Mollá (one name not legible) Mostaqym Balkhy is in the service of Subbán Quly-Khán.
Mollá Nastamy Balkhy of Falúr died at Balkh.
Hákym Láqi Balkhy died at Balkh.
Mollá Yagánáb Balkhy is in the service of Subbán Quly-Khán.
Mollá Yakhtiyi Balkhy is in the service of Subbán Quly-Khán.
Mollá Mufid Balkhy is in the service of Subbán Quly-Khán.
Mollá Samy Balkhy resides at Balkh.
Mollá 'Imád ('ammár?) Samarqandy is in the service of 'abd al-'asýx Khán.
Mollá Afgár Samarqandy resides at Samarqand.
Mollá Edíf resides at Bokhárá.
Mollá Nadzaré Aqá resides at Bokhárá.
Mollá Sayyid Nasafy is at Bokhárá in the service of the Pádsháh.
Mollá Badyí Samarqandy is dead, he was in the service of Subbán Quly-Khán.
Mollá Ni'mat Allah Ni'yám of Samarqand has studied at Bokhárá.
Shawkat Bokháry.

8.—Poets of India.

Shaydá a native of India composed about 50,000 verses.

Ghansy Kashmíry, the emperor wrote to the governor of Kashmír to send him to India, he refused to go and died six days after.

Nadým Kashmíry is alive.

Nácir 'alyx Sírhindí (according to one copy Kashmíry) is in the service of the Emperor.

Nisháty of Thanísar is dead.

Máhíd Kashmíry was in the service of Dánishmand Khán and composed a Mathnáwy in praise of the Emperor.

Fánkíy Kashmíry the teacher of Ghásíy is now in Kashmír.

Mohammd 'áríf.

Myrzá Qotob Músil of Dílly author of a Saqíy-námah.

Mohammd Afídáh Sar-khásh resides at Láhór.

Myr Mohammd Zádán Básíkh of Láhóir.

'abd al-Qádir Bydíl of Láhóir is a very fertile poet.

Myr Siyádat is of Láhóir.

Hájí Haydar 'alyx Moghíy (Moghánny?) is of Kashmír. This and the following three names are only in one copy.

Another Haydar 'alyx of Kashmír.

P 2
Myr Luṭf Allah Sātim, a son of Myr 'ally of Kashmyr travelled over the whole of Persia and was in 1092 in Isphahán.

Mawlána Nāṭiq of Kashmyr had two brothers who were equally poets but had an impediment in their speech, and therefore one chose the takhalluṣ of Lākhnát and the other of Abkam.

The words of the poets, by Mirzá Moḥammad Afḍal whose takhalluṣ is Sar-khūsh and who was generally called Chélá. 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 'ālamgyr, 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, Hōsn ʿū 'īshq, Nūre 'ally, Sāqiyy-námah and Sháh-námah Moḥammad 'atzaam-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 Jahángyṛ and 'ālamgyr 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 Albám بیانی of Mirzá Mohammad 'alyy Máhir and that of Myr Mohammad Zamán Rásikh. These three poets were contemporaries and friends of Sar-khúsh. Músawy had at first the takhalluç Fitrat نظرت 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. Rásikh 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 Idáby see p. 66.

Myrzá Jalál Agrp a poet of Persia of great merit, who has not come to India.

Mirzá Ibráhim Adham was a Sayyid of the Časawy family. He came to India under Shájháhán and behaved like a mad Darwyah.

Amríy Khán-zamán a son of Mohábat Khán Khánkhánán Sipah-sálár (commander-in-chief) left a very elegant Dywán.

Tzafár Khán Ahsán a son of Khwájah Abú-l-Hasan resided mostly at Kábul and Kashmyr, and was a great patron of poets, left a Dywán and some Mathnawies.

'ínáyat Khán Ashná son of Tzafár Khán an elegant prose writer, he wrote the history of thirty years of Shájháhán’s reign, much more elegantly than Mollá Hamyd and others.

Agrp Qommy came to India under Shájháhán left a short Dywán.
Mawlana Sa’yd Fzā, a learned and industrious man, is alive.

Mollá Mohámmad Sa’yd Ashraf came to India under 'alamgýr and found a patron in Zyb alnía, the eldest daughter of the Emperor. He has great facility in writing verses, and is alive, and is the author of the MathnawÝ which has about 700 verses, and which he composed ex tempore.

Mohámmad IbáhyÝn Is'á, a student who showed some poetical talent and presented some poems to Myr Mo’ïz Múysawy Khán. He died young.

Mohámmad Qádiq Ilgá is clever in making chronograms.

Mollá A'irá Túráný. Myrzá 'abd al-Rásúl Istíghndá.

Myr Mohámmad Ałsan Fzánd. Bqírd Tabryxy.

Abú-l-Hasan By-gdash has never visited India, but his Dywán had reached this country. Bynisch Kashmyry left a Dywán.

Rafý Khán Bqírd, cousin of Mohámmad Táhir Khán Wasyr Khán put the Ma’rij alnúbwáti into 40,000 Persian verses and called it حمالة خیالی.

Mollá Jāmý Láhóry Námádár Khány By-khád was very well skilled in making chronograms, and left a thick Dywán of Ghazal, Qaşydas and Qat’ás. The chronogram on his death یا جامع حفص محمد بن بن شهد i. e. 1068. He left a child.

Mírzá 'abd al-Qádir By-dil is alive.

Chandar Bhán Brahman flourished under Sháhjáhán, wrote elegant prose and left a Dywán. By-ghámm Payrágy, alive.

Mollá 'alíy Byishá Tajallíy came from Shyrá to India under Sháhjáhán. Hátís Mohámmad Jamál Talágh.

Mohámmad Tághggý alive.

'abd al-Látýf Khán Tabád a nephew of Mírzá Jalád Asyr was Dywán (collector) of the Panjáb. Myr Tásháyghy.

Myr Táfákhór (Mófákhís?) Hosyn Tháqód an uncle of Rásíkh died in Sirhind.

Kasf Khán Ja‘far, an Amyr of the emperor Jahánýr, author of a Mathnáwy called Khoorém u Shyrým. Aqá Najáf Qaly Jorášt.

Myr 'abd al-RáhyÝn Tághghy a friend of Mohámmad 'alíy Máhir.

Myrzá Mohámmad Ayyúb Javddá is strong in the Ghazál and RúbyÝ. Hakým Hádísíy left a thick Dywán.

Mohámmad Hosayn (in Hall’s copy is IbáhyÝn) Mashhády.

Myr Hashmály, the author met him once at Agra.
Mohammad Bég Hayeqy lived in Guzrát.

Sheikh Ma'amúd Hayrón imitated Näcir 'alyy but without success.


*Khaliq* came during the time of 'alangyr from Persia to India and went to the Deccan. Wrote a short Dyvan and a Mathnawy.

Naváz 'abd al-Rahim Khánkhdán a son of Bayram Khán, according to one copy his takhall úq was Bahým, he flourished under Akbar and Jahángyr.

Qásim Khán, the Author met him and found him very conceited.

Mirá Radhyy *Dánish* came to India under Sháhjáhn.

Mirá Basyf 'Dastkh an contemporary of Jahángyr.

Mollá *Dánkh*. Mohammad Amyn Dówccy.

'Sql Khán *Dásy* is the author of a mystical Mathnawy called *Magq Xurj* it is in the manner of that Jalál aldyn Búmy, and may be considered as a poetical version of the *Magq*.

Mirá Hasan (Asyan?) Bég Basyf was first Munshi of Mohammad Khán, the Ruler of Turán, came to India under Sháhjáhn and obtained the rank of five hundred. 'Alangyr sent him to Kashmyr. He died at Dilly.

Myr Mohammad 'alyy *Dásy* (Dasyf?) a Sayyid of Siálkót.

Myr Mohammad Zamán *Désikk* d. 1107, the chronogram is *Arraqgh Bsr*.

Mohammad *Bichkh* Kashmyry. Myr Ráhy. Myr (Aqá?) Radhyy.

Mollá *Bichkhaw* came from Persia and settled at Lákhor.

Zákyy Hamadány. *Zamánd*.

Mohammad Quly *Bahým* came under Sháhjáhn from Persia to India and entered the service of the Wasyr Islám Khán.

Sálh Khády and Sálh Khawyny were contemporaries and flourished in India under Sháhjáhn

Sayyid Mashhadáy has never visited India.

Qásían (Qásírán?) Bég Sídpáhy accompanied the Indian embassy to Persia. Háji Mohammad Aalam Sélim, a Kashmyry.

Mohammad Qáláb Sabýy lives in Bengal.

Hakym *Sé'ydd* is a good poet.

Mirá Sándjar, a contemporary of Sháhjáhn. *Sáyyd*.

Myr Sayyid 'alyy *Sáyyid*.

Sayyid 'alyy Khán a calligraph had no takhall úq.

Myr (Myrsá?) Jalál aldyn *Súyddat* resided at Lákhor.
Mollá Sardáy (in one copy Sardápay) came to India under Jahángyr. Hakym Sarmad wá Çáfy and a friend of Dárá Shíkhá. Moḩammad Afáhí Sár-khásh the author of this Tadzkirah. Šáhiy Táklá, panegyrist of Sháh 'abbá스, wrote a Mathnáwy in his praise.

Mollá Shádyá flourished towards the end of Jahángyr and the beginning of Sháhjahán's reign.


Mírá Moḩammad 'ályy Čáyíb Tábryzí came to India under Sháhjahán. Died in 1081. The chronogram is نکته منانا پادت سطح میکب كرة میکب. 

Myr Çáyíb came under Sháhjahán to India. Hakým Moḩammad Kátzim who assumed the title Masyáh albayán and the takhalluç Çáhíb imitated Jalálying Rúmý and left a thick Dyván and several Mathnawies as: اکینه...خانه ویرشانه وصلحت اسماعیلی وصلحت نیوشی وکیال (؟) اسماعیلی...افغان اسماعیلی. Aqá Çádíq is the author of a Sáqiy-námah. Çádáy.

Çámít (in one copy Çáyíb) was a merchant who came under 'alámgýr to India and wrote a short Dyván.

Myr Dhiyá aldýn Dilháwí the author saw him at the beginning of 'alámgýr's reign. Tálib Amoly. Hádíy Táhíbý (Tabay?) a Çáfy.

Myr Moḩammad Táhir Hosáyn came towards the end of Jahángyr's reign to India. He was a wealthy merchant.

Mollá Tághrá. His prose is much admired. He wrote an elegant essay on Kashmyr.

Myrrá Nítzám aldýn Tálí a friend of the author.

Tzohúry Társýzí lived at Byjápár, it is said that he copied and sold the Baţhát alçáfá one hundred times, he is the author of Gáláz Eráhím and Dárrav of the three prose treatises are dedicated to Ibráhým 'ádíl-sháh and he dedicated a Sáfeí Námá to Burhán Nítzám almulk. Himmat Khán collected one hundred and twenty Sáqiy-námáhs and that of Tzohúry was the best among them. 'Orfy Şhýrází died at Lábor in 999 at an age of thirty-six years. The chronogram for this date is استاد البخاری کلام عربی شیرازی.
More than thirty years after his death Myr Çâbir Isphahány dis-interred his body and buried it at Mashhad.

Myân Nâcir 'âlyy died at Dîly in 1108. The chronogram is
\[ \text{M} \quad \text{âlyy} \quad \text{Nâcir} \quad \text{Myân} \quad \text{Dîly} \]  
\[ \text{M} \quad \text{âlyy} \quad \text{Nâcir} \quad \text{Myân} \quad \text{Dîly} \]

Shaykh 'abd al-'azîz 'îzzat.

Mollâ 'âlyy Qommy has never visited India.

'dârîl a pupil of Çâyib.

Khwâjah 'abd Allah 'iscfân a mystic. 'drîf Lâhûry left a Dywân.

Moâammed Khîr Ghânîy of Kashmyr. His takhallûq is a chronogram (1060) for the beginning of his poetical career, his Dywân was arranged by Myrzâ Moâammed 'âlyy Mîhir.

Myr Burhân Ghârîry.

Hûjî Moâammed Ismây'îl Ghâfîl was a most distinguished calligraph and came from Mâzanderân to India.

Ghânîyat a native of India wrote a short Dywân and a Mathnawy. Shaykh Moâammed Muhîn Fâniy of Kashmyr was a Çâfy and a friend of Dârâ Shîkhî left a Dywân and a Mathnawy.

Mîrzâ Fâqirîy.

Aqâ Moâammed Ibrîhim Fâyadhân a son of Aqâ Moâammed Hosîn Nêjîy was alive in 1093. He was an excellent calligraph and an elegant writer both in prose and poetry.

Mîrzâ Ghiyâtî aldyn Mançûr Fikrât came to India under 'îlamyîr and obtained the rank of five hundred.

'abd al-Râzîq Fâyadhân. Fârîg (Fârîg?). Fâhirî.

Fâhoj a poet of Bengal, yet not without talent.

Prince Dârâ Shîkhî Qadîry left besides many writings on Çâfîm a short Dywân.

Hûjî Moâammed-Jân Qodîy the king of poets during the reign of Shahjâhn. He described the exploits of this emperor in a beautiful epic poem called ﻦâئژ

Qâsim Dywânâh Mashhâdy a pupil of Myrzâ Çâyib has not visited India. Nawâb Qâsim Khâm. Qâsim.

Moâammed Yûsuf Qadîm died very young.

Abû Tâlib Kâlûm d. 1061. Khwâjah (Myr?) Kâlûm.

Shaykh Sa'd Allah Gulshân was in Gujarât in 1093.

'abd al-Râzîm Kûkâm (in one copy Kâmû) Kashmyr died in the Deccan. Lâmî.

Myr Mo'izz aldyn Mûsâîy d. 1101.

Myr Moâammed 'âlyy Mîhir d. 1089.
Hakym Bokná Mashyth a contemporary of Jahángyr.
Shaykh Sa’d Allah Masybí Pánypaty.
Mo’yi (Moghy? or Moghniy?) کشمیری Kashmyry.
Čalık Bég Molham, the author made his acquaintance at Agra.
Mayyí کا was a Kalál that is to say of a low caste which was employed as Porter and Chób-dárás, he flourished under Jahángyr.
Mollá Möfýd Balkhy came to India at the beginning of ‘ámangyr’s reign and died at Múltán in 1090. The chronogram of his death is ملا مفيد بلخی مرنج.
Mon’ím Hakkákh Shyrázi composed a poem containing a description of Agra, died during the commencement of ‘álamgyr’s reign.
Myyará Qótáb aldyn Máyil d. in 1108 eight days after Myán Náqír ‘ályy. Majdáy Múnqíf.
Akhúnd Möhammad Báqír had first the takhallúc of Mónásíb subsequently that of Móshtáq died in the beginning of ‘álamgyr’s reign. Mollá Málíc Qommy resided at Byjápúr. Mollá Móshtíqy.
Mollá Náftíry of Nábshápúr a paneegyrist of ‘abd al-Rahým Khánkhánán. There was another poet who had the same takhallúc, he gave him ten thousand Rupees that he might change it.
Násím Gylání.
Mollá Nábíy wrote a Sáqi–ánámah in praise of the Khánkhánán. He is also the author of a Mathnawy called سور وجدان يوسف وزعدهما has never visited India. Myr Náját has been in Persia and is a great poet.
Aqá Möhammad Hósayn Nájíy a brother of Möhammad Isma‘yíl Ghásílí was an admirable calligraph, and in his old age he was admitted to the society of ‘álamgyr. Násutí. Tábíb Nábíy.
Myr Nájábat a brother of Myr Síyádat. Nátíq.
Mollá Níbáty of Thánéer was a good poet, in Békhtáh he used the takhallúc of Níb–báty i. e. the moon.
Qádíhiy Náry a contemporary of Jahángyr.
Myyará Táhir Wahyád was a friend of Calýb and one of the greatest poets of the age.
Möhammad Ráfi’ Wá’éz Qazwnýy resides at Ispahán. He described in a Mathnawy the war of Sháh ‘ábbás with Tílam Khán, and compiled the sayings of the Imáms in a most elegant work to which he gave the title of ایرانیا he is also the author of a Dywán.
Myrná Hasan Bég Wáshig returned to Persia at the beginning of 'ulamyr's reign. Darwysh Wáshig went to Bengal.

Myrná Móshmmád Ikhláq Wámiq a converted Hindú embraced the Islám in 22 of the reign of 'ulamyr. Mollá Wályy.

'abd al-Wáshid Wahekat of Thanéer was in 1093 a young man.

Móshmmád 'áshiq Himmat was in 1093 a young man.

Móshmmád Hdsim was a calligraph and the father-in-law of Sarkhúsh.

Myr Yahýá Káshy was a poet of Sháhjáhán who gave him orders to compose a Pайдшá نامه. He died in 1074. The chronogram of his death is

esseract (14)

مرات الخيال تصنيف شير خان لودی (P.)

Mirror of imagination by Shyr Khán Lódy son of 'ályy Amjád 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 Bareilly in 1848. MSS. copies are frequent, some of them are abridgments.
The heaven of composition being a rhymed abridgment of Dawlat-sháh by Lúff Allah Moḥammad Mohan-
dis b. Aḥmad. We are informed in the preface (which
has twelve distiches) that Fāyidhíy Kirmáni ren-
dered the Tadzkirah of Dawlat-sháh in Persian verses
at the time of Akbar and altered the division of the
original, making ten periods instead of seven; Lúff
Allah Moḥammad who was a contemporary of Awrangzéb
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.

A copy bound with other books is in the Tóphkháneh.

I give here the 12th chap. as a specimen.

وَحْيُ دَهْرِ إِمَانِي بِبِنِ مَهْدِی
رَبِّهُ گَیْرِ ۱۳۰۲٧۱۳۱۰۷۱۰۷۱۰۷۱۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱۰۷۱ی
Eternal Spring by a Khattri 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 Dilly whose house was the resort of the learned. During his father's life-time he learned Kárad-bázy (a kind of fencing called Bakayty bâni in Urdú) after his death he applied himself to poetry. He died under Ahmad Sháh, reigned 1160 to 1167.

It contains, in alphabetical order, an account of about 200 poets who flourished (in India) from the time of Jahángýr to the accession of Móhámmad Sháh, A. H. 1131.

Two copies are in the Tópkhánah, 12mo. 300 pages, 10 lines. A very good copy is in possession of Mr. Hall.

Table of contents (this list may be considered as a continuation of the one, p. 109 with several repetitions.)

Ammán Khán Auyám a son of the Nawáb Amýr Khán.

Amýr Iláhi.

Mýrrzá Jalál Asýr d. 1040, used to compose his verse in a state of intoxication. Mýrrzá Ismá'ýl Xmâd of Isphâhán.

Mollá Aly of Persia, has not come to India.

Mýrrzá Arjumand Asâd a son of 'abd al-Ghânyy Bég, has also the takhalluç of Jonún.

Auyám of Persia, a contemporary of Shâhjâhán.

Mýrr Bâqir Isbráq seems to have been alive in 1136.

Mollâ Sayyid Aásan Xjâd wrote the history of the reign of Farrokhshâyar in very elegant prose. Died in 1181 or soon after.

Mýrr Imán al-dyn Íksýr is a clever physician.

Sháfy'áyîy Aþâr was blind, and has never visited India.

Mýrrzá Ibrâhîm Adâbâm a son of Mýrrzá Radhîyy Atrîmâny a Sayyid came to India under Shâhjâhán, was very insolent and was therefore put to death.
Mo'azzaz Khán Afzar Mohammad 'ally Bég came from Ispahán to India and died in Bengal. Intikhâbîy Wirdy Bég died young.

Yûl Quly Bég Asrây was first librarian of 'ally Quly Khán at Herát, then he came to India, and was patronized by the Khánkhánán 'abd al-Râ'îm. He died at Burbânpâr and left a Dywân and a Mathnawy. Siráj aldyn Arzû composed a large Dywân.

Khán zamán Amnây son of Mohâbat Khán a pupil of Murshid, who flourished under Shâhjahân. Arshadâ was a native of India.

İsmâ'îl Bég Usây 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-Râ'îm.

Mo'azzam Sa'yd Tijâz. Myrzâ Mohammad Ahasa is alive.

Myr Akshe Qommy a Tabâtabâ Sayyid d. at Agra in 972, left Qâzydaste, two Dywâns of Ghasal and one Dywân of humoristic poetry. Shâh Afşîrîn Lâhórî was alive in 1136.

Tzafar Khán Ahasa was governor of Karâshy left a Dywân.

Asgar Tâzy his name was Amyr Qâdhiy. He died in 982.

Mo'azzam Câdiq Ilqâ used to instruct Hindî boys, is alive.

İn'âyat Khán Ahsânî a son of Tzafar Khán Ahsân. Wrote a Dywân and a history of thirty years of Shâhjahân's reign.

Myr Ahasa b. Myr Abd-l-Fath Mûsawy was born at Tabâlah near Lâhóor and died in 1011 left مثنوي شاه رضا و داخد شيدا

Gholâm Moctâfâ Inshân of the Kanbôb tribe of Morâdâbâd.

Mollâ Aţbârî. He and his father had come to India. Was a contemporary of Jahângîr.

Mo'azzam İbrahim İncel was a pupil of Myrzâ Mo'izz Mûsawy Khân.

'abd al'asîz Yıld a pupil of Bydîl. Was probably alive in 1136.

Asâd Bég Asad flourished under Jahângîr.

'abd al-Ra'ûl İstîghnâ.

Iwadh Bég Ikâyr came under Jahângîr to India. Wrote elegant prose and was a good calligraph. He was Munshy of Shâhjahân.

Mawlânâ Anwar Nûr Mo'azzam was a native of India.

A'îd Tûrâny.

Mollâ Mo'azzam Sa'yd Asrây came under 'alâmgyr to India and was patronized by Zyb alnsâ Bégâm.

Myrzâ Mo'azzam Raby' Anjab Ispahán a pupil of Mortadhâ Quly Bég.
Achkal Dās a Khatry the father of the author resided at Dilly.

Ikhlās a pupil of 'abd al-Ghaniyy Bég Qabūl and the author of the Tadzikirah under notice.

Shah Walīyy Allah Ištīgāq is a grandson of Shaykh Ahmad Sirhindy who was called Hadhrat and a pupil of Qabūl.

'abd al-Qādir By-dil, his Dywān of Ghazal has more than 100,000 verses, and besides he has written a Dywān of Qaṣydahs and a Dywān of Babāyās and several Mathnavīs, he is also the author of a prose work called  추진عویض.

Shaykh 'abd al-Salām Payāmny flourished under Jahāngīr and went towards the end of his career to the Deccan.

Sharaf al-dīn Payām. Shah Bahjat was a Darwīsh.

'abd al-Bāqiyy Bāqīyy.

Rafī’ Khān Bādīwi author of the Hamlahā Haydary.

Payāmny Sāwājī Amyr Bég flourished under Shāhjahān.

Badīyy Bāyi is a merchant of Gujrāt.

Bāsiq lived at Kashmir. Mawlānā Bāqīyy d. 1009.

Sāwājī Bhōbat Rāy By-ghamm a Khatry resided at Pathān near Jammā in the Panjāb, he translated from the Hindee (Sanskrit) the Prabodha Chand (Chandrodaya) Nātak, a very curious work on Theosophy into Persian, and dedicated it as well as several other treatises on Čafam to Nārāyīn Chand.

Udē Bhān Bahār a pupil of the author of this Tadzkirah.

Mollā Jāmī By-Khād a contemporary of Shāhjahān.

Bayqānī Myrzā Mahdīy visited India and returned to Persia.

Rāy Chand Bhān Brahmān was the most distinguished Hindū since the time of Tymār.

Bayqānī a contemporary of Jahāngīr.

Myrzā Abī Torāb Baydīhā a companion of the Amyr alomarā Dīl-Fīqār Khān, became blind towards the end of his life.

Myrzā Mokām Tāhīr (Tāhīr?) Wasyr of the Padshah of Yaxd, sent his Dywān to Shohrat in India. Tujāliyy ‘alīy Bīdāh.

Myr Tāshgīhī ‘alīy Akbar son of Shāh Mokammad Kāshy flourished under Jahāngīr at Lāhūr. He was an eccentric and un-accessible man, and wrote few of his verses down. He died at the age of seventy. Tūshālī ‘abd al-Latīf Khan.

Myrzā ‘ajam Qulī Turkmān was of Persian (Shyrāz) origin, but was born in India.
Mohammad Hosayn Tajalliy Kásháni died at A'âmáddábd in Gujrat in 1090, aged twenty-seven years.
Mollá Ra'ímat Allah Tamkyn was in 1136 residing at Kashmyr.
Myrzá Mohammad 'alyy Zummána flourished under Farrokhshiyar.
Háfitz Jamál Tádákh.
Aghá 'abd al-'alyy Tabáhy is a grandson of Jáyá.
Myrzá Fátá 'alyy Tabáhy, he was probably alive in 1136.
Hákým Mohammad Sé'yd Qommy Zumákh physician of Sháh 'abbás, left a Dywán.
Ráy Manócher Tánuóm, Akbar gave him the title of Myrzá.
Myr Mofákhír (Sar-khúdáh writes Táfákhír) Hosayn Tháqíb resided in Sirhind.
Myr Sayyid Mohammad Tháqíb a pupil of Myr Tahir 'aláwy.
Mohammad Hosayn Thonáqíj once Mashhády came to India under Akbar and died in 996, the chronogram is مسند نیک. He commenced an epic poem called مسند سکتندس but did not complete it. He left a thick Dywán.
Myr Mohammad Afsháh Thábout was alive in 1136.
Núr al-dýn Jahángýr Padsháh born in 977, succeeded to the throne on Thursday the 11th Jumáda II. 1014, died 28th of Júfár 1037.
Myr Mohammad Ja'far Jorút.
Mohammad 'alyy Bég Jisán left a Dywán.
Myrzá Ja'far Bég Ja'far had the title of Açáf Khán. He died in 1212, the chronogram is مد حیدف ازاسف خان. He left a Khosraw Shyryyn. Myrzá Darúb Jáyá resided in Kashmyr.
Sayyid 'alyy Jandáqíj Tabryzy visited India under Akbar, and was employed in the Imperial library in painting illustrations to books.
Padsháh Qúly Jandáby a contemporary of Jahángýr was killed.
Myrzá Mohammad Ayyúb Jawádat.
Jáshamí Lahóry Ghólám 'alyy flourished under Jahángýr.
Khwaíjáh Mohammad Maqúd Jáms a pupil of 'abd al-Ghányy Bég Qábúl resided in Kashmyr.
Ja'far had the title of Allah Wirdy Khán, left a short Dywán.
Hákým Hásaqíj was born at Fathpúr and rose under Sháhjahán to the rank of three thousand with a salary of 20,000 Rupees a year.
Yádghár Bég Hásáby of Búrún.
Myrzá Ismá'yl Hájíj came to India under 'Alámgyr.
Mohammad Hayút Hádhrát was alive in 1136, had first the tákhal-şúq of Qúbí.
Myrzá Mahdiy Hojjat a cousin of Myrzá Dáráb Júyá, died at Díly.

Muhammad 'alyy resided at Kashmyr and was in 1136 past thirty years of age, had first the takhalluq of Thályf, then of Masihá and then of Hashmat; he is a pupil of 'abd al-Ghanyy Bég Qabul.

Muhammad Bég Hayygi resided at Gujrát.

Hayggi Gyánáy was much given to pleasure, completed by order of Shábjáhán the Togholq-námah of Amýr Khozrau which was defective. He did it so well that Shábjáhán had him weighed up in gold for it.

Shábjá Bahá Hayygi a pupil of By-dil has written a Dywán.

Hashmaty a friend of Mollá Shájdá left a Dywán.

Muhammad Táyyy al-dyn Isphány Hósmy d. in 989 on the banks of the Jánáb.

Myr Hamsah Tashkandi was the son of the king of merchants of Tashkand. He came to India and became, when he got old, completely deaf, he was skilled in making chronograms. One of his chronograms is. The numerical value of the letters of this sentence as well as the meaning “write nine three times” give 999.

Shákh Múkámad Hayrán resided at Sirhind and was a pupil of Hósmy Kashmyr was a learned man. He died in 1013, the chronogram is [Náqír 'alyy.

Sayf Allah 'alawí Haymym a contemporary of Jahángyr studied diligently the ancient poets.

Shákh Házím Qorayshy Kálpy d. in 989, the chronogram is.

Sayyíd Hósmy Kháli? came to India during the reign of 'Ilamgýr and obtained the title of Intiyáj Kháń.

Sipáh Sálár Kháńkhuán 'abd al-Báým a son of Bayram Kháń was born on the 14th Qáfar 964, and died at Díly in 1032.

Khályf was in the service of Zyb amlas Bégam and arranged her compositions, he wrote elegant prose and poetry.

Myr Khozráy Qáiny a contemporary of Jahángyr.

Myrzá Fadhl Allah Khékhtor a son of Báhum was alive in 1136.


Muhammad Haydar Herawy Khádíy, a contemporary of Jahángyr.
Jamál aldyn Khávarī a native of Gylán came to India in 1011.
Mollá Dáná was engaged in Farrokhshıyar's reign with Nátzım Kháń, who is usually called 'abd al-Rahım Fīrīgh, in copying the Sháh-námah. Dakhıl İspahanı.
Myrzá Dáwúd of Mashhad a contemporary of Táhir Wáhyd.
Sháh Ismá’íl Džabih was born in Persia, travelled much, and resided for some time in India.
Mawlání Imám aldyn Ųiyádíy is a very learned man and usually called İmám al-Raḍáhy he is a native of Láhór and resided at Dilly. His father Lutf Allah Mohandis was a great Mathematician and made occasionally verses; in the capacity of a poet he used the takhalluş Mohandis. The father flourished under Akbar. Ūiyádí was also a good Mathematician and his books on this science were much in vogue in schools. It seems that he was alive in 1186. One of his pupils wrote a commentary on the Almegest.
Mohammad Myr Zamán Rásiíkh. Sayyid Jalál Ráshdíyí d. 1057. Myr Mohammad ‘alyy Rázi is a Qalandar of Siálkót.
Myr Ráshdíy Dániš a Sayyid of Mashhad came to India under Sháhjahán.
Arshad ‘alyy Ráshdíyí was well versed in Persian literature and seems to have been alive in 1186. He was a pupil of Myán Sháh Bhyk.
Hasan Bég Rafý résided first at Mashhad, and thence he came in 1064 to India, and entered the service of Sháhjahán.
Mollá ‘abd al-Ráshdíy the author of the Farhange Ráshdíyí 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 Dilly, it cost sixty lakhs of Rupees, viz.: Sháh Maşall with the golden roof fourteen lakhs; İmtiyáz Maşall, which contains the king's sleeping apartment, kitchen and out-offices, five and a half lakhs; The Dawlat-khánah Kháç (I suppose what is now called the Dywán) and the Dawlat-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 Agra, twenty-one lakhs of Rupees. The Jámí' masjid of Dilly cost ten lakhs of Rupees. These build-

ings would cost at least five times as much in our days, 1852 A. D.
No. 16.]  

HAMYSHAH BAHA'AR.  

Myr Hajdar Kâbîy Rafig'î a contemporary of Faydhy, went from India on a pilgrimage to Makkah thence to Persia and returned to India.  

Myrzâ Radîghy Artymâny the father of Myrzâ Ibrâhîm Adham. Shaykh Sa'd aldyn Khâfîy Bâfâbîyî a mystic, left a Dywân and imitated the Khamsah of Nîtzâmy. Myrzâ Rostam Qandahâry.  

Myr 'abd al-Razzâq Yazdiy Râsîmîy flourished under Jahâyryr and spent twenty years in India in the garb of a Dârysh. Myrzâ Yazd-baksh Râd d. in 1119, the chronogram of his death is  

Rwâ'a Râsîmîyî. Mawlânâ Wâhyd Râudîmîy resided at Agra.  

Mohammad Râshîd Kashmyry.  

Myr 'askary Râzy 'aqil Khân wrote besides the Moraqqa' also  

Shahinavâne and Dâvât-i Şâhîyî and  

Dâvât-i Şâhîyî which contains the loves of Bâstan and Padmâvat. The  

Dâvât-i Şâhîyî is properly speaking the work of Shaykh Burhân aldyn the spiritual guide of Râzy, but Râzy arranged it. Râzy was for many years Cûbahdâr of Dîlî and died in 1108.  

Zamân Bâg b. Ghayûr Bâg Kâbûly his title was Mohâbat Khân and his takhallup Sâsâny, he was an Amîr of Jahâyryr.  


Myrzâ Zâhid 'âlyy Shahê Bander Sakhâ a poet of Persia.  

Myr Jamyl Sâzy flourished under 'alamgyr and held a Mançab.  

Shaykh Mohammad Sâ'yîd Qorayshy was when young a companion of Sulân Murîd-baksh.  

Myr 'abd al-Čamad Sotkën was alive in 1136.  

Sayyid Çâlâbat Khân Mohâhid-jang Sayyid was commissary of  

ordinance under Farrokhsiyar.  

Mohammad Hâshîm Sânjar was for some time imprisoned by Akbar and went subsequently to the Deocan, where he was well received by Ibrâhîm Khân 'âdil Shât.  

Aqâ Farydûn Hosayn Sâbîq came under 'alamgyr to India.  

Mohammad 'âlam Surîyî a (Sarwary?) of the time of Jahâyryr.  

Mohammad Quly Salîm came to India under Shâhjâbân. Died in Kashmyry in 1057 the chronogram is  

Râzy 1057 Tabryzy contemporory of Jahâyryr.  

Mohammad Sâôtî Kashmyry was alive in 1136.  

Myrzâ Mohammad Āfshâl Sar-khûsh.  

Mohammad Ghâdhanfar Sûryî (Sûryî?) was born at Khât and brought up at Herât.
Sālīk Ṣazdy spent part of his life at Golconda. In 1066 he entered the service of Shāhjahān.

Muḥammad Aḥsan Sāmī of India had first the takhallūq of 'ishrat was alive in 1136. 'abd al-Khāliq Samandar d. at Lāhūr in 1016.

Muḥ. Sayyid 'ālyy Sayyid has never visited India. Was a contemporary of Muḥ. Mo‘iṣāz.

Sayyid Sa‘d al-dīn a soldier, has not yet chosen a takhallūq.

Sa‘yīd Khān Multānī was in the service of Shāhjahān.

'abd Allāh Sīkri was born and educated at Agra, was a good calligraph, is dead. Sīkri Makhḥādī has not visited India.

Abū Muḥammad Sarābī born and educated at Sīlkīt. He was a contemporary of Jahāngīr. Arākān Bēg Sīkābī.

Sa‘yīd Gylānī was a very good calligraph and enjoyed, during the reign of Jahāngīr and Shāhjahān, the title of By-Badal Khān and the office of superintendent over the emperor’s goldsmiths.

Khwājah 'abd Allāh Sāmīy came from Lāhūr to Dīlī was a contemporary of the author, he is the author of a thick Dywān.


Sālīk Qazwīny flourished under Shāhjahān.

Nawāb Hakym al-mulk Farrokhshāhī this is the title of Shāykh Hosayn ‘arab whose takhallūq is Shoḥrāt he was alive in 1136.

Mollā Shāykhī born at Fāṭāpūr Sykry, he flourished under Jahāngīr and Shāhjahān and died in Ḵasam, left a Mathnawī of about 12,000 verses in the style of the Makhzam al-asrār of Nīzāmī. It begins بسم الله الرحمن الرحيم 1 آمدة فتنة فتنة فتنة فتنة فتنة. Shoḥkūt Bokhārāyīyī was probably alive in 1136.

Shāhīn Ḳāzī a contemporary of Jahāngīr.

Gul Muḥammad Ṣadār a pupil of By-dīl was probably alive in 1136. Yūsuf Bēg Shāykgī. Shadrāmān an Afgān flourished under Shāhjahān and Ṭāmghār. Shīkībī has never visited India.

Shīkībī a contemporary of Jahāngīr.

Shāyfa Khāshī was first a Qalandār and turned afterwards a merchant left a Dywān. Shāh Shāykgī.

Muḥ. Shoṣgī was a mystical poet.

Muḥammad Ḵasam Jawnpāy Shāḥshānī. Shādībī a brother of Sarābī.

Qanār al-dīn who had the title of Nīzām al-mulk and the takhallūq of Shādīrī, was alive in 1136, has written a Dywān.
Mawlānā Shōqīyīn.

Shaykh Nūr al-dīn Shōqī was calligraph. He was in this art a pupil of ʿAbd al-Maʿāliyī. He was alive in 1136.

Muṣrā Muḥammad ʿalīy Tabrīzī ʿCdīb came under Shāhjahān to India and obtained a Mānṣāb and the title of Mustāʾīd Khān, he left more than 300,000 verses.

Shaykh ʿCdīr al-dīn Nayshāpūry is a man of some learning.

Cdībīyīn flourished under Shāhjahān.

Cdībīyīn Chaghāstāy a mystic, and suspected of infidelity, d. 978.

Ḥāji Muḥammad ʿCdīq Čāmī a merchant, came to India under ʿAṣmāyrī and wrote a Dywān.

Mawānīn Cdāīlī al-dīn Sāwājīy Čaṣyṣfīy came from the ʿIrāq to India by the way of the Deccan during Akbar's reign. He is the author of a Dywān.

Ḥāji ʿAlī Āṣmāyrī had the title Māsīl al-bayān and the takhalluq of Cdībī. Muḥammad Muṣrā ʿCdīḥīyīn flourished under Jahāngīr.

Ĉaṣyṣfīyīn was educated at ʿAlīpī d. 1016.

Myṣr ʿCdīḥīyīn came in 1064 from Iṣpāhān to India.

Ĉaṣyṣīn al-dīn Iṣpāhānī ʿCdīḥīyīn flourished under Jahāngīr.

Muḥammad ʿAdī Čaṣyṣyīn Jawnpūry committed suicide in 1018.

Dhāṣyīrīn.

Mollā Toshkērī was originally of Māshhād but resided in Kashmīr.

Myṣr ʿAbd al-ʿAlīyī Sabawāry Tālī a nephew and pupil of Saʿyīd Muḥammad Tāṣībī.

Muḥammad Ibrāhīm Kashmīry Tālīyīn flourished under Jahāngīr. Shāh Tābīr of the Deccan.

Muṣrā Ḥasan Tirmīzīyīn Tālībī an Amīr of Akbar d. 1018 the chronogram is حشرش بن علی بیت طلب بیت, left a Dywān and two Mathnāwīs خوشخیل و فیروز و طالب ومطرب.

Nawāzīsh Khān Rūmī Tālī ʿAbd Ḥamīd the king of poets under Jahāngīr d. 1065.

Mollā Toshkērī Tabrīzīyīn Nūr al-dīn Muḥammad came in 988 from Khorāsān to the Deccan, he settled in Aḥmadnagar and married the daughter of Mawlānā Malik Qommy; king ʿalīyī ʿAdī Shāh conferred high favours upon him; when he sent his Sāqīyīmah to Burhān Nīzāmīn al-mulūk in Ḥaydārābād, 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 تكليم كوبن.
"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.

Mawlana 'Orfy Shyrazy, his name was Khwájah Câydy, he lived at Ahmadnagar with Tzohúr Qommy and subsequently at Fatapür Sykry. Died at an age of 35 (or 36) years in 999 at Láhór, and left a Dywán and two Mathnawies, viz. خشرف أسرار  خشر و أند. but the latter remained incomplete, he also left a prose work called رساله نفيه in which he addresses his ownself.

Myán Náqir 'Alýy born at Láhór d. 1108 on the 6th Ramadhán.

Myrzá Abú-l-Ma'tili 'Alíy had under Farrokhshiyar the title of Wizárat Khán, is the author of a Dywán.

Myr Zákhir 'Alácy came under 'Alámgár from Persia to Kashmýr, and settled there.

Sayyid Mokhammad Nájsý 'Idály was for a long time imprisoned by Akbar in Gwálýár, when released he went to the Deccan. He left a Dywán.

Shaykh 'Abd al'Azýz 'Iszat flourished under 'Alámgár.

Shaykh 'Abá Allah 'std a pupil of By-dil, resided at Amrókah, he died at Díly in 1135 at the age of forty, the chronogram is أشذدة

Hatým Mokhammad Hasan Shyrázy 'Arif was two years imprisoned by order of Jahángýr. 'Arif a pupil of Câyíb.

Khwájah 'Abd al-Rahim 'Abíd was alive at Díly in 1100.

Mollá 'Alýy Quly Ispahány never visited India.

'Alá aldyun a Cúfü was very fond of Indian music.

'Alyy 'Atzým 'Atzym a son of Myán Náqir 'Alíy wrote a small Dywán. Sayyid Lutf Allah 'Arif flourished under 'Alámgár.

'Dilimy Shyrázy was blind.

Myrzá 'Alýy Quly Khán was alive in 1136.

Mokhammad Háshím 'Ájís is a well educated man.

'Abd al'Azýz (sic) Jawnpúry 'Azýzy a learned man flourished under Jahángýr.

Myrzá Ja'far 'Áshiq wrote chiefly satyres, was probably alive in 1136.

'Orájy was of noble birth, and was one of the courtiers of Jahángýr. Left a mathnawy called مددن إبراز (إسرار) in the measure of the Makhzane asrár and a Dywán.
Ni'mat Khán 'a'īly 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'ínaldín Gháriy held a high office.

Mollá Táhir Gháníy of Kashmyr died very young and left a Dywán. 'a'íly Ridáhá Mázhháyí Ghászályí, Akbar gave him the title of king of poets. He died at Gujrát 980, and left a Dywán of near one hundred thousand verses, and the following prose works کتاب اسرار معرفت and شرح التأکیدات on Qúfism and ethics.

Shaykh Múhammad Ákram Ghánmát of Ganjá in the Panjáb. He was a Qádirí 'Alí and a contemporary of Myr Múhammad Zamán Básíkh. Besides a short Dywán he left a Mathnawy containing an account of the loves of 'asýy and Sháhyd, and bearing the name of پیامک مشوق.

Myrzá Ábú Toráb Ghóbiár was alive in 1136.

Mollá Móhin Fúmiy of Kashmyr was a friend of Dárá Shíkíh. He was a very learned man and left a Dywán.

Shaykh Ábú-l-Fáidhy Fúédhíy born in 964, died on Sunday the 10th of Dzáfír 1004. His father Shaykh Móbárík Nágyáwí who d. 1001, wrote a commentary on the Qurán entitled جمع نفاس الفنور it is in four volumes, and is nearly as large as the Taṣyfr Kábyr. Fúédhíy left besides other works the ضرائع الإجماع which is a commentary on the Qurán without diacritical points, he had a library of twelve thousand volumes most of which were autographs.

Fútímáh Qáwwálah a lady of Ispáhán. Fúédhíy.

Myrzá Ábú-l-Fátáh Sabzáwáry Dúthí a nephew of Myrzá Hosáyn, 'árif came from Ispáhán to India, and returned some after to his home.

Myr Múhammad Fíyíq a brother of Siyádat resided mostly at Láhór. Was probably alive in 1136.

Fúráht Kashmyry was alive in 1136.

Fúrághy Kashmyry d. 1077.

Myrzá Nádír ansámá Fúdíh a nephew of Amyn Múhammad 'irfán. Shaykh Múhammad Fúdíhí a pupil of Múhammad Sa'ýd Fídáí. Was probably alive in 1136 and had written a short Dywán.

Myrzá Ghiyáshíy al-dín Mánçúr Fúkrát of Ispáhán came under 'dámsgyr to India.

Múhammad Bóg Fúrçát has never visited India.
Mohammad Ibrahym Bayadshah, a son of Aqa Mohammad Hosayn Najiy. Hayidah's abban was probably alive in 1136.

Mohammad Darâ Shikoh Qâdiriy a son of Shâhjahân by Arjumand Bânâ Montâz-Maâsh was born on Monday the 30th (Sakk) of Cisar 1024 at Ajmyr, was put to death in the night of Thursday 22nd Dzâ-Ilhajj 1069 at an age of 46 years. He was buried in Humâyûn's Mausoleum near Dilly. He left among other works a Dywân.

Qâ'im AbîrIrân, Hasanat almarîn wa Rasâila alHay'a wa Sefiyya alÂrânâ wa Sâmîyya alÎrânâ.

Hâjî Mohammad Khân Qodîy of Mashhad came in 1041 to India and was favourably received by the emperor, he is the author of Fâbriz, and other works.

Myrzâ 'abd al-Ghanîyy Bêg Qâbîl a Cââfî is a pupil of Jâyâ.'

Qâ'im Dywânah a pupil of Cââfî was probably alive in 1136.

Mohammad Panât Qâbîl was probably alive in 1136. Qâ'bîr.

Qâ'im Khân Qâ'im a courtier of Jahângir.

Myrzâ Tâlib Kâylm was born in Hamadân and educated in India. The chronogram of his death is: ط‌و۱ر ممَّنی ۸ود۰۱ش از کلِیم می‌۱۰۶۱.

Shaykh Sa'd Allah Gulshan a mystical poet who resided for some time at Dilly and left nearly one hundred thousand verses of Ghausals, he was a disciple of Shâh 'abd al-Âhad Sirhîndy and made with him the pilgrimage to Makkah. Myrzâ Kamrân Gûyd, a brother of Jâyâ.'

Shaykh 'îsam Allah Kâmîl of Morebdâbâd.

Myrzâ Girâmî a son of 'abd al-Ghanîyy Bêg was a young man in 1136. Kântor. Gustâkh.

Kâram 'alyâ Bêg Karam flourished under Bahadurshâh.

Girâmî a son of Amânât Khân, who was in the service of 'âlamgyr, left a Dywân. Lâmi' is a good poet.

Mollâ Shâh a mystical poet of Badakhshân came to Lâhôt, and made the acquaintance of that great Cââfî Sayyid Myân Shâh Myr Qâlânâdar, who was of Egypt, and a disciple of Ibrahym Baqââyî. Mollâ Shâh was the spiritual guide of Darâ Shikoh and spent the summer in Kashmîr, and the winter at Lâhôt. He died in 1072.

Myrzâ Mo'izz Fîrat a man of taste, a good poet and a great patron of poets, came to India under 'âlamgyr and obtained the title of Mîaâney Khân, the chronogram on his death is: مَمَزْ اللّٰهِ مَوْسِيَ رَفَعَ. Mokhliq Kâshy has never visited India, but his poetry was much esteemed here.
Myr Moḥammad ʿalyy Matlaʿ is a son of Shāh ʿṢafy.

Abāl-Barakāt Miṣbar (Monyr?) died at Agra, on Saturday the 7th Rajab 1054, left about thirty thousand verses, he was also a good prose writer.

Moḥammad Nīṯām Muʿjīs wrote a Dywān, was alive in 1136.

Myr Moḥammad Samʿy Matzhar a Persian, was police-officer at Ajmyr whilst Moḥammad Moqym Masḥūm was Dywān of that Province. Myr Ḵān Moḥyy is a good poet.

Qāsim Khān Mokḥīq, his ancestors came from Persia and settled in Kashmir.

Moḥammad Moqym Khān Masḥūm, a mystic poet, it seems that he was alive in 1138, and had written a Dywān. Mollā Malik Qommy.

Myr Moḥīḥ a brother of Siyādat and contemporary of ʿalāmγyr. Mollā Mūḥīd ʿAbd Raghib ʿAlī, came to India, but returned to his home. Myr Moḥammad ʿalyy Māhir. Munnīf.

Hakym Roknā Masḥūm, an Amir of Jahāngyr. Myrzā Moqym. Moḵmonat Khān Kashmiri came as a merchant to India, and entered the service of the emperor. Was alive in 1138.

Anand Rām Mokḥīq a pupil of By-dil, was probably alive in 1138. Myr ʿAbd-Ṯ-Faydā Mast was alive in 1138.

Ṭiẓ Bāgh Mammān. Mollā Moḥīd Balkhy. [in 1138. ʿAṣūr Moḵtād, a pupil of Mollā Aḥṣīr Bahārī, was probably alive Shāykh Saʿd Allah Ṣayyid, a friend of Mollā Shāykh, put the story of Rām and Syṭā in verse. Myrzā Shāh Ḥosayn Monāsīb.

Moḥammad Bāqir had first the takhallūṣ of Monāṣib and then of Moḵtād. Monʿim Shyrāzī.

Nī %[a][251][251] a wife of Jahāngyr. She died in 1055. Mollā Nī Ṣayyid Thānāsery left a Mathnawī, in which he imitates the Makkhan al-asrār. Nāẓīrīy Hamadānī.

Nāẓīrīy Herawī author of a Yūsuf o Zalikha and of a Dywān. Nīf Kashmirī was a good poet.

Myrzā Nūr Allah Nāẓīr is a pupil of ʿabd al-Ghanyy Bēg Qābul. Sayyid 'atā Allah Nūẓīr a pupil of Abū-Ṯ-Faydā Mast was alive in 1138.

Moḥammad Ridhā Nīḏāz was a merchant residing in Gujrat.

Aṣd Moḥammad Ḥosayn Nūzīy a calligrapher.

Nīẓām Allah Khān Nīẕāt is a son of the paymaster of the troops of ʿalāmγyr. Myr Nīẕāt of Isphān has never visited India.
Myr Najhat a brother of Siyadat.
Mohammad Yusof Nakhah. Farrokhshiyar gave him the title of Sokhonwar Khan.
Natzry Nyashapary died during the beginning of Shahjahans reign. Myrzah Mohammad Tahir Wahed flourished in Persia, at the beginning of the reign of 'alamgir. Mollah Wahidy.
'abd al-Abbah called Myan Gul and had the takhallus 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 Wahid left a large Dywan and a Mathnawy in six daftars. 'abd al-Wahid Wahshat. Wa'tiz Qazwyny.
Rai Ramjy Hafiz a Khistry of Ambshah, was deputy Dywan under Farrokhshiyar. Was alive in 1136.
Hadiy 'ally Khan b. Amyr Khan Hadig was alive in 1136.
Shah Yegyn was at Dilly in 1136.
Mohammad 'aqil Yaktah was alive in 1136.
Amad Yar Khan Yaktah a contemporary of the proceeding Yaktah whom he met at Lahor.

The ark of Khushgu 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 the chronogram, 1147. But before he could take a fair copy and publish the work he was called away by the invasion of Nader 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 takhalluṣ. In the Tadzkirah of Hayrat it is stated that the name of Khúshgú was Bindraban, 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 تواریخ الشعراء در احوالی شاعران تصنیف مولانا نور الدین محمد ظهوری تخلس “History of the poets, that is to say, notices of poets by Mawlání Núr aldyn Moḥammad whose takhalluṣ 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 Bindraban 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 Sháhráhē 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. هرچندکه از عيين رسوا میگروم

Beginning of the second vol. احمد لله والمنه كه بتوذقه از بالیف دنیاریل.

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 mīrā’s in a line, copied in A. H. 1191 at Dilly. The first volume I picked up at Lucknow, 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 Wálih's Tadzikirah in the appendix.

(18) رياضي الشعراء تصنيف علي قلی خان وعالم دامستاني

Gardens of poets by 'alyy Quly Khán Dághistány whose takhalluq is Wálih, and the book is therefore usually called the Tadzikirah of Wálih. He was born at Isfahán in 1124. Whilst he was pursuing his studies he fell in love with his cousin Khadyjáh Sultán, but his union with her was prevented by "revolution of fortune and the breaking out of the Afghán 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 Atishkadáh this book is called the Tadzikirah 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 Tadzikirah 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 Wálih.

(19) همیع النفائس تصنيف سراج الدين ملی خان آرزور

Collection of preciosities by Siráj aldyyn 'alyy Khán A'tzá, 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 Dilly a Saint, and according to others from Mohammad Gwályáry 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 Dilly 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 تنبیه العقلان in which he points out the errors in Hazyn’s poems. After the fall of Dilly, 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:

- مراحت مظالم The great present being a treatise on rhetoric.
- مالية كبر The copious gift being a treatise on eloquence.
- هجاء اللفظ A Persian Dictionary like the Burhání Qâfî.
- شرح اللواطر A commentary on the Gulistán.
- جزائغ هداد A dictionary of the poetical expressions used by the poets of his time. This is probably identical with the ملائمات الشعر A commentary on the Sikandar-námah.
- شرح قصائد عربی A commentary on the Qâydhâs of 'Orfî.
- غزائی اللفظ A vocabulary of Hindee words explained in Persian.
- جواب اعتراضات منیر Answer to Monyr’s critic of Qoday’s poetry.
- شرح معنای الجامع Gloses to Taftázâny’s shorter commentary on the third chapter of the Talkhych which treats on Rhetoric.
- شرح تکشFI میری A commentary on Myr Najât’s Gulgashty.
- کلبای 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 Awâlî, Naṣrâbâdy, Sar-khûshi and Śâmy.

Beginning

محمد صاحبی که زبان قلم و قلم زبان را بنحوی نمی‌پذیرد و تغییر کل‌مات

Toptkânah folio, 1120 pp. of 21 lines, copied in 1177 from the autograph. Moty Mâkall 1164 pp. 22 lines copied in 1180. In the Asiât. 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.

(20) تذکرۂ حسینی تصانیف حسن دوست سنبلی (P.)

The Tadzkirah of Hosayny. This is the takhulluc of Hosayn Dost b. Abú Tâlib 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 Moḥammad Shâh who died in 1161, but before the death of Arzû who died in A.H. 1169.

The book contains, in alphabetical order, a short account of saints beginning with šâliy, Abú Bakr and Šâlim, 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

M. M. Svo. 302 pp. 17 lines. There is also a copy in my possession.

(Tadzkirah of contemporary poets by Shaykh Mohammad 'alyy Jylány whose takhalluş 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.

Two copies are in the Topkánah and two or three in the Moty Makall, small Svo. 152 pp. 18 lines. Another very spendid 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.

Çadr aldyn Sayyid 'alyy Khán b. Sayyid Nitzám aldyn Aâmad Bosayny born in the Hijás, was taken by his father to Haydarábád in the Deccan, and subsequently to Makkah, and after he had spent there his savings, to Najaf and Ispahán where Hazyn made his acquaintance. He (the father) died at Shyráz. Sayyid 'alyy Khán is the best Arabic poet of our age, and he is the author of the follow-

Works: Kitáb Bida'íyya | Wasláda | Sháhīyya | Qamál and of a Dywán.

Mohammad Masyá b. Ismá'yl Fasáiyí 'áldány of Shyráz was Shaykh alslám and wrote Persian and Arabic verses, he was a pupil of Aqá Bosayn Khwánsháry; Hazyn was four years his pupil. He died at an advanced age and left glosses on several authors (of school books).
Sháh Moḥammad Shyáry 'ārif 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 Ibráhím b. Shaykh 'abd Allah Záhidí Jyláni of Láhiján an uncle of Hazyn is the author of the Šrāf al-šu'ārā' which contains glosses on various works, and of the Shāhábát al-šu'ārā' on the Kaššáf of Sháhí, being glosses on the Kaššáf as far as the 48th Surah and of a commentary on Euclid. Hazyn when ten years of age was at Láhiján, and studied the Khuláqát al-ša'íb under him. He died 1119 at Láhiján.

Shaykh Khalyl Allah Táliqání was an ascetic who wore for forty years the same rag. Hazyn was for some time his pupil.

Tzáhrá a son of Mollá Murád Tafríshy, a friend of Hazyn.

Qiwrám aldyn Moḥammad Sayfí.

Hosayn Qazwyní put the text called the Ṭamásqa’sára which is the standard work on Shy'ah law in verse.

Moḥammad Masíh Cáši b. Káshán a pupil of Aqá Hosayn Khwánšáry imitated the Qaṣída Lámyyáh of Zbghráy, wrote Arabic and Persian poetry.

Kamál aldyyn Hosayn Fášáiyí a pupil of 'allámiy, died in 1134 and left Illustrations on the Moḥáwwal (on Rhetoric), glosses on the Rasa’il and Shábátání, and Mu'ámmar al-ša'íb.

Myrzá 'alyy Kháň b. Kaláýgán a pupil of Aqá Hosayn Khwánšáry died in his native town.

Sayyid Mortádá 'ulá (‘alám?) 'ámiyí was a grandson (perhaps only a descendant) of Sayyid Moḥammad who is the author of the Gáyád Kháyísí, and by his mother he was a grandson of Shaykh Zayn aldyn 'alyy 'ámiyí, who is known under the name of Shákyd thánsíyí (the second Martyr, he is the author of the Shará’ al-ša'íb on Shy’áhí which has lately been printed at Teherán and at Lucnow), Mortádá was born at Ispáhán.

Moḥammad 'alyy Sakkáyí Sháhy Shyáry 'ámiyí a pupil of ‘allámiyí, was professor at Shyráz, d. 1135 at an age of sixty years.

Myrzá Háším Hamadání resided long at Ispáhán and was a distinguished physician, was killed by the Turkish troops in 1136 at Hamadán.

Myrzá Báqir a native of Ispáhán died at the advanced age of seventy.

Hábyb Allah of 'ábbásábád in Ispáhán was a friend of Hazyn.
Moḥammad Ḥādiy of Mashhad resided at Isphahān d. 1134.
Sayyid of Bardjard near Nohawand died about ten or twelve years ago.
Majd al-dyn Qādhiy of Dzsirqāli near Shūshtar died a few years ago.
Nizām al-dyn Khwānsāry studied at Isphahān, and was subsequently appointed Qādhiy of Khorramábād, Hazyn does not know whether he is still alive or not.
Čadr al-dyn Jylān̄y Bynād of Rusht which was the capital of the princes of Gylān, he spent many years at Isphahān for the sake of study, Hazyn met him at Rusht in 1139: he held then the office of Shaykh alislām and was an old man.

2.—Poets.
Myrżá Moḥammad Taḥīr Wabīyd was born at Qazwyn showed first a predilection for arithmetic and accounts and office-business, but subsequently he evinced a decided talent for Inshá writing, and became the most elegant prose-writer of his age, he is the author of a Dywán of upwards of 60,000 verses, and of a History of the Çasawies. He was historiographer of Sháh 'abbás II. and under Solaymán Çasawy 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.
Myrżá Dáwūd a son of Myrżá 'abd Allah Moustawfiy d. 1133.
Myrżá Mōχammad a friend of Hazyn d. 1129 at Isphahān.
Myrżá Moḥammad Amyn Zāl a brother of Myrżá Mahdīy d. 1185.
Myrżá Ibrāhīm a brother of Myrżá Najf Khān Čadr.
Myrżá Ashraf a son of Bāqir Dāmād's daughter d. 1183.
Myrżá Ghiyāth al-dyn Ḥiyyāl Moḥammād was a nephew of Myrżá Ashraf and died one year after him, he left a child.
Myrżá Abu-l-Ḥasan Tūmāna was of Shyrāz.
Myrżá Moʾizz Fīrat Māshhādy came under Awrangzēb to India and received the title of Mūsawī Khān.
Mollā Hājī Moḥammād Gylān̄y studied at Isphahān, was a friend of Hazyn's father and died at the age of seventy years.
Myr Najīd his name is Myr 'abd al-lāl of Kūhkyīl in Fāris died upwards of eighty years of age, leaving more than 10,000 verses.
Shawkāt Bokhārāyiyy Nāruk d. 1107 or 1108 and left a Dywān which is celebrated.
Molla Sa'yd Mohammad, a son of Mohammad Chali Mazarneran, visited India and died in 1116 in Bengal.

Myrzah Mohsin Tahyr of Isphahan, his ancestors were of Tabriz he was for some time Wazyr of Yazd, subsequently he retired from office and resided at Isphahan, he is a fertile poet.

Shafy'a Shyrasy became blind when only nine years of age, he died at Lur and left some very good poetry.

Mokhliqa Kasyh his name was Myrzah Mohammad, died at Isphahan at the age of sixty.

Nur al-dyn Najiyb Kasyh resided at Isphahan and died at the age of about seventy.

Myrzah Bady' Isphany a son of Tahir Naqrabady (see p. 88), obtained the title of king of poets from Shah Sulthan Hosayn Cafawy, he was a friend of Hazyn and died upwards of eighty years of age.

Myrzah Hasan Ghayur was the Wazyr of Tiflis, he died several years ago and left a Mathnawy.

Lutf 'alyy Beg Shamy a son of Ismaiyl Beg who was of Cherkassian origin and a slave of the Cafawy family. Lutf 'alyy Beg was particularly skilled in making chronograms, he died in Isphahan in 1120 and left a Turkish Dywans of about 4000 verses.

Afrasyab Khan a brother of the ambassador Rustam Khan who was governor of Jam, died some years ago at Isphahan.

Iwadh Khan was governor of Lur.

Hakym Mohammad Taqyy Shyrasy a pupil of 'allamy, Hazyn met him at Shyras where he died.

Hakym Mohammad Ridha 'ishrat Bardjardy met Hazyn at Khorramabad when more than eighty years old, he was a good physician.

Hakym Shah Ma'qum Lary was a Sayyid and died in Lur, his son is Shah Bajir, who like his father is a good physician.

Hajjy Mohammad Chaliq Shyhabany died about fifty years ago and left about 6000 verses, Hazyn saw him in the house of his father.

Myr 'abd al-Ghanyy Tafriey his grandfather had the same name and was a celebrated man.

Myrzah Mahdiy 'alisy Mashhady was a fertile poet and died at Mashhad, Hazyn had never seen him.

Myrzah Abd'l-Ma'aliy Mashhady a son of the Sayyid Abü Mohammad is dead, Hazyn knew him.

Sayyid 'abd Allah Haly a Hayiry Sayyid of 'abbastbad in Isphahan,
a friend of Hazyn who saw about 5,000 verses of his. He died at Isphahán at an advanced age.

Myr Ma'qúm Apul a son of Sayyid 'alyy Mohry Hāyīry and a friend of Hazyn, died at the age of forty.

Myrzā Sayyid Rūdāb Sayyid a son of Myrzā Shāh Taqyy of Isphahán was a friend of Hazyn and died 1135 at Isphahán.

Myrzā Abū Tālib Janīb (in No. 734 of the Asiatic Society is Ḥajī) a son of Myrzā Naṣṣr Isphahání died in 1135.

Myrzā Záhid 'alyy Sakkā a son of Sa'd aldyn Lāry was a friend of Hazyn, died at Dilly.

Myrzā Naṣṣr Khorásání Nucrat of Tarhuz met Hazyn at Isphahán, he died at an advanced age in his native town.

Shākirá Teherání, he resided at Isphahán was a friend of Hazyn and died many years ago.

Moḥammad Ḥosayn Na'wras Domáwandy resided and died at Isphahán, and devoted himself to calligraphy and poetry.

Zāyirá of Shástar where he died, Hazyn met him at Isphahán.

Myrzá Moḥammad Taqyy Qahrmáñy (in one copy Mihrbáñy). Hamadání is the author of a book on various literary subjects در جميع فروعه and died about twenty years ago.

Myrzá Hāshim Artymány Khudátâr was killed in battle in 1134.

Myrzá Ismá'ýl Ynâ of Isphahán, a merchant and a friend of Hazyn, died in 1132.

Myrzá Bāqir Hodhūr Qommy studied at Isphahán and died in his native town.

Myr 'Askary an architect of Qom where Hazyn met him.

Myr Nûr İkṣyr brother of the preceding was given to alchemy.

‘Abd al-Mawlí Isphahání, an old friend of Hazyn, died a few years ago at an advanced age.

Mollá Moḥammad Naṣṣr Fūyīdá Abahíry Isphahání, Abahir (sic) is a place two farsangs from Isphahán. 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 Moḥammad Bāqir Fūyīdá Mázanderání died in 1128.

Mollá Moḥammad Taqyy Ta'żyım of Mázanderán studied at Isphahán where he met Hazyn.

Mollá Moḥammad Amyn Wāpjí Gyláñy of Lāhiján died about fifty years ago at Isphahán.
Aqá Ridhá a son of the Mojtahid Moḥammad Gylány who was called Saráh, Aqá Ridhá died about thirty years ago. Moḥammad Moḥsin Tābī' Gylány resided at Ispahān, died some years ago.

Moḥammad Sa'īd Māhīr Gylány 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.

Mawlāná Shams al-dīn Moḥammad Gylány of Ispahān died young. Myr Ṛadḥy Fāṭīḥ Gylány resided first at Ispahān then he visited India, and was murdered by highway robbers in Gujrát.

Mollá Mokhtár Noháwandy travelled with Hazyn to Khorásán.

Myrzá Bāqir Marja'y (or Marja') Ispahány travelled with Hazyn to Khorásán and died some years ago.

Myrzá Gholám Ridhá Tābī' came from Kūḥkylú and resided at Ispahān where he died, he was an alchemist.

Myrzá Mahdīy Ḥakī Tabryzy was born and brought up at Ispahān, a superficial and conceited man, died few years ago at an advanced age. Ḍalīl Mo'īn Khorramábādy was a friend of Hazyn.

Mollá 'alyy 'āliy Isphahány an exquisite calligraph and singer, was a friend of Hazynn d. in 1136.

Moḥammad 'alyy Bēg Dyhym a native of Ispahān d. in 1105. (?) Moḥammad 'alyy Bēg Ajībar was, like the preceding, descended from a slave of the Ǧaḥwī, he was born at Ispahān and Hazyn had heard that when young he intended to go to India.

Ibrāhīm Ḍhāḥib Ispahány.

Myrzá Moḥammad Ja'far Bāhī a Tabātābā Sayyid of Ispahān, a friend of Hazyn, is probably alive at Ispahān.

Myrzá Fath Allah Khūrānū (this is the reading in No. 350 of the Asiāt. Soc., but in No. 734 is حوراني). Khūrān is a place two farsangs from Ispahān.

Fath Allah visited India and returned a rich man to his home.

Amīnā Za'farānī Ispahány.

Sa'īd Qaẓīzāb, died at Mashhad and left a Dywān of 20,000 verses. Moḥammad Riddá Cibā (in one copy Dhīyā) resided at Ispahān where he died some years ago.

Mollá Riddá Ispahány was the son of a weaver, and hence he was called Jūlāh.
Sharyf Shahrizay Isphany 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 Isphahan where he began to devote himself to science and made considerable progress, he died at Artyman.

Sayyid Mohammad Harat was born in India but resided at Mashhad where he died.

Nur al-din Mohammad Monyr Kirmamy met Hazyn at Isphahan, he died in his native town.

Hajj Mumin Yada Isphany was a cloth-merchant, retired to Najaf and gave himself up to devotion.

Mohammad Mumin Hajib Mashhady was old when he met Hazyn at Mashhad where he died.

Siraj Mohammad Qasim Naqshah died many years ago at Isphahan.

Myrzá 'Abd al-Razzák Nasíh Tabryzy, a descendant of Jahán-sháh Turkmán, met Hazyn at Isphahan.

Myrzá Mohammad Ridhá Barújardí rose to the dignity of Wazir of Láristán, died at Khorramábád.

Myrzá Sayyid Hosayn Khalíq, a younger brother of Myrzá Báqir Wazír Quréchy who was a good poet, after his death he visited India and was killed in Sind on his way back to Persia.

Másmúd Sábzwáry was a Bany-Mokhtáz Sayyid resided at Isphahan but died about thirty years ago at Mashhad.

تاريخ احوال شهير حزين (22) (P.)

The Life of Shaikh Mohammad 'alyy 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 'ally whose takhalluç 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 Hosayn 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 pilgrim-age 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 'ámirah, 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 تَوْكِیَّةٍ يِنْصَحُ ۳٠۰ ۲۲ لِينَاتٍ مِنْ وَرَاىَةٍ ۲۵۴ مِنْ ۲۱ لِينَاتٍ مِنْ ۲۰۰ ۲۲ لِينَاتٍ مِنْ ۲۰۰ ۱۱۵۰, 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 Azá’s Tadzkirah mentioned above, in that copy he also wrote some notes and the date when he purchased it, viz. 1193.

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.

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. infirá).
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 Bázíy. He may be identical with Bázíy of Qomm see p. 56 suprà.
4. Hayát alsho’ará, life of poets, a special Tadzkirah of the poets who flourished from Bahádur Sháh (succeeded to the throne in A. H. 1118) to Molláámmád Sháh (succeeded in 1131) by Molláámmád alíyy Khánum Matyn of Kashmyr, see page 159 infirá.
5. Safynahú By-khabar the Ark of By-khabar compiled in 1141. The author’s name is ‘átzmat Allah b. Lutf Allah Hosayny Wásíy Belgrámy By-khabar. He was a mystical poet and died at Dilly in 1142.
6. صبي صماد dispatched the Dawn of morning and the Tadzkirah of Mollá Qáti’y. I can find no account of these two books and their authors. It is likely that there is a notice of them in the Sárwe Azád.
7. The Tadzkirah of Náztim Tabryz, see pp. 108 and 104 suprà.
8. مردم دیده was Hákim see p. 155 infirá, the Tadzkirah was compiled at Awrángábád in 1175. It contains an account of those poets with whom the author was acquainted.
9. ذكرى من نظير. The Tadzkirah without equal, (or perhaps the Tadzkirah of By-Natzyr) by Myr ‘abd al-Wahháb Dawlatábády who compiled it according to the notes of the Khabánah which I have taken from the Lúcmow 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 تذکرات الشعراء and تذکروت الشعراء 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 تذکرات الشعراء. I dare say this is the correct reading.

In order to complete this list, I add the names of six Tadzkiráhs from Mr. Bland's Memoir above referred to.

1. Extracts from Tadzkiráhs, 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. صفح ابراهیم and خلاصة إكمال see No. 45 supra.

3. تذکرات الشعراء لبابا شاہ The Tadzkiráh of Bábá Sháh, mentioned by Hájí Khályfáh who wrote in 1062. Mr. Bland p. 168 supposes that Bábá Sháh is identical with Sháh Shubly, who was a contemporary of Táqyy Awádáy and skilled in versification, he wrote a Mathnawí in the measure of the Tohfa'at al'iráqayn and a Tadzkiráh. But the author may be identical with the calligraph Bábá Sháh of Isphán who flourished, it would appear from Khúshgú, about the same time as Hájí Dawáyí who died in 1004, see also p. 28 supra No. 318.

4. لطائف أخلاقال by Móshammad Qálíá 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 Dwyána.

5. The Beautiful Rose by Lachmy Naríyán, who we are informed by Mr. Erakine, flourished towards the end of the last or beginning of this century of our era.

6. هر کلام Ra Gíyáhí Ibráhím Khán quoted in the Biyádáh of 'Alíyí Ibráhím Khán Kháyí.

Beginning

Moty Ma'hall 224 pp. 15 lines, written in a good hand but not very correct. As. Soc. Beng. No. 366, 844 pp. 14 lines, very incorrect.

U
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: بسم الله الرحمن الرحیم

Mótí Málí folio 306 pp. of 25 lines, a beautiful copy. The preface of the book if it had one, is wanting.

Collection of curiosities being a Biographical dictionary of Persian poets by Shaykh Ahmad 'Ályy Hásímy of Sandhyla a son of Mohámmad Hájí. This book was compiled in the same decennium as the preceding two, for the author dedicated it to Čádfar-jang who died in 1167, and he quotes both Arzú and Wálí. It contains no less than 3061 articles. In the preface is a copious list of authorities: viz.

1 تذکرہ عوفی 3 تذکرہ دولت شاہ سمیرنی 4 مجموع العشاق
2 تذکرہ امیر علی شیر 5 تذکرہ جامی 6 تذکرہ سابب 7 تذکرہ
8 سام میرزا 8 تاریخ شیخ عبد القادر بداوری 9 طبقات اکبری 10
11 مجموع الفاظ 11 تاریخ فیروزشاهی ضیاء الدين برکی 12 نبی
13 عرفان تقی ارخی 13 میر علاء الدین 14 تذکرہ ملا طاهر نصراللهی
15 هفه اقلم 16 لذت النسا 17 تذکرہ شیرخان انگان 18
The lovers' companion by the Shaykh Ahmad 'alyy of Sandhyla whose takhalluč is Khádím, 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 توحيد and the Imáms منقبت ائمه.

2. On love, subdivided into 83 sections.

* I have an anthology of Persian poetry containing extracts without biographical notices from Anwary, 'orfý, Kháqány, Fayday, &c. which may possibly be the Album of Čkyib with extracts from whose Dywán it begins and ends. It has no preface and begins.

Small folio 282 pp. 21 lines, a good copy.
3. Extracts from Hazyn's Tadzkirah of contemporaries.
4. Extracts from Sar-khūsh's Tadzkirah.
5. Extracts from the 8th Chapter of the Behārīstān of Jāmy.
7. Poems of Shaykhs, learned men, princes, &c. subdivided into 6 sections فصل, within which they are alphabetically arranged.
8. Poems of the ancient masters, Rūdakī, &c.
9. Compositions of modern poets as Ahly Shyrāzy, Fīhāny, Açafy, &c.
10. Compositions of various poets alphabetically arranged.
11. Ghazals of ancient and modern poets, also extracts from Mawlawy Rūmy, &c. qit'ahs of Mollá Muḥammad Sa'īd Ashraf, Rubāy's of Bābā Tāhir, and glosses on some verses of Khwājāh Khosraw.
15. The Sāqīy-nāmeh of Muḥammad Čūfy.

Beginning در ترجمة باري نعمة إملاط.

I saw a copy in 1849 at a Bookseller's at Lueneuow, about 800 pp. 25 lines in a page, it was elegant but incorrect.

A Dywān of selections by Sirāj aldyn Hosayny of Awrangabād whose takhalluṣ is Sirāj. 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 Burhán
aldyn Gharyb, and subsequently in 1160 under that of
'abd al-Rahmán Chishty. During this period he used to
give vent to his feelings in poetical effusions in Rékhtah,
which were collected by 'abd al-Rasúl Khán and formed a
Dywán of 5000 verses. Subsequently he gave up com-
posing 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’á Athar d. 1124.  Ummyd Qazalbásh Khán d. 1159.
Nitzám almulk Aṣaf d. 1161.  Myrzá Jalál Aṣyr d. 1019.
Myr Mohammad Ahsan Yjád d. 1133.
Tzafar Khán Ahsan 1081 or 1083.
Myrzá Ibráhym Adham d. 1060.
Myr Múmin Aḍḍáq Yazdý d. 1050.
Mohammad Náṣir Aḍḍáhly Ilahábády d. 1163.
Aṣjáy Nathryry d. 1050.  Ghiyáth aldyn Aḥná d. 1073.
Ibn Hosán Qohistání d. 875.
Siráj al-dín 'alá Khán Arzú then alive.
Myr Iláhy Hamadány d. 1064. Muhammad Sháh Unéy d. 973.
Shaykh Gholám Hosayn Imádúd d. 1373, Burhámpur is alive.
Ashádí Ispaháni d. 738 at Tabríz.
Myr Sayyid Lúf Allah Ahmády d. 1043.
Myr Gholám 'alá Azád then alive. Anweráy d. 585.
Abú-l-Fath Gyláiny d. 997. Faqir Allah Afárýn Lábóríy d. 1143.
Myr Amáni Kábúlíy d. 981. Muhammad Qá'im Afárýy d. 1010.
Aşáng a son Khwájah Ni'mat Allah d. 943.
Myr 'atámat Allah Bý-khábar d. 1142.
Bádsíl Rasíl Khán d. 1123. Tukalá Shániy d. 1023.
'aláy Ridáh Táláliy d. 1088.
Myr Muhammad Ahdál Thábít d. 1150 or 1152.
Músawy Khán Joráit alive. Hásayn alive.
Imtiyáz Khán Sayyid Hosayn Khálíc d. 1122.
Amyr Khorasání d. 925. Shukr Allah Khán Kháksár d. 1108.
Myr Radáwy Dánísh d. 1076.
Muhammad Faqíh Dárdmánd alive.
Dwáigí Ardestáníy d. 1045. Muhammad Zamán Bésikku d. 1107.
Myr Muhammad 'aláy Syádíqíy Ráyíh d. 1150.
Hasán 'aláy Rúhyiyy Heráwy d. 965.
Sayyid Ja'far Ráhy d. 1154. Kgé Radáwy Ispahány d. 1024.
Ján Myrzá Rasáé alive. Raváníy Hamadányí d. 1031.
Zamání Yázdíy d. 1021. Muhammad Fákhír Záyirí d. 1164.
Zákúy Hamadányí d. 1024 or 1021.
Muhammad Sálík Ibráhyim (?) Qazwyíy d. 1080.
Sálík Yázdíy d. 1081.
Myr 'abd al-Çamad Sokhón of Agra d. 1140.
Myr Sanjar Kánbíy d. 1021.
Muhammad Ahdál Sarkháshíy d. 1125. Sarwáry Qibúlyí d. 1050.
Myrzá Muhammad Qáiy Salýmí d. 1057.
Muhammad Sháryf Sarmadý Ispahányí d. 1015. Shaydáí d. 1062.
Myr Muhammad Hosayn Shawáwyí d. 1044.
Shaykh Hosayn Shohráy Shýráyí d. 1149.
Muhammad Ridhá Shikíbyí d. 1033.
Hákím Sháraf al-dín Shífiyyíy d. 1037. Shahub Teherániy d. 1048
Myrzá Muhammad Básír Shahúyí alive.
Shaykh Nitzám Dhamryy d. 1003.
Shaykh Ya'qūb Carfy Kashmyry d. 1003.
Sayyid Dhiyá Allah d. 1103.
Myrzá Mokammad 'alyy Çagi d. 1080.
Shaykh Sayf al-dyn Mokammad Tahy'at d. 1155.
Táhib Amoly d. 1086. Myr Çazdy Teherány d. 1083.
Itiğat Khán șaskák Tahýr d. 1029. Tzohúry d. 1025.
Mollá Mokammad Táhib Tzanny Kashmyry 1070.
Náçir 'alyy d. 1103. Ni'mat Khán 'dligy d. 1121.
Shaykh 'alyy Naqýry d. 1081. 'ārif aldyn 'djiz alive.
Qádhiy șez Sáwyjy d. 896. 'itány d. 1023. 'izhogy d. 1142.
Shaykh Faryd aldyn 'ettór d. 927.
Mollá Mokammad Táhib Ghanyy Kashmyry d. 1079.
Chágyi d. 1163. Abú Toráb Fargaty d. 1026.
Mokammad Hosayn Býchýr d. 1028.
Myrzá Faschíy Heráwy d. 1046. Fathy Ardestány d. 1045.
Músawy Khán Mo'izz Fitrat d. 1106.
Myrzá 'abd al-Ghanyy Qabūl Kashmyry d. 1139.
Hájy Mokammad Ján Qoday Mashhady d. 1056.
Tálib Kalým Hamadány d. 1081.
Shaykh Sa'd Allah Gulshan 1141.
Myrzá Malik Moshrígy Mashhady 1050.
Abú-l-Barakát Monyr Láhórý d. 1054.
Mollá Mofyd Bálkhy d. 1091.
Hákym Rokná Kasýy Masyh d. 1066.
Mollá Malik Qommy d. 1024. Motty Tabrýzy d. 1050.
Myrzá Jánjánan Matzhar alive. Myr Ma'çán d. 1062.
Nátxim Herawy d. 1081. Diláwar Khán Nyrýat d. 1139.
Nyzy Nathary d. 1000. Natzur Mashhady d. 1050.
Nátym Láhiy d. 1050. Nür aldyn Mokammad Khán d. 1126.
Nür Ta'hán Bégam d. 1055. Nátxam Astrapády d. 921.
Nargiesz Mołtasib of Herát d. 921.
'alyy Akmád Dihlawy Nishány d. 1025.
Wîth (Qazwyny) d. 1082. Myrzá Táhib Wáhyd d. 1108.
Iràdat Khán Wádhíh d. 1128. Myr Fehyá Kasýy d. 1064.
Akham Yá 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 چمن. 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 Wazyrs 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.

محمد رستاوا سرای عظمت جناب بزرگای بادر و اقامه را بارامت

Moty Ma'all folio 738 pages, 20 lines, a good copy.

Sayings of the poets by Qiyáam aldyn whose takhallúç was Hayrat. The title is a chronogram for 1174.
This Tadzkirah* contains short notices of 150 poets who flourished from Awrangzéb to 'álamgýr 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 Mâshâl 8vo. 124 pp. of 22 lines written by a pupil of the author.

Table of contents:

Arzú, Sirâj aldy n 'ályy Khán born at Gwálýár, studied first at Ágra, thence he proceeded to Dilly, and subsequently, with the sons of Nawáb Iskáq Khán, to Lucnow.

Yâd lef, Mirzá Isma'yl born at Ispahán was a contemporary of Myr Najât and Shafy'áy who were his countrymen, and whose style he imitated.

Yasam, Aâmad 'ályy Khán of Qomm came to the court of Awrangzéb and fell at Karnál in the battle against Nádir Sháh.

Myr Ahsayy, Myr Gholám 'ályy of Gwálýár.

Azal Jíl, Mirzá Mo'âmmad Amyn was in 1133 at Qandahár and died in 1141.

Mo'ázzam Khán Afsar Mo'âmmad 'Alyy Bég of Persia was raised to the dignity of Çubadhár of Bengal under Farrokh-siyar.

Nizám al-mulk Aça-jíh, who assumed the poetical name of Shákir, was of a great family and a good poet.

Qizil-básb (in India they pronounce Qazal-básb) Khán Ummyd, Mo'âmmad Rídãh of Hamadán, came to India during the reign of Bahádúr Sháh. He was a good musician, and knew the Indian and Persian systems of musical composition, died 1159.

Nawáb Amýr Khán Anjáám, was at the court of Mo'âmmad Sháh, and was killed in 1159.

* Mr. Bland, Journ. Roy. As. Soc. Lond. IX. p. 143 describes another Tadzkirah which has the title of شعراء. It is by 'ínáyat Talab Khán whose takhallus was Yáwar son of Ra'ámat Yár Khán. He commenced his work in 1139 and completed it in 1143 or 1145, (the title is apparently intended for a chronogram for the former date). It contains about 220 short biographies. A copy is in the East India House Library, No. 427, 8vo. 65 pp. the margin frequently covered with text.
Asryár Khán Jasán Asad al-dawlah, a protégé of Anjám.

Isháq Khán died in 1152.

Sháh Fáqr (Faqır ?) Allah Āmīr of Láhór a Cufy flourished under Farrokh-siyar.

Mámmad Čaláh Āgáh.

Bájah Dayá Mal Imáyíyá, his father was Dywán of Asad Khán the Wazir of Awrangzéb, and he was Dywán of Gháziy aldyn Khán b. Gháziy aldyn Khán.

Máryá Arjumand Asád a son of Máryá 'abd al-Ghániyy Qábul.

Chuny Lál Thádá was at Agra in 1174.

Máryá 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.

Máryá Mâmmad Sháfy Bímíl of Náyshápur, uncle of Náwáb Čafdar-jang.

Sháh Khálíl Allah Bó-nawá b. Ibráhiym a Cufy of Dílly.

Máryá Bady of Naqrábád b. Máryá Táchir died previous to the fall of Sultán Hósayn.

Káá Čálíh Búrhnán of Mázanderán, died at Dílly shortly after Nádár Sháh had pillaged that city.

Mámmad Báqír Bég, a Persian of noble birth, accompanied Nádár Sháh in his expedition to India.

Máyr Sháráf aldyn Payám of Agra died in 1166.

Khwájá Ahsán aldyn Bayán of Agra was alive at Dílly in 1174.

Mollá Mámmad Taqyy Ta'tzyn of Mázanderán flourished at the time of Abdálý's inroads into India.

Rájmá Allah Támkya pupil of Máryá 'abd al-Ghániyy Bég Qábul.

Sáyyid Rídá Khán Támkyn of the family of Ni'mat Allah Waláy born at Qomm, came under Mámmad Sháh to India.

Máyr Mámmad Adíhal Thábit, born at Dílly, left a Dywán of about 5000 baytas, died in 1151.

Mámmad Ta'tzyn Thobit, son of the preceding, born at Ilahábád in 1122, wrote a Dywán of about 4000 baytas.

Áytá Allah Tháná, pupil of Shaykh 'aláyy Hásyn, flourished at Dílly in 1174.

Júgál Kishór Tharwat of Dílly was Wáky of the Nátxim of Bengal.
No. 31.]         HAYRAT.  155

Mohammad Ja’far of Teherán was invited by Sultan Hoseyn to
come to Isphahán.

Myrzá Abú Tālib Janáb b. Myrzá Fatyr, a Persian, died in 1189
probably at Isphahán.

Mollá Tsafar ‘alīyy Jorūt studied at Isphahán.

Hájjy Mohammad Hoseyn Gylány flourished under Sultan Hoseyn.

Myr Moštasham ‘alyy Khán Hashmat, of a Sayyid family of Ba-
dakhshná was born in India and left a Dywán of about 7000 bayts.

Sayyid Mohammad Haerat of Mashhad died under Mohammad Sháh.

‘abd al-Hakým Bóg Khán Hákim b. Shádmán Khán, a pupil of
Fayr Allah Afshára lived at Dilly and Láhór.

Shós Bám Dás Hágý brother of Hájáh Dayá Mal Jéntiytá 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 Babíb a contemporary of Mohammad Sháh.

Núr-bakrak (?) Hodábáry of Dilly a contemporary of Arzá.

Shaykh ‘alyy Hasýa.

Shaykh Mohammad Hayát, born near Qannawj, teacher of the
author of this work.

Qiyyán aldýn Hayrat, author of this Tadzkirah.

Bindraban Khúshgú, a Banya of Benares, and a pupil of By-dil,
wrote a Tadzkirah.

Mohammad Mahdíy Khayýám of Isphahán died during the siege
of that city.

Nawáb Kháný Dárúán a noble of Mohammad Sháh’s court.

Myrzá Bóg Khýdým a pupil of Mohammad Afshíhal Thábit, died
shortly before 1179.

Khuvštár son of Myrzá Mohammad Afshíhal Sár-khúsh.

Myrzá Háshím Díl, of Artymán near Hamadán, fell in the strug-
gles of Persia against the Afgháns.

Mohammad Ján Dywánah died in 1150.

Mohammad Fáqíy Darámdán of Dilly, pupil of Myrzá Jánjánán
Matbzár.  Khvájah Myr Dard.

Myr ‘abd Allah Dzarráh, son of the celebrated Mohammad Bágír
Majísy, fled from Isphahán at the time of the siege and died at
Khorramábád.
Myrzá Moḥammad Bisdá of Shyráz was for some time governor of Lár, under Sháh Ṭahmásb II.

Yazd-bakhsh Bisdá flourished under Awrangzéb.

Moḥammad Jaʿfar Bábí born in 1118 at Ispahán.

Aqá Bisdá Gylány died during the rule of the Afghans over Irán.

Fáqáḥat Khán Radkyy of Kashmyr, a pupil of Myrzá ʿabd al-Ghanyy Bég Qábúl, was alive in 21 Joldá of Moḥammad Sháh.

Moḥammad Reḥmá Khán Karšúly was first at the court of Nádir Sháh, turned subsequently a faqīr, came to Dílly and died at Láhór.

Mollá Saty Karmír flourished under Bahádur Sháh, he was a pupil of Myrzá Dáráb Bég Júyá.

Myrzá Lutf Alláh Sálim of Kashmyr travelled in Persia and was alive in 1079.

Myr ʿabd al-Ḡamad Sakkám, spent part of his life at Agra and was a contemporary of Arzú.

ʿabd al-Ḥaq Samandar of Láhór.

Sayyid Ǧalábát Khán Sayyid flourished under Farrukh-síyáh.

Khwájá ʿabd Allah Sámiyy was in the service of Aʿẓám Sháh, died under Moḥammad Sháh at Láhór.

Myrzá Záhid ʿally Sakká, son of Myrzá Saʿíd aldýn Láry, was poisoned in India in 1146.

Mollá ʿally Aḵbar Sawdd of Qomm, came to India during Moḥammad Sháh’s reign.

Moḥammad Aḵsan Sáma’ a converted Hindú, was a pupil of Myrzá By-dil.

Khádyjáh Sultán Bégam, a niece of Khán Wálīh, with whom she was in love.

Káltim Shávar of Qomm had an appointment in one of the Ḥawawy tombs.

Hakym Ḥosayn Shokrat came at the time of Awrangzéb from Shyráz to India and died in 1149, he left a Dywán of about 5000 bayts. ʿAkhánd Shákirá of Teherán studied at Ispahán.

Myrzá Ġáliá Şahádat of Balkh died 1155.

Aqá ʿabd Allah Shaghaf 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 Ispahán.

Myr Sayyid Moḥammad Shōlāh son of Myr Ġafíy born at Ispahán. He was a physician by profession.
Moḥammad ʿalīy Sakkāki Ṣībīyī of Shyrāz son of a cutler, was killed during the Afghān invasion.

Maʿniy-yaḥ Khān Šādīr Gūl-Moḥammad, a pupil of Myrzā By-dil, died towards the end of Moḥammad Shāh’s reign.

Bay Tansuḫūr Bāy Shānq son of Bāy Majlis Bāy who was Nāyib of the Dywānе Khāliṣah of Agra, author of a Tādākīrāh of Persian poets called Saffānī al-Shawqī, was in 1170 at Agra. His Dywān contains about 1000 distichas.

Myrzʿ abd al-Baqīy Qohbatī (wine-drinker) was in India at the beginning of Awrangzēb’s reign.

Moḥammad Māk Qadīq, cousin of Moḥammad Akram Ghānyqat, died during the reign of Moḥammad Shāh.

Shāh Allah Dost Ṭarīq Qaṣbī a faṣīr was alive in 1174.

Myrzā ʿawān-dūmīr, Dhanṣīr a Munšhi at Surāt. Wrote Kabīts and Dūḥras.

Sayyid Hizāyat ʿalīy Khān Dhanṣīr was alive in 1174.

Myrzʿ ʿabīl Baqīy Tabyīb a Sayyīd of Isphān was a physician in the service of Nādīr Shāh.

Myrz Sayyīd Moḥammad ʿilm or ʿalīm was descended from Sayyid Moḥammad, the author of the Taṣfīr Maḏārik.

Hakīm ʿulayn-Khān i. e. Myrzā Moḥammad Hāshim born at Shyrāz in 1060, came to India in 1111 was well received by Awrangzēb and raised to high dignities by his successors. Nādīr Shāh carried him away. He went to Makkah, and came again to India under Moḥammad Shāh.

Moḥammad Yaṣaf ʿdrīf of Kāzārd lived like a Darwysh, died after the Afghān invasion in Persia.

Myrzā Mahdīy ʿādīf of Mashhad lived the life of a Darwysh.

Mollā ʿalīy ʿādīf of Kūṣir a village near Isphān, son of a mason, was so distinguished a penman, that in copying the Korān he wrote first the vowels and then the words. He fell when the ʿothmānīes plundered Hamādān.

ʿabdī Qulī-Khān Dēḡiṣtānī came early to India.

Myrzā Moḥammad Yaṣaf ʿaṣīr was Wazīr of Isphān, Taghpūr and Gylān, died after the conquest of Isphān by the Afghāns by a fall from his horse.

Myrzā Moḥammad ʿalīy ʿdrīf, born in India in 1123, travelled with his father in Persia, and returned to Dilly in 1158.
Jay Kishen 'izzat, a Kashmyry Bráhman, was the agent of Nawáb Isáq Khán.

Áhmád 'aly Khán 'îbrat cousin of Nawáb Sa'ádat Khán Drú-liqár-jang.

'aly Khán 'tzaym b. Náqír 'aly resided at Agra.

Khwákáh Náqír 'andályb a Darwysh of Agra.

Sangham Láí 'izzat resided at Agra in 1174. He was a pupil of Myrzá Jánjánán Mátzhar.

Myr 'abd al-Ghány a Sáyyid of Tafriš a contemporary of Házyn. Moḥámmad 'áql Ghória of India.

Sáyyid Moḥámmad Fático of Hamadán came to India, and was in the service of Nawáb Sa'ádat Khán.

Fath 'aly Khán was Wáysr of Dághístán and an uncle of Quly-Khán Wálíh.

Sháh Fásíh a Cúfí came to India after the Afgáníhs had conquered Persíah, and died soon after on the road to Makkah.

Myrzá Moḥámmad 'aly Fúrígh.

Myrzá Fúdish called Padsháh Nawáz Khán a contemporary of Quly-Khán.

Myrzá Nádír alykhán Fúgyh a pupil of Myrzá By-dil.

Mortádhá Quly Fúrígh.

Myrzá Sháráf 'aly Fúghán wrote Rákhtah and Persian poetry,

was a protégé of Çáfír-jang.

Myr Sháms al-dýn Fúyr, born at Dilly in 1115, was a Darwysh,

wrote a Dýówán of 7000 bayts and two Mathnawies, and a treatise

on versification and rhyme, was at Dilly 1174.

Moḥámmad Fúṣís of Agra wrote a Dýówán of about 1000 bayts.

Myrzá 'abd al-Ghány Bég Qábúl of Kashmyr pupil of Dáráb Bég Júyá, died soon after the accession of Moḥámmad Sháh.

Moḥámmad Panáh Qábúl a Darwysh, was a pupil of Myrzá By-dil,

died under Myrzá Ahmad. Moštákáh Ray Qudrat.

'îzmát Allah Kámíl pupil of Myrzá By-dil.

Sháykúh Sa'd Allah Gúšáh a Darwysh of the Naqábíhsy order,

and a pupil of Myrzá By-dil, died during the reign of Moḥámmad Sháh. Myrzá Mahdíy Kaukáb was in the service of Nádír Sháh.

Myrzá Giráníy son of Myrzá 'abd al-Ghány Bég Qábúl.

Lúf 'aly Khán an uncle of Quly Khán Wálíh. [Çáfáry.

Mihr 'aly Khán Mátzhar a noble at the court of Súlán Hósayn
Myrzá Majíd of Shúshtar came to India and lived in the house of Čafír-jang.

'abd al-Rázíq Matyá born at Ispahán came at the time of the accession of Mókammad Sháh to Dilly, lived under the patronage of Čafír-jang. He is in other Tadžkirahs, erroneously called 'abd al-Rídá. Mýr Sáyyid 'alyá Moshtáq of Ispahán was alive in 1174.

Wályy Mókammad Kháń Masuír was governor of Lár under Sháh Támáshé II.

Mókammad Nítsám Mó'jíz of Kábúl came to Dilly and died in 1182. Aqá Mókammad Kásíh Mó'éf.

Mayýmanat Kháń Maymanat of Kasimyr was Dárójghah of buildings of Nawáb Qamar al-dýn Kháń.

Aqá 'abd al-Muwlá of Ispahán died after the Afghán invasion.

Myrzá Háshím Móhrúz was the grandson of Myrzá Tákhir Wáyíd, came to India with the ambassador of Nádir Sháh in 1154.

Myrzá Mohtarom a son of Myrzá 'abd al-Ghány Qábúl.

Myrzá Mókammad Múnshíy of Ispahán was put to death by Nádir Sháh at Dilly for a slight fault.

Ráý Anand Rám Mokhlíq a Khatório, father-in-law of Tansukh Báy, and a pupil of Myrzá By-díl, died in the fourth year of Aámad Sháh’s reign. His works contain 50,000 báyts.

Lutf Allah Mázťán, brother of Mókammad Ná'ým Néyál, died at the early age of forty years.

Myrzá Jánjánán Mátshor a Darwásh composed poetry in Persian and Rákhtáh, was at Dilly in 1174.

Mýr Mókammad Taqyy Mýr his poetry is mostly Rékhtáh, he is also the author of a Tadžkirah. He was a nephew of Kháń Arzá.

Ráý Bají Mál Mánlíy a brother of Imtíyáz, was alive in 1174 and did military service under Nawáb Shuja’ al-dáwlah.

Ní'át Allah Kháń b. Bók Allah Kháń held the office of Qaráwál Bég under Farrokh-siyár and Mókammad Sháh.

Núr Allah Bég Nísháh, pupil of Myrzá 'abd al-Ghány Bég Qábúl died about the middle of the reign of Mókammad Sháh.

Ráý Phúcny Mál Nísháh was the Dyšán or treasurer of Awrang-záb’s Wasír.

Myrzá Lutf Allah Níštáár called Núcrát Allah Kháń, was in the service of Mókammad Sháh.

Mýr Zayn al-'ábídýn Náshé of Ispahán.
Myrzá Zakyy *Nadym* was of noble birth and thirteen years in the service of Nádír Sháh.

Moṣammad 'alyy Kháñ *Názád* came to Dilly as Nádír Sháh’s ambassador, and died at Tattah on his return to Persia.

Moṣammad Bég *Nákhat* was put to death by Nádír Sháh.

Moṣammad Ridhá *Náyib*. Myrzá *Namjó* son of Qábul.

Myr Zayn al-‘abidyn* Nasyir* of Máźanderán, of noble birth, came to Dilly under Moṣammad Sháh.

Myrzá Gholám 'alyy *Naṣym* of Amróhah.

Myr Na’ým *Niydż*, a good physician, was alive in 1174.

Myrzá Mobárak Allah *Wádhih* was a pupil of Moṣammad Zamán *Bárikh* and died under Farrokh-síyar.

Moṣammad Ma’cúm *Wájdón* b. Moṣammad Zamán *Bárikh* died under Moṣammad Sháh.

Myrzá Ibráhým *Wáfí* a Zamýndár of Qandahár was Munshiyy of the Afgán kings.

Myrzá 'alyy Aqghar *Wádhih* of Ispahán came to Dilly, and died at Haydarábád.

Myrzá Sharáf aldýn 'alyy *Wáfí* of Qomm was in the service of Nádír Sháh.

Núr al’ayn *Wáqīf* born in the Panjáb, a contemporary of 'Arzú, who sent to him his poems for correction.

'alyy Quly Kháñ *Wiláh* of Dághistán the author of the great Tadzkirah called Riyádíh al-sho’ará born at Ispahán in 1124. His Dywán contains 4000 bayts.

Myrzá Abú 'alyy *Hádíf*, grandson of Xmá, came to India and was patronised by Qafídar-jang.

Aḵam-yár Kháñ *Yákát*, son of Ilah-yár Kháñ, died at Atzymbád (Patna) during the invasion of Nádír Sháh.

Yahyá Kháñ, of the Moghol tribe called Afshár, born at Láhór 1079, visited Persia when twenty years of age but returned to India, died 1160.

Moṣammad Hanyf Kháñ *Yár* was the teacher of Mokhliq.

Moṣammad Ashraf *Yákát* of Kashmyr died under Moṣammad Sháh.
The Fire temple of Adzor, being a Tadzkirah of Persian poets by Lutf 'alyy Bég whose takhalluṣ was Adzor. He was born at Ispahán in A. H. 1134 and was a member of the distinguished family of Békdaly. 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. Lutf 'alyy when a young man made the pilgrimage to Makkah and to the shrines of the principal saints and hence he assumed the title of Hájy. Subsequently he was attached to the service of 'alyy 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, 4to. 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 Aṣaf 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 Atzynā'ī's *Iṣkyr* Ispahānī came to India under Mohammad Shāh. He left Qaṣyda, Ghazals and a Mathnawī called *Shāhād & Muṣ hemorrh*. Mohammad Fākhir Makyn a native of Dilly came to Lucnow in 1178, he was alive in 1197, (he died in 1221).


Second Chapter.

خلاءة الآثار تصنيف إبرة طالب

Selection of Ideas by Abú Ta'lib b. Muḥammad Ṭabryzy Isphahāny a native of Lučnow, 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 Farnã-bakhsh palace at Lucknow, 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 Lucknow 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
by the Sultan Mohammad Shah Qafawy is mentioned.

Beginning

As. Soc. of Beng. No. 1886 4to. 318 pp. of 13 lines, copied from the autograph in 1224 = 1810.

Gardens of Unanimity, being a Tadzkirah of poets of Calcutta and Benares who wrote Persian verses, by Dzú-Ifqar 'alyy. His takhallus 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: Dastansan Haqq on ethics; an abridgment of the Abwab aljinán called تفیعه حیث وسیعی که نکته سنجان جان نصافی; a collection of Ghazals called نگارستان ناظر; a treatise on the art of letter-writing, poetic, &c. called تفیعه المبتدی; a collection of verses which may be employed as quotations in letter-writing, entitled تفیعه المبتدی; a treatise on the style of the ancient and modern poets with specimens; and some compositions of his own, entitled بھارتی شاعری; a treatise on the various descriptions of poetical composition called تفیعه المبتدی; an account of the various castes of India which has the title تفیعه المبتدی. Most poets mentioned in this book, were contemporaries of the author and wrote also Rékh-tah poetry.

Beginning

Private collection 8vo. about 450 pp. 13 lines.

Contents:

Mohammad Aslam Belgrámy was dead in 1229.

Akhdán, Mawlaly Najib Allah was in the service of Nawáb
Qásim '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, Moḥammad 'alym Allah resided at Lucnow and was alive in 1229.

Akhtar, Moḥammad La'l 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 takhalluc of Bā-l-Madyn, i.e. the father of Madyn. He was a native of Behár and Head Professor of the Calcutta Madressa. He died about 1820.

Isma'yil, Aqā Ismā'yil Qazwyny.

Ah, Myr Motzaffar 'alyy was born at Phulwáry near Dynápór, and was alive in 1229. Aḥmad, Myr Aḥmad 'alyy alive.

Aashaftah, was known by his takhalluc.

Afša, Myr Shyr 'alyy b. Myr Motzaffar 'alyy came from Lucnow to Calcutta, and was attached to the College of Fort William.

Atish, Myrzá Ghólam Hosayn.

Bisnill, Mawlawy Moḥammad Mo'yn aldyn of Kákóry not far from Lucnow, was in 1229 Munshi of the Court of Appeal at Calcutta.

Barqy, Sháykh Amán 'alyy a native of Phulwáry, was alive in 1229.

By-bák, Sáyyid Najaf 'alyy Radhwáy studied at Dilly, went thence to Benares into the service of the Sháhzádah; alive.

Bandáh, Khwájah Yasyn was in the service of Mr. James Steward and translated Laylá Majnún into Hindústány verses. He died at Benares.

Barakat, Barakat Allah Belgrámy was in 1229 at Calcutta in search of employment.

Rájah Pyáry Lál was for some time Residency Munshi at Dilly.

Bahár, Sáyyid Amán Allah a brother of Myr 'asyz Allah Khán who was Residency Munshi at Haydarábád. A friend of the author. Was dead in 1229, but his brother 'asyz Allah was alive.

Tamanná, Khwájah 'abd al-Hakým was in 1229 at Benares in Government employ.

Tamanná, Myrzá 'alyy-bakhsh resided at Murshidábád and was a friend of the author.

Tháqib, Mawlawy Nájm aldyn Moḥammad Khán Qádiyy alqodhát of Calcutta was a native of Kákóry, died in 1229 at Benares, and left a treatise on Algebra in Persian, which is printed, and an Arabic Qaṣyda which is inserted in the Naftá al-Yaman.