil Khán of Kashmyr who
came under Moḥammad Sháh to Dílly. He praises in
the preface Aṣaf al-adwálah, Mahárájah Narmal Dáš and
Lálah Hólás Ráy.

Beginning

بِنَامْ خُدْوَانِ بِإِحْسَانٍ وَجَدْنَ نَأَمْ بِيَ جَوْدٍ اَوْ أَنْيَسْتَ نَسَرٍ وَجَوْدٍ

Móty Maḥall, about 120 pp. of 15 bayts.

HDAYQÁH DÚRÁNÍ (P.)
The Second Hádyqáh, or an imitation of the poem of
Sanáy by Wárithy. He may be identical with the poet
mentioned in p. 40 suprâ.

Beginning

كَلَّا فِي الوجود لِيُمضِي سَرَاءَ وَحْدَهُ لَا اللَّهِ الَّذِي

Móty Maḥall, 124 pp. 11 lines, a beautiful copy.

DIWÁN RÁSÁLÍ (P.)
Dywán of Myrzá Imám Wírdy Bég Wáṣily. He was
a good calligraph, he lived at Lucnów and was supported
by Náwáb Shyr-afghan Khán.

Contents: miscellaneous poems; among them chronon-
grams, for 1146, 1166, 1178, 1190, 1194, &c. 46 pp. of
51 bayts; Ghazals, about 200 pp.; Rubá'ís, 13 pp.

Beginning of Ghazals

As. Soc. No. 428.
(550)

The Dywan of 'Aqā 'ālyy Aẓghar Wādhih who was originally a manufacturer of gold-thread (see p. 160 suprâ). He flourished in 1127, as appears from this chronogram of his:

Contents: Qaṣṣydahs in praise of the Imáms, and the amyrs of Jahándár-sháh, a son of Jahángyr, 50 pp.; Ghazals, 140 pp. of 10 bayts, and about 50 Rubá'yís; Beginning of Ghazals:

Móthy Mahall, a fine copy.

(551)

The Dywan of Myrzá Mobárak Allah who had the title of Irádat Khán and the takhalluq of Wádhih. He was of a good family, and his grandfather who was an amy of Jahángyr had equally the title of Irádat Khán, his mother was a daughter of Aẓaf Khán and he was married to a daughter of his spiritual guide Sinjar who it appears was a great saint of the Naqshbandy order. He was deeply versed in Qur'ism and left a Mathnawy in the metre of Yúsof o Zalykhá, entitled راز ائتنم and a commentary on his own Rubá'yís which has the title Kulliyyat i Tádáː (Arzú, and suprâ pp. 160, 130).

Contents: Ghazals, 332 pp. 13 bayts; Qit'ahs in praise of Farrokhshíyár, Mohammad Sháh and Murshid Quly Khán, &c.; Rubá'yís 44 pp. among them is a chronogram for 1134.
The Dywán of Myrzá Sharaf aldýn 'alyy Hosayny Wafá of Qomm, who was familiarly called Aqásy Bég; he came in 1162 to India and lived in the house of Wálih. Tálib says that he was still a child when he died.

Contents: a preface in prose, panegyrics on Çafdar-jang and Sháh-álam, 47 pp. 13 bayts.

Beginning مبارة همیه می بییم کسی از خانمان خدیز

Beginning ایوه خون بچیه آور دسی نیغ زیانم را

A Mathnawy entitled لؤلؤ منظوم 20 pp.

Bg. الیه شیر عشقم در سرائندز فرزان اخورم در محرماند.

Móty Ma'ál; As. Soc. No. 987, containing merely the Lúlúde Mantzúm.

The Rose and the Nightingale, a Mathnawy by Diýá Náth Wafá, a Kashmyry of Bareilly, composed about 1263 and dedicated to the present king of Oudh. It has a short preface in prose which begins ممت خدایا جل شانه

Lithographed, Luènow, Mohammady press, s. d. (1254); on the margin is a Rekhtah Mathnawy entitled داع دل داغ. The title is a chronogram for 1138.
(554)  

The Dywan of Wahby. It contains Ghazals, 746 pp. of 17 bayts; Rubá'ys, &c. 40 pp.

Beginning

The Dywan of Wahby. I have not been able to identify him. In the fly page he is called Wahshat 'iráqy.

Contents: Ghazals and a few Rubá'ys.

Beginning

As. Soc. No. 1082, 510 pp. of 13 bayts.

(556)  

The Dywan of 'abd al-Ahad Wahdat, who was familiarly called Sháh Gul or Myán Gul. He was a son of Shaykh Muhammad Sa'yd and a grandson of Shaykh Ahmad Sirhindy and resided mostly in the Kótlah near Dilly. He died in 1126. Ishtiyáq (see p. 241 suprâ) was his grandson (see p. 130 suprâ and Nashtare 'ishq).

Contents: short Qaçydhahs, 37 pp. of 12 bayts; Ghazals near 600 pages; a few Rubá'ys and at the end a Qaçydhah on Shaykh Ahmad, it appears from it that this impostor was born in 1005 and died in 1071.

Beginning

As. Soc. No. 724.
(557) (P.)

The Dywan of Häjy Tahmâsb Quly Wahmy, who flourished in India and died between 1047 and 1057.

Contents: Ghazals, 200 pp. of 15 bayts; Rubâ'ys, 22 pp.; Qi'âhs (among them several chronograms for 1042, 1047, &c.) short Mathnawies, &c. 150 pp.

Beginning

Collection of Mawlawy Mohammad Waji'î, copied in 1057 by Rîdâhâ, a son of the author.

(558) (P.)

Complete poetical works of Mollâ Wahshy Bâfi'î who died in 992 (see p. 35 supra). The author of the Mirât alkhiyâl p. 146 ascribes a Ghazal which begins

Drâm_shém ar ãgâr šâb to Wahshy Dawlatâbâdy who, he says, died in 1061. This Ghazal occurs in this work and in a copy of Taqyy Kâshy which was written in 993, it is therefore very doubtful whether such a person as Wahshy Dawlatâbâdy ever existed.

Contents: Qaçydahs, Tarjy'bands and Marthiyahs, 164 pp.

Beginning

Râhht âkhr bâyûd džallât ânqâzâtâb


Beginning

A Mathnawy entitled 36 pp.

15 bayts.

Xâmeh_bârâwûnd madâyî mûsir bâyl ar xâld bëriî zî rîngîr (şâfîr?)
Farhád and Shyryn, a Mathnawy, 80 pp. 13 bayts.

Móty Mahall; Tóphkánah, in this copy the Qaqydahs begin:

Farhád and Shyryn has been lithographed, Bombay, 1265—1840, 12mo. 95 pp. of 12 bayts; and Calcutta, Svo. 1249, 68 pp.

(559) 

ديوان راغظ (P.)

The Dywan of Wá‘îtz. He may be identical with Wá‘îtz Qazwyny (see pp. 114, 130, 151) but the verses of that poet quoted in Tadzkirahs are not found in this Dywan.

Contents: Ghazals and a few Rubá’ys.  

Móty Mahall, 258 pp. of 15 bayts; Tóphkánah, 200 pp.; As. Soc. No. 646, copied in 1088.

(560) 

مثنوي رادي (P.)

The Mathnawy of Walady. He informs us that he is a son of Mawláná Rúmý, and that he composed this poem in 690, after he had given to the world a Dywan. His object was to imitate the example of his father and to throw light on his father’s Mathnawy, to which this one stands in the place of a commentary. His own words are

سبب انشای مثنوي رادي در بيان اسرار احدي أن بردن كه حضرت والدم وايضا ميقم ملؤ من عرف يتنادى ودى الدین محمد بن محمد بي الله في فيغه قدسنا الله بس رح منثنوي خون اقبالاء اواليه اكنان راكر كرماط و سين عامان رايان فروموده غرغش ارقصبه ايام اظهار كرامات ومقامات خون بد اردي اولياء كه هelsius و هيدم و هي ننشين او بوين مثال سلطان الواليين ديبد برهاي الدین حق قدر وسلطان المعروفين شمس الدين تبرزي و مترب
The Dywán of Darwysh Hosayn Wálih of Herât. He came to India apparently under Jahangyr, and lived for some time in Bengal. He was a pupil of Fáqíhy (see p. 390 suprà).

Contents: a preface in prose; Qáyádahs, Tarjí-bands and chronograms, 140 pp. of 18 byats, among the chronograms, is one on the death of Fáqíhy, which it appears from it happened in 1049.

Beginning

(Q. 561)

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Beginning

(Q. 561)

As. Soc. No. 833, about 500 pp. of 12 bayts, written in 1192. In the same collection No. 792, 26 pp. of 11 bayts, is another Mathnawy by Wálih, which contains a love story and has the title of مرزا نامه بعد حمید و سیااس رب کریم مالک الملك وجب الت bł.م.

The Dywán of Walyy of Dashte Biyádh, a place in Khorásán. He was a contemporary of Mohammad Quly Mayly, and his poems are in Mayly's style.

Contents: Ghazals and twenty Rubá'ys. Bg. شب نوید قرب درزند گندی درпа را خوش اثرها بود در بانه نامه جانگا را.

As. Soc. No. 1000, about 100 pp. of 12 bayts, written in 1196.

The Mathnawy of Waly Ram, who was usually called Banwály Dás.

Beginning ازان ام شیرعت شد معلم شرود ترزیب ظاهر تا مصلم
Tóphkánah, near 100 pp. of 18 lines, postscript: زیده موحدان احذت اساس سواست وی رام عرف بیا اب‌الیااس سنه 11 حمید شامی. It would appear from this that the poet was alive in 1142, or flourished shortly previous to that date.

The Dywán of Núr al'ayn Wàqif of Patiálah, where his father was Qâdhíy, he was a pupil of Ārzú and died
about 1190, (see Tâlib and suprà p. 160 but read to whom (A'rzá) he sent his poems for correction).

Contents: Ghazals and Fards, 544 pp. 16 bayts; Mokhhamas', &c. 50 pp.

Beginning

The Loves of Farhád and Shyryn, by the late Myrzá Kóchak Wičál of Shyráz. His son is still alive, and resides at Bombay.

Beginning

Lithographed with Wašhy, Bombay, 1265, 12mo. 126 pp. There has also been lithographed at Bombay, 1260, 12mo. 212 pp. of 11 bayts, the title-page in red ink; the latter was corrected by Wičál. It consists of elegies on the Imáms and begins

An Elegy on the Imáms, by Sayyid 'alá aldyn Wičály, a modern poet of Khorásán who was settled in Oudh.

Beginning

Lithographed, Lucknow, Moqtafáy press, 1260, also press of 'alyy-bakhsh, 1260, 16 pp. with short notes.

Intuition and Miracle, a Mathnawy. The author’s name is not mentioned, but the word Ymany is written in red ink, and it is therefore possible that Yman or Ymany was his takhalluş.
The second Dywán of Yúsof, which was collected in 926, chronogram:

Contents: a preface, Ghazals, 94 pp. of 11 bayts; Rubá'ýs and Qí'i'ahs, 10 pp. Beginning of Ghazals:

The Persian Dywán of the Rájah Fákhr al-dawlah Dábýr al-mulk Rátan Singh Bahádur Zákhy. He was a native of Luáncow, where he was minister of Finance, but his property and family were at Báreilly. He died in 1850 or 1851 and left a considerable library.


Assistance to men engaged in religious war, a Mathnáwy by Záyn al-ábidyn a son of Sayyid Radhyy of Shushhtar. He lived long at Madras and was in the service of Nazáb Ačáf-jáh, subsequently he went to Balághát and entered the service of Haydar 'ályyy Khán, and finally he became a courtier of Typú Sultán, at whose
request he wrote this poem. He died at Haydarábád. (Subhe watn, p. 105).

Beginning

میکنی ار جان سیاس بر حرم کدیارا

As. Soc. No. 1032, about 300 pp. of 11 bayts.

(572)

The Dywán of Zakyy of Hamadán. Zakyy is his name as well as his takhalluç. He spent the greater part of his life in the service of the Turks of the court of Sháh Tahmásp and died in 1030 (see suprà pp. 39, 91 and A'tishkadah, p. 343).

Contents: Qaçydahs, 126 pp.; a chronogram for 1015 on the death of Sháh Qiwám aldyn Hosayn. Bg.

آب می لبید بر آتش اشک آتش زای می
شعله در زنجیر دارد موجه در یای می

Ghazals, 102 pp. of 11 bayts. Beginning

استینی گر نلم چشم جگریالا را گریه میانه کند دامی هر میزرا

Móty Makall, a splendid copy written in 1044. Postscript: دیوان زکی همدانی که در سنه 1030 وفات یافت

(573)

فهنت آشور تصنیف زلالی

Seven Mathnwawies by Zulály of Khwánsár (see pp. 41, 90 suprà). These seven Poems are also called سبحة سیاه.

Contents: a preface in prose by Toghráy, followed by a preface from the pen of Zulály. The former is wanting in the copy of the Asiatic Society.
1. ابوبكر والبار، The History of Mahmúd and Ayáz. He says he commenced this poem in 1001.

در استفاقتاج ابی منشور نامی چگونه نظم ذرف نظم کرده‌ام
He completed it in 1024.

Chronogram

في علیه یومه مهدی عماد ایاز
Bغ

70 pp. of 15 bayts in the measure of the Makhzan alasrâr divided into 41 chapters, dedicated to Shâh 'abbás and Bâqir Dámâd. 

Beginning

بسم الله الرحمن الرحیم نص صلی الله عليه وسلم

3. شبه دیدار، 52 pp. of 15 bayts, in the metre of the Mathnawy of Mawláná Rúmy, divided into 49 chapters.

نام او تا نسیم رحمه الله شبه دیدار یا هنگام

4. سلیمان نامه. Taqyy Kâshy calls this poem سلیمان ولقبیس.

بدام چهانگیر دلیلای تفتک که ادی سلیمان بلک موربد

5. آندرو سند، 40 pp. in the measure of Laylá Majnún.

نامش عششکست و حسی دفتر انام سافیست کو سندسر

6. میخانه، 60 pp. in the metre of the Jáme Jam and the Hadyqah, divided into forty chapters.

Beginning

نام او بان و سینه سینه شنده ده هست پیدانه

7. 30 pp. in the measure of the Sab'at alabrâr.

Beginning

سخنم کرده بهامش جارید ذره را وهر تایخ خوشید

Beginning of another copy

نام او کردم مرا شبه فرز

Each of these poems is preceded by a short introduction in prose from the pen of the author.

Móty Mahall, a fine copy written in 1013(?); Tóphkhánah, a good copy; As. Soc. No. 1188, a fine copy, but the poems seem to be much shorter. Ibidem, Nos. 972 and 1205, copies of Mahmúd ú Ayáz, the latter copy begins

يا اله معا ذافکت فرمم

A G
The Sam-námah, a Mathnawy in the style of the Sháh-námah, containing the history of Sám by an anonymous author. This copy contains about 30,000 verses. See Mohl’s Livre des Rois. Pref. p. lix.

First verse

Last verse

As. Soc. No. 17, 674 pp. folio, written in a clear old hand and embellished with pictures. It appear to me that this is the second volume of this poem. The poet says in the seventh verse.

The first half of the poem contains the story of Tamúr. In folio 145th verse of the book is the passage from the Sháh-námah with which the Sám-námah described by Dr. Mohl begins, viz.:

It is very likely that the first part is sometimes considered as a separate work.

The story of prince Bakhtyár, a son of the king of Nymrút, in verses. The poet says that having lost his only son, who he had hoped would be his representative after his death, the plan suggested itself to him to write a poem which would immortalize his name. I am unable to promote his view, having not succeeded in finding his name mentioned in the poem, but he gives us the date, 1019, of the composition.

Beginning

As. Soc. 1414, 152 pp. 15 bayts, it seems that the copyist got tired before he had completed the poem, the MS. ends abruptly in the story of the ninth Wazyr. The prose version of this story has been published by Sir W. Ouseley, London, 1801, and by Kasimirsky (lithographed) Paris, 1839; and translated into French by Baron Lescallier, Paris, 1805.
THE THIRD CHAPTER.

WORKS OF HINDU’STANY POETS.

Note.—As the table of contents of Rékhtah Tadzkirahs from p. 195 to p. 306 suprà has been alphabetically arranged with a view to facilitate reference, I thought it superfluous to refer to it in this chapter.

(576) نگارستان عشق تصنیف آباد (H.)

The Picture gallery of Love being the Dywán of Mahdiy Hosayn Khán A'bád a son of Gholám Ja'far Khán, collected in 1252.

It contains 232 Ghazals. Beginning

در عالم میں یتیجا عالم خدا نہیں ابھی بندس سے ناہل خدا

Lithographed Lucknow, Músawy press, 1263, 53 pp. 5 miéra's in a line. His Wásókhts have been separately printed in 1268, 32 pp.

(577) مثنوي مرزا عباس (H.)

The History of Christ, in Rékhtah verses, by Nawáb Iqtidár aldawlāh Myrzá 'abbás. I met him at Lucknow in 1849; he was about eighty years of age, and told me that he wrote this poem to show that he was above the prejudices of his contemporaries.

Beginning

لاکہنا متح میرمحمەد ایزن پاک

Private collection about 300 pp. of 11 bayts.

4 G 2
(578) The Dywan of Najm aldyn A'brú.
Contents: Ghazals, 104 pp. of 12 lines; Rubâ'ys, &c.
Beginning

(579) A Mathnawy of Mohammad Mobárák, the takhallus of the poet is not mentioned; he may be identical with Abru.
Beginning

(580) The Dywan of Açaf aldawlah Açaf.
Beginning

(581) The Dywan of Myr Shyr 'alyy Afsás.
Contents: Ghazals, 360 pp. of 12 bayts; Rubâ'ys and Qaçydahs, 30 pp.
Beginning
Móty Mahall, a good copy; As. Soc. No. 67, a fine copy written during the life time of the poet. The Ghazals are preceded in this copy by Qāydaḥs and a short biography, in which it is stated that he derived his descent through the Imám Ja'far from 'ālyy. His ancestors were of Khwāf in Persia and the first of them who settled at Närnawī in India, was Badr aldyn a brother of 'alam aldyn Hájy Khány. The grandfather of Afsős came to Dilly where Afsős was born, but Afsős left his native town when only ten years of age and came with his father to Paṭna, and after the death of his father he went to Lucnow.

The most sacred composition being a Mathnawy by the emperor Sháh 'álam, whose takhalluṣ was Aftáb. We are told in the last line that the title is a chronogram, for the date of the completion of the work this gives 1201. It contains the story of Motzaffar Sháh, king of China.

As. Soc. No. 37 fol. about 1500 pp. of 9 lines, a most splendid copy, probably written for the Royal author.

The Dywán of Sháh 'álam II. Aftáb. Having neglected to copy the initial line, I transcribe a verse which is also in Lutf. Beginning Móty Mahall, large 8vo. 244 pp. 8 lines, a magnificent copy.

Cure for sickness, a Dakhny poem on medicine, probably by Ahmad Sháryf, who was dead in 1082.
It is preceded by a Persian preface in prose of nine lines, and is divided into an endless number of chapters and contains merely recipès. Beginning

As. Soc. No. 51, bound with the Kókshashter, and written in the same hand, 30 pp. In the same volume is another work on medicine of 50 pp., dedicated to Qotob Shah, it begins—

The Story of Dushmanat Rájah and Sakontala, in verse, by Gholám Ahmad Ahmad, a son of the late Gholám Haydar 'izzat, Ahmad is now alive and resides at Calcutta.

Beginning


Miracles of Christ which he performed on king Jam-jamah, by Ahmad 'allyy of Shéórájpur.

Beginning

Lithographed, Lucnow, s. a 9 pp. of four columns; Cawnpore, s. a. Masyháy press.

The Legend of the martyrdom of Mançúr, a Hindú-stány saint, in verse by Ahmad 'allyy.

Beginning

Lithographed, Moçtáfay press, s. a. 20 pp. of 19 bayts.

The Dywán of Myrzá Jawád 'allyy Ahqar, a pupil of Myr Hasan, for whom he expresses the greatest gratitude and affection in a poem, as:
Contents: Ghazals a few Matlā's, a poetical epistle, &c.

Beginning: مِمٌّلِبِلِلْحَرْصِ خُوَّانِهِ سَيْرِ بَغْ ضَافِكَا

Möt̲y̲ Māh̲all̲, 128 pp. of 12 bayts, a very carefully written copy with the necessary vowel points; probably an autograph.

(589)

ديوان احس (H.)

The Dywán of Myrzá Aḥsan 'alyy Aḥsan.

Contents: three Qaṣydahs in praise of 'alyy, of Shuţā' aldawlah, Āṣaf aldawlah and Sarfarāz aldawlah; Ghazals, 200 pp. of 10 bayts; seven short Mathnawies entitled بِنِنِوا | مِردِ الْرَّظِيفِ | بْيَكَ شَخِصِ رَنْقِهٰ بَارِ اِپَانَهْهُ الْرَّظِيفٰ | كَلَهُ بَزِ ذَكَرْ خَيْرٰ وَبَرْكَتِ, of the last I find no title, it is in praise of the Governor-General. Beginning of Ghazals:

اِلِيَّةُ رُمَفٰ بِبِان هُوَ نَهَ خَدَارِندَ جَهَانِکا

Tōpkhānah, an old copy; As. Soc. No. 134, copied in 1227 from the autograph under the superintendence of Qamar aldyń Khān Qamar, who was familiarly called Myrzá Ḥājy.

(590)

علل گوهر تصنيف ماجز (H.)

The Story of Lāl and Gawhar, by 'ājiz, in Dakhny verses.

As. Soc. No. 158, 29 pp. of 17 bayts copied in 1181. In the same volume is a Persian Mathnawy, containing the same story and possibly by the same author.

(591)

سرایا سوز تصنيف اختير (H.)

From top to toe on fire, a Mathnawy by the Qādhiy Mohammad Čādiq Khān of Hooghly, whose takhalluṣ is Akhtar, composed in 1231. He is still alive and is the author of the صمِم ماتِی an autobiography in elegant
Persian prose, or the praises of Ghaziy aldyn Haydar. These two works are printed but his Tadzkirah of Persian poets, which is said to be very valuable, and his Inshá which has the title of Haft Akhtar, are not printed. The Sarápá contains about 650 verses.

Lithographed, Lucenow, Masyháy press, s. a. 8vo. 18 pp. of 38 bayts.

(592) دیوان اختر

Dywán of Myr Akbar 'ally Akhtar.

Contents: Qaçydahs, &c. 30 pp.; Ghazals, 738 pp. of 12 bayts; miscellaneous poems, 100 pp. Beginning of Ghazals

Private collection, a fine copy in folio.

(593) تصناین ملي حیدر

Qaçydahs in praise of the Imáms, by Naçyr aldyn Haydar, king of Oudh (see p. 196 suprâ) who had the takhalluç of 'ally Haydar or 'allyy.

Beginning

Farak-bakhsh, 600 pp. of 3 bayts, a splendid copy. In the Tópkhánah is a volume containing a poetical version of episodes of the sacred history of the Shy’ahs, &c. also some elegies.

(594) واسوخت امانت

A Wásókht of 307 stanzas by Amánat.

Beginning

Lithographed, Lucenow, in the Vájíjí, 1263, 38 pp.
The Story of the Loves of Yusof and Zalykhá, in Dakhny verses, by Shaykh Mohammad Amyn Amyn, composed during the reign of Awranzéb in 1109. Bg. اول تعریف سی خالق کی ای بار که وی دنیون جگت کا گھی کرونهار
As. Soc. No. 221, upwards of 300 pp. of 15 bayts.

The Book of Salvation, a Mathnawy, by Mohammad Amyn Ayágthy. The language is obsolete.

The Miracles of the Imáms, a poem by Munshiíy Motzaíffar 'aley Amýr of Améty not far from Agra, he came with his father at the age of ten years to Lucknow where he still resides. His uncle Sayyid 'aley translated the جال العویین into Persian verse. The Ma’árij is divided into fourteen chapters فصل and was composed under Amjad 'aley Sháh. Beginning بناه خداوند لوح و قلم
Lithographed, Cawnpore, 1267, 299 pages. In one instance, his takhallús is spelled Amýr. In 1263 a صنوعی اسیر of 36 pp. has been published, which is probably by the same author.

The Dywán of Khwájah Haydar 'aley A’tísh of Lucknow, he wrote also Persian verses, he died in 1263, there are chronograms on his death by Motzaíffar 'aley Amýr, Fawq, and Munshiíy Ashraf 'aley Ashraf.
His poems are divided into two Dywâns, the first fills 250 pp. and the second 56 pp.

Beginning

حباب آسا میں دم بہت ایو تیری آشاقیا
نہایت گھی اس قطور کوریدیا کی جدائیا کا

Lithographed, Lucenow, Mohammady press, 1261 Svo. also 1263, the háshiyah is covered with text. The Kulyyât of Atish have been lithographed in 1268, 293 pp. the margin covered with text.

(599) دیوان اغافری (H.)

The Dywán of Mohammad Tzahyr aldyn 'allyy-bakht Atzfary, a descendant of the emperor Awrangzéb. He flourished in 1211.

Contents: Ghazals and a few Rubâ’ys.

Bg. نشیب ہے لے تیرے مار دا جوا نظریں ہمیں بیدار دا
Móty Mahall, 68 pp. of 12 lines, extracts from his Dywán—about 400 verses of Ghazals,—form an appendix to his Memoirs.

(600) دیوان برقا (H.)

The Dywán of Shaykh Mohammad Baqá Allah Baqá. It contains only Ghazals and begins:

قلم صفت میں پس از مراتب بس تنا میں تیرے ہندیا
As. Soc. No. 164, 54 pp. of 18 bayts, a fine copy.

(601) دیوان بیدار (H.)

The Dywán of Bédar, see Nos. 170—173.

Contents: Ghazals and a few Rubâ’ys. Beginning

هم پہ سوظم وسطم کچہ گیا ایک سلی کون ہم کچہ گیا
Tópkhánah, an old copy, about 70 pp. of 20 lines.

(602) پیچھے چھپی ریختہ تصنیف بسمل (H.)

A Collection of Riddles in verse, collected by Bismil, and dedicated to Açaf aldawlah. Beginning
BISMIL.

603

Tópkhánah, in the shape of an album, containing about 500 Riddles.

Specimen

"What is half coal and half pearl? Answer—Kólá (a plough) the first syllable being half of kólá coal, and the second half of lólá pearl."

Another collection of Riddles by the same author. Bg.

Tópkhánah, about 100 pp. of 12 bayts, each riddle has, on an average, four bayts.

Mohammad's transfiguration and death, being a poem by Sayyid Buláqy.

First verse

Last v.

Two copies are in the Tópkhánah and one in the Móty Mahall, the poem has about 1000 verses.

The Dywán of Cádiq 'alyy Cádiq. He was in the service of Gháziy aldyn Haydar, and being an exquisite penman, he copied several books for him, some of which are preserved in the Faraḵ-bakhsh library.

Contents: short Mathnawies, Qaṣydahs, Fards and Qif'ahs, one is a felicitation on the accession of his patron.
Faraā-bakhsh, about 300 pp. of 8 bayts, an autograph. In the Móty Makall, 72 pp. of 3 bayts, is a collection of poems of this author containing translations of Arabic verses into Persian poetry, also Hindústáñy and Panjábí poems and some Dôhrahhs.

The Dýwán of Çāhib Qirán, who was commonly called Shá‘ire folsh-gó, a contemporary of Sa‘ádat 'alyy Khán. Contents: Ghazals; at the end a few Rubá’ys.

The Dýwán of Çolbat. It contains merely Ghazals.

A Marthiyah of 70 bayts by Cúfy.
(610) (H.)
The Dywan of Myr Dard, he is the only Hindústány poet whose mystical poems are worth reading.
Beginning

The Stringing of Pearls, a story in verse, by Mawlawy Gholám Dhámir. The title is a chronogram for 1215.
Beginning

The Transfiguration of the Prophet, a Mathnawy by Dhámyr composed in 1227, the chronogram is the name of the poet. The author was still alive and resided at Lucknow when I was in that city in 1848.
Beginning

Mathnawy of Dhámyr.
It contains chiefly an account of the miracles of the Imáms, &c.
Beginning

Private collection, B. 300 pp. 11 verses. Faraẖ-bakhsh library, 244 pp. of 15 bayts.
Bread and Salt, a Mathnawy in imitation of the poem of Baháy, by Ja'far 'alyy Faqíy.

Beginning

Mصرع برستمه بسم الله هی یه لاثانی خدا اگاه هی


The Dwyán of Fárigh Sháh Fáriqih, it contains only Ghazals.

Beginning

چمکا تها نقل نتایب به جه برقه نورا

Private collection, about 200 pp. of 12 bayts.

The Garden of Light, a Mathnawy by Fátha 'alyy a son of Pyr 'alyy Shaykh Ançáry, composed in 1847 and dedicated to Capt. Dundas and T. Andrews of Jálawn.

It is divided into five chapters containing legends of saints, moral advice, anecdotes, witty sayings and an account of great poets.

Beginning

هی ثنا نخابند کاینات نازی بخش گلستان حیات

Lithographed, Luènow, Moçtafáy press, 1254, 36 pp. of 40 bayts.

Story of Ridhwán Sháh (emperor of China), composed by Fáyídh in 1094, in Dakhny verses.

Beginning

اول نارین حق کالی بولون سخن بدن آسکی تروحید کهیلو دهی

As. Soc. No. 124, 280 pp. of 9 bayts.
A translation of Faryd aldyn 'attár's Book of Counsels, by Myr Mo'yn aldyn Faydh, a son of Fakhr aldyn b. Zayn al'ábidyn. He was a Hasany Sayyid and his ancestors, he informs us, were of Samarqand, but eleven or twelve generations ago they settled in old Dilly and were men of importance. On the fall of Dilly he settled at Gháziyipúr, where he made the acquaintance of Dr. Gilchrist, this great patron of Hindústáñy literature took him to Calcutta, and on his request he made in 1218 = A. D. 1803, this translation.

As. Soc. No. 91, an autograph, written in 1219, about 100 pp. of 13 bayts.

The Dywán of Sayyid Fadhí 'alíyy Fídúy of Dilly.
Beginning of Ghazals
As. Soc. No. 135, a good copy written in 1228.

The Dywán of Ashraf 'alíyy Khán Tzaryf almulk Fíghán.
Contents: Ghazals, 200 pp. of 10 bayts and a few Qâ'ydahs (and one or two Persian satyres), &c. Bg.
Topkhánah, a very fine copy.
The Tales of a Parrot, put into Dakhny verse and
dedicated to 'abd Allah Pádsháh of the Qotobsháhian
dynasty by Mawláná Ghawwáy.

As. Soc. No. 18, about 400 pp. of 13 bayts, a good copy.

The Dywán of Gúyá, collected in 1245.

Contents: three Qaḍyáds in praise of 'alíy, Naqír
aldyn Haydar and Ghazíy aldyn Haydar.

Ghazáls, 104 pp. of 20 bayts; a Pushtú poem, Tarji-
bands, Marthiyáhs, Rubá'íys, &c.

I believe this Dywán has been lithographed.

The Story of Bahrámgu in Rékhtah verse by Sháh
Hosayn Haqyqát composed in 1225.

Lithographed, Cawnpore, Moctafay press, 1268, 108 pp. of four
columns.

The Dywán of Khwájah Hasan.

Contents: Ghazáls about 250 pp. of 14 bayts; Mo-
khámmá, Rubá'íys, and Qif'áhs—among them a chrono-
gram for 1193, about 50 pp.

As. Soc. No. 117.
The Dywán of Myr Gholám Hasan Hasan.

Contents: a preface in Persian prose, in which he mentions Sawdá and Myr Taqyy, 4 pp.; Qaçydahs in praise of Açáf aldawlah, Sálár-jang, &c. 18 pp.; Ghazals, 256 pp.; miscellaneous poems, 190 pp. Bg. of Ghazals:

Móry Maḥall; another copy in the same collection, without preface, written in a bad hand, with many erasures and corrections, is apparently an autograph. At the end is written in red ink, but it is not certain whether in the same hand.

Faydhábád, Thursday, 25th Dzú-l-hajj, 1192. This copy contains also some Persian Rubá'ys.

Sorcery of Eloquence, a Mathnawy of Myr Hasan, composed in 1193. It is usually called Badre Monyr or Myr Hasan Mathnawy, and is considered the best poem in the Hindústány language.

Beginning

It has been frequently printed, Calcutta, 1805, 4to. 1265 &c.; Lithographed, Lucnow, Moqtafá press, 1261, 108 pp. of 21 bayts; Masyá́y press, 1262. In the Tópkhánah, 30 pp. of 6 bayts is a Mathnawy of Myr Hasan in praise of Açáf aldawlah, followed by nine Ghazals.

Beginning

The Dywán of Ja'far 'alíyy Hasrat.

Contents: Ghazals, 246 pp. of 13 bayts. Bg.
Rubá'ys and Mokhammas', 80 pp. of 10 bayts, among them are chronograms, the last is for 1182, when he collected the first Dywán.

The Loves of Tolá Rám and Shakar-pára a Mathnawy which has the title of Túty-námah about 160 pp. The Loves of Tolá Rám and Shakar-pára a Mathnawy which has the title of Túty-námah about 160 pp. Bg.

Farrá-baksh, a splendid copy; Tópkhánah, containing only the first Dywán; Móty Mašall, containing only the Ghazals of the first Dywán; As. Soc. No. 234, containing merely the Mathnawy written in 1216.

(628)

The Abridged Dywán of Hatim (see pp. 422 and 235 supra).

Contents: a preface; Ghazals, 212 pp. of 13 bayts; miscellaneous poems, 76 pp. He gives us the date of every poem in the heading.

Móty Mašall, the autograph written in 1179. My notice of this valuable MS. is not as complete as it ought to be, having unfortunately neglected to copy the list of his pupils, and the earliest dates of his poems; I insert here the preface.
بعد حمید الهی و نعیم رسالت پناهدی معرفت فیکیا دریوشان
و خوشوا چین خرمی سخنوران هیچ مدان است که نیاز بیشتر می‌باشد.
از سال ۱۲۴۹ تا سال ۱۳۴۹، به همین‌طور، هنوز تنبیه طلب و جای استاک خاکی دارند در شرق فارسی باید مرا سابع
است و در حقیقت و این استاد میدانی‌ای که دریدن فن دیوان قریبی نمود
اور نبودن قریبی دیوان قریبی پیش از نادرشاهی درباراله هند مشترک دارد و بعد تربیت
این تأثیر از سنی سرپا است او را اعتبار و عدم گذراندن یادیابان به شرط فریب که
از زبان این اثر برامده داخل دیوان قریبی نموده لقبی را می‌گفتند.
از هر دیده دوستی و از هر گزیده دوستی بینی و رای منفعت و درمان و چند
خوش و متنوی از دیوان قریبی نیز داشته، به دیوان زاده غایه عاطفه
وسخنگ غزلانه که به همین لبید قلم زیکی طرخی دیوان‌داری می‌باشد
که این ملحوم را در می‌آید و عواملان فذیق شاپوز ابروش، کریم می‌باشد
و مرزبانان جنایات مشهور به انجمنه، احتمال واریتی، اطلاع مصطفی‌کیه یکن است
و نگاه به ویران و را به دل فی وبی بی‌گه دسر در دیوان قریبی خود تکی دارد
درختون از دع دوسته حال آنگاه الفاظ را از نظر ایناند یافته لسان عربی و زبان فارسی
که ترمیم الفاظ و کثیر استعمال باشد و رمزه‌های دلیل که مرزبانان
و دسته عزاواری داوران ممتور داشته.

زبان هربار بندی که انا بپاهاکی و نگش صرفکرده صنعت روزرمان که
عام نم و خاص پسند بود اختیار تقوم شده آزادان الفاظ که تنها دارد به بیان
می‌تواند که بسیار همبسته می‌باشد و صمیمی و صداقت را شایسته و می‌باشد که
بگاهد و دیوانه‌ها را دوسته و مانند ان نظدرک کرده یا مانند ان، و ساکنی را مصرف
و چنین گر چون دو چربی و عرض را گریش می‌کنه و مانندن این با الفاظ هناتی که نیز
و کچر و راس و غیره تکه‌ی داشت بافت‌ها به دلیل مار و می‌بایست قبیلی که برخود
پیامکی لا از لاید با تیاته مسیها با اطهر را آورده و کدوش بکیند در زبان
زبانی فریب یا تیاته به دارای قبیله‌ها به دلیل بیان و وقایع آن و ان که در دنیا
بود یا کسی و قسم در قبیله‌ها به دلیل فریب، جز بیان به ساخته و در نهایت
و بیا به ورود و سفر مانند این مگر هیچ فوری می‌باشد که ندل کرده به ألف که از کتا
خس در عزاواری داوران نگرفته دری‌های افسانه بچه‌گانه است، چنان‌هکه بناست
را بپند و برده را پیرا و اپه آبی قبیل به دان و این قابادا را تاکچایش رده
غ Zika خلاص، مخترع الفاظ مادرش ایران به اهالی نگاه به همگان را در اثر
دیوان قریبی که از سنی معلوم خواهد شد و با نگاهی داوران نگاهی، از
خست می‌گفت و مانند مکرر نموده از خطا درگذشته و افتراق را از دست‌دهند.
The Dywán of Myrzá Taqyy 

Contents: Qaşydahs in praise of Gháziy aldyn Haydar, 24 pp. of 12 bayts. 

Beginning

The Loves of Majnún and Laylá, a Mathnawy, 128 pp. of 16 bayts.

Beginning

Rékhtah poems by Gháziy aldyn Haydar (see p. 196 supra). Most of them are in praise of the Imáms, and so bad as to bear internal evidence that they are genuine productions of a king.

Beginning

Haft Paykar a Mathnawy by Haydar-bakhsh Haydary composed in 1220. Myrzá Kátzim 'alyy Jowán made a chronogram on that date:

As. Soc. No. 72, about 600 pp. of 13 bayts.
The Qaṣydahs of Sayyid Ḥosām 'ālyy, a son of Sa'ādat 'ālyy a pupil of Karāmat Allah Khān Farrokh, both the poet and his teacher are still alive. Most of the Qaṣydahs are in praise of the Imāms.

Beginning

Lithographed, Lucnow, s. a. 215 pp.

The Dywán of Ḥāshim 'ālyy Hosayny. It contains only marthiyahs and poems in praise of the Imāms.

Beginning

Tōpkhānah, about 100 pp. of 15 bayts.

Marthiyahs of Ḥōshdār.

Beginning

Tōpkhānah, 17 pp. of 9 bayts.

The Loves of Ratan and Padmāwatt, by Myr Dhiyā aldyn 'ālyy 'ibrat of Dilly. He died at Rāmpūr when he had completed only the fourth part of the poem. Myr Gholām 'ālyy 'ishrat of Bareilly, a pupil of Myrzā 'ālyy Lutf came to Rāmpūr, and at the request of Myr Qudrat Allah Shawq whose Moshā'arahs he used to frequent, he completed the poem in 1211. The chronogram is

Beginning
The printed copy begins in Akroor Nia, a
place unknown to me.

As Soc. No. 296, about 250 pp. of 17 bayts. It has been litho-
graphed, Cawnpore, Moctafay press, 1268, 77 pp. of four columns.
A poem of the same title and contents has been composed in 947 in
Hindu by Malik Mohammad Jâysy, who flourished under Shér Shâh,
it contains about 6,500 verses and begins مسروق آدا یک کترارو.
The original is in Sanscrit.

(636)

The Rose Garden of Love, a Mathnawy by Imám.
Beginning روایت ای خامه، روشت لبان هو.
Lithographed, Cawnpore, 1267, 13 pp.

(637)

Complete Hindústány and Persian poetical works of
Inshá Allah Khán Inshá.
Contents: Persian poems, 28 pp. of 15 bayts.
Beginning ای زانعام تو راشف غمینه امکان ما
Rékhtah poems, about 100 pp.
Beginning مره مالک نے مره حق میں یہ احساس کیا
شر و برش، a Persian Mathnawy in imitation of that of
Baháy (see p. 368 supra) 50 pp. of 15 bayts.
Beginning بسم الله الحمد و صلی الله علیه الامام
Persian Ghazals, 42 pp.
Beginning ای عشق قطع کرده، رص سلسلین را
Rékhtah Ghazals, 280 pp.
Beginning سنما برر کریم نهان تبرہہ ہیں یہ بہم میدت
Rubá'ys, &c. 8 pp.; Qâdyahs in praise of the Imám,
&c. 48 pp.; Ghazals consisting of words without diaci-
tical points, 14 pp.; another batch of Ghazals, Math-
navys, among them, one which has the title...
and has a double rhyme and metre. Some of his poems are in the dialect of ladies and some in the dialect of Faqyrs, 

Móty Mahall, a beautiful copy; a very good copy is in possession of Mawlāwy Mohammad Wajjhy. In the Móty Mahall is also a Mathnawy by Inshá, which has the title of مرف قش س ن و (224) and in which a cock-fight is celebrated, 30 pp. of 4 bayts, written in 1210. Bg.

محمد یہ فونس اسکی وقت سحر جسیں کاکی هیں سحر روک کے نیر

The Thread of Light, a Mathnawy by Mohammād Isma'yl of Dilly, a nephew of Sháh 'abd al'āzyz. He was a great fanatic, and according to some of his acquaintances, a great impostor (see Journal of the Royal As. Soc. London, Vol. XIII. Part 2, and Zeitschrift d. deutschen morgl. Gesellsch. Vol. VII. p. 453). When the Afghán were at war with the Sikhs, he fought in the ranks of the former and was killed. He was a learned man, and his other writings will be described in their places. About 250 verses. Beginning البا نام کا خوب یہی

Lithographed, Calcutta, 1269, 21 pp., also at Lucnow.

A Mathnawy of Myrzá Hasan 'alyy Jofury, who is still alive. It contains legends, reflections on moral subjects, 

Beginning

Lithographed, Lucnow, Haydary press, 1262, pp. 104. On the margin is another Mathnawy of similar contents.
The Dywán of Myr Yár 'allyāy Ján Čáhib. He resides at Lucnow, and is a very favourite poet. His Dywán is in the language of the ladies of the Mahals of Dilly and Lucnow, which is considered the most idiomatic Hindústány.

Beginning

Lithographed, Lucnow, 1262, Mortadhawy press, 85 pp., the margin covered with text; Haydary press, 1262, with the paragraphs in the margin.

The Dywán of Qalandar-bakhsh Jorát.

Contents: Ghazals, 630 pp. of 12 bayts; Fards, Rubá'ys, Haftbands, Satyres, &c. 194 pp. Beginning Two Mathnavies of 62 and 32 pp., the latter was composed in 1225. Chronogram Móty Mañall, a good copy; College of Fort William, in this copy are also several Marthiyahs.

The Dywán of Ahmad Hasan Khán who is familiarly called Achchhé Čáhib and has the takhalluç of Jósh. He resides at Lucnow. The title is a chronogram for 1269. Beginning

Lithographed, Cawnpore, 1269, 34 pp.
(643) The Bárah-mássá, a poetical description of the year in Hindústán, by Myrzá Káztim 'ályy Jowán, composed in 1217.

Beginning جو مخلوقات ما نا باهی

Printed, Calcutta, 1812, 8vo. 105 pp. of 16 bayts.

(644) The Book of Resurrection, a Mathnawy by Mohammad Jywan of Jhejher, who was familiarly called Mahbúbe 'álam. It treats on the principles of the Sunny faith. He says at the end of the book with regard to the date الله مولی یاک هی جو جغ سرچی هار

جین رهایار یو مدنی سون سروی اتري هار

Móty Maḥall, about 150 pp. of 15 bayts. I strongly suspect that the title of this book is not جکشر نامه but فقه هندی. There is another poem, 20 pp. of 15 bayts, by the same author, which treats on the last judgment, and has the title of جکشرنامه. It begins:

He is also the author of a biography of Mohammand and other episodes of the sacred history of the Sunnies, in verse, about 100 pp. of 15 bayts, it has the title of جیو مین نیبل ام در نامه and begins شکر حق که لات مین ات مین

He has also written two very short poems, one is called دهبر نامه بی می خاچیون and the other خواب نامه پچمگیر.

(645) The Dywán of Hakym Kabyr 'ályy Kabyr.

Contents: Ghazals, 166 pp. of 19 bayts; Mokhammas' and Rubá'ys, 26 pp.: a Mathnawy on the preservation of health, 18 pp.; a Qaçydah, &c. 20 pp.

4 K
Beginning

Dīwān Kāmāl

The Dywān of Kamāl. It contains merely Ghazals.

Beginning

Dilān Nāma Roshadat Nāma va Ghinārī Tānīf Kūrīm (647)

The Bride Book (i.e. the marriage of Hosayn) and the book of his martyrdom, and three other short Mathnawies, by 'abd al-Karym Karym who is alive.

Beginning

Mithnī Khwajm (648)

The Story of Shamshād Shāh, a Mathnawy by Khwájah Sultán Khójam, dedicated to Sa'ādat 'alyy Khán. Bg.

Sāhī Zāda Tānīf Khwajm (649)

The Soldier's Child, a Thug story by Khóshdil. He informs us that he heard the story from Bhikháry Dás of Bijnaur.

Beginning

A'īn e dīgī Tōwīd Qānīrī

Enigmas ascribed to Myr Khosraw (see pp. 465, 250 supra and Journ As.Soc.Beng.Vol. 21 p. 516.) Specimens:
"Under the house the metallic mixture exclaims: the Brahmin has struck me—A bell."

A wooden horse and an iron bridle: go on, Mr. horse, this is your work—A khurpá.

On the black mountain dances a black imp—A razor for shaving the head.

Tópkghánah, ten or twelve little volumes containing in all about 200 enigmas, for a further account of collections of enigmas see Hindústán prose.

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A Mystical Mathnawy in the Gujráty dialect, by Kamál aldyn Mohmammad Shabistáníy, whose takhallus was Khúb, composed in 986. In 990 he wrote a Persian translation and commentary on it, and called it امواج خویی (651).

Beginning of the poem:

Bq. of the Commentary

Móty Makáll, a fine old copy, 399 pp. of 15 lines.

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A Wásókht of Qaysar.

Beginning

Printed Dílly, 1849, in the collection of Wásókhts. This collection contains also Wásókhts of the following poets: Mahdíy Hosayn Khán Abád, Shawq a pupil of Muqáhíy, Myán Firáq, Jawlá, Imám-bakhsh Násíkh, Myrzá 'aláy Khán Shaydá a son of Nawáb Ramadhán 'aláy Khán, Futá' aldawláh Bakhshy almulk Myrzá Muhammad Ridhá Barq, Myrzá Qásim 'aláy Riqqát, Myún Mozrím, Nawáb Bahádur Dzákyy a son of Myrzá Haydar, Hákým
Taçadduq Hosayn, familiarly called Nawáb Myrzá, Myrzá Mohammad Hilál a son of Myrzá Hájí, Sawdá. A collection of Wásókhts of 21 poets has also been printed at Luenow, Hosany press, 1263, 1265.

(653) [H.]

Dywan of Mahabbat Khán Mahabbat.

Contents: Ghazals, Rubá'ís, &c. about 400 pp. of 14 bayts.

Beginning

A Mathnawy, containing the story of Sysy and Panú, composed in 1197, 38 pp.

Beginning

A Mathnawy, containing the story of Sysy and Panú, composed in 1197, 38 pp.

Beginning

As. Soc. No. 101, a good copy.

(654) [H.]

The story of prince Rashke Chaman and princess Zamarrud Pary, in verse, by Mahfútz, dedicated to Gháziy aldyn Haydar. From a chronogram of Muchafy, it appears that the poem was composed in 1238.

Beginning

Farah-bakhsh, 130 pp. of 13 bayts, a splendid copy. It has been lithographed, Cawnpore, Masulháy press, 1266, 97 pp. of 19 bayts, under the title of Rushk Chams.

(655) [H.]

The Dywan of Majdzúb. It contains merely Ghazals.

Beginning

Móy Mañall, 181 pp. of 14 bayts. In the Tópkhánah is an imperfect copy of Majdzúb which contains also Qáyda, Rubá'ís and chronograms, one for 1197.
Story of two lovers who were united after their death, by Mowlawy Gholam Sa'd Majruh of Jajnagar near Cawnpore. I believe he is still alive.

Beginning

Lithographed, Cawnpore, Masyây press, s. a. (1268 ?). It was printed at Lucknow, Moctafây press, 1261, 48 with the which begins

The Dywán of Myr Nitzám aldyn Mamnún.

Contents: Mathnawies, one of them on the occasion of Mohammad Akbar Sháh's accession, and a Qâyâdâh in praise of Amyn aldawlah 'alyy Ibráhym Khán, who had the takhalluç of Khalyl (see p. 180 suprâ), 46 pp. of 11 bayts; Ghazals about 100 pp. and a few Rubâ'ys.

Beginning of Ghazals

As. Soc. No. 131, copied in 1818—A. H. 1218.

Pains of Love, a Mathnawy by Maqbul Ahmad Maqbul, composed in 1250 and dedicated to Naçyr aldyn Haydar.

Beginning

Dywán of Mawzûn. It contains Ghazals, 80 pp. of 13 bayts and 25 Rubâ'ys.
The Dywan of the Nawab Amyn aldawlah Sayyid Agha 'allyy Khan Mihr, a son of Mo'tamid aldawlah Agha Myr, he collected it in 1253. He is still alive.


The Dywan of Mirzá.


A collection of Marthiyyahs by Myr 'abd Allah Miskyn. Beginning مهديد نع عليي كي ايتمان ليصفي جو نورمايا. Hussein As Lijmik Lijmik كي ابک آطخت جيکرایا.

Tópkhánah, about 100 pp. of 16 bayts; another collection has about 300 pp. of 12 bayts. Separate Marthiyyahs of his are very frequently met with in albums.
The Garden of Repose, also called the Sweet Spring, a Mathnawy containing the story of Shyryn, Khosraw and Farhád, by Miskyn of Khayrábád. He is to be distinguished from the preceding. The title is a chronogram for 1245. Beginning

Lithographed, Luenow, Moqáfíy press, 1263, 54 pp. The margin covered with text.

Dywán of Mobárak.

Contents: Ghazals, 200 pp. of 11 bayts; Rubá’ys, &c. 26 pp. Beginning

A Mathnawy, 16 pp. Beginning

Grief for Hosayn, or the sacred history of the Shiy’ahs, in verse, by Mohammad ‘alyy b. Bábá Mohammad Hosayn of Hasanábád. The title is a chronogram for 1178. Contents: a preface in Persian prose, 3 pp., 14 chapters on the death of Mohammad, the death of Fátimah, the violent death of ‘alyy, of Hasan, of Moslim, of the sons of Moslim, Qásim, ‘abbá, ‘alyy Akbar, ‘alyy Açghar, Hosayn, elegies and panegyrics on the Imáms, the violent death of Ridhá. In an appendix is the story of the
mouse and the cat, 220 pp. of 13 lines. The language is bad. Beginning of the poem:

روايت هي جسد رسول خدا مدينه ميتي كرامي حچ ردا

Tópkhánah, a fair copy.

آثار محضر تصنيف محمد علي (H.)

Signs of the Day of Resurrection, by Mawlawy Mohammad 'alyy, whose takhalluç is Mohammad. This is a poetical version of a Persian prose-work on the last judgment, by Rafy' aldyn a brother of Sháh 'abd al'azyz of Dilly.

Beginning

پيچي هي جمد خدا جوهي كثير الغفران
 Malak almulk و او لواصر و عميم الحسان


ديوان مخلص (H.)

The Dywán of Mokhliç 'ally Khán Mokhliç.

Contents: two Qaçydhahs; Ghazals, and a few Mokhammas'. Beginning of Ghazals:

مد بسم الله ابهر هي رخ عنوان كا
حسن معني كور نهر مقفرن مييري ديوان كا

As. Soc. No. 310, about 200 pp. of 12 bayts, copied in 1216.

In the As. Soc. No. 9, are two Mathnawies by Mokhliç. I do not know whether he is identical with the preceding.

The first treats on wine and the propriety of its use being forbidden. It has about 180 verses and begins:

المي نيدي مقدور نبي أسيره دشم كا دستور نبي

The other treats on love, has about 150 verses, and begins:

تنا ك هي لايج و ساتي جام كي مصملنكو ركينا هي سر خوش مدام
The Story of Chandar Badan and Mahyár by Moqymy. The language is obsolete, and betrays a want of education.

To khánah, 50 pp. of 11 bayts. In the same collection, 24 pp. of 15 bayts is another poem by the same author, containing the story of Sómhár.

Beginning

Rejime xalq, rúhmán, hí, níkár yíchú, nú, súshán, hí

The Talismans of Love by Çagyhr 'alyy Morúcát composed in 1207 in imitation of the Badre Monyr of Myr Hasan. Chronogram

Beginning

Móy Mahall, 243 pp. of 12 bayts; Farah-bakhsh, 300 pp. of 11 bayts, copied in 1208.

An abridged translation of the Mathnawy of Mawlavy Rúmy into Rékhtah verse, by Sháh Mosta‘án, who was still alive in 1261.

Printed at Calcutta in 1261, Svo. 273 pp.

Four Dywáns of Gholám Hamdány Mutualy (see p. 182 suprâ).

Contents: Ghazals, 250 pp. of 13 bayts; Rubá’yís and a Mathnawy, 13 pp.

Beginning

Beginning
Hindu'stā'ny poets. [Chap. III.

Beginning خورشید کو ساہب میں زلفون کے چہپا رکھا
Beginning گلا دید میں عالم کی کرور جلوگہ گیرنکا یہان عمر کو وقتف وقتف ہی چواں سحرنا
Faraḥ-bakhsh, in four volumes.

(672)

The Story of Yusof and Zalykhā, by Shāh Mūjyar (Allah) Mūjyar, composed in 1240, the chronogram is ای کے خدارند قاضی اجماعات
Beginning آ، داغ چگر
Private collection, about 150 pp. of 18 bayts.

(673)

The Dywān of Rahmat Allah Mujrim. It contains merely Ghazals.
Beginning حل مت پرجھی بار مجرم کا دل ہی اب بیچار مجرم کا
Tōpkhānah, incomplete. In the As. Soc. No. 295, is a copy, 204 pp. of 14 bayts, which contains besides Ghazals also Rubā'ys, &c. the Ghazals begin in it:

(674)

The Dywān of the Hakym Mohammad Mūmin Khān Mūmin, who died in A. D. 1852. The poet informs us that the title Dywine bénatsyr is a chronogram for 1243, when he collected his poems, he was then twenty-nine years of age.


نیچڑیکر مطالع دیوان هو مطالع مہر وحدت کا
کہ ہات آپیہ روش مصرع اکتش شہردنا

Lithographed, Dilly, 1846, 8vo. hardly legible.
The Nosegay of Love, a Mathnawy in the Dakhny dialect, celebrating the loves of Nawáb Chand, composed by Munshiy in 1122 under Farrokhsiýár, and dedicated to Saʿádat Khán.

Beginning


Beginning

"The Poems of Myr Mohammad Tuqee, comprising the whole of his numerous and celebrated compositions in the Urdú, or polished language of Hindústán." He died in 1225; see p. 175 supra.

Contents: Qaçydhahs and Qi'ahs, 18 pp.; six Dywáns of Ghazals from page 19 to 768; Fards, Rubá'îys, &c. to page 884; Mathnavies from page 885 to 1069.

Beginning

Printed, Calcutta, 1811, 4to. The two Mathnavies which have the title and have been lithographed, Lenoe, 1261, 16 pp. and 17 pp. Cawnpore, s. a. the former begins, the latter begins. There is a beautiful MS. copy of the works of Myr Taqyy in the Asiatic Society, which contains also some of his works in Persian prose, two of his prose works have lately been lithographed at Sahserán. In the Móty Ma'áll is an autobiography of Myr Taqyy, 152 pp. of 12 lines, it has the title of and begins.
(678) The Dywán of Nájiy

Contents: Ghazals, 84 pp. of 16 bayts; Wásókhts, 3 pp. and some Rubá’ys, &c.

Beginning

دیوان ناجی

Tópkhánah, copied in 1184; As. Soc. No. 244, an incorrect copy.

(679) Complete poetical works of Shaykh Imám-bakhsh Násik, who died in 1254, they consist of three Dywáns. Completed in 1232, 1247 and 1254.

Beginning

کلیات ناسیخ

Lithographed, Lucnow, Mawláy press, 1262, 402 pp., Móotafáy press, 1267, 380 pp. The second Dywán is printed on the margin of the first. His poems were first edited in 1259. From the chronograms contained in Násik, we learn the following dates: Sawdá died in 1195; Khwájah Hasan Thábit died in 1236; Mawlawy Mahdúm died in 1239; another Makhdúm died in 1229; Jorát died in 1225; Myrzá Gádá 'ally, who used to compose Marthiyahs, died in 1233; Myr Moáammad Taqyy Myr died in 1225; Haydar 'ally Háthíy died in 1234; Anwar 'ally Bég died in 1238; Myr Ya'ráb, whose takhallúq was 'abbás, died in 1237; the calligraph Myrzá Moáammad 'ally Bég died in 1229; Kuñwar Jaswant Singh Parwánah, a son of Rájah Bény Bahádur, died in 1248; Nijábát 'ally Sháh Majdúb died in 1234; Myrzá Qatíy died in 1233; Myrzá Hosayn 'ally Miýát died in 1235; Myr Toráb 'ally died in 1235; Myr Ghasýtá died in 1235.

(680) The Light of poetical composition by Násik, the title is a chronogram for the date when the book was composed,
viz. 1254, and the author died in the same year. It treats on the wisdom of God as manifested in the creation, and is founded chiefly on traditions.

Beginning

The Rose Garden of Nasym, being the story of the rose of Bakáwaly, in verse, by Pundit Dayá Shankar Nasym, composed in 1254.

Beginning

The Qaçydahs of Natzyr.

Beginning

Farah-bakhsh, 40 pp. of 10 bayts, a splendid copy.

The Dywán of Myrzá Khány Nawázish.

Contents: Ghazals, 142 pp. of 14 bayts; Rubá’ys, &c. 48 pp.

Beginning
(684) The Dywan of Na'ym.

Contents: Ghazals, 100 pp. of 13 bayts; Ruba'ys, Qa'ya'jahs, &c. 30 pp.

Beginning


(685) The Dywan of Myrzâ Ahmad 'alyy Nisbat, he wrote under Naçyr aldyn Haydar and most of his poems are in the language of ladies, like those of Jân Çâhib.

Contents: Qa'ya'jah, Ghazals, 300 pp.; Ruba'ys, 30 pp. Beginning of Ghazals:

Wâlî Mi'rib Xa'endo Hî Nîb Lâj Gürm Kâ
Bend Gû Borowa Hî Mîrib Fâl Gürm Kâ

Mîty Mahall, a good copy.

(686) Incomparable Hena (the leaves of Lawsonia inermis), a description in verse of an Indian wedding by Niyâz.

Beginning


(687) The Garden of Love, a Mathnawy in the Dakhny dialect, containing Hindú Love Stories, by Nuçraty, composed in 1068. The chronogram is:

Beginning

As. Soc. No. 254, about 280 pp. of 17 bayts.
No. 691.]

PARWA'NAH. 631

(688)

ديوان پاکباز (H.)

The Dywan of Pák-báz.

Contents: Ghazals, 101 pp. of 25 bayts; Sáqiyy-námah.
Wásókht, Rubá'ys, &c. 50 pp. Beginning

خداوند اما تناک یک بیک دل مین خیال آیا
لیا جب اس زبان نه نام تیرا انفعال آیا

Tóphánah.

(689)

ديوان راجه جسونت سنگه پرواپه (H.)

The Dywan of Rájah Jaswant Sing Parwánah, d. 1248, consisting exclusively of Ghazals, alphabetically arranged.

Beginning

میں لی کل عرّض یہ کہ لب وحدت سے جاکر
کہ غم و ودود سے اب تلگ کہ عرّض دل بیر

Private collection, 8vo. about 550 pp. of 13 lines, written in an elegant hand, at the end of every letter a page or two are left blank, and it would therefore appear as if this copy had been written by, or for the author; As. Soc. No. 136. This copy has also 12 pages of miscellaneous poems, among them chronograms for 1210 and 1225.

(690)

منوي سحر حلال وورد اسخار (H.)

A Poem consisting of words without diacritical dots, by Mawlawy Qabúl Mohammad, the author of the Haft Qulzum. Beginning

حمد مرکز کردار عالم را کہ دهد راج و روی آدم را

Lithographed Lucnow 1264, Masýháy press, 32 pp., on the margin of this edition is the title a short Mathnavy.

(691)

ديوان نکایم (H. P.)

The Dywan of Qáyim (see p. 179 suprâ).

Contents: Ghazals, 200 pp. of 12 bayts; Rubá'ys, Wásókht, short Mathnawies, &c. 220 pp.: Persian poems,
26 pp.; Qaḍydaḥs in praise of Nawāb Ahmad Yār Khán, Nawāb Naṣr Allah Khán, &c. Beginning

Móty Maḥall, an autograph. In the Farāb-bakhsh, is a copy which was written in 1197; in addition to the above, it contains a Mathnawiy of 106 pp. which begins اِلَيْتِ شَعَاءَ ذِنَ كَر أَنَثُ دِلْ نَبِيَّ دِلْ ذِنَ بَقَدْ خَرَاهُ دِلْ. The copy of the As. Soc. No 147, contains equally Qaḍydaḥs and Mathnawies, and begins—

هرُقُرُنْ بِنِّ مَقْدُورٍ تَبْرِيرٍ حَمَدْ زِبَانٍ كَأْ

(692)

کلیات محقق تلی قطبیشن بین ابراهیم قطبی شاه (U.)

Complete poetical works of the king Mohammad Quly Qotob Sháh, a son of Ibráhym Qotob Sháh. He uses general Qotob or Qotob Shah as his takhalluṣ. He reigned from A. D. 1581 to 1611.

Contents: Mathnawies, 336 pp. of 14 bayts. Bg. صفیت کون اس بیتکی سبیکان کا کہ ناطق ابی حسن میں قرآن کا Qaḍydaḥs, Tarjy’bands, Marthiyahs, &c. 100 pp. جو بسم اللہ کر مطلع کبیا ہی ذات اس بیت کا Ghazals, 860 pp.; Rubá’ys, 12 pp. Beginning والا متکر خدا کی ہو خدا کا میں دریگا

As. Soc. No. 21, a splendid copy, written for the royal library of the successor of the author in 1022.

(693)

ديوان قدرت (H.)

The Dywán of Sháh Qudrat Allah Qudrat. It consists merely of Ghazals. Beginning

جز نقص پا چہن کہ پہ مکبیر رہ کیا طاقت بیبی وہان سے جہا مکبیر رہ گیا

As. Soc. No. 164, 33 pp. of 13 bayts, a fine copy.
The Dywan of Sa’ādat Yār Khān Rangyn, which he called Naw Rattan.

It is divided into four parts; each of which has a separate name, the first is called Nuskhah and contains Ghazals, 72 pp. of 18 bayts; Rubā’ys, &c. 25 pp. among them is a chronogram for 1228; a Qaṣydah of 600 bayts, and two short Mathnawies, or poetical epistles. Bg.

The second Nuskhah has the title of Nuskhah and contains Ghazals, 94 pp. and some Rubā’ys.

Beginning

Mālāk Tū Jāhān Kā Ḥalāqī Ḥārī Nām Tībā

The third Nuskhah is entitled Nuskhah and contains humoristic poetry, chiefly Ghazals in the language of women, 36 pp.

Beginning

Lūznāt Mīn Kūmī Shīrīk Nībhī Tībā Dūsā
Ghānī Nībhī Rūdī Bāz Nū Sābā Kī Pīshā

The fourth Nuskhah is equally in the language of women, and is called Nuskhah. It contains Ghazals, Rubā’ys, &c. 53 pp. Bg. Wadrī Thābī Jārān Mīn Khālqī Ḥārī Tū Khālqī Tā Tāphānāh, two good copies; in the Māty Māhall, is a copy of the first Nuskhah; it contains a chronogram for 1197.

A Mathnawy by Sa’ādat Yār Khān Rangyn.

Beginning

Jaḥd Huṣūṣī Hī Nī As Bāk Kī
Bāk Kī Jāsīfī Pye Mūrīt Khāk Kī

Lithographed, Lucnow, Moṣtafāy press, 1263, 36 pp., the margin covered with text. There is another Mathnawy by Rangyn, which has the title of Mājshī; it begins Bāzī Tībī Ḥādī Jī Nūhā Jī Aḥkāma Aḥkām Māṣī. Māṣī Māṣī Māṣī; it is in four columns.

Lithographed, Lucnow, Māṣhāy press, 1262, 26 pp. of four columns.
Poetry of 'alyy Awwat Rashā. It is divided into two sections: the first has a separate title which is a chronogram for 1253, and the second is entitled which is a chronogram for 1261.

Beginning

Lithographed, Lucknow, Mohammady press, 1263, 424 pp.; the second Dywan is on the Háshiyah, at the end are chronograms. Rashā is also the author of a poem called or the millennium of the Shy'ahs, lithographed Lucknow, 1263, 26 pp. of 35 bayts.

Beginning

The Dywāns of Rāsīkh, of Atish, and of Abād have been published atLucknow, 1263, 256 pp. in one volume written in three columns, each containing a different Dywan. This Rāsīkh is to be distinguished from 'ināyat Allah Khān Rāsīkh b. Shams aldawlah Lutf Allah Khān Čūdq Mohawwirjāng who is the author of the ; i.e. a transcript into the Persian character of the a collection of Brij Bhashā poems forming one of the nine Rasāls of which the consists.

Beginning

The Story of the Rose of Bakāwly in Hindūstāny verse, composed in 1212 by Rayhān, divided into 40 chapters. As Soc. No. 125, about 650 pp. of 15 bayts. It is stated in the postcript that the work was revised in 1221. There is an older poetical Rēkhtah version of this story extant, which has the title of The title is a chronogram for 1151.
No. 701.]
ROSTAM. 635

Beginning

A copy is in a private collection at Cawnpore, 462 pp. of 11 bayts. There is also a Dakhny version of this story in the Tópkhánah, 130 pp. of 15 bayts, it was composed in 1035.

(699) (H.)

ديوان رنک

The Dywán of Mihrbán Khán Rind who was in the service of Bangash, Nátzim of Farrokhábád.

Contents: Ghazals, near 200 pp. of 11 bayts; Rubá'íys, &c. 9 pp.

Beginning

The Dywán of Sayyid Mohammad Khán Rind, who came in 1240 from Farrokhábád to Lucknow, where he still resides.

Contents: chiefly Ghazals divided into two Dywáns.

Beginning

Lithographed, Cawnpore, Močtašáy press, 1268, 216 pp., the margin covered with text.

(700) (H.)

گلابلکش معرفت به دیوان رنک

A Qaṣṣydah in praise of 'Aṣaf aldawlah, by Sayyid Hosayn-bakhsh Rostam.

Beginning

Tópkhánah, 140 verses.
(702)

The Dywan of Sajjad. He must be distinguished from Nawaz 'Alayy Sajjad who is alive and resides at Lucknow.

Contents: Qaṣydahs in praise of Aṣaf aldawlah, Ghazals and some Qit'ahs, &c. Beginning of Ghazals:

مطلع ديوان كرون هو اندا پيچ بسم الله مث اثاد فاراک بخش 322 pp. a fine copy, apparently written for the author.

(703)

Kliyāt Sodā (H.)

Complete poetical works of Sawdā.

Contents: Panegyrics chiefly in praise of Shuja' aldawlah, 230 pp. of 12 bayts.

Beginning هو جب كفر نامت هي زه نمغاني مسلماني

Ghazals, Rubā'ys, &c. 324 pp.; Qit'ahs among them some chronograms, 32 pp.; riddles, 4 pp.

Beginning مقدور نبدي اسپ تچلي که بیان کا 95 Saláms (invocations) and Marthiyahs or elegies on Hosayn, 424 pp.

Bg. إدبده بئيه هي تچلي تیرا غلام سالم Mathnawies and miscellaneous poems, some of them with critical remarks in Persian prose, 400 pp.

Bg. منير صاحب مير کم نبوم مبدع عقل و كان نحم و ذا

As, Soc. No. 46, a good copy written in 1212; College of Fort William; a book-seller of Dilly has signified his intention of lithographing the Kulyyát. An extract has been printed at Calcutta, 1810, 4to.; reprinted Calcutta, 1847, 4to.
Power of enjoyment, being a version of the Kók Shashter into Dakhny verse, by Shiháb aldyn, dedicated to Amyr Sháh king of Golcondah. This poem is based upon the Persian translation of the Kók Shashter which was made by Baryd Sháh Mahmúd.


Dywán of Hasan 'alyy Khán Shawq.

Contents: Ghazals, 168 pp. of 14 bayts; Rubá’ys, &c. 12 pp.

Móty Mažall, a good copy.

Mokhammas’ of Ahmad Ján Sharya of Dilly.

Lithographed, Moqtafáy press, 1268, 8 pp., the press has been corrected by the author; a similar poem of only 4 pp. by Natzyr has been published in the Mohammady press in 1268.
(707) دیوان سلمان (H.)

The Dywán of Solaymán-shikóh Solaymán, which he collected in 1225.


Beginning of Ghazals:

واستن هی جو مرغی خالت جہن کا
کہ چہ نمک ندمیں سی نہ یہاں کا هی نہ ردتا

Móty Maḥall, a good copy. In the same collection is another Dywán of Solaymán-Shikóh, 414 pp. of 9 bayts, containing besides Ghazals, two Qaḍydaṁs, Tarjy′bands, &c. Beginning of Ghazals:

دال ابتو عشق کے درمی میدن ہو کتلت علی اللہ تعالی

(708) دیوان میر سوز (H.)

The Dywán of Myr Sóz.

Contents: Ghazals 300 pp. of 12 bayts; Rubá′ys, Mokhammas and a Mathnawy, 22 pp. Beginning

دوعی براوی سوز کو ایہ کلام کا جو شوک چہتے نوی کوئی کوہزی کو کلام کا
سرویویوں پراچیپ چووبسم اللہ سیں لکھتا بجات میدمسم اللہ میدا میدت

Móty Maḥall, three fine copies; As. Soc. No. 179; an extract of his Dywán has been printed 4to. a. a. (Calcutta, 1810) 68 pp.

(709) دیوان سلطان (H.)

The Dywán of Khwájah Sultán Khán of Patna whose takhalluç is Sulţán, and who was in 1853 at Calcutta.

Beginning

برتوامدخ از اینہ رخصارکا

Private collection, an elegant MS. Svo. 230 pp. 9 lines, copied in 1261.
(710) The Dywán of Tábán. It contains merely Ghazals.
Beginning: إی یکت خدا یکم یکک ترکت خدا یک
مذهب مسیحیت کفره می‌کند نگ که اگر بدان
Tóphkánah, 180 pp. of 9 bayts.

(711) The Story of Bahram and Gulandám, in 1140 Dakhny verses, composed by Tab'y in 1081.
Beginning: الی این که یکه تاب دی یکه میره جید که نگ کو ناب دی
As. Soc. No. 19, 140 pp. of 10 bayts.

(712) The Spring of Love, a Mathnawy, by Taçadduq Hosayn Khán, who is familiarly called Hakym Nawáb Myrzá.
Beginning: کس زبان شعر تنگ می‌شود خدا
Lithographed, Cawnpore, 1268, 42 pp.

(713) The Story of Kamrúp, a Mathnawy, by Taḥsín.
Beginning: الیکی سریک تون کرم همی
Edited by Garcín de Tassy, Paris, 1895, 8vo. 96 pp.; MS. copies are very rare in this part of India.

(714) Poetry of Tajalliy.
Contents: a Majnún ो Laylá, 220 pp. of 13 bayts, composed in 1199.
Chronogram: جو تاریخ جهان توای دلنویز یه كه جهان چلا
یکه چلا چلا یکه گم چلا
Bg. یه مجنون دل زاری یه که خواهان یکه دیداری یه.
Ghazals, 140 pp. of 16 bayts; Rubá'ys, Qa'cydahs, Marthiyahs, &c. 120 pp.

Beginning

بہار دانش

(715) (H.)

The Baháre Dánish, or the story of Jahándársháh, a Mathnawy by Tabish, dedicated to Dr. W. Hunter and Mr. Taylor. The poet says that he translated the story from the Persian.

Beginning

قسمه پردوخ و ماه سیما تصنیف و جیه

(716) (H.)

The Story of Pary-rokh and Mäh-symá, in verse, by the Nawáb Wajýh aldawlah Wajýh aldyn Wajýh, composed in 1191.

Beginning

فسانه طالب مومنی

(717) (H.)

The Story of Talib Möhiny, in verse, by Wálíh, whose name is spelled زالد in all three instances in which it occurs. The language is bad and incorrect.

Ḅg. تَپَکْبَانْ, about 60 pp. of 10 bayts.
(718) The Dywán of Walyy of Gujrát.

Beginning: وَصَنِّمَ جَبِّ سُوْنَ بَيْنًا دَيدَةً حَدِيْرَانَ مَنَّ اًٰ

Edited by Garcin de Tassy, Paris, 1834, 4to. 144 pp. of 24 bayts, MS. copies are frequent in India, though it is no longer read. In the As. Soc. No. 237 is a copy which was written in 1146. This and some other copies, commence with the Qaçeýdahs, viz: لِزَنَانِ پُرْ نَوَانِ اولْ نَامْ پَاَکُ خَدَائِی وَزَوَنيل

(719) The Dywán of Waqif of Faydhábád.

Contents: Ghazals, near 200 pp. of 9 bayts; miscellaneous poems, 24 pp. Beginning: هَزَبُوُّهُ هِی اِنْدَهُ تَدْرَی جَلْوَی رَیْکا یَا جَمُرُ ثَوْرَی هَی بَرْعَشَانَ نَظُرًا

As. Soc. No. 123, a very fine copy, written in 1202.

(720) The Story of Rattan, by Walyy.

Beginning: خَدَائِی نَیُهُ پَاَک بَرْعَشَانَ نَزَنَکا وَاتَارَ آِمَی اِیَهَ

Tópkhánah, about 400 pp. of 11 bayts.

(721) The Dywán of Matzhar 'ally Khán Wilá.

Contents: a short autobiography and a few specimens of the poetry of his father, 12 pp. of 15 lines; Qaçeýdahs, 120 pp.; Ghazals, about 100 pp.; Mafla’s, Rubá’ys Qiß’ahs, &c. about 90 pp. Beginning of Ghazals: اَی دَلْ تَوَسْدا شَکرَ کَوَ اللَّهِ تَعاَلَی اُمَّ جَمِی رَهَی مَالَکَی هُی اَلْ اَرَابَدَکا

As. Soc. No. 60, 4to. this copy was presented to the College of Fort William by the author, in 1810.
(722) (H.)

The Dywan of Yakrang. It consists exclusively of Ghazals. The language is obsolete. Beginning

كہہ ایس کہی بلبل میں دیہا تیارا جلوہ سبی جرگیل میں دیہا
Tópkhánah, 85 pp. of 13 bayts, two copies.

(723) (H.)

The Dywan of Yakrú. The language is obsolete. Bg.

سچه جان و دیگر ہی داغ جگریا همی سیرا ہی ہی شکر خدا کیا
Tópkhánah, 180 pp. of 12 bayts.

(724) (H.)

The Dywan of In'am Allah Yaqyn. It contains merely Ghazals.

کون کرستیا ہی آس خالق اکبر ہی ثنا
نا راساهی شان میں جسکی بہ审批 ثنا
Móty Mañall, two copies, 82 pp. of 12 bayts; Tópkhánah, several copies, one of them was written in the 16th year of Sháh 'álam —1188; As Soc. No. 164.

(725) (H.)

The Dywan of Yávar. It contains Ghazals and a few Rubá'ys. The language is obsolete and bad. Bg.

دل ضعیف حبیث میں مستقیدہوا دلیل راز میں ہمی جبے نہیں رحیم ہوا
Móty Mañall, 168 pp. of 15 bayts, the copy is of some age.

(726) (H.)

Mysteries of Love, or the story of Sassy and Pannú, composed in 1187, chronogram

عیب قصہ ہی اسرار صحبت مگبیت ہے کریکی خالی نہیں ہی

Múbt Nám دیندل حریقی ہی مگبیت سے کریکی خالی نہیں ہی

Lithographed, Luènow, s. a. 20 pp.
Nal Damam, a Mathnawy of 1675 bayts, translated from the Persian in 1229, chronogram Beginning
Lithographed, Lucnow, Mortadhawy press, 50 pp. of three columns.

The death of the Prophet, translated from the Arabic into Rékhtah verses. Beginning
Lithographed, Cawnpore, 1267, Svo. 25 pp. There occurs in it a Ghazal by Káfiy but Hájiy Mohammad Hosayn informed me that Káfiy is not the author of the Mathnawy.

Bahrám and Gul-ándám, a story in 1340 Dakhny verses, composed, as it is stated in the conclusion, in forty days in 1081, and dedicated to Sháh Rájú Hosayn of Golconda.
As. Soc. Beng. No. 19, folio, a beautiful copy, about 100 pp. 11 lines.
ADDITIONS TO THE FIRST CHAPTER.

A Tadzkirah of Persian poets by Qudrat Allah Khan Qudrat of Gopamaw. He came in 1227 to Madras where he compiled this book and he dedicated it to Siraj al-dawlah Mohammad Ghawth Khan (see p. 172). Among the sources, he mentions the Tadzkirahs described under Nos. 32, 18, 19, 14, 13, 24, 25, and also the Safynah of By-Khabar (see p. 141), Gule Ra'ana (see pp. 145 and 645), Baharistane Sokhon by 'abd al-Razzaq and Shâme Gharyban by Shafyq of Awrangâbâd.

This work contains 528 short biographies alphabetically arranged, with extracts from their works.

Neatly lithographed, Madras, 1843, 8vo. 476. There has been lithographed at Madras, 1851, 8vo. 256 pp. a selection of Persian and Râkhtah poetry from various authors made by Assistant Surgeon Ward. It has the title of غداسنه سفین

 Notices of a few Persian poets in ninety Persian verses by Mohammad 'arif of Lahor.

Beginning نبسته به روندی زد زخمی سار

Mowlawy Mohammad Wajih's collection.

The Lancet of Love. This is the poetical title of a Tadzkirah of Persian poets, compiled by Hosayn Quly-Khan af Patna a son of Aqa Quly Khan of Dilly. His takhallul was 'ishq, and he completed this work in 1230. He undertook it at the request of Mr. Elliot. Among
the authorities are the works described under Nos. 7, 16, 34, 25, 24, 23, 18, 21, 19, 13, 14, and the following: Hayát alsho’ará, and the Mardume dydah, or the pupil of the eye (see page 144 suprà), Tadzhkirah By-natzyr by Myr 'abd-al-Wahháb see pp. 144 and 213. He also used گل رزنا (see p. 145) by Lachmy Naráyan whose takhalluç was Shafyq. Under his takhalluç, we find the following account of Lachmy Naráyan, his father Mansá Rám was a Khatry, who derived his descent from the Panjáb, but his grandfather had settled at Awrangábád. Lachmy Naráyan was born in 1158 and was instructed in Persian literature by Ḍájad. He wrote Persian and Rékhtah verses and used first the takhalluç of Çáhib, subsequently he changed it at the request of Ḍájad into Shafyq. His tadjKirah contains an account of the poets of India and has considerable merit.

Montakib al-taláif apparently a general TadzhKirah by Mawlawy Rahm 'alyy Khán of Farrokhábád a son of Bahramand Khán. He had the takhalluç of Ymán and was a good Arabic and Persian scholar. He died at Farrokhábád on Wednesday the 16th Çafár, 1224.

Khrištā Jāvāy 'andrāxāt by Myrzá Jánjánán Matzhvār who was born in 1110, see pp. 256 and 488.

Besides he professes to have used several historical works and dictionaries such as the Çubh Çádiq, Fírshtha, Ayyín Akbáry. A copy of the Çubh Çádiq, which is also mentioned by Ḍájad see p. 144 suprà is in the collection of Sir H. Elliot.

Beginning
ERRATA AND ADDENDA.


3., 34., Bihrámy read Bahrámy.
5., 26., read eleventh chapter.
17., last line, read 909 (sic for 709).
18., 12., read Muhammad b. 'aly Khwajá.
19., read Hallúj Sabzwáry d. 830—Salyms d. 854—Amir Sháhy d. 857
(these dates are from Dorn).
20., 1., read Amir Yadgár Bég Sayfy d. 879.
20., 16., Fatáiyi read Fanáiyi.
22., 1., read Nargisy d. 938.
23., 13., Moštasham read Moštashim.
28., 35., Húly was read Hály is.
32., 7., Farúghy read Forúghy.
65., 3., Najáty read Najáty.
68., 10, 11, 13., read Abú-l-Fadhl of Mahnah—Abú Sa'yd of Mahnah—
Abú-l-Naqir of Mahnah.
74., 35., Kolúj read Kalúj.
87., 22., read Hátiyí d. 927.
96., 5., Áyány read Áráníy.
127., 1., 'ályy read 'ályí.
127., 10., Ganjáh read Ganjáwáh.
127., 19., Nájmayy read Nágawdy.
137., 35., alál read al'ál.
144., 19., omit see p. 159, infrá.
150., 4., Burhampor read Burhampór.
150., 8., Áfryn read Áfryn.
150., 17., read Amir Khoosraw d. 725.
151., 12., read 'afar d. 627.
152., 5., omit it may be by 'alyy Ibrahim Khán, see No. 45 iáfrá.
156., 6., Ráhidyy read Rádhiy.
156., 10., Sáfy read Sáfiy.
162., 1., Zakyy read Táqyy or Natyy.
161., 15., add according to the ToM. 'álam of 'abd al-Láyyf, p. 225, Adzor
died in 1193.
168., 17., Rif'at read Raf'at.
180., 12., 1008 read 1208.
181., 20., read informs us.
ERRATA.

182, 8, 'ishqy read 'ishq.
182, 18 and 19, read in Arabic.
185, last line, 1219 read 1229 and add, he died in 1250.
186, 13, in Arabia read in Arabic.
187, 26 and 27, read اشعات (امامة) العشق.
204, 28, 1121 read 1221.
278, 29, 1165 read 1205.
366, 12, 'arūdhy read 'arūdhy.
367, 18, Dywâns read poems.
430, last but one line, روح الأرواح read روحا الأرواح.
474, 22, Hâb read Hâb.
584, last line, read It was composed in 1238, the chronogram is جرح الأرواح.