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Shafiq, Matzhar 'alyy Khan of Dillary, familiarly called Myrzá Budhan, is a pupil of Piráq and of Qásim, K.
Shághil is a pupil of Bismil, whom he surpasses, A, B, J.
Sháh, Sháh Sa'd Allah called 'iáq 'alyy of Patña, a disciple of Sháh Karym Allah the successor of Sháh Arzán, is a pupil of Myr Dard, J. He is a Faqyr, and has his Takiyah near Betiah in Sárun, V. He is dead, K.
Myr Sháh 'alyy Khán of Dilly was a poor young man, came to Murshidábád and went subsequently to Lucnow, and thence to the Deccan, where it is said he died, C.
Sháhámát, Sháh Sháhámát 'alyy is a Darwyah, D, resided in Oudh, P.
Sháhwat, a son of Sháh Ma'ádóm Mokáwvis was a very obscene poet, K.
Sháhy, Sháh Quly Khán of Bághnagar (Haydarábád, C) was in the service of Táná Sháh and composed chiefly Marthiyahs, A, C.
Shahyád, Mawláwáy Gholám Hosayn of Gháziyápur was in 1196 at Banáres, C. He is now Mufti at Banáres, V.
Sháhyád was an old poet, D, H.
Sháhyád, Myr Karámát 'alyy is of Lucnow, it is said that he is a pupil of Nasíkh, D. Resides mostly in the Panjáb, and comes sometimes to Dilly, P.
Shá'ír, Lálah Mathórá Dás familiarly called Míthan Lál, a Káyeth, is clever in the science of music and in mechanics, K.
Shá'ír, Myr Kámul aldyn Hosayn, familiarly called Myr Kallú, is a relation of Myr Dard and resides at Dilly, J, C. He is dead, V. He is called Myr Náçir-parast, D. He was a son of Myr Náçir aldyn Ramj and left a Dywán, K.
Shákir, Moásmad Shákir of Atzampur was a friend of Moásmad 'alyy Hashmat and of Qáyim, and was skilled in astrology, A, C.
Shákir, Sháh (Myr) Shákir 'alyy of Dilly is a young man who studies the Mathnawy of Jalál aldyn Rúmî and other Qúfy books under Sháh Moásmad 'atzym, K, H, P.
Shákiy, Munshiy Jawáhir Singh of Meerut, a pupil of Gholám Moáyy aldyn 'iáq, D.
Sháma, Myr Sháma aldyn 'alyy is familiarly called Myrzá Juman, K.
Sháma, Wályy Allah, a celebrated poet of the Deccan, visited Dilly under 'Álamgyr and was received with distinction by the emperor, he left a Dywán in the dialect of his native country, B.
Sharaf, a poet of the Deccan, D.
Sharaf, Myrz Moḥammady of Dilly is a nephew of Nawāb Khāndawrān, C. V. Was a mystic, K knew him, but he was dead when he wrote.
Sharaf, Myrz Sharaf aldyn is a poet of Lucnow, D, P.
Sharaf, Shaykh Sharaf aldyn Hosayn (Hasan, K) is skilled in the Marthiyah, K. He was attached to the Qadam Sharyf near Dilly, P.
Sharafat, Myrz Ashraf (Sharaf, K) 'ally is of Lucnow, K. He is a grandson of Myr Mozharraf and a pupil of Mamnūn, P.
Sharar, Myrzā Čādiq was a humble man, P.
Sharar, Myrzā Ghiyāth aldyn, B.
Sharar, Myrzā Ja'far was a younger brother of Myrız Moḥammad, who has in Persian the takhallūq of 'ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Pūnāh, D.
Sharar, Myrzā Ibrāhīm Bég born at Lucnow was a fair poet, B. Was a pupil of Nawāzish, P.
Sharif, Myrz Moḥammad Sharif, a son of the late Myrz Faydh who wrote two commentaries on the Quṣūṣ ʿalāʾī."Sharif is a young man and a pupil of Moṣibb Allah Moḥsīn, some years ago he left Dilly, K.
Sharif, Myrz Moḥammad Sharif is a convert to the Islām, and composes chiefly Marthiyah, K. He is probably identical with Myrzā Sharyf Bég, familiarly called Lāla Sharyf Bég, a son of Lāla Dawlat Rām a Khayr mentioned by D.
Sharif, Myrzā Sharyf Bég is of a good family and a witty poet, P.
Shawkat, Myrz 'ally of Lucnow is a younger brother of Šabqat, he has written a small Dywān, D.
Shawkat, Moḥammad Munif 'ally of Bijnawr, a son of Myr Rostam 'ally who was an author and a calligraph, is a pupil of Myr Gholām 'ally 'ishrat, D. He was converted to the Christian religion at Banāres, and is now at Meerut engaged in Missionary labours, P.
I have some where seen a short biography of this convert in English.
Shawq, Bhogy Lāl, P.
Shawq, Faydh 'ally was a contemporary of Sawdā and had many pupils, he wrote Persian and ʿekhtart poetry, D.
Shawq, Ḥāfīz Gholām Rasūl of Dilly is a pupil of Naẓrīr, K, P.
Shawq, Ḥasan 'ally (Ḥasan Khān a Pathān, P, Ḥasan 'ally Khān, H) of Dilly, a pupil of Arzū, B, J. He was a soldier and in the service of Nawāb 'imād almulk, C, V. He left a Dywān, K.
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Shawq, Shaykh Ilahi-bakhsh of Agra is at present a Munshiyy of Myrzá Motzaffar-bakhsh Bahādur at Farrokhbād, H. He is author of a Bēkhtah Dywān and of a book called خوائی سلطنت. He died in 1241, P.

Shawq, Jawhar Bég of Lucnow, a pupil of Muqāṣafy, was strong in koryграфs. He went to Mashhad, P.

Shawq, Moḥammad-bakhsh is of Kótānah and a pupil of Barkat Allah Khán Barkat, D. He was a soldier-like man, K.

Shawq, Mawlavy Qudrat Allah of Rámpūr (of مور, P, of Rāypūr, H) is the author of a Dywān and of a Tadakirah of Bēkhtah poets, V. It is said that he composed one hundred thousand verses, T.

Shawq, Kawshan Lál is a clever musician, and a pupil of Naqyr, K, D.

Shawq, Shyw Gopal, familiarly called Kákjy of Paṭna, a son of the Mahājan Sawdāgar Mal, died young, V.

Shawq, Tahamant-jang Bahādur is an Amyr of the Deccan, K.

Shawq, Moḥammad Faqṣā a son of V, he is twenty years of age, V.

Shaydā, Mawlavy Amānat Allah was in Calcutta, says Bony Naṭāyān.

Shaydā, Myr Fatḥ 'alyy of Shamsábād Mhow, Myr Soz has adopted him as his child, and Sawdā is his instructor, C, V. He was an officer at Lucnow and received 500 Rs. a month from Aqṣaf aldawlah, his Dywān has about 6000 verses, K. It will be observed that I distinguish between this and the following poet on the authority of K.

Shaydā, Khwājah Hyngā, a Kashmyry of Dilly, was a pupil of Shāh Moḥammady Bé-dār, he died young, K, E.

Shaydā, Nawāb Mo'yn aldyne Khān resides at Kālpī, and is a grandson of Nawāb Ghāziyy aldyne Khān Nitzām, P.

Şayiq, Myr Badr aldyne Hasan of Bareilly is a well educated man, D.

Şayiq, Pyr Myān (Myr, K) Moḥammad of Lucnow was formerly a pupil of Myān Hāshimy and now of Jorāt, E.

Şayiq, Moḥammad Ḥāshim is a pupil of Myr 'izzat Allah 'ishq, and skilled in the Marthiyah, K. He is a tailor by profession, H.

Şayiq, Myr Hājy of Dilly, a pupil of Myr Hidāyat 'alyy Kayfy, is young, and composes chiefly Persian verses, K.

Şayiq, Naẓyr aldyne نظر الدکین of Bareilly, D. In T and P, he
has the name of Moḥammad Nādīyr aldīn ʿHasan a son of Shāh Gholām Moḥyy aldīn Owāyṣ (Rdmīy, H) Sirhindī. Ḥ speaks in the present tense of him. He is a very learned man and has composed a treatise on arithmetic and one on prosody and rhyme, it is in verse, and the first half of every verse treats on prosody and the second on rhyme, it has the title ʿYāk bīyeh. He writes chiefly Persian poetry, T.

Sháyiq, Myr Qamar ʿaly of Paṭna writes Rēḵtaḥ poetry, J.

Shēftah, Ḥūṣīṯ ʿabd al-Ḡamad, a Panjābī of Dilly, was a pupil of Bahāry Khān Ashuftah, K.

Shēftah, Aḥmad Khān of Dilly a pupil of Asyr and a friend of B.

Shēftah, Sayyid Ilāh-bakhsh of Dilly resides since some years at Paṭna, and composes chiefly Marthiyahs, J.

Shēftah, Myr Moḥammady resides at present at Dilly, but not a native of that city, J.

Myr Shēr ʿaly of Dilly resides since some years at Paṭna, J.

Shift, Ḥakim Moḥammad Ḥasan Khān of Dilly is a young man, D.

Shift, Ḥakim Yār ʿaly is a good physician, A.

Shīgūfštah, Budh Singh, a blacksmith, is a pupil of Bahāry Khān Ashuftah, K.

Shīgūfštah, Myrzā Sayf ʿaly Khān is a son of the Nawāb Shujāʾ aldawlah, he had formerly the takhalluq of Bayān, and Myrzā Ḏāsim ʿaly Jawān corrected his verses, of late he has changed his takhalluq, E met him at Lucnow. He left a Dywān, D.

Shīgūfštah, Myrzā Shīgūfštah-bakhht (Bēdār-bakhht, P, H.) Bahādur, familiarly called Myrzā Ḥājī-Ḡalīb, a son of Myrzā Jawān-bakhht Jahāndār Shāh, resides at Banāres, D.

Shīkōh, Moḥammad Ḍīdā of Lucnow is a friend and pupil of Myrzā Qṣṭyāl and writes Persian poetry, E, K.

Shīkōh, Sayyid Shīkōh ʿaly of Sarāwah, died about twenty-five years ago, H.

Shīkbē, Shaykh Gholām Ḥosayn is a poor man and a pupil of Moḥammad Taqīy Myr, K. He has written a Dywān, D.

Shōṭʿ, Prince Moḥammad Akbar a son of Shāh ʿālam AḏĪbāb (hence the takhalluq) is the heir-apparent to the throne, D, K.

Shohrat, Amyr-bakhsh Khān, a Kashmīry of Dilly, is a pupil of Fīrāq and resides at Dilly, D. He has gone to the Decan, K. He died young, P.
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Shohrat, Isfakhár aldy 'alyy Khán, a brother of Wáthiq 'alyy Khán, resided in A. D. 1814 at Calcutta and is mentioned by Béry Nátyan.

Shohrat, Myrzá Moḥammad 'alyy of Dilly, a pupil of Ya'yá Amán Jorát, is now, 1196, at Lucnow, C. He is of Lucnow, V.

Sh'ílah, Amár Náth is a Kashmyry of Lucnow, P, H.

Shór, Khwajah 'ataym Khán of Dilly, a son of Khwajah Moḥammad Khán, is a pupil of Myrzá Ghaýtá and resides at MOTHÁRY in BAHÁR, J. He is dead, V.

Shór, George (?) a Christian, B.

Shór, Myrzá Moḥámed Bég of Dilly, familiarly called Malhú Bég, was a soldier-like young man and a pupil of Sa'ádat Yár Khán Rangya and Inshá Allah Khán, he died young, K. He was a friend of H and K.

Shórish, Gholám Áhkám, a son of Moḥammad Akbar, is a young man and a pupil of Múmin Khán Ashná, P.

Shórish, Myr Mahdión of Paṭna, a son of Myrzá Gholám Hosain, is a clever young man, V.

Shórish, Náqir Hosayn (Khalyáfah Nádir Hosayn, H, D) of Dilly is a young man, and a pupil of Thaná Allah Fíráq, K. He had formerly the takhálluç of Morówat, D.

Shór, Sho'úr Áhkám of Bámírú is the father of Bawúf Áhkám Bawúf, K.

Shó'íry, of Jowálápúr, D, P. Of Chándpúr, J.

Shujá', Nawáb Shujá' Quly Khán, a son of Nawáb Monyrd aldawlah Nádir-jang, resides since some years in Mogholpúrah at Paṭna, J.

Shukr, Moḥammad Myrzá of Haydarábád a son of Hasan Myrzá Qaṣát and a pupil of Fayd̤, B.

Shukr, Bádhá Kishen a Káyeth, is of Morásíbád, P.

Shyvan, Myr Áháa of Paṭna was a soldier by profession, he is dead, J.

Síkár, Moḥammad Khayl Khán of the Deccan, K.

Síkandár, Khalyáfah Moḥammad 'alyy (C and G call him Sháykh Síkandár, but H, who knew him, says that this is a mistake) of the Pañjáb, familiarly called Khalyáfah Síkandár, composes chiefly Marthiyah and writes in the Marwáry and Panjábí dialects, he is the author of the story in verse of the boatman and the fish and king Dilkhwár. He considers himself as a pupil of Nájiy, C, J.
He is upwards of fifty years of age, B. On the invitation of the Nátsim of Haydarábád, he repaired to his capital. He died there and his remains were carried to Karbalá, K.

Sipáhy of Luçnow, it is said that he has been killed, K, D.

Sipáhy, Myr Imám-bakhsh died some time ago, K.

Sipáhy, Sháh Quly Khán, D, H.

Siráj, Myr Siráj aldyyn of Awrangábád was a pupil of Sayyid Ham-zah of the Deccan, A, B, C. He left among other poems a Mathnawí called خیال نیات, D. See page 148 suprà.

Siráj, Siráj aldyyn 'alyy different from Siráj Awrangabády, P.

Siyádat, Myr Mojáhid aldyyn of Luçnow a pupil of Mammán, D, K, H.

Sohráb, Myrzá Sohráb Bég, a Mogbol, resides at Dilly, D, P.

Sokhon, Hakym Myrzá Moḥammad Hosayn, a Kashmyry of Dilly, is a good physician and writes Persian and Rękhtah poetry, H, K.

In H it is said that there was also a poet of this takhallúc at the time of Nójíy and Madhmún, and he mentions a third Sokhon who was a poet of the Deccan.

Sokhonwar, Lálah Dalwály Singh is a Munahiy of the king of Dilly, he is a young man, K, P.

Solaymán, Myr 'abd al-Hayy, A. A contemporary of Tábán, O, V.

Solaymán, Myr Murád 'alyy of Dilly resides since a long time at Pátna, now he is gone to Behár, J.

Solaymán, Solaymán Khán of Dilly a pupil of Ashraf 'alyy Khán Fíghán, J. Resided for some time at Pátna, but it is not known where he now lives, V.

Solaymán, Prince Solaymán-shikóh, a great patron of poets and learned men, among his protégés are Muṣáfí, Jorášt, Inshá Allah Khán, &c. E. Besides mostly at Luçnow but now he lives at Agra, P. He died on the 24th of February, 1838.

Sorášt, B, who mentions him, does not know his name.

Sórár (or Sarwar ?), Myr Fáydh 'alyy of Ijrárah, resides at Dilly, and is a pupil of 'íszat Allah 'ishq, D.

Sórár (or Sarwar ?), Himáyat Allah Khán of Dilly, a Dárógáh in the Dilly Palace, is a pupil of Naçyr, D.

Sós, Sayyid Moḥammad Myr (Sayyid Moḥammad, C) of Qaráwal-púrah near Dilly, a son of Dhiyá aldyyn Bokhráy, was skilled in archery
and other manly exercises, in 1191 he went to Lucnow, but it seems that he lived there in great poverty, he therefore went in 1212 to Murshidâbâd and being not successful in finding a livelihood, he returned to Lucnow and died the same year, G, V. Had formerly the takhallûc of Myr, now that of Sâz, he now resides at Faydhabad, J. He was a friend of B, and was upwards of seventy years of age when he wrote.

Sâzân, Nawáb Mirzâ Aâmâd 'alây Khân Shawkal-jiang of Lucnow, a son of Iftâkhâr aldâwlâh Mirzâ 'alây Khân, lives at the court of Khâf aldâwlâh, C, V, E.

Sâzân, Shaykh Shams aldân of Dilly resided at Farrokhâyâbat, was a soldier by profession, and a pupil of Sâz, K.

Subân, Myr 'abd al-Subân was a pupil of 'Abrû, D.

Sultân, Mirzâ (Prince) Moâammed Êzîd-baksh Bahâdur of Dilly, familiarly called Mirzâ Nyly is alive, D.

Sultân, Nawáb Naçr Allah Khân Bahâdur of Afghân origin is Jâgyrdâr of Bâmpûr, D. He is dead, P.

Sultân, Sultân Quïy Bég is a soldier by profession, D.

Ta'shâshûq, Myr Sayyid Moâammed of Dilly, a descendant of 'abd al-Qâdir Jylâny and a relation of Myr 'izzat Allah 'ishq, he has lately taken to poetry, D, H. He is at present, 1852, Professor of Arabic in the Dilly College and he may be about sixty-five years of age.

Tâk, Mahtâb Rây, P (see Tâyib).

Tâbân, Myr 'abd al-Hayy of Dilly, a handsome but profligate man, who died young of dropsy contracted by drinking, A, B. He was a friend of Sawdâ and a pupil of Moâammed 'alây Hashmat. His Dywân contains about one thousand verses, J, E.

Tâyib, Sayyid Shâh of Lâhùr writes Urdû with great correctness, D.

Tâyib, Walyy Moâammed is a Surgeon of Dilly, and a pupil of Taçawwur, Sayyid Içsân Allah a son of Hosayn Khân, a native of Pankô not far from Lucnow, may be about 25 years of age, he is a pupil of Jorât, E. According to D, the name of Taçawwur was Sayyid Hasan Khân and according to H, Sayyid Hosayn Khân, and according to K, Sayyid Haydar 'ally, and according to P, Sayyid Haydar Hasan Khân, and according to T, Sayyid Içsân Hosayn.

Taçawwur, Sayyid Rajab 'alây of Dilly, a pupil of Naçyr has lately taken to poetry, D.
Ta'ṣwyr is the takhalluṣ of a lady, says B, with whose circumstances I am not acquainted.

Ta'ṣwyr, Sháh Jawád 'aly y of Murshidábád, is a poor man, who has lately taken to writing poetry, D.

Taṣayyur of Dilly, a clever poet, D. Died some time ago, H. In K, P and B is the following account, his name is Gholám Moqtafí, a son of Mawlawy Rafi 'aldyn, who was a very learned man, K, P and B speak of him as if he was alive. It is clear that he is identical with the Taṣayn of D, and not with his Taṣayyur, who must have been dead when P wrote.

Taṣayn, Myán Gholám Moqtafí a son of Mawlawy Rafi 'aldyn has recently taken to writing poetry, and Firáq corrects his verses, D. See preceding notice.

Taṣayn, Munabiy Hossayn 'aṣẓ Khán resides at Bťawah, H.

Taṣayn, Myr Moḥammad Hossayn Khán of Luċnow, has the title of Moqtafí Raqam, he is a good calligraph and Inshá-writer, H. His name is Myr Moḥammad Hossayn 'aṣẓ Khán, he is a son of Moḥammad Báqir Khán Shāq, he lived at the court of Abú Manqúr 'aly y Khán Qafdar-jang. He is the author of the Šabáb Ḥalq and of the Haddúr al-Ḥasaní in Persian and of the Haddúr al-Ḥasaní which is an Urdu version of the story of the four Darweshes, T. He seems to be identical with the preceding, though H distinguishes between the two.

Taļaliy, Sháh Taļaliy (Sháh Tajaliy 'āly y, D, K.) of Haydarábád a Darwesh, occupies himself usually with poetry, D.

Taļaliy, familiarly called Myán Háyj, his name is Myr Moḥammad Ḥasan, (Hossayn H, Moṣsin K), he is a son of Myr Moḥammad Hossayn (Hasan H) Kālym (D says Tālib Hossayn Kālym) and a nephew of Myr Moḥammad Taqy Mgr, he is the author of a thick Dywán and of a thick Iṣbíd, he is a soldier by profession and about forty years of age, E, whose friend he was. He lives now in the 'arab-saráy near Dilly, and had for some time the takhalluṣ of Háyj, D. I have heard he is dead, H. According to T the name of Taļaliy was Myr Gholám 'āly y, and the theme of the Mathnawy is the affection for him of a Bráhman's wife whom he married. R makes a distinction between Moḥammad Hossayn, familiarly called Háyj, and Myr Gholám 'āly y the author of the Laylá Majnún.

Taļammul, of Luċnow, D, H.

Taļammul, Myr A'tzm (Moḥammad 'atszm H, P) of Luċnow, a pupil of Jorāt, writes chiefly Marthiyahs, D.
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Tejarrud, Myr 'abd Allah of the Deccan, a pupil of Sayyid 'abd-al-Walyy 'uzist, A, B, D.

Talib, Shaykh Tālib 'ally of Sāmāmah came in the suit of Dāđ-Fār asdūl nah Najaf Khān to Meerut where he had his Bākhsh verses corrected by T, subsequently he entered into the English military service and rose to the post of Jams'ābdār, T.

Tāli', Lāla Hindā Lāl of Flintīshbād, a pupil of Faydī, R.

Tāli', Myr Shams akly of Dilly, died young, B. He was a native of the neighbourhood of Lucnow, C.

Tālib, Myrzā Abú Tālib, of a village near Awrangbād served in the army of Bahādur Shāh (who succeeded to the throne in 1118) and spent part of his life at Dilly, A.

Tālib, 'ashur Bėg Khān a son of the late Dāwāt Bēg Khān, his ancestors were of Tdrān, but he was born in Hindīstān, he is a pupil of Myr Taqī and Firdūsī, K.

Tālib, Hāfiz Tālib is a poet of Rāmpūr and a pupil of Mawlawy Qadrāt Allah Shawqī, P.

Tālib, Shaykh Tālib 'ally of Pātnā, a brother of Gholām 'ally Bādshāh, J. He was a pupil of Fidyāwī, he died young in 1206, and left a Dywān, V composed the following chronogram on his death,

طالب علي در قرب احمد ياذ جا.

Tālib, Tālib 'ally is a son and pupil of Myr Ghālib 'ally Khān Sayyid, H, K, D.

Tālib, Myr Tālib 'ally of Nābābād, a nephew of Moqyb, J.

Tālib, Tālib Hosayn Khān a Kashmyrī of Dilly, a son of Myr 'askary Nādās is a dārōghah or steward to Prince Solaymān-shikōh, R, K. He is a pupil of Inshā Allah Khān, H.

Tālib, Myrān Tālib 'ally is a Buzurg-zādah (i. e. the descendant of a celebrated man or saint) and resides at Lucnow, D.

Tamannā, 'abbās Quly Khān ('ally Khān, K) of Dilly was a Moghol by origin, D knew him, but he was dead when he wrote.

Tamannā, Myr Asad 'ally Khān of the Deccan a contemporary of Nawwāb Nitām 'ally Khān, D.

Tamannā, Myrāz Moghol Khān is a great man of Dilly, R. When I was at Dilly, in 1845, he used to hold Moshā'arahs.

Tamannā, Khwājah Moṣāammad 'ally of Pātnā, a son of Khwājah 'abd Allah Taqīy, is a friend of C. According to J, his name is Mīrzā 'ally Ridhā, he mentions besides him a Tamannā of Dilly regarding
whom, he says, neither Gurdézy nor Taqyy give any information, but he learned from Myr Awlád 'alyy that this verse is by him.

Tamkyn, Mohammad Ishaq Khan born at Dilly was of Kashmyry origin, he went to Banárs and entered the service of Myrzá Jahándár Sháh and died there, H.

Tamkyn, Bakhtá Mal Pandit was born at Dilly but his ancestors were of Kashmyr, he resides at Bareilly, H. His father was Lachmy Rám Fidá, K.

Tamkyn, Çalá aldyn resided at Dilly and is a fertile Békhtah poet, A, B, J. He flourished under Mohammad-sháh, C calls him Myr Çalá aldyn. T informs us that he was a great drunkard.

Tamkyn, Mohammad Yusof, R.

Tamkyn, Myr Thaná 'alyy is skilled in the superstition called Raml. In 1238 he came with Shawkat-jang from Farrokhabád to Dilly and D made his acquaintance.

Táná-sháh, Abú-l-Hasan (Sayyid Abú-l-Hasan) king of Golconda, after the fall of his capital, he was confined by 'ísanýr to the town, and treated with great severity. As he had been given to pleasure, he missed much the luxuries which he used to enjoy, and solicited from the Emperor to be allowed the use of the Huqqah. This indulgence was granted, and he now smoked day and night using ottar of roses and other perfumes instead of water to allow the smoke to pass through, to increase the intoxicating effects of the huqqah. At first he used daily hundreds of bottles of rose-water, but the Emperor when he heard of it, restricted him to sixteen flasks and to eight Béd-mushks and after some time he still farther reduced his allowance until Táná-sháh gave up smoking altogether, being disgusted with the stinginess of his jailer, G.

Tanbá, Shaykh 'iwdh 'alyy Khán, a son of Mohammad Waşydn Khán b. Mohammad Sa'yd Khán b. Qayim 'alyy Khán b. Qasim 'alyy Khán and a pupil of Muṣafí, was a soldier by profession and is now at Dilly, D. Qasim 'alyy Khán was a native of Madynah and came with Humáyún to India and under Akbar he was honoured with a Mançab. His descendants occupied posts of responsibility under the emperors. Tanbá served first in Ma'búb 'alyy Khán's cavalry in the army of Nawáb Dsúl-Fiqár aldawlah, after the Nawáb's death he entered the service of Jahándár Sháh and subsequently of
<table>
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<tbody>
<tr>
<td>Iltimás Khán and then of Mahdiy 'alyy Khán, and it seems he was in the service of the latter nobleman when T wrote, who made his acquaintance at Meerut.</td>
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<tr>
<td>Tanhá, Moḥammad 'yád born at Lucnow, his ancestors were of Dilly, he may be about twenty-seven years of age and is a soldier, R.</td>
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<tr>
<td>Tanhá, Sayyid Kifáyat 'alyyy, a son of the late Sayyid Ilúṣy-bakhah, was in 1261 at Dilly and attended the Mosah'arahs held in the house of Moghol Khán Tamanná, R.</td>
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<tr>
<td>Tanhá, Sa'd Allah Khán of Dilly, a pupil of Firáq, died young, D. He was of Afghán origin and my pupil, K.</td>
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<tr>
<td>Tapish, Myr Madad 'alyy of Dilly, his ancestors were of Persia, is a pupil of Asyr and has written also elegant verses in Persian, R.</td>
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<tr>
<td>Tapish, Moḥammad Ismá'yíl, familiarly called Myrzá Ján, of Dilly, his father Yúsof Bég Khán was of Bokhára, he is a pupil of Moḥammad Yár Bég Sáyíl and of Khwájah Myr Dard. C met him at Benáres in 1198, and he was then a young man and in the service of prince Jahánsár Sháh, C. He subsequently came to Murshidábád and thence to Calcutta, where he was for some years imprisoned, béd after he had again obtained his liberty, V. During his imprisonment he composed a Yosúf ó Zalykhá in Rákhtah. He is now in Bengal, K. He is alive, D. Béní Naráyan says also, that he was alive when he wrote, but had left Calcutta and gone up-the-country.</td>
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<tr>
<td>Taqyy, Sayyid Moḥammad Taqyy of Dilly, familiarly called Myr Gháy, was a pupil of Fakhr aldyñ and supported himself by copying books and teaching, C, D. He was a disciple of Myr Moḥammad 'stáyım, K.</td>
<td></td>
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<tr>
<td>Thabr, Jhánú Láj a Káyeth of Lucnow is a pupil of Nárızísh, he composes chiefly Marthiyahs and uses in them the takhallúq of Dilgír, he is a convert to the Islám, P. Subsequently he had his verses corrected by Imám-bakh Násíkh, he is now at the court of Oudh, T.</td>
<td></td>
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<tr>
<td>Tārqíy, Myrzá Moḥammad Taqyy Khán of Faydhábád is a wealthy man, and a great admirer of poetry, D.</td>
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<tr>
<td>Tárik, Zákhd Bég of Dilly a pupil of Myr 'izzat Allah 'ishq, T, D.</td>
<td></td>
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<tr>
<td>Tārzán, Myr Bahádúr 'alyyy of Lucnow is a pupil of Jorát, D.</td>
<td></td>
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<tr>
<td>Tarz, Girdáhár Láj a Káyeth of Amrúshah a pupil of Qáyım, C.</td>
<td></td>
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<tr>
<td>Táry, Myr Imám 'alyy is eighteen years of age and my pupil, V. Tássáliyy, Myr Shujá'at 'alyyy of Dilly a pupil of Naqyır is alive, D.</td>
<td></td>
</tr>
</tbody>
</table>
Tasalli, Lalh Tyká Rám, a son of the paymaster Gópáál Ray, is about twenty-five years of age; his ancestors came from the neighbourhood of Etawah but he was born at Lucknow, he had a large collection of works of poetry, E. According to D the takhalluç of this poet was Taskyn. T says he is a pupil of Matyn.

Taskyn, Gangá Dás a Kashmyry Pandít, D. All Hindús whose ancestors came from Kashmyr are called Pandits if they are Bráhmans, and almost all Kashmyres are of that caste.

Taskyn, Myr Hosayn, descended from Myr Haydar Khán Qátîl the Wazyr of Farrokh-siýar, is a pupil of Múmin Khán and a friend of P.

Taskyn, Myr Sa’ádat ‘aly, a pupil of Minnat (D says of Nitzám aldýn Majún), is a promising young man, E. He is of Bareilly, T.

Taskyn, Móhammad Kabýr Khán an Āfghán of Rámpdr a pupil of Khalyfah Ghulám Móhammad ‘abbásy (‘ayyáshy?) Díhlawy (Bareilawy, H), T, D.

Táthyr, Myr Çádiq ‘aly of Haydarábád, D.

Táyib, Hásitz ‘abd Allah of Dilly is a pupil of ‘abd al-Ráshmán Ísán, D.

Táyib, Mahtáb Ráy is originally of Kashmyr, H.

Thábit, a poet of Haydarábád of whom D quotes a Rubá’y on Nawáb Aristú-jáh.

Thábit, Íjábat Khán (Íjábat Khán, P. Ijábat ‘aly Khán, B) of Afgán origin, a pupil of Fídwy, lived long at Patna and died in 1210, V.

Thábit, Myrzá (Prince) Mo’izz aldýn Bahádur, a brother of the celebrated Myrzá Ahsan-bakhsh, is alive, and Ísán usually corrects his verses, D.

Thábit, Shujá’at Allah Khán of Pánypat a pupil of Ja’far ‘aly Haarat, C. He resided at Lucknow, K.

Thaná, Myr Shams aldýn born at Patna was a pupil of Sháh Moéláq Zaláb, E.

Thaná, Thaná Allah Khán of Farrokhábád is Siríshtahdár in the Magistrate’s court at Coel, where B met him five years before he wrote.

Thanésery, Sháh Imám-bakhsh, a Darwysh of Thanéser, is a mystic, H.

Thqib, Myr Ghálib aldýn was a contemporary of Wality, his poems are in the style of the ancient poets, D.
Thâqib, Sayyid Shams aldyn was a Darwysh of Dilly and a pupil
of Abrú, D.
Thâqib, Shihâb aldyn a pupil of Abrú, A saw him in 1164. He
resided at Dilly, C. He was of Lôhârah, T.
Tharwat, Sayyid Darwysh 'alyy was a queer man, P.
Tharwat, Mufty Gholâm Makhdûm of Phulwâry, a son of Maw-
lawy Jamâl aldyn and a pupil of Mawlawy Ayat Allah Jawâhery, was
first a poor man, but obtained forty thousand Rupees by inheritance,
he was a learned Mawlawy and resided at Patnâ, he is dead, V.
Tharwat, Myrzâ Moḥammad Ğâdiq of Lucnow was usually called
Aghâ Tharwat, he was tutor in the house of Bâjah Tikêt Bây, D.
Thurâyû Shâh is the name of a poetess, T.
Tîl, Myrzâ (Prince) 'abîd al-Moqtadîr a grandson of Shâh 'îlam,
K. He is the author of three Dywâns, H.
Tûmâs, John Thomas a native of Dilly, and a son of Mr. George,
who was familiarly called Jihâz Ğâsid, is a soldier-like man, D, H, K.
Torâb, Mawlawy Torâb 'alyy, a very pious man, is now about fifty
years of age, he resided formerly at Dilly, I do not know where
he now is, R.
Torrâh, Torrah-áz Khân of Benâres, P.
Tûr, a poet of Lucnow is a pupil of Moḥammad Bidhâ Barq and
of Nâsîkh, P.
Tzsafar, Myrzâ Abû Tzsafar, king of Dilly, is the author of a Dywân,
which in reality has been composed by Dzawq.
Tzâhir, Myr Lûtûf 'alyy, a son of Myr Moḥammad Bâqir Tzôhir a
pupil of Hârat, pays now less attention to poetry than to music, J.
Tzâhir, Khwâjah Moḥammad Khân, a pupil of Myrzâ Matzhar, died
probably after the invasion of Nâdir Shâh, B. He was a son-in-law of
'alyy Nawáz Khân and came for his sake to Patnâ. He died young, J.
Tzâhir, Myr Moḥammady of Dilly resides since some years at
Agra, where he practises medicine, D, K.
Tzâhîr, Naṣîr aldyn, a pupil of Mohtâlà, is a good Persian scholar,
he lately intended to go to Najâf but remained in the Deccan, I
have no news of him, says his instructor, T.
Tzâryf, Khodâ Wîrîd Khân (Khodâ Burdy Khân, D, K) is a
brother of Sa'dat Yâr Khân Rangyn, and had formerly the takhallûq
of Bé-tâb, he is a soldier-like young man and his brother revises his
verses, K. See Bé-tâb p. 215.
Tzohúr, Bady' aldyn Haydar the second son of T.

Tzohúr, Myr Moḥammad Báqír, a pupil of Myrza Matzhár, had formerly the takhalluş of Hazyn, he adopted the takhalluş of Tzohúr when he went from Paţna to Jahángyrmagar, he wrote a Safíy-námah and a Dywán, he died under Ḥámad Sháh, J.

Tzohúr, Lálah Shéd Singh resides at Agra and imitates Yasyn, B. Flourished under Ḥámad Sháh, C.

Tzohúr, Tzohúr Allah was a contemporary of Moḥammad Sháh, D.

Tzohúr, Tzohúr Allah Khán a son of Dálíy Allah Khán of Bedúlun (?) obtained the title of Khán from Myrza Jawán-bakht. He was an exceedingly pleasant companion, and made at Lucnow the acquaintance of most poets, as Jorāt, Inshá-Allah Khán. He made the pilgrimage to Najaf and lived some years at the court of Persia; the Sháh conferred the title of Sa’dy of India upon him. He lives now in his home, T. He may be identical with the preceding, but the verses quoted are not the same.

Tzohúr, Ḥāfíz Tzohúr Allah Bég is a young man of Dilly, his ancestors were of Tárún, D, H.

Ulfát a poet of Motzaflarnagar, H.

Ulfát, Moḥammad Ulfát a native of the neighbourhood of Haydarábád, H. He is probably identical with Moḥammad 'othmán Ulfát mentioned in the Cubáe Wasn, p. 82.

Ulfát, Ráy Mangal Sén of the Káyeth caste was a native of Paţna and held for some time an office at Dilly. He was a pupil of Jorāt, H.

'umdáh, Sýtá Rám a Kashmirry is a pupil of Yasyn, B. He was a contemporary of Arzú, C.

'umdát almulk a son of Nawáb Moḥammad 'alyy Khán, D.

Umméd, a poet of Haydarábád of whom nothing farther is known, H, D.

Umméd, Myrza Moḥammad Ridhá had the title of Qazalbásh Khán. He was a native of Persia and a pupil of Ḥákír Wákyd, he came under Bahádur Sháh to India and obtained rank and title, and died in 1159. He left a celebrated Persian Dywán and a few Rückhta verses, A, M, C, H.

Umméd, Umméd 'alyy, a son of Nawáb Khánjahán, resides now at Hooghly says Bény Naráyan.

Ummy, Rawahán Bég of Dilly, a pupil of Naṣyr, is a young man of considerable poetical talents, H. He died young, P.
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'umar, Mo'astabar Khán of the Deccan was a man of rank and a pupil of Walyy, B, C.

Ustád, Shaykh Moḥammad-bakhsh of Bareilly, R.

'uzlat, Sayyid 'abd al-Walyy, a son of Sa'd Allah who was a very learned and pious man and in whom Awarang-zéb had very great confidence, was born at Súrat, but his family was according to B of Bareilly, he was a good Arabic and Persian scholar and was alive in 1165, B. According to C and G the family of 'uzlat was from a place near Lucnow, after his father's death 'uzlat went to Dilly, where he made the acquaintance of many men of letters, and it was there that he received the first impulse to devote himself to Rékhtah poetry. From Dilly he went to Murshidábád and was supported by 'alyy Wirdy Khán. Having committed himself, owing to the levity of his disposition, he left Murshidábád after the death of his patron and went to the Deccan where he died, he left a Dywán, C, G.

Wáqíf, Ḥasan-bakhsh a relation and pupil of H.

Wáqíf, Moḥammad Wáqíl (Myán Wáqíl Khán, D) was head porter in the palace, he was descended from Ráymán, D. He is dead, K.

Moḥammad Wáqíl of Badáwn is a fair poet, D.

Wáqíl, (Gholám, J) Moḥyy aldyn Moḥammad of Belgrám, it is said that he has written a Rékhtah Dywán which has about one thousand verses, J, V.

Wáqíl, Myrzá Ḥusayn, a son of Hájí Ibráhým and a grandson of Aqá Qadýr Ispháný, resides since some time at Lucnow and is a pupil of Sháh Maldí, he composes chiefly Marthiyáša, C, V.

Wádád, Myrzá Dáwúd a witty poet, D.

Wáfí, Myrzá (Mawláwyy, C, D) 'abd al'ally a Kashmyry of Dilly where he resides and supports himself by teaching, he is a pupil of Naqýr, D, K.

Wáfí, Lála Nawál Ráy is a young man, A. He is a younger brother of Guláb Ráy Dywán of Najyb aldawláh Najyb Khán, C, J, V. He was Náyib or deputy governor of Oudh at the time of Çádjar-jáng who died in 1167.

Wádáat, Jam'yyat Ráy a Káyeth of Meerut where he is a writer in a public office, H, P.

Wáh, Myr Moḥammad 'ally of Dilly, a son or grandson of Myr Moḥammad Naqíy (Naqíy, V, D) Khaydí the author of the 302 Súrat, resides now at Lucnow, and has an appointment under Aqáf aldawláh, C, E, V, K.
Wāšhat, Myr Abū-l-Hasan of Mynd near Dilly was a grandson of Tyr-andáz Khán and a pupil of Sawdá, he was dead in 1168, A. C. V says "It appears from the Tadzikirah of Myr Gholám Hasan and from the Gulzáre Ibráhym that Abū-l-Hasan Wāšhat is identical with Mōḥammad Ḥasan Ḥasan though Myr Mōḥammad Taqyy makes a distinct person of Wāšhat in his Tadzikirah. It is possible that he had both the takhalluq of Wāšhat and Ḥasan and the name of Abū-l-Hasan and Mōḥammad Ḥasan."

Wāšhat, Myr Bahādūr 'alīyy was at the court of the late Nawb Shuja' aldawlah, it is said that he composed the sawābāy in the style of the nżmānī, C.

Wāšhat, Gholám 'alīyy Khán of Murādābād, a son of Myr Farkh Allah Khán and a pupil of Mūmin, holds at present an appointment under the English government at Bulandshahr, P.

Wāšhy, Myr Bakhshiy of Dilly resides since some years at Paṭnā, J.

Wāšyd, Mawlawy 'abd al-Rawūf of Calcutta is a good Persian scholar, R.

Wāšyd, Hakym Mōḥammad Wāšyd aldyn Khán of Badāwn is a well educated man and physician to the Rājah of Bharpūr, R.

Wājīd a mystical poet, D.

Wajyh, Nawb Wajyh aldyn Khán Mobārak-jang, (Mobādir-jang, K, perhaps Mobāriz-jang), a pupil of Fākhir Makyn, uses in Persian the takhalluq of Baryn (see p. 162), he is the author of a Rākhtah Mathnawy of twelve thousand verses, V. Most of his Ghazals are in Persian, K, D.

Wālij a Hindū of Paydābād, P.

Wālij, Mārḵamat Khán a Kashmyry of Dilly was in the English service at Luĉnow and Dilly, and used in his Persian compositions the takhalluq of Thāqīb, he died some years ago, H, K, D, P.

Wālij, Myr Mobārak 'alīyy of Dilly a son of Shāh Qudrat Allah Qudrat, is a man of no learning, he resides at Murshidābād, C, J, V.

Wālij, Mōḥammad Akbar of Dilly was a contemporary of Mōḥammad Shāh, D, K.

Wālij, Mōḥammad Khán was in the service of prince Jahāndār Shāh, V. He is probably identical with the Wālij of whom D says that he came in 1239 to Dilly.

Wālij, Munshiy Mōḥammad Wālij of Pandā resideth now at Hooghly says Bény Narāyan.
Walyy, Myrzá Moḥammad Walyy (Myrzá Walyy Moḥammad, P) of Dilly a nephew of Sháh Asrár Allah is now, 1194, at Murshidabád, he is a fertile poet and has written a Dywán, C, J. He was a friend of Sálym and died young, V.

Walyy, Sháh Walyy Allah (Moḥammad Walyy, J, D) of Gujrát was a descendant of the Saint Sháh Wajih al-dyn Gujrátí, about the year 1112 he visited Dilly in company with Abú-l-Ma‘áníy, and it was there that he began at the suggestion of Shaykh (Sháh, D) Sa’d Allah Gusrání to write Békhtah poetry, A.

Wáqíf, Myrzá Hassan-bákheh Khán of Dilly, a son of Tarbyyat Khán, is a teacher in the palace, D.

Wáqíf, Sháh Wáqíf of Dilly is a Darwysh and has some school learning, he was put into jail by the Nawáb Shujá’ al-dawlawah on the suspicion of having cursed the army, but now, 1194, he is free and resides at Lucknow, C. He died several years ago, K.

Wáricht, Hájí Sháh Moḥammad Wáricht of Iláhábád a pupil of Moṣrywhom he accompanied to Makkah, after his death he returned to India, J. He is probably identical with the following.

Wáricht, Moḥammad Wáricht of Iláhábád where C saw him, he was a man of some education. He wrote Persian and Békhtah poetry, V.

Wáricht, Sháh Wáricht al-dyn of Dilly is a Çáfí Shaykh, and holds on the 14th of every month meetings in his house at which they sing, &c., he is an exquisite calligraph and a teacher of this art, D, K.

Waszýr, Khwájah Wazýr of Lucknow is a pupil of Násíkh, P. He is the author of the...

(...)

Wazýr, Wazýr 'aly mü Khán an adoptive son of Aṣfál al-dawlawah, his attempt to possess himself of the throne of Oudh (in 1212) is well known, P. He died at Calcutta. In Bény Nárayán he has the takhallus of Wazýr.

Wíqál, Náṣr Allah Khán of Dilly, a son of Thaná Allah Khán Firáq, is a good physician, D, P. In 1206 he was in the service of the Nawáb of Jhajar on a salary of 150 Rupees a month, B.

Wílá, Matzhar 'aly Khán, familiarly called Myrzá Lutf 'aly (Myrzá Lutf Allah, K), a son of Solaymán 'aly Khán Wáddá who was familiarly called Moḥammad Zamán and was a good Persian poet, is a young man and a pupil of Tapish and of E. It is said that he went to Calcutta and is in the English service, K. He was
a pupil of Mammón, P. Bény Naréyán states that his name is Myrzá Lutf 'alíyy and that he is familiarly called Matzhar 'alíyy Khán.

Wiláyat, Myr Wiláyat Allah Khán of Dilly elder brother of Mo'tásámam Khán Hashmat, was a brave and generous man and a contemporary of Çatdar-jang, J. V. He died under Shujá' aldawlah at an advanced age, C.

Wiláyat, Wiláyat Sháh a Darwísh of Dilly who went some years ago to the east, D. He resides at Coel, K.

Wos'at, Mostaqym Khán of Rámpór is a new poet and a pupil of Shawq, V.

Yád, Myr Gholán Hosayn of Sónypat a relation of Mawlawy 'abd al-ázyz and a disciple of Fakhri aldyn, and in poetry a pupil of Firág. He died young, K, D.

Yád, Myr Moḥammam Hosayn a son of 'ábid 'alíyy Khán and a brother of Mokhliq 'alíyy Khán and a pupil of Ḥasrat resides at Mursídábád, J.

Yağyá, Munsíy Yağyá Khán had first an appointment of trust at the court of Dilly, after the fall of that city he went to Bharotpúr, where he obtained a comfortable appointment, he is dead, D, K. He was a clever Inshá-writer, H.

Yağyá, Moḥammad Moḥyy aldyn, a son of Sháh Moḥammad Músá and a brother of Bé-táb, is a young man, writes Persian and Rékhtah poetry, he has adopted the above takhallúq in honour of Sháh Khúb Allah of Ilámábád whose name was Moḥammam Yağyá, at present he is Qádhiy of Sayyidpúr near Ghází-upúr, J.

Yakdíl, Myr ʾizzat Allah of Dilly flourished under Moḥammad Sháh and composed chiefly Manqabats, J.

Yakdíl, Díláwar Khán, a brother of Moṭṣafá Khán Yakráng, had for some time the takhallúq of Hamrang and also of Bérang, K.

Yakráng, Lálah Bishen Dás is a Káyeth of Saháranpúr, D.

Yakráng, Moṭṣafá (Quly) Khán (Gholán Moṭṣafá Khán, K) of Dilly held a Manṣab under Moḥammam Sháh and was a contemporary of Abrú, his Dywán contains about 500 verses, A, B, C, G. He was a pupil of Matzhar, K.

Yakrú, 'abd al-Wahháb is a pupil of Abrú, B, C.

Yaksá, Lála Fatá Chand, a Káyeth of Mogholpúrah close to Dilly, was a good poet, D.

Yaktá, Khwájah Mo'yyn aldyn Khán is a nobleman of Dilly, R.
Yaqūb, Myr Yāqūb 'aly of Dilly was a friend of Fakhr al-dīn, many years ago he went to the east, and it is not known what has become of him, K.

Yaṣyn, Inām Allah Khán of Dilly, a son of Atzahn al-dīn Khan Bahādur Mobārak-jang, a grandson of the Majaddid or Reformer of the second year thousand, and a pupil of Matzhar, B, J. Matzhar was so fond of him that he wrote most of his poetry in his name, he was killed at the age of about twenty-five during the reign of Aḥmad Shāh by his own father, because he brought disgrace on his family, C, E, G. His Dywān is very celebrated, J.

Yār, Myr Aḥmad of Dilly, a son of Shāh Ilāh-yār and a pupil of Myr, flourished under Aḥmad Shāh and composed sometimes Bektah poetry, C, V.

Yār, Myr Haydar ‘aly of Dilly, a son of the late Nawāb Ma‘qām Khān, and a brother of Nawāb Asad Allah Khán Sayyid almulk, resides now at Murahidābād, J. He is probably identical with the preceding Yār.

Yās, Myán Bānū of Haydarābād a pupil of Faydh, B.

Yās, Ḥasan ‘aly Khán, it is said that he lives now at Lucnaw and is a pupil of Ḥaṣrat, C, V.

Yās, Ḥakym Ikrām Allah resides of late at Dilly, B.

Yās, Ḫayr al-dīn of Dilly, a pupil of Mūmin, has given up poetry and devotes himself to medicine, P.

Ymān, Myr Hosayn ‘aly Khán of Haydarābād a contemporary of Ymān, D.

Ymān, Shīr Moḥammad Khán of Haydarābād, it is said that he is a very great man, K, D. Besides this another Ymān is mentioned by D, but he says that he does not know his name.

Yūnos, familiarly called Ḥakym Yūnos flourished probably under Akbar, C, J. He composed chiefly Persian poetry, D.

Yūsuf, Nawāb Amjad ‘aly Khán is a native of Deivy near Fatāpur Ḥanawā, B. [verses, H.

Shāh Yūsaf was a Darwīsh who composed sometimes Bektah poetry, Yūsaf, Myr Yūsaf ‘aly of Dilly is of a good family and a disciple of Fath ‘aly Khán Hosayn, he composes sometimes poetry, D. He is a young man and a pupil of Sayyid Fath ‘aly Chisty, K. He is a pupil of ‘izbat Allah ‘ishq, H. He is evidently different from Yūsaf ‘aly Khán of Paṭna.
Yúsof, Yúsof 'alyy Khán of Patna a nephew of Aqalát Khán Thábit was formerly Thánahdar under the English Government, but he has given up his appointment; V, whose pupil he was.

Zamán a poet of the Deccan, H.

Zamán, Sayyid Moḥammad Zamán of Amróhah a talented young man and an acquaintance of E. Died some time ago, K, H.

Zár, Bahádur Bég Khán was a soldier by profession, J.

Zár, Bursán aldyn Khán of Dilly, a calligraph in the service of the Emperor, has some knowledge of Arabic and Persian and writes Persian and Urdu poetry, K, H.

Zár, Myr Jywan a Kasmyry born at Dilly, he is upwards of thirty years of age, E.

Zár, Myr Matzhar 'alyy of Dilly, a pupil of Mawlawy Sháh Ḥafíz Allah, is in the service of Nawáb Myrzá Aḥmad 'alyy Khán at Faydírabd, C, E, V, D. He resides at Lucknow, K.

Zár, Moghol Bég a friend of Myr Moḥammad Taqyy, A, C.

Zár, Myrzá Sangyn is a relation of Nawáb Monyr aldawlah, J. He is a pupil of Fidyw and resides now at Murshidábáb, V.

Záry, Sópan of Patna a pupil of Myr Moḥammady Ridhá, died in Bengal, V.

Zindah-dil, Harsaháy Misr, a Bráhman, is a physician at Sikan-darábáb, D.

Zór, Dawúd Bég of Dilly, a young man, is a brother and a pupil of Myrzá Malhú Bég Shór, K, D.

Zynat is the takhalluč of a dancing woman of Dilly, P.

Zyrak, Jay Sukh Ráy, a Káyeth of Dilly, about twenty years of age, knows Arabic, H.
THE SECOND CHAPTER.

WORKS OF PERSIAN POETS.

ترجمه تكلمه

A translation of Yafi'y's Legends of Qadirian saints (see Qafism) into Persian verses by 'Abdy made in India under Shâhjahân in 1051.

The author is not mentioned in Tadzkirahs, he himself informs us that at the age of fourteen he was laid up with fever and his life was despaired of. He fell into a sleep in which 'Abd al-Qadir appeared to him and promised him recovery. From the moment he awoke, the fever left him and he rapidly gained strength and henceforth he devoted himself entirely to the service of that saint.

The book is divided into 105 chapters each containing the history of a saint.

Beginning

کن به بسم الله امی جان ابندان بس بحمد حق زبان ابرکتم

Asiatic Soc. No. 324, a splendid copy about 200 pp. of 11 lines.

ديوان الجدعي

The Dywan of Abjady. His name was Myr Moham-
mad Isma'yl Khán. He was tutor of the late Nawâb
'undat Alomara of the Karnatic, who made him a present of 6,700 Rupees on the completion of the Anwar-nâmah

2 r 2
in A. H. 1174, and in 1189 he bestowed upon him the title of king of poets (Cubbe Watn, p. 27).

Contents: Ghazals about 130 pp. of twelve bayts alphabetically arranged; and sixteen Rubá’ys. Bg

As. Soc. No. 706, 8vo. revised by the author.

The Anwar-book by Abjady, a Mathnawy containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It has upwards of 7,500 verses. Beginning

As. Soc. No. 1312, 4to. 174 pp. a good copy written in 1176.

The Dywán of Abú-l-Faraj, according to 'awfy his name was Abú-l-Faraj b. Mas’úd Rúny, he was a native of Láhór, and a panegyrist of Sultán Ibráhým (succeeded in 451, and died 481) the grandson of Sultán Mahmúd of Ghaznah. Anwary carefully studied and imitated his Dywán. This statement is borne out by the contents of the Dywán, most Qaṣýdahs being in praise of Sultán Ibráhým. Dawlat-sháh mentions Abú-l-Faraj Sajry or Sajzy (on this name see Wálih and the Atishkadah, p. 114, it is usually but erroneously, spelled سنجری), and relates of him that he was attached to the court of Amýr Abá 'alyy Symgúr, who was governor of the Sámánides
over Khorásán. When the family of Soboktogyn made war against this province, he was requested by the Symgūr family to write satyres against them. After the conquest of Khorásán Mahmúd (succeeded in 387 and died in 421) intended to take revenge on him, but at the intercession of 'onçory (died in 441), the grateful pupil of Abú-l-Faraj, he not only spared his life, but treated him with great consideration. The dates show that these are two different persons yet they are constantly confounded. The verses quoted by Dawlat-sháh of Abú-l-Faraj are not found in this Dywán but those quoted by 'awfy are found in it.

One copy begins:

 نظام عالم و خرسید ملک و ذات هنر
 نصیرالدولت و هشت هدی روزی ظفر

In the other copy (No. 1360) this is the commencement of the third Qaṣydah, the first begins in it:

سهیر دولت و دین آنتاب هفت اقلیم ابومظفر شاه مظفر ابراهیم

As. Soc. of Bengal, two copies, which differ slightly from each other, one, No. 510, was copied in 1078, 8vo. 110 pp. of 17 lines; the other, No. 1157, 12mo. about 100 pp. of 15 lines.

ربمات ابوسعيد ابوالغمر (67) (P.)

Tetrasichics of Abú Sa’yde Abú-l-Khayr. His full name is Abú Sa’yd Fadhl Allah a son of Abú-l-Khayr, he was a great ğufy of Mahnah, his spiritual guide was Abú-l-Fadhl Loqmán of Sarakhs (on whom see Jámy, Naf. alums No. 361). He devoted himself to ascetic exercises, led a very austere life and spent fourteen years in the wilderness, he died at the age of forty-four
in A. H. 440 (Jámy, Nafíhát aluns, No. 365; Wálíh, No. 2).

Beginning

Denver jam ra w qisra ma kalan ra
darax bera bahest mernikana ra
dan ma kalan ra

As. Soc. No. 1398, a splendid copy written fancifully in Shikasta, 50 pp. of 10 bayts in all 250 Rubá’ís, these of course are not all the Rubá’ís of this poet. In the Múty Mákall is a commentary (6vo. 10 pp. of 20 lines) by an anonymous author on the following Rubá’y which is not found in the above collection.

حورا بنظره تکارم صف زد
رضوان زهکب کف خورد برکف زد
آن خال سیه برکن ره بان مطرف زد
بیدال زیم جنگ در مصیف زد

Beginning of the commentary:

امعم لله نیانی احکم والوصاب و موصول الطالبین الى المطلب

Devarán ʻAṣfí (68) (P.)

The Dywán of ʻAṣfí. His father Moqym aldyn Ni’mat Allah was the ʻAṣfí (Wazyr) of Sulán Abú Sā’yd Myrzá. ʻAṣfí was in great favour with Sulán Hosayn Myrzá and possessed an astonishing memory and fine talents; but he was excessively vain, and wasted his time in adorning himself. He was a pupil of Jámy and a friend of ʻalyy Shyr, and died at Herát at the age of seventy, in 928. Iláhy says, that he made the following Rubá’y on his own death, when he felt it was approaching.

سالی که رخ آصفی بهفتاد نیتاد هفتاد تمام کن و از رها افتاد
شد در هفتاد ومصرع تارخست پیسرد رو باکم هفتاد

I have not found this Rubá’y in any of the copies of the Dywán which I examined, but not all copies do contain his Rubá’ís. Arzú does not consider it genuine.
He composed a Mathnawy in the measure of the Makhzane asrar and Qaçydahs in praise of the Imáms, but it is particularly his elegant Ghazals which brought him to celebrity (Iláhy; Taqyy Káshy No. 170; Dawlat-sháh Append. Khoshgú Vol. II. No. 39; Habyb alsiyar).

His Dywán consists almost exclusively of Ghazals and a few Rubá'ys. Beginning ساز ایاه خدایا دول وبرانی را يا مده مهربانان همی مسلمانی را

Móty Massé, two copies, both very beautiful, 196 pp. 11 lines; Tókhánah 90 pp. As. Soc. No. 1360 an inferior copy of A. H. 1085; two good copies are in my private collection.

The Sun and Jupiter, a romantic poem by Shams aldyn Muhammad 'Aççáár. The takhalluç of the poet عصار means an oil-presser, he chose it because he followed in his early years this profession. He was a native of Tabryz, and died in A. H. 784. He left besides this poem some Qaçydahs or panegyrics.

This poem was completed at Tabryz at 11 o'clock A. M. the 10th of Shawwál, but on the year the copies differ. Hammer Schoene Redeck. Pers. p. 254 and one Lucnow copy have A. H. 778. Another Lucnow copy has 748, and the copy of the Asiatic Society has 788. The author who seems to have been an astrologer as well as a poet, gives us the constellation of the moment of the birth of this production of his genius, and it appears from it, that the sun was in the Pisces, that is to say, it was February. Now the 10th of Shawwál A. H. 778 coincides with the 20th of Feb. A. D. 1377. This therefore seems to be the correct date. (Sir G. Ouseley Notices of Pers. Poets
p. 201, Baron Hammer loco cit. and Peiper, Comm. de Mihri et Musht. amoribus Berl. 1839, have given very full accounts of this poem; see also Kholâçat alâskânár No. 177.)

Beginning

نام پادشاهی عالم عشق که نام ارست نقش خاتم عشق

Móty Mahall, a splendid copy, 422 pp. of 12 lines; Ibidem, 344 pp. of 14 lines; As. Soc. No. 1402, 12mo. The poem contains 5820 verses.

(70)

Venus and the Star, a poem by the prince Baland-akhtar, who was familiarly called Achchheh Çâhib, and who therefore chose Achchheh as his takhalluq, he was a brother of the Emperor Mohammad Shâh, and composed this poem in 1139. The title and date are contained in the following verses:

چو پایان یافت این شریعت، گنتر نهادم نام آن ناهید واختر اری ابیات برند آی سخن‌داش کی طلب از دردنداش زنی‌پخش ازبین شگفت ناخک چه می‌مری غم و اندر، و بیدان

The contents of every chapter are expressed in a distich of the same metre as the rest of the poem. Bg.

این خامه که چرخ برک بفکرتگ و تاراکت
مد شکر که از فضل خدا حمد طرز‌آست

Móty Mahall, 26 pp. 13 lines a fine copy.

(71)

The Qâf-nâmeh by Gholâm Sarwar ʾápîy; it consists of Ghazals, all the verses of which end in qâf, hence the name. Another peculiarity is, that the first letter of every verse of the first Ghazal is alif, of the second Ghazal b. &c., there is one Ghazal for every letter of the alphabet. Bg.
No. 73.]  ADHAM, ADYB.  313

The Dywán of Myrzá Ibráhým Adham, he died or was put to death in prison in 1060, (vide pp. 99, 117, 109, 149, suprâ, see also Kholáq. alafkár).

Contents: Qaṣydahs in praise of the Imáms; Mokhammahs, 18 pp. of 15 bayts.

A Mathnawy called Companion of the pilgrims being an imitation of the Makhzané Asrár, and a Sáqiynámah, 41 pp. 15 bayts.

The Qaṣydahs of Shiháb aldyn b. Majd aldyn Isma'yl Adyb Čábir. Some say he was a native of Tirmidz, and was brought up at Bokhrá, but the better establish-
ed opinion seems to be, that he was born at Bokhrá and brought up in Khorásán. He studied at Herát and acquired a considerable knowledge of Arabic grammar.
and most sciences. His first patron was the Sayyid Abú Ja'far 'alyy b. Hosayn Qodámah Músawy, who resided at Nayshápúr, and was so much respected that Sul tán Sanjar called him his brother. Adýb Çábir resided long in his house at Nayshápúr, and was introduced by him to the Sul tán Sanjar and the nobles of his court. He gained the confidence of the Sul tán and when Atsyz raised in Khwárizm the standard of revolt against Sanjar, he sent Adýb as a spy to the court of Atsyz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsyz dispatched an assassin who was to murder Sanjar on Friday. Adýb sent the intelligence of the plot and portrait of the assassin in advance. The plot was thus frustrated, but Adýb paid with his life for his fidelity to his former patron. Atsyz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 546.

Adýb is one of the greatest of the early Persian poets, his merits are acknowledged by such high authorities as Jabaly, Anwary and Hakym Súzany. Rashyd aldyn Watwát and Adýb were contemporaries and very nearly equal as poets. There existed therefore a great jealousy between them, and they wrote satyres against each other. Rashyd aldyn seems to have higher talents, but Adýb is more of a scholar, and his poems are more polished. Adýb's Dywán was very rare at the time of Taqyy Káschy and the copy which he saw contained only 1000 verses, and was much injured. (Dawlat-sháh, 2,17; Taqyy Káschy No. 10).

This Dywán consists of Qaçydahs, most of which are in praise of Nitzám al-Khiláfat Majd aldyn, at the end are a few Rubá'ys, &c.
The Dywán of Adzory.

The name of this poet was Jalál aldyn Hamzah (or 'alyy Hamzah) b. 'alyy Malik Túsy Bayhaqy. He adopted the takhallaç of Adzory because he was born in the month of Adzor, November. His father was a man of importance at Isfaráyn, according to others at Bayhaq-Sabzwár, and in his early years Adzory sang Çaşydahs in praise of princes, among them is one in praise of Sháhrokhh, which is celebrated; subsequently he relinquished the vanities of this world, and became a Qáfy. His spiritual guide was the poet Ni'mat Allah (see below). He performed twice the pilgrimage and remained two years at Makkah, and wrote there a work containing an account of the Kābah and the ceremonies to be performed by the pilgrims, under the title of سعی الاصطحاب. Subsequently he went to India and was received with the greatest respect by Aḥmad-sháh Walyy (reigned from A. D. 1422 to 1435) of the dynasty of Kalbarga. He gave him a lakh of dirhams (according to Iláhy 10,000 dirhams) but Adzory refused to accept them, and returned to Persia. On a subsequent occasion when Moḥammad Báysanghor poured a bag of gold out before him he equally declined it, but Mojáhid Hindy, a very learned man who was present on the occasion, was less disinterested, and took a handful of gold mohurs and finally obtained the whole. Adzory died at Isfaráyn in A. H. 866, at the
age of eighty-two years. His tomb is at Isfaráyn, and was at the time of Dawlat-sháh so sacred, that convicts found an asylum there from the hands of justice.

He left a Dywán of 30,000 verses and several other works in prose and verse; the following two are mentioned by Dawlat-sháh, the Imperial Toghrá, Ẓafír, and Curiosities عجائب الفرائض, (This is probably a mistake for عجائب الدنيا). In the Khizánah 'ámírah is the following account of the works of Adzory. "I have seen a Mathnawy of Adzory which has the title of Fruits. It consists of four books, each of which has a separate title. The first is called الدکری طامه (?); the second عجائب العلي; the third عجائب الدنيا; and the fourth سمع الصفا. It is a mystical and ethical work;" I take a verse from it:

خواندن پاشی که زمره تقاسد بصناعت کند مراد به
(Hammer Shoene Redek. Pers. p. 300; Dawlat-sháh, 6; Taqyy Káshy No. 110. Haft Iqlym fol. 101.)

The Lucnow copy of his Dywán contains Qaṣydahs 50 pp. of 15 lines. They begin:

اغرسته به که کند مردم دان بر تپار خدایند تبازک وتعلی
Ghazals, 120 pages, of 13 lines, and some satyres, Rubá'ís, &c. The Ghazals begin:

گرکند بر تپارا لطف نور مروارید ما چرخ بر روی کند غاشیه شاهی ما
Móty Ma'llall, an indifferent and imperfect copy; As. Soc. No. 701, a good copy written in 1032, the Ghazals begin in it. زمین صمیمی نز نز
شکوکات آگه

جوافرى الأسرار (P.)

Gems of mysteries by Adzory, died 866. The author informs us in the preface, that this is an abstract, made in 840, of a work which he had compiled in 830. It
consisted of four chapters and had the title مفاتيح الاسرار: *Keys to mysteries,* and contained mystical explanations of some verses of the Qur'an, of some traditions, of sayings of Sufies, and of verses of celebrated poets, more particularly of Khâqâny. This is a most useful book for understanding Persian poetry. Dawlat-shâh says of it جواهر الاسرار مجموعه ایست از نرادر و امثال و شرح ابادات مشکل و غیر ذلك: "Ya mafeq al-ibrâb anfâq bâb Qalâbî wa'âmîb al-musulmân wa'âmîb al-khâqâniyân."

Moty Makall, small folio, 470 pp. 23 lines, copied in 1037. At the beginning is a table of contents.

(76) 

ديوان آفرین (P.)

The Dywân of Shâh Faqr Allah Afâryn of Lâhûr. He was of the Jôbah, which is a division of the Gújar caste and died in 1154, Hâkim (see page 144 supra) made the following chronogram on his death رست نقاد معنی از عالم (vide pp. 118, 154, 150, and Azâd, Khizânâh 'âmîrah). It contains only Ghazals. بگ. 

دل قبلا نیاز درام ما کندیس رخ ازدرو جهان شد سلام ما 

Moty Makall, 106 pp. 15 lines, the copy is incomplete and ends in Nân.

(77) (P.)

قصه هیر ورانچها

The story of Hyr and Rânjhâ being a Mathnawy, by Afâryn, Azâd informs us that he was engaged in composing this poem in 1143 when Azâd passed through Lâhûr.

Bâ'g. برام حمزه سار نازر نیاز که خار نیازش بود سور نازر 

Tûphânâh large 8vo. 212 pp. of 24 lines.
A Mathnawy of Afghán (see p. 197 supra). He gives us the date, 1174, when he wrote the following verse:

A Mathnawy contains a description of India, an account of the war between the Mahrattas and Ahmadsháh Abdály, the praises of Sháh 'álam, &c. in 1470 verses. Bg.

Farañ-bakhsh, a splendid copy, 8vo.

The Dywán of A'ftáb. This is the takhalluç of the emperor Sháh-álám who reigned from A. H. 1173 to 1201. It contains Ghazals 120 pp. 12 lines. Bg.

It was written in 1206, and contains an excellent portrait of Sháh 'álam.

The Dywán of Mawlawy Mohammad Báqir Náyíty Agáh. His parents were of Byjápúr, and he was born at E'lwar in 1158. Though he did not receive much instruction, he acquired a knowledge of most sciences and
wrote on various subjects in the Arabic, Persian, and Hindustáni languages. He died on the 14th Dzú-l-hajj, 1220 or 1221 (Cubbe Watn, p. 10).

Contents: Ghazals 180 pp. of 11 bayts; Fards and chronograms 15 pp. among the latter there is one for 1181 on the death of his Pyr Abú-l-Hasan, and one for 1203 on the death of Fakhry; Rubá’ís in praise of the Imáms 52 pp. of 12 bayts.

Tóphkhánah, a good copy, 74 pp. 24 lines, it contains merely Ghazals; private collection 12mo. 250 pp. At the end of this copy is a small treatise called اسمرابلال في ذكر اللال in which verses, similes, &c. on the new moon are collected from various poets, 48 pp. 12 lines.

The Dywán of Ahly Khorásáni. He was of Tarshyz, and his name was Sharm (?). His father was a very religious man and was familiarly called Balpaky Sádah. Ahly came early to Herát and supported himself by writing for tanners and shoemakers. Through the interest of Khwájah ʻabd al-Hayy Zargar he was appointed Nátzir of the mint. Being anxious to see the royal prince Farydún Hosayn Myrzá, for whom he entertained a great admiration, he asked for admittance into a garden in which he was sitting, but Sultán-bákht a black slave refused it to him. He wrote some verses which contain an allusion to the name of the door-keeper on a piece of paper, covered it with wax and
attached it to an apple which he passed through the water course into the garden. The prince read the verses and granted him an audience. After the fall of the house of Myrzá Sultán Hosayn (died in 911) he went first to Mashhad where he composed Qaṣṣydahs in praise of the Imáms, then he came in great poverty to Káshán and was reduced to begging, and finally he proceeded to Tabryz where he supported himself by teaching archery. He died at Tabryz in 934, Khwájah Kháyl Allah Zargar made the following chronogram on his death:—

اهلي مرت نام كوريش باند ر بس

His erotic poems are distinguished by their heart-felt fervency. Taqyy Káshy has seen a Dywán of about 3000 verses of his. (Bland, A century of Pers. Ghazals; Sámy No. 224; Taqyy Káshy No. 196.)

Ahly Khorásáñy must not be confounded with Ahly Túráñy, a Chaghatáy nobleman of a profligate character who lived at the court of Sultán Hosayn Myrzá and died in 901 or 902 (Sámy No. 625; Khoshgú II. No. 4).

The Dywán of Ahly Khorásáñy contains merely Ghazals.

The Dywán of Ahly of Shýráz. He was a friend of the philosopher Dawwání who had a high opinion of him, both on account of the soundness of his judgment and his acquirements. He wrote a Qaṣṣydah in imitation of
Salmán's celebrated poem and sent it to Myr 'alyy Shyr to Herát who was surrounded by the greatest poets of the age, and they all declared, among them Jámy—that he had surpassed Salmán, whereas all other poets who had imitated it, had failed to equal him. When his renown had spread through 'iráq, Khorásán and Adzarbáyján, he went to Tabryz and after a stay of two years in that city he made the pilgrimage to Makkah and returned to Shyráz and lived in retirement to his death, which overtook him at an advanced age in 942. Agreeably to his wish he was interred in the Mačallá on the side of Háfitz and Sa'd Gul.

Ahly Shyrázy has not been surpassed in ingenuity of versification, his Síhre halál is considered inimitable in this respect. (Bland, A century of Pers. Ghazals; Taqyy Káshy No. 210; Iláhy).

Contents: Qaçydahs in praise of the divinity, of the Imáms, of Myr 'alyy Shyr, Amyr Najm aldyn, &c. Two of these Qaçydahs are particularly celebrated, one in praise of Sulán Ya'qúb and one in praise of Sháh Ismáyil. 136 pp. 23 lines. Beginning of the Qaçydahs:

Qif'ahs, chronograms, Mokhammas', &c. Specimen

Beginning

Móty Mašall, a good copy, small folio.
Lawful sorcery by Ahly of Shyráz. The author says in the preface that one day he heard that two poems of Kâtiby, one called تجنيسات الجملين and the other مجمع الجملين were much praised, because the former (as the name indicates) may be read in two different metres and the latter on account of the occurrence of words which consist of the same letters but have different meanings. This induced Ahly to compose a poem which combines these two properties. It may be read in the metre نافعين مفتعلين فاعلين or in the metre مفتعلين فاعلين. Moreover it has a double rhyme.

After a short preface in prose the poem begins:

ابن رمی عالم بر تربی شکر، رنمت خاک در ترپیش کو

Móty Maḥall, 23 pp. of 24 bayts, a good copy. Mr. Bland, has promised an edition of this poem.

Rubá'ys of Ahly Shyrázy. This collection contains 98 or 101 Rubá'ys, one on every card of a pack. He composed them in one night and wrote each Rubá'y on a separate slip of paper, and so well are the cards described in them that you could play with the slips.

Beginning (after a short preface in prose):

A splendid copy is in the Móty Maḥall and one in the Tóphkánāb.
No. 88.] 323

AHLY.

(85) The Candle and the Moth, a poem by Ahly Shyrázy. It was composed in 911 and has 1001 verses as stated in these lines:

بنام حق هزار رؤك فناد است
سحي كر بر نارخش كم كم
بند نورहان شيع هداييت
بنام أنك مارا از غنابت

Tópkhánah, a very fine copy.

(86) Sáqiŷ-námah of Ahly Shyrázy consisting of 110 Rubá’ys more or less. It begins after a short preface in prose:

ساغي قند هي كاراس است خدا مشكي بت ما بوالهوسان بهرخدا
ما ماهي مرده ايم وتوآب حيات مارا بومال خود رسان بهرخدا

Móty Mu’all., 84 pp. of 16 bayts, this copy contains besides the Sáqiŷ-námah other Rubá’ys of the same author and the Rubá’ys on the pack of cards, it was written in 1113.

(87) مشنوی اهلی

A Mathnawy ascribed to Ahly. It does not appear which Ahly is meant. It treats on morals. Beginning

بنام خدارند لمح و قلم كه برينستي زي رهستي رقم

Tópkhánah, 32 pp. 12 lines, written in Nashky.

(88) ديوان احمد جام

The Dywán of Abú Naçr Ahmad usually called Zandah Fyl 1 a son of Aby-l-Hasan Námaqy. He was
descended from Jaryr b. 'abd Allah Bajaly and having been born at Jām, he is usually called Aḥmade Jām. His early education was so much neglected that he knew neither to read nor to write. At the age of twenty-two he turned an ascetic, and after he had spent sixteen years in solitude on a mountain where it would appear he applied himself to study, he again mixed with the world. He was born in 441 and died in 536. He was in every respect a most fertile and successful man. He prevailed on sixty thousand persons to do repentance, he had no less than thirty-nine sons and three daughters, of whom three daughters and fourteen sons survived him and turned holy men and great authors, forty of his disciples became celebrated saints, and he left fourteen mystical and ascetical works, among them are:

Lamp of the Pilgrims through life
Samarqandian Essay
Companion of the Penitent
Key of Salvation
Seas of Truth
His son Tzahyr aidyn ’ysâ is the author of a book called Ṣaḥābiyya on mysticism.

The Dywán consists chiefly of Ghazals in which he praises various persons, and a few Qaṣīyās and Rubā’īs. Beginning

It contains also a Mathnāwī of about 100 bayts in praise of Aḥmade Jām, it is probably the composition of one of his disciples. Beginning

Māyta Makall. There is a copy of a Dywán of Aḥmad in the Tóphánah, written in 1080, and one in the As. Soc. No. 757 which begins:
No. 90.]  

Aḥmad.

It contains mystical Ghazals which are not alphabetically arranged and a Mathnawy of 93 bayts, it begins:

The verses quoted of Aḥmade Jām in the Atiakhadah and in Khoshgū's Tadzkirah are not found in this Dywān, but there is a Ghazal in it, which very closely resembles a fragment of the Qaṣydah quoted by Khoshgū, it begins:

Small 8vo. about 290 pp. of 14 bayts, lettered Dīrān Aḥmad Jām. (89)

(89)

Kullat Khwajah Ahmad Jafarian (P.)

Complete poetical works of the Khwājah Aḥmad Jafarian whose tākhallūṣ was Aḥmady.


Ghazals about 100 pp. 22 bayts. Beginning: ای میں بسمل بر برد سر نششت ما آغاز حمد تست بجلد سرخی ما.

Rubā'īs, &c. 40 pp.

Tōpkhānah, the copy is defective in the middle. (90)

90)

Dīrān Oṭfar Khān (P.)

The Dywān of Tzafar Khān Myrzā Aḥsan Allah Aḥsān who died in 1073 or 1083. A'rzū relates on the authority of Sarkhosh (the passage is wanting in one of my copies of Sarkhosh, but it is in Mr. Hall's copy), that Aḥsan had an album of the poets with whom he was acquainted as Çayib, Qods, Kalyum, Salum, Dānīsh, Myr Çaydy, Sālik Yazdy, Sālik Qazwīny, &c. it contained portraits.
of these poets and some of their verses written in their own hand. Sarkhosh says that he saw the leaf containing on one side the portrait and on the other the verses of Kalym in possession of Shāh 'ayān a devotee, (see pp. 109, 118, 117, and 149.)

He gives us in the preface to this Dywān the date, 1032, when he began his poetical labours in the following Rubā’īy:

 Contents: A preface of 18 pp. 11 lines;—Ghazals 288 pp. 11 bayts. Rubā’īys 32 pp. Beginning of Ghazals:

A Mathnawī in praise of Lāhōr, the Panjāb, Kashmyr, Agra, &c. 60 pp. Beginning:

Mōty Ma‘all, beautifully written. In the Asiatic Society No. 1441 is a copy of the Dywān of A‘asan in which the initial verse of the Lucnow copy is not found, but it contains the verses quoted by Sarkhosh, it may be a second Dywān of the same poet. It has about 250 pp. 11 bayts, and begins:

In the same volume is a Mathnawī with the title it fills 26 pp. of 13 bayts and treats on various subjects. It is preceded by a short preface in prose, in which the author praises his own poem. Beginning of the Mathnawī:
No. 92. \textit{A'hy.}\index{A'hy.}

(P.)

The Dywán of A'hy. He was a chief of the Ulús which is one of the Chighatáy hordes, and he had originally the takhalluč of Nargisy but changed it into Ahy when he found that another poet of his time had adopted it. He was on terms of great intimacy with the prince Gharyb Myrzá a son of Sultán Hosayn Myrzá and dedicated his Dywán to him. He died in A. H. 927. (Kholiçat alash'ár; A'tishkadah p. 20).

The Dywán consists of Ghazals and four Rubá'ys. Bg. مانند غزال جشم تو جشم غزال را

Móty Mašall, a fine copy, 8vo. it contains evidently merely extracts.

(92) (P.)

The Dywán of Myr Táhir 'uláwy (usually pronounced 'olwy) who died in Kashmyr previous to 1136, (see pp. 100, 126.)

Contents: Qaşydahs 79 pp. 19 lines. Beginning

ار هر در دید مطلع دیوان حیرت بسم الله از نگا پریشی حیرت

Ghazals and a few Rubá'ys 482 pp. 17 bayts. Bg. لبد نامت کون تاگلقت پسا حیرتی می شرخ صبح ازل شد مطلع دیوان ما

Móty Mašall a very well written copy in 8vo.; another copy in the same collection contains only Ghazals, 52 pp. of 10 bayts, and Rubá'ys, 10 pp. 8 verses and in the fly page is written دیوان رشید خان علی خان رشید خان خان خان علی خان Rashyd Khán may have been the title conferred upon him by 'ulámagyr, this copy begins:

مذکر کم می بسم الله دیوان ما هایی هایی گریه هری صفحه اینونو ما

There is also a splendid copy inscribed Khuliyáte 'uláwy in the Móty Mašall, containing Ghazals 538 pp. of 25 bayts, the margin being covered with text, and Rubá'ys 47 pp. 18 bayts. It begins:
The verses quoted in Wálih of Myr Moḥammad Ṭahir Kásháni 'alawy and of Mo'ṭamid almolk 'olwy Kháh Myrzá Moḥammad Ḥáshím being not found in it, it cannot be safely ascribed to either of these two poets.

The mystical Mathnawy of 'alawy containing the story of the blacksmith and the cotton-cleaner in about 1300 verses. The author mentions Jalál Asyr as his contemporary. The book is lettered حداد و حلاق مثنوي ملوي خان the author is thereby identified with Myr Ṭahir 'olwy.

Bq. بنام آنل داد ارشه، آ جه عقد سبیه دهارا بهم راز
Tópkhánah, 120 pp. of 11 lines, a good copy.

The Table of Delicacies being the complete poetical works of Ni'mat Kháh 'áliy of Shyráz, who died in 1121, see pp. 127, 151. It appears from the preface which is in prose, that his name was originally Núr aldyn Moḥammad, and that he received the title of Ni'mat Kháh in 1104, later he received that of Dánishmand Kháh. 'áliy is particularly strong in the satyre, and indeed the hyperbolic style of the modern school of Persian poetry is suited only to the satyre and parody.

Contents: Preface in prose 30 pp. of 13 lines.

Bq. عیار انزیای نقد سخنی اسیریست که جهی فنرائات معدن لفظ
Ghazals 234 pp. of 12 bayts; and Qi'abs, chronograms, Mo'ammás, &c. 42 pp.

Beginning
No. 96.]  

**Na'cir 'Alyy.**  

Móthy Mašall, a good copy. In a MS. in the Farâb-bakhsh inscribed Dywán of 'Alíy is in addition to the above poems a Mathnawy of 180 pp. of 16 bayts which begins:

محمد وشکراً که مرجه هست ازروست دام هستی حلفه دار ازها وهمست

In the Asiatic Society, No. 583, is a copy which in addition to the Dywán and Mathnawy, contains the حسن وعشق which will be mentioned in the third chapter.

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**Deirvan Namâmi**  

(P.)

The Dywân of Nâcir 'Alyy Sirhindy (I believe Sahrandy in p. 201 is a mistake) who died at Dilly in 1108, (see pp. 201, 113, 151, 126.)

Beginning

ابنی شرخی برق تجیی ده زبانم را
قبل خاطر موسی کلمن کی بیانم را

Lithographed, Lucnow in the press of Hasan Radhawry, s. a. (circa 1262) 104 pp. of Ghazals and 8 pp. of Rubâ'îys with glosses by Maqtûl and others, also in the Mortadhayw press, 1263.

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**Mashwilîy Nâmirîy Namé**  

(P.)

The Mathnawy of Nâcir 'Alyy. It contains about 840 verses and begins:

اللهی ذره دردی بیجان ریز  
شرودر پنجه زار استخوان ریز

Móthy Mašall, 48 pp. of 22 bayts; Tópkhânah; As. Soc. 56 pp. of 15 bayts.

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٢٠
The Dywán of Amán Allah Amáný who died in 1044 (see pp. 109, 118, 116.) He praises Shábjahn.

Contents: Introduction in prose. Beginning

Ghazals 153 pp. of 12 bayts, Tarjy’bands, Rubá’ys and Qaçydahs 40 pp. Beginning

A Mathnawy 18 pp. 19 lines. Beginning

Copies are frequent, M. M. 8vo. 204 pp. of 23 bayts; Tópkhánah 12mo. very splendid, containing Ghazals 180 pp. of 8 bayts, Rubá’ys 50 pp. of six bayts, Tarjy’bands, a Mathnawy, &c. 80 pp.

The Dywán of Sháh Múhammad Amyn aldyn whose takhalluç was Amyn. There occurs a chronogram in his Dywán on the building of a house for 1127, viz. indicatting the time when he flourished.

Contents: Ghazals about 80 pp. 22 bayts, Rubá’ys, &c, 9 pp. Beginning

Topkhánah, a fair copy, it is stated in the postscript that the copy was written in 1140 at the request of the author Sháh Múhammad Amýn.
Complete poetical works of Awhad aldyn 'alyy Anwary the greatest Qa'ydah writer of the Persians. He was born in a village close to Mahnah in the plains of Khawaran in the country of Abyward and he therefore chose first Khawary on his takhalluq. He seems to have been proud of his native country, for he used to say that it had produced three great men and that he was the fourth. These three men are Abú Sa'yd (see p. 309 suprà); As'ade Mahnah, a very learned man and a contemporary of Imám Ghazzály, with whom he used to hold disputations, and Khwájah Abú 'alyy Ahmad Shádán Kháwáray the Wazyr of Toghril Bég b. Mikáyyyl Seljúqy. A friend of his, 'omaráh, who used to revise his verses prevailed upon him to change his takhalluq into Anwary, under which he has become celebrated. He was originally a pupil of the Mançúrryah Madrasah at Tūs and very poor. The following occurrence prevailed upon him to exchange the study of divinity for the profession of a panegyrist. One day while he was sitting at the entrance of the Madrasah he saw a person passing by mounted on a splendidly caparisoned horse and accompanied by a numerous suit of slaves. The poor student asked who this great man was, and he was told that he was a poet. He wrote that very night a Qa'ydah in praise of Sulún Sanjar and presented it the following morning. The Sulún being a man of very great taste recognised the man of genius in him and took him into his service. Sulún Sanjar died on Friday the 11th Raby' I. 552. Anwary was very strong in astrology and compiled several books on it among them, one called مفيد or the
useful book. In 581 it so happened that there was a conjunction of all the seven planets in the sign of Libra, Anwary predicted a storm which would eradicate trees and destroy almost every building, so frightened were people at the approach of this partial destruction of the globe, that they built rooms under ground to live in. When the fatal day arrived it was perfectly calm and there was the whole year so little wind that the people were unable to winnow their corn. He died at Balkh in 586 and his tomb is on the side of that of the saint Ahmad Hadhrawayh. Dawlat-sháh places his death in 556 and the author of the Atishkadah in 656. Taqyy Awkady has seen 12,000 verses of Anwary. Azâd saw a copy of the Dywán of Anwary which was written in 676 by Abú Bakr b. ʻothmán ʻalyy, along with it, some of them written in the same hand, were the Dywâns of Abú-l-Faraj Rûnî, Qâdhiy Shams aldyn Tapsy, Tzahyr Faryáby, Shaykh ʻabd alʻazyz Labnány and Nâçir Khosraw.

Contents: Qâçydahs and Qiṣâhs 364 pp. of 25 bayts:

Bg. مقرّدی نه بالات بقدر مطلق کند شبک بخاری چرگند اریغ
Ghazals not alphabetically arranged 72 pp. 22 bayts and Rubáys 23 pp. of 16 bayts. Beginning of Ghazals:

توگرودست داری مرآ گرنداری منم همچنان ترشن درسناری
Móty Malall, a most precious M.S. written in 692; As. Soc. 150, a fine old copy in folio; Ibidem 517, and 1246 (incomplete).

شرح دیوان اثری

(P.)

A commentary on the Dywán of Anwary by Abú-l-
Hasan, (vide p. 93 suprà). The commentator states
is a short preface that he confided his exegetic labours to difficult verses, but that he also explained the meaning of rare words occurring in easy verses.

The first verse on which he comments is;

بارایش چه جواهری و جمالست جوانا
وین حال که نورگشت زمین را و زمان را

Móty Mišall, Svo. 180 pp. 15 lines; in the As. Soc. No. 1047 (about 150 pp. 20 lines) is a commentary on Anvary which begins with the same verse but has no preface, the remarks on the verse begin:

جهره بنابر مشهور اخبار حکیم در آخر زمین:

In the Tókhánah (56 pp. 17 lines) is a commentary on the Qafás of Anvary by Abú-l-Hasan Hosayn Faráháy, it begins:

این نام تو قالب مبارک را روح هره توپای عقل و دانش سپرور

(101)

The Dywán of Anysy. His name is variously spelt Yúl Quly Bég, Yúál Quly Bég and Lawlaqy, the first spelling is no doubt correct. It is said that he received the takhalluç of Anysy “companion” from the circumstance that he was the intimate friend and constant companion of prince Ibráhŷm Myrzá Jáh, a grandson of Sháh Isma‘ŷl. He was first librarian of ‘alyy Quly Khán governor of Herát under the Çafawides, he enjoyed at Herát the society of Shíkŷy of Ispahán, Myr Moghŷç, Mahwy Hamadáy and other poets of note. When ‘abd Allah Khán Uzbak took Herát after a year’s siege, he had a proclamation made in his army that the life of Anysy be spared, and he treated him with great respect and took him to Má-wará-lnahr. Unfortunately however
all his papers were lost at the capture of the town, among them was a rough copy of a Mathnawy in the metre of Shyryn Khosraw. At the invitation of the Khánkhánán, he came to India and was appointed paymaster of the forces, subsequently he was still farther promoted and received a salary of fifty thousand Rupees and a Jágyr. Any sy was as much distinguished as a gallant soldier as he was as a poet. All poems of his which are preserved, were composed by him in India. He died at Bûrhânpûr in 1014 or 1015. He left among other poems in the metre of Khosraw ó Shyryn. (Mâthir Rahymy; and Khoshgû, see also pp. 118, 45, 56 suprà).

Contents: Qâcydahs, Ghazals, and at the end a short Mathnawy. Beginning of the Qâcydahs:

Beginning of Ghazals:

Mâty Malâl, 8vo. 122 pp. of 14 bayts.

The Mathnawy of ‘ârif, he may be identical with the poet mentioned in page 156 suprà.

The poem is in praise of the Imâms, on morals, &c.

Bâg. Bp. 90 pp. of 17 verses, copied in 1188 apparently under the eye of the author. There is another Mathnawy by ‘ârif (whether the same ‘ârif or another I have no means to ascertain). It contains apothegms, logographs, &c. At the end are added some Qâcydahs in praise of the Imâms. Beginning of the Mathnawy:

al-bi qatara zarbâdha tawîd (؟) bâghâm râz rûz gîrân mûst tawîd.
The Object of love by Myr Mohammud Mūmin 'arshy. The date 1069, when he composed this poem is contained in the following verse:

ارزُع یوں کہ جسم گفت باحس ازہ شاہد مرسی زبا

Arzū gives the following notice of him. "He was a brother of Myr Čālīh Kashfy and a son of Myr 'abd Allah Mushkyn-qalam Hosayny, who was a celebrated calligrapher under Jahāngyr. Both brothers were poets, calligraphers and men of learning. Myr Čālīh is the author of the panegyrical on 'alyy called مناظب مرنسی. They are altogether a talented and distinguished family. They came originally from Persia, but since the reign of Jahāngyr they inhabited Agra, I believe there are still descendants of this family extant. Myr 'arshy was a panegyrist of Mohammad Dārā-shikóh the eldest son of Sháhjahán. I have seen his Dywán, it is very simple, but it aims at high things and, it must be allowed, it contains fine thoughts. This 'arshy must be distinguished from the one mentioned above."

The author informs us that he diligently studied the Mathnawy of Jalál aldyn Rúmy and that this is an imitation of it. Beginning

حمد آرای بنام ذر الجلال قال را انروزم ارآنوار حال

Móty Maḥall, 184 pp. of 16 lines a splendid copy; private collection, 262 pp. of 12 bayts, a fine copy.
Love and Faith, a Mathnawy by Myr 'arshy composed in 1053, the title is a chronogram.

Like the preceding it treats on mysticism.

The Dywán of Myr 'arshy.

Contents: a preface in prose of 12 pp. 15 lines.

Ghazals 150 pp. 15 bayts.

Beginning

The Dywán of Qásim Arslán of Mashhad or Tús, he was descended from Arslán Jádzib a general of Mahmúde
Soboqtogyn, he came to India and was in great favour with Akbar, he died 995 (pp. 62 and 47 suprâ). Contents: Qaçydahs about 150 bayts.

Beginning

Beg. بیت حمّد پارشاح انّی و جان به لّه بسمه آرم برزبای

Ghazals about 2000 verses.

At the end are Qifâhs, chronograms for 972, 977, 982, &c. and Rubâ'ys, &c.

As. Soc. No. 685 8vo. 184 pp. 11 bayts, a very carefully written old copy.

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(107)

انتخاب از دیوان آرزور

Selections from the Dywan of Arzú who died in 1169 (see page 102).

Arzú has written about 31,000 Persian verses. Among his poetical works is a Mathnawy called شیر عشق which is an imitation of Mahmúd ó Ayáz, a Mathnawy called جَمِیش و خریش, a Sáqiyy-námah called عالم آب, a Dywán in which he imitates Fighány, and one in which he imitates Salym containing to every poem of theirs a new one of the same rhyme and metre, he also imitated Athar. These selections contain about one-tenth of his complete poetical works:

'ای بسمه نام توحیر سیان را حمّد تر برد فانعّ، قرآن بیان را

Tópkhánah, about 500 pp. of 21 bayts.

(108)

(108)

A Dywán of A’rzú (d. 1169)—in which he imitates Shafí’áyiyy Athar giving a counterpart to every one of 2 x
his poems. Ārzū informs us in his Tadzkirah, voce Athar, that these poems formed first a separate Dywān as they do in this copy, but subsequently he incorporated them in his large Dywān.

It contains Ghazals 88 pp. 15 lines; Rubā’ys, poetical stories, Qaṣydas, &c. 60 pp. 17 lines. Beginning

چه بروی بغل، اطیام تی خرود را نداش است، نمی رودی زور، چندم خرود را

Mōty Maball, 224 pp. of 17 bayts.

٨٠٩

The Love Adventures of Ways and king Rāmyn, a romantic poem by Fakhir aldyn As’ad Jorjāny; who flou-
rished under the Seljūq princes, (Mōḥammad ’awfy 10, 25 folio 129. Wālih and Abū Ṭālib mention him under Fakhir aldyn).

The book was originally in the Pahlawy language, one day when the poet was with the royal army which was marching towards Ḥamadān ’amyd aldyn Abū-l-Fatḥ, a high officer of the king requested him to translate it into Pārsy verses, and it was at his request that he wrote this epos. The style is simple and the language but little mixed with Arabic words, though the author does not pedantically avoid their use.

Beginning

سیاس و شکر از ربا مرآئست که در ملکش سراى چارانست

As. Soc. No. 1166, 12mo. about 500 pp. of 16 bayts—old, clear and correct, but much worm-eaten and several pages wanting, among these the one which contains the heading of the dedication to the king; it is likely that his name was contained in the heading.
Enjoyment and merriment, a Mathnawy by Shaykh Nūr al-dīn Mūhammad 'āshīq. It was composed in 1079.

The Mathnawy contains tales, and seems to be an imitation of that of Jalāl al-dīn Rūmī, at the end are added thirteen Ghazals and a few Rubā’ys. It begins:

Mūţy Maľsall, 134 pp. of 15 bayts, this copy was written by 'ināyat Allah, a son of the author, in 1141.
Tóphkánhah, an old copy but injured, there is a copy of a Dywán of Ashná in the same collection which begins with a Mathnawy in praise of Kashmyr and contains also a few Qâcydahs, Ghazals, Haftbands, &c. 65 pp. 14 lines Bg.

In the Móty Mašáll is a copy of the Dywán which contains Qâcydahs, Qiš'ahs, and the Mathnawy in praise of Kashmyr about 100 pp. of 19 lines. Beginning of Qâcydahs:

باز شد فصل بهار و غرب ایام بی‌حوزه گنجه از فیض هوا لب به تسیم بکشود

Ghazals 122 pp. of 18 bayts; Rubá’ýs 25 pp. 10 bayts. Beginning of Ghazala:

بچشم زارما خوئی زن جوان میشورید

(112)

Kullat Aşrf

(P.)

Complete poetical works of Myrzá Moḥammad Sa’yd Ashráf of Mázanderán (of Ispahán?) a son of Mollá Moḥammad Čání, who is the author of a commentary on the Káfiyah. This witty and amusing poet was by his mother the grandson of Moḥammad Taqyy Majlisy. He came to India and was appointed to instruct Zéb alnisá Bégam. After he had visited his native country he returned to India and found a patron in a son of Bahá-dur Sháh who fell at Paţna in battle. Ashraf died at Monghyr on his way to Makkah at an advanced age, his descendants are still in Bengal. Abú Tálíb, from whom this notice has been taken, has seen about 4000 verses of his. (See also pp. 110, 118.)

Contents: Qâcydahs, (one is in praise of the poet Čáyib) 180 pp. 17 lines, in another copy are 159 pp. 20 lines.

BG, نیست جز نام خدا مطعن دیوان ثنا (بنا) مطعنی نیست بعالم به اری ای نام خدا

Ghazals 110 pp. 17 lines; Rubá’ýs 102 pp. Mašá’s 22 pp. Beginning of Ghazals:
A Mathnawy on Fate and Predestination in imitation of a Mathnawy of Muhammad Quyi Salyn which has the same title, and some other short Mathnawies.

Beginning

Tóphánah, a good copy, there is another copy in the same collection which contains about 100 pp. 17 lines of Masla's in alphabetical order, preceded by a Qaçydah which begins:

After the Masla's follow several Mathnawies, the first, 38 pp. 15 bayts, begins: 

The other Mathnawies fill about 100 pp. 186 lines. One copy of this Dywán in the Farákh-bakhsh has a short preface, it begins:

There is also a copy in the Móty Mással and one in the Asiatic Society, No. 1155, Qaçydahs 198 pp. 14 bayts not alphabetically arranged, Ghazals alphabetically arranged, and Fards and Rubá'ís, 112 pp.

The Dywán of Darwysh Ashraf who flourished under Baysongor's son (see p. 71 suprà.)

Contents: three short Qaçydahs on the tawáyd, Ghazals 200 pp. of 10 bayts and a few Qidáhs. Beginning of Ghazals:

Farákh-bakhsh, a splendid copy; my own collection a very beautiful MS. of some age.
The Mines of Grace being a Mathnawy by Moḥammad Ḥasan b. Shāh Moḥammad Zamān Ilāhābādy whose takhalluṣ is Ashraf. He is probably now, 1852, alive.

The poem treats on morals and religion. Beginning

Lithographed, Lucnow or Cawnpore, 1260, 64 pp. 27 lines, two bayts in a line.

The Dywān of Moḥammad-bakshā Aššūb, who flourished in Oudh during the reign of Aṣḥaf aldawlah, A. H. 1188 to 1212.

Contents: an introductory Qaṣydh of 78 bayts; Ghazals about 100 pp. 28 lines, Rubāʾyās and panegyrics on Aṣḥaf aldawlah and the “late” Shujāʾ aldawlah (died in 1188) 22 pp. of 26 lines. Beginning of the Dywān.

کل چنستی عشق سینه خیابان ای ناه بیت شرق سر خرامان ای
Tóphkhánah, a fair copy; in the same collection is an incomplete copy of selections from Ashūb’s Dywān which begins:

کر و از نقاش قدرتی صراثی ما

Dywān of Myrzá Jalál Aṣyṛ, of Ispahān, a pupil of Facyḥy Herawī. He was a great drunkard and composed most of his verses in a state of intoxication. They were written down by an attendant who made many mistakes,
No. 117.]  ASYR.  343

and hence his Dywan has in some places very little meaning. This is probably the cause why it is so popular in India. He was in high favour with Sháh 'Abbás and married a relation of his. He died in 1040 or 1049. Arzá says that his complete works contain 20,000 verses, Abú Tálib has seen 8000 verses; (see pp. 109, 117, 149.)

Contents: Qaçydahs in one copy 112 pp. of 15 lines, in another 56 pp. 36 lines, the beginning differs. Mathnawies and Tarjy'bands 15 pp. 18 lines in another copy 16 pp. 36 lines. Ghazals in the fullest copy 500 pp. 14 bayts. Beginning of Ghazals:

Máty Máull and Tópkhánah, several copies. As. Soc. No. 683, copied in 1112, and No. 737, the latter copy contains merely the Ghazals and Rubá'ýas.

The Ghazals of Shaykh Sháh Mókammad 'atáý Qáñangý of the Parganah of Sándy.

The Ghazals rhyme all in i, and the first word of each verse of the same Ghazal commences with the same letter, and they are arranged according to this letter, there being two Ghazals for every letter of the alphabet—in all 60 Ghazals.

Beginning

Lithographed, Lucknow, Mókamady Press, 1283, 24 pp. with a few marginal notes.
The complete poetical works of Akhónd Shafy’áyíy Ahtar of Shyráz, (see pp. 117, 149). He was a pupil of Myrzá Hádiy Qalandar the father of ʿolwy Khán, he spent the greater part of his life at Ispahán and never visited India. The date of his death which happened at Lár is recorded in the following verse:

Wálih estimates his Dywán to 10,000 verses, and Abú Tálib to 8000. Arzú praises particularly his panegyrics on the Nawáb Haydár alzamán and his satyre on Najaf Quly Khán the Čadr alçodúr of Persia. It appears from the following chronogram that he collected his Dywán in 1106.

Contents: Qaçydahs chiefly in praise of the Imáms, of Táhir Waḥyd, and some obscure persons; and a few Qič’abs and chronograms, 110 pp. 15 bayts in a page.


Rubá’ys, Tarjá’y bands, and at the end a satyre 20 pp.

Móty Maḥall, two copies 8vo. very splendid. Tóphánah, 102 pp. 13 lines.
Dywán of Athar. He says in a preface in prose (8 pages of 13 lines) that his name is Athar Khán b. Amyr Nitzám aldyn Radhawy, that his home was Bokhará, and that he came to India under 'álamgýr, where he collected his poems into a Dywán.

Contents: three Qaçydahs rhyming in م, in all about 144 bayts. Ghazals 55 pp. of 22 bayts; Rubá'ys 8 pp. Beginning of Ghazals.

The Dywán of Athyr aldyn Mohammád Akhsykaty, whose takhallûc is Athyr. Akhsykât is a place in the district of Farghánah in which he was born. He made his studies at Balkh and Herát and spent the greater part of his life in the 'íráq and Adzarbáyyján at the court of the Atábúks and stood in high favour with Arslán Sháh b. Toghril, Ilduguz and Qızíl Arslán. His success was the cause of much jealousy, and Mujýr, Baylaqány who was in the service of Mohammád Atábuk, the brother of Qızíl Arslán, wrote satyres against him, to which he replied. Towards the end of his days he took Najm
aldyn Kobra as his spiritual guide and retired from the world. He went from Adzarbajjan to Khalkhal and died there in 608. His poems are considered nearly equal to those of Anwary and Khaqani, yet Taqyy Khashy says, he had much difficulty in finding a copy of his Dywan, his poems being not much read. It contained about 10,000 verses. (Taqyy Khashy, No. 27; Dawlatshah 2, 18; Mohammad 'awfy, folio 125; A'tishkadak p. 424; Khoshgool I. No. 120.)

The Dywan contains Qa'ydahs and a few Qis'ahs, Rubays, &c. most of them in praise of Shah Aralan Toghril whose name occurs in the following verse:

 بغراخت راهت حق بر تانست روی باطل
الب ارسلان ثانی شاه ارسلان طفل

The following Tetrastich contains the poet's name:

آم که حمد برخه بر امور زیب، جانم خردم دلم ندانم که جنی
کوش بپرچیدی بانو بگریم که کمی سلطان سخی اسیر ائیر اخسیدیم

Bq. جهان نهم جهان بانیست بیدا بین وینهان دان
که زیر گنبد نیلی پدید اورد چار اراک

Mony Ma'sall, a beautiful copy, 104 pp. of 14 lines.

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The Dywan of Faryd aldyn 'attar. His name was Abú Hāmid (or Abú Talib) Mohammad and he was a son of Abú Bakr Ibrāhīm, a respectable druggist of Shādyākh not far from Nayshápūr, he is therefore called Nayshápūry. He was born in 513, in a village called Kediken, during the reign of Sinjar. First he followed the profession of his father and hence his takhalluç 'attar, the druggist. He informs us in his Gul Khosraw that