he gave way to his predilection for poetry notwithstanding the admonition of his friends, and neglected the study of medicine. He commenced two of his best mystical works whilst he was still a druggist, but apparently before he had completed them he left his shop and turned a religious mendicant.

These two verses upset the silly story of his sudden conversion related by Dawlat-sháh, and the account of the disgusting love adventure which we find in Táqyy Káshy. He took Rokn aldýn Akáf as his spiritual guide, and after some time he made the pilgrimage with him to Makkah. In the course of his life, he became personally acquainted with most Cúfíes of his age and collected four hundred volumes of works on mystical theology which he diligently studied, and he became thereby one of the most copious and profound Cúfí-writers. He was put to death during the carnage of the Tatárs of Chengyz Khán, in 627, at the advanced age of 114 lunar years, of which he spent 29 at Nayshápúr and 85 at Shádyák. According to some authors, he died earlier.

After ṣáfá's death, says Sir G. Ouseley, an eminent Cúfí was asked, to whom he ascribed the more profound knowledge of the Cúfí doctrine, Jaláí aldýn Rúmy or Fáryd aldýn ṣáfá; he answered, "The former like an eagle flew to the height of perfection in the twinkling of an eye; the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

Dawlat-sháh says that out of forty, there were at his time twelve Mathnawies of Fáryd aldýn extant, the re-
maining having been lost. This catalogue contains a description of twenty-two of his works including his biography of saints and besides, we find mention of the following:

مفتاح الفنون mentioned by Ouseley and Stewart, Catalogue p. 60; both these authors have seen it.

لسان الفنون mentioned by the same.

Bir-nâmah mentioned by Stewart. Hammer writes Pir-nâmah, I suppose they mean the بیسر نامه

Kent Kunz Mokhfa (?) mentioned by Stewart.

Mansûr-nâmah and Afsat-nâmah mentioned by the same.

شرح قلب اخوان الصفا and سیاء نامه الولد نامه جهاد نامه mentioned by Khoshgú, the last named work is supposed to be in prose.

Contents: Qaṣydahs 39 pages of 34 bayts: Bg.

سبحان خالق که مفاتیح زکریا برخال عجز می تکنی عقل انبیا

Ghazals 228 pages of 32 bayts. Beginning

کفتم آدر مجنون و خوابی مرا جون به بینی نیز بیادمی مرا

Móty Mâjalî, a magnificent copy; As. Soc. No. 459 about 459 pp. of 16 lines, a good copy; Ibidem No. 1388 about 330 pp. of 17 lines, this copy contains more poems, particularly Rubâ’îs, than any other, and the Ghazals are not alphabetically arranged, in the commencement a few pages are wanting, the same volume contains most other poems of ‘attâr, it was written in 1006.

(122)

حقائق الجواهر (P.)

Perhaps the correct title is حفاظات الحوائج but it is twice written as above in the manuscript. The author is Faryd aldyn ‘attâr, who uses here the takhalluq of Faryd and
Faryd aldyn. It consists of Qaṣydaḥs and Ta'rij'-bands, which with the exception of the first six, are alphabetically arranged, and treat on the Tawḥyd. Dawlat-shāh states that several commentaries have been written on these poems, and that one of the commentators was Sayyid 'izz aldyn Ḥomoy.

Beginning

As. Soc. 1409, 265 pp. 11 lines.

بي سرامه (123)

The headless book, a short poem on theosophy and mystical love, by Faryd aldyn 'attār.

Beginning

قادرنا پور دگران جاردان

As. Soc. No. 1388, on the margin 9 pp. of 20 lines; Tāpkhanā, 16 pp. 18 bāyts, this copy begins with the following verse which is on the fourth page of the Society's copy, and as it has nevertheless about 200 verses, the Society's copy must be incomplete at the end.

ضریب نامه را پیدا کنیم

عاشقان دار جهان شیدا کنیم

مصیبت نامه (124)

The book of Accidents or Misfortune, by the same poet. The title is contained in the following verse:

در مصیبت ساخت هندگاهه من نام این کردم مصیبت نامه می

In Hájji Khā Lyons No. 4235, this poem has the name of جوانانه. A copy in the library of Upsala is inscribed (see Tornberg, Cat. Bibl. Ups. p. 100).

In forty chapters the poet brings the Wanderer before, 1, Gabriel; 2, Michael; 3, Israphael; 4, 'izrā'yl; 5, The
great throne of God; 6, The throne; 7, The footstool of God; 8, The tablet of fate; 9, The pen (with which fate is written); 10, Paradise; 11, Hell; 12, Heaven; 13, Sun; 14, Plants; 15, Wild beasts; 16, Birds; 17, Quadrupeds; 18, Satan; 19, The Jinn; 20, Man; 21, Adam; 22, Water; 23, Earth; 24, Mountains; 25, Sea; 26, Minerals; 27, Moon; 28, Fire; 29, Wind; 30, Noah; 31, Abraham; 32, Moses; 33, David; 34, Jesus; 35, Muhammad; 36, The Senses; 37, Imagination; 38, Understanding; 39, Heart; 40, Mind; and after this pilgrimage he comes to the knowledge of his own self.

The poet explains his notions on the above subjects mostly metaphorically by the means of legends of saints, and parables.

Beginning

حمد باک از جان بالک آن بالک را. کر خلاقت داد مشت خالَک را

Topkhanah, 350 pp. of 20 verses; Māhī Ma'all 154 pp. 50 verses. Af. Soc. No. 1400 about 260 pp. 25 lines, an elegant but incorrect copy, written in A. H. 1000; Af. Soc. No. 1388, on the margin about 360 pp. of 20 bayts. The copies of this and most other works of 'attār differ essentially from each other, the Mū'ībat-nāmah in No. 1338, contains several stories which in other copies form part of the Mātīq al-fāy'r.

(125) اسرار الشهود

Mysteries of Extatic Moments, a mystical poem by the same author. It begins:

هُسُت بسم الله الرحمن الرحيم مصحف آیات اسرار قِدِم

Topkhanah, Svo. about 200 pp. of 15 lines, at the end is a chronogram containing the date when this copy was made:
No. 127.]

'ATTĀ'R.

The Essence of Existence, that is to say, the principle of life or the soul, a poem by Faryd aldyn 'attār.

This Mathnawy resembles a litany; sometimes more than fifty verses begin with the same words, as for instance:

This poem, it would appear from a postscript to the Asiatic Society's copy No. 370, is divided into three daftars or books, and resembles in its contents the Hadyqah or the Mathnawy of Mawlawy Rūmī. The author states that it is similar to the Ushtar-nāmah and Ilāhī-nāmah, but superior to both. Beginning of the first daftar:

Beginning of 2nd daftar:

As. Soc. No. 370, this copy contains two daftars, the first 244 pp. of 50 bayts, and the second 232 pp. of 50 bayts, but it is defective at the end; Ibidem Nos. 1373 and 1338, both these MSS. contain only the commencement.
The Ushtar book, by Faryd aldyn 'attár. This poem does not contain a history of Ushtar, as might be inferred from the title, but it treats on theosophy, and is very much in the style of Jawhar aldżát, for instance towards the end there are no less than 153 verses which begin with the words ای و مائذت

ابتدًا بر نام حی لیزان صاح آشیا بدای جمال
As. Soc. No. 771, 866 pp. of 12 lines, an inferior copy written in 1180.

The Khosraw-book or Royal book, it is a romantic epos, recording the Love adventures of Gul and Hormoz by Faryd aldyn 'attár. The title of the work is contained in the following verse:

بنام خسرور ره زمین را نبادم نام خسرور نام ایم را
بنام آنکه جان داد رجحان ساخت
زمین را جفت طاق آسان ساخت

As. Soc. 1333, 426 pp. of 19 lines, this codex was written in 1006.

The Loves of Gul and Khosraw, by Faryd aldyn 'attár. This is an abridged version, or abstract, of the preceding Mathnawy. He mentions in the introduction, several of his former works, viz. the Jawáhir-námah (sic), Muçybat-
námah, Iláhy-námah, Asrár-námah, Mokhtár-námah, Manfíq al-fayr and Khosrow-námah. Beginning

بنا نم نگ نچ جسم و جوان مفیلا نگ نچ جوان هرگز جوان مفیلا

As. Soc. No. 1338, 138 pp. 20 bayta.

منشیپ حدیقه

Selections from the Hadyqah of Sanáy, by Faryd aldyn 'attár. Beginning and preface, in which he says that these are selections from selections

سات حق را سرد با استعفای
کرده بود. از هدیته منشیپی
روشی از منشیپ مطابعه نزد
نخورده. که مغز مزیر بود
و روی این مخصر پرون ارد
عدد این هزار و بیست (؟) ایداه

Móty Mašall, 122 pp. of 15 lines.

 нужны العجبین

The Exhibition of Curiosities, a poem by Faryd aldyn 'attár.

This Mathnawy is in the style of the Hadyqah. The poet gives us the following account of his former productions:

این کتاب از غرائب آمد،
بین ترویج ته از عجایبیهای خریش
گر از نیبی نیایی که خریش
انچه از این بشنوی در خویش بین
جوهر ذات عجایب بوده است

No. 131.] 'ATTĀR. 353

میر سر عجایب آمد،
مرهی ماندی بین دلها و ریش
جوهر ذاتی بوده نه به پیش
ناشود سر عجایب پیش بین
همه اشکارنامه مفتی نرده است

2 2
گرتوار مرغ حقوق پی برم گرتوار سرو از پی کی کی
مرغ عطار از زبان حق شهید گرتوار سرو خشونت کی
لجرم از زبان حق شهید گرتوار سرو خشونت کی
تشهید این دید تو عین الیاقی
و اگهی جام نبود نوش کن گرتوار از جام نبود می خوری
هرچه از راه را بیا گرتوار از جام نبود می خوری
تشهید حاصل نکن مقصود گرتوار خشونت کی گل خواستی
ببل مسمین خود بگذشتی گرتوار خشونت کی گل خواستی
ببل بیدل چه دانه کار کار
زبان که داری مطلب معنی بقیاس گرتوار خشونت کی گل خواستی
جام و حادث را بکنیز نوش گرتوار خشونت کی گل خواستی
ر عریش شاد همچو جان جان گرتوار خشونت کی گل خواستی
و اگهی بر نست سلطان نشی گرتوار خشونت کی گل خواستی
ر بندار اولیا مشترک نوش گرتوار خشونت کی گل خواستی
آتکه هست از اشکارا در نهان گرتوار خشونت کی گل خواستی

As. Soc. No. 263, near 200 pp. of 44 bayts, with pictures, written in 1186.

منطق الطیر (132)

Speeches of Birds, a Mathnawy by Faryd aldyn 'attár who composed it in 583 or 580. It is divided into 30 sections, and contains apalogues, in most of which birds are introduced as speaking.

آفرینی حاکم افرین پاپزآ، آنکه حاکم افرین پاپزآ

Copies are frequent; there are several in the Móty Mahall, Töpkhánah, and As. Soc. No. 776, 1838; Private collection, 396 pp. 11 lines, the poem has in all about 4000 verses. A very full analysis of it is in Hammer's Gesch. d. schoenen Bedek. Pers. p. 142.
The Book of the Nightingale, an apologue in which the love of the nightingale to the rose is described. It is very much in the style of the Manṣiq al-fāyr.

Bg. قل مور و راز دل عیان کن سر آغاز بنام نیسپان کن As. Soc. No. 1388, on the margin, 41 pp. of 20 lines.

The Book of Union, by Faryd aldyn 'attār. He says with regard to the title:

نام این کرم بوصلت نامه می از آنکه روصلت دیده ام از خویشتن

He explains the wisdom of God in expelling Adam from Paradise and in bringing him by the removal from his divine presence, to the knowledge of himself and the love of God. Like the other works of 'attār it consists chiefly of apologues.

Bg. ابتدا اول بنام کردگار خالق هفته و شش و پنج و چهار.

Topkhānah, 50 pp. 30 bayts, As. Soc. No. 1388, on the margin, 75 pp. of 20 bayts.

The Book of Councils of Faryd aldyn 'attār. It is also called, according to Hammer-Purgstall, روصلت نامه but this is probably a mistake for روصلت نامه Bg.
The Book of Transition, by Faryd aldyn 'attár. The name of the poem occurs in the following verse:

جوبر کاغذ نهادم نک خانم، نوشتم نام این خیاط نامه

It is divided into ten chapters and treats on intellect, praise of knowledge, praise of meekness, gratitude, blame of stupidity, blame of envy, stinginess, avarice, causes of pride.

Beginning

بنام انته هستی روز نشان یادت نفوس ناطقه روز نورچان یادت

As. Soc. No. 1068, 12mo. 68 pp. of 14 lines.

Treasury of Verities, by Faryd aldyn 'attár. The author explains first the object of the religious duties: purification, prayer, fasts, pilgrimage and holy warfare, then he enters on the excellency of the soul, on the history of Mançúr, the mission of Christ and of Mahdiy, &c.

Beginning

بنام آنه اول کن و آخر بنام آنه باطن کر و ظاهر

As. Soc. No. 1888, 38 pp. of 20, bayts, the copy is defective at the end.
The Seven Valleys or Stages in the life of a gnostic;
every chapter begins with a verse like this:

بعد ازین رادی عشق آبدید

The stages which I have observed mentioned are عشق,
فقر، جدیت، ترکید، استغنا، مرزت. The first seven verses
are the same as in the Mucybat-námah, and the last verse
it has in common with the Asrár-námah:

شرخی روبی شرمی ما در گذر شرشی ما بشش چشم ما میار

As. Soc. No. 1338, 34 pp. 19 lines. After this follows in this copy
a fragment of a poem 11 pp. 19 lines of 'attár inscribed
مقالات. The first 12 verses are the same as in the
هفت رادی. Then follows the verse:

عقل در سرداشی ای حیران بانم. جان زمجرد انگشت در دندان بانم.

The Divine Book, by Faryd aldyn 'attár.

The poem is divided into 22 chapters مقالات and contains
the story of a Khalyfah who had six sons, he requested
them freely to acquaint him with all their wishes and
promised to satisfy them. They did so and the first son
asked for a pretty woman, and three of his brothers sup-
ported him and expressed a similar wish, the two others
wished to be acquainted with the mysteries of sorcery.
The father shows them the vanity of their wishes in parables.

Beginning

بنام آئه ملکش بی زوالست برمفص عقل مساحب نطق‌ال است

Tóphkhánah, a good copy; As. Soc. No. 1400, 260 pp. 25 lines; 
Ibidem No. 1338. In the Lucnow copy the "hamd" which is very long is omitted and it begins:

The Book of Mysteries, by Faryd aldyn 'attár. The title occurs in the following verse:

(140)

الپي نامه را اغاز کردم در کن سعادت باز کردم

اسرار نامه

It treats in 20 chapters مقاله on the high position of man, on the resurrection and judgment, and on the principal virtues to be practised, and vices to be avoided. The subject is illustrated by legends and parables. Bg.

بنام آئه جانزا نور‌دی‌ی داد خیر را در خدا دانی یافی داد

Móty Mašall, 68 pp. of 50 lines; As. Soc. No. 1400, 154 pp. 25 bayts; 
Ibidem No. 1338, on the margin about 200 pp. 20 lines; 
Ibidem No. 274 a fair copy.

The Dywán of 'atzym. Sarkhoş (see p. 113 suprâ) calls him 'atzymá and Wálih 'atzymáyi, but his takhal-
lut is uniformly spelled 'atzym in the Dywán, thus in the very Ghazal from which Sarkhosh takes a verse:

منشور سفر فرآی داریان را عظیم برکام ما نوشته منصور دار، اند

The age when he flourished is fixed by several chronograms which occur in the Dywán for 1068, 1069, 1074, &c. He was a son of Mollá Qaydy, who was a nephew of Mollá Natzyry. He came to India, says Wálih, and received a high appointment at Lahór from Sháhjahán. In making this statement Wálih confounds him with Aqá 'atzymá. 'Atzym of Nayshápúr wrote his Dywán in his native country and not in India, and he sung the praises of Bayram 'alyy Khán of Khorásán and Moḥammad Ibráhým, to whom he gives the title of Khán b. Khán and not the praises of Sháhjahán:

Contents: Qaṣýdahs and Tarjý’bands 95 pp. 14 or 15 byaṭs.

Beginning

ای زیشم الله کل بر فراق فرآی ریغنه شکر الاله آزادی دارکام انسان ریغنه

Ghazals 108 pp. and a few Rubá’íys.

Beginning

ای عشق تی ما زنومش جان تو ازما ما از تو شده دیوان و تو ازما

A Mathnawy called it treats on the Physica of Mohamadan Philosophy, viz.: the first logos المقال الالن, the genesis of plants, animals, man, also on morals, mystical love, &c. about 200 pp.

Beginning

ات ایام علوم حق تعالی ایام لسان مانندی

At the end is a small essay in flowery prose and two short Mathnawies.

As. Soc. No. 714, a good copy.
The Dywán of Awkady. There were two contemporary poets who had this takhalluç, both of whom were ǧūfies, and they are compounded with each other in most Tadzkirkâhs.

The name of the elder of them is Awkâd aldyn Hâmid Kirmâny. He was a pupil of Rokn aldyn and a friend of Moḥiyy aldyn al’arâbî, who mentions him in his Fotûhât. The disgusting practices which he introduced among the Darwyshes, will be described in another chapter. He is according to all accounts the author of the مصابح الرجح. According to Khôshghû, No. 53, his takhalluç was Ǩwâd and not Awkâdy and he died in A. H. 536. This date however is a glaring mistake, for Moḥîy aldyn his contemporary died in A. H. 638. It is likely that he died in A. H. 697. This is the date mentioned in the Nafâyis al-mâthîr.

Awkâdy the younger was a pupil of the preceding and it is in his honor that he assumed this takhalluç. He first had that of ǧûfî. His name was Rokn aldyn Ispâhâny or, according to others, Marâghî. He was a friend and contemporary of Sa’dy, and died, according to most Tadzkirkâhs, in A. H. 697, five years after he had completed the Jáme Jam. According to Jámy Nafirhât alunûs No. 568 and the Nafâyis al-mâthîr and the Hâbûb alsiyâr III. folio, 543, he completed this poem in A. H. 733 and died at Marâghah in 738. They support their statement by two very strong facts. The date of his death they say is engraved on his tomb-stone at Marâghah and the date of the composition of his Jáme Jam is recorded in the following verse of Awkâdy himself:
It is clear that those biographers who place his death in A.H. 697 confound him with Awhad aldyn Kirmamy. This blunder seems to have originated with Dawlat-shah. He devotes only one article to both poets, and says at the end that Awhady died in A. H. 697, under Ma姆d Ghazan Khan, and that he is buried at Ispahan and that the pious perform pilgrimages to his tomb. There is no doubt that he means the tomb of Awhad aldyn Kirmamy, but later authors have taken it to apply to Awhady Ispahany.

It is difficult to say whether this Dywan is by Awhad aldyn Kirmamy or by Awhady Ispahany. I have unfortunately neglected to see whether the takhalluc of the author is Awhad or Awhady, I think however the latter is the case. It begins with a Mathnawy entitled مفتاح الإزرااح “the key of spirits” in the metre:

مغولون مفتاح فرولى معقول مفتاح فرولى

It fills 66 pp. of 13 lines. The end is wanting. The initial line is

جمير غزوه جشت غرا

Jamy quotes the conclusion of the Mathnawy of Awhad aldyn Kirmamy which has the title مصباح الإزرااح and it appears that it is in the same metre. It is not unlikely that مفتاح الإزرااح is a mistake for مصباح الإزرااح, and that this poem is by Awhad aldyn Kirmamy.

After this Mathnawy follow Qadyahs, the beginning of which is wanting and then Ghazals. The Ghazals fill 152 pp. of 13 lines and begin:

أي غم عشق تثار و غارما

Ghazals follow In the Atishkodah p. 75, in the biography of the
younger Awkady the following verses are quoted which I found in this Dywan:

شیرینی ده، که کم کند جوشش
چهست این ناهمانگی در شیراز
همه در جستجو وان تازگ
رژه بر سایر شد مرنگی بار

The Qaşydah in which these verses occur is also ascribed to the younger Awkady by Jámy, No. 568. It is therefore clear that this MS. contains poems both of the elder and younger Awkady, the Mathnawy being by the former and the Qaşydahs and Ghazals by the latter, who according to Dawlat-sháh has written 10,000 verses and according to Taqyy Káshy 14,000. His poems were much sung by Darwishes.

Móty Mášall, carefully written in 1018, in the middle defective, and containing to all appearance merely selections.

(143)

The Mirror of Jamshyd, a mystical poem by the younger Awkady, composed in 733, in imitation of the Hadyqah of Sanáy. This Mathnawy was so much valued, that no less than 400 copies of it were taken at Isphán within one month after it had been composed.

Beginning

قل هوا لله ومؤ مینه

He describes the plan of his work in the following verses, which however are not consecutive.

نامه ارایا است این نامه
مبازرا بشهر و هنگامه
اندرینی چند بیست کردم یاد
حسین مبده و معاش و معاون
Heft اختر (144)

The Seven Planets, a poem containing the story of Bahram Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines:

کر اک چنین به از نظر نام بر می نمایند هفت اخترا،
کر چنین سیرا می باشد که آنرما به بفت نلک
باره ویگر چو چنن نظره ی بارک الله بفت مدد باره
باز تایخ هفت اخترا گفت سخن خربت ز شکر گفت
گفت از خوش بازی بر می نمای بر که جهیز اندار
عدد بیت نیز که شاهر شش هزار بدمی درد چار

As. Soc. No. 493, more than 200 pp. of 26 byats, the commencement is wanting.
A history of the prophets who preceded Muhammad, in Persian verses, by Abū Isāq Ibrāhīm b. 'abd Allah al-Bālíh al-Tabarānī. Hasany Shabistry whose takhallus was 'ayāny. The date when he wrote is not known, but he probably flourished previous to the eighth century of the Hijrah.

Beginning

Divan Žân (146)

The Dywan of Myr Gholám 'alyy Āzâd (see p. 142.) It contains only Ghazals and in all about 4000 verses.

Beginning

Persian Poetry.

The History of Mokhtâr, in Persian verses, composed by Āzâd in 1131. It begins:

Faraḥ-baksh, 400 pp. 94 lines, a fine copy, there are also two copies in the Mity Masall.
Persian Qa'cydahs, detached verses and chronograms by Azád. Beginning

(148)

Tóphánh, 8vo. about 600 pp. This copy is important for being to all appearance the rough copy of the author. There are places left blank, lines struck out, &c. The chronograms are for A. H. 1139, 40, 41, 43, 45 and 46.

(149)

Dýwán of 'abd al'ázyz Khán 'ázyz of the Deccan. In one place his name is 'ázyz Allah. He is probably identical with the 'ázyz of the Deccan, mentioned by Shórish (see p. 210, suprâ).

Contents: Qa'cydahs, Ghazals and a few Rubá'ys not alphabetically arranged, 36 pp. Beginning

(150)

A prose composition, called khlis rang, only 6 pp. a Mathnawý 7 pp. Ghazals in the Dakhny dialect and a Persian Qa'cydah.

As. Soc. No. 862 about 70 pp. 17 lines, written in 1167.

The Mathnawý of 'ázyz Allah Zábídy, whose takhal-luč was 'ázyz, and who wrote this poem in 810. In an introduction in prose, of 7 pp. 12 lines, he gives the following account of his own labour:
The Dywán of Abú-l-Mahásin Abú Bakr Zayn aldyn Azraqy. He was according to Nitzámý 'órudhý (Chahár Maqáláh, quoted in the Kholáqah of Taqyy Kháshy) a native of Herát and a son of Isma'ýl Warráq, who was of Marw. He introduced himself into the society and confidence of the Seljúqy prince Toghán-sháh I, the seat of whose government was Nayshápúr by the composition of a most obscene book entitled Alfiyyah Shalfyiyah which he illustrated with pictures. From the description which Hájy Khalyfah Nos. 1153 and 1615, and Jámy, Bahárístan edit. Schlechta-Wscherd. p. 88 give of it, it appears to have been a version of the Kók-shashter, to be mentioned hereafter. Azraqy is also the author of the book Sîndbád Sndb dairy and of several other works, which he dedicated to his patron. Taqyy Kháshy says that the copy of his Dywán which he saw, did not contain more than two thousand verses. He died at Herát in A. H. 527. (Mohammad 'awfy 10, 2; Kholá-
The Dywán of Badr aldyn (Khoshgú writes Fakhra aldyn) Múhammad Cháchy who is usually called Badre Chách, that is to say the full moon of Chách, or the Badr aldyn of Chách. Chách is the ancient name of the Tashkand, the birth-place of the poet. Attracted by the liberality of Sultán Múhammad Sháh, a son of Toghu, he came to India and spent the greater part of his life at his court, and composed many Dywáns in his praise. In his Dywán occurs the date 745 in the following verse:

بسام دولت شه برد فرو شعبان که سوی مملکت دیگرگاه نرمان

Khoshgú identifies him erroneously with Badr aldyn Jájarmy, who died in 686.

Contents: Qaçydahs in praise of God, in praise of his patron, and in praise of Dilly, &c. at the end are a few Qí'áhs.

Beginning

حمد آن سلطان عالم را که عالم بوده است
آفس ورود راها ایمان ایس و جان را رهبراست
Lithographed at Lucnow, Moḩammady press, 1261, 108 pp. edited by Lála Badry Náth and Hádiy 'alyy with hásbihyah and at the end a vocabulary of difficult words and phrases. MS. copies are not rare, there are several at Lucnow: also Asiat. Soc. No. 763.

(P.)

The Lion's Attack, being a Mathnawy, by Moḩammad Rafy' Khán whose takhalluẓ is Bádzil. He was a descendant of Ja'far Sarónd Mashhady. Wálíh says that he was born at Mashhad, but Arzú, who knew him personally, informs us, that his father or grandfather came from Mashhad to India, and that Bádzil was a native of Dilly. He was commandant of the fort of Gwályár, and and when he lost his appointment on the death of 'alangyr he lived in retirement at Dilly, where he died in 1123, the chronogram on his death is جا مهر علي بجنن ش داد. Besides this poem, he left a Dywán (see pp. 110, 140).

This epos which consists of 40,000 verses and is not much shorter than the Sháh-námah is a rhymed version of the Ma'árjī alfobewat, and contains the biography of the prophet and of his son-in-law 'alyy; the author completed it in 1119, after he had been engaged in it for fifty years.

Beginning

بنام خدارند بسیار بخش خرد بخش ردیب بخش ودیبنا بخش

Lithographed at Lucnow, A. H. 1268, 2 vols. folio 238 and 329 pp. of 50 bayta, MS. copies are frequent.

(P.)

Bread and Sweetmeat, a Mathnawy, by the great Shy'ah adivine Bahá aldyn 'ámily whose takhalluẓ was Baháiyi.
He was a native of 'Amil but spent the greater part of his life at Isfahán. He died in 1030, and his corpse was carried to Mashhad for interment. The chronogram on his death is: بی بها شیخ بهائی گر. Besides this Mathnawy and many Arabic works, which will be enumerated hereafter, he left a Dywán and a Kashkúl or Adversaria, of which there is a very beautiful copy in the Faraḵ-bakhsh library. Abú Talib also ascribes to him a Mathnawy called شیر و شکر. For farther information regarding him and his other works, I refer to the chapter on Shy'ah theology.

This poem is considered as an introduction to the Mathnawy of Jalál adyn Rúmí. It begins after a few lines of preface in prose

ایها اللاهي عين العهد القديم
ایها الساهي عين النهدي القرم

As. Soc. No. 869, 22 pp. of 15 bayts, copies are frequent.

إعجار الألغاز تصنيف بهائي (A. P.)
Inimitable Riddles by the same Baháy.
The author does not give the solution of the riddles.

Specimen
اختروني عن اسم كتاب اله من حروف النازارية: و أكثر من حروف الزيدا

Beginning
اما بعد العمد والصلوة تحتر♍ احكم خلق

Private collection, B. 15 pp. of 12 lipes.

ديوان بهجت (P.)
The Dywán of Bahjat, we learn from his poems that he was at Lucknow in 1212 (see p. 211 supra).
This Dywán contains chiefly Ghazals, at the end is a very silly Qaçydah in praise of the Europeans.

Beginning

As. Soc. No. 699, a good copy, about 600 pp. 14 bayts.

(157)

The Book of Union by Shaykh Bahlól. The title and name of the author occur in these lines:

The author imitates Faryd aldyn 'affar in making a litany of his poem, for example he goes on in this strain through a number of verses,

Bgl. Tā bi-lībi sūrūshqā ḫālqūn.

As. Soc. No. 1240, 100 pp. 15 lines, well written in 1006.

(158)

The Dywán of Bahlól. It contains Ghazals alphabetically arranged.

Beginning

As. Soc. No. 769, small 8vo. a modern inferior copy imperfect at the end.
Clear Evidence by Balygh or Balyghy. The title is a chronogram for 1186.

The object of the book, which is partly in prose and partly in verse, and consists chiefly of extracts from Indian poets, seems to be, to show that natives of India who have written Persian verses are not so contemptible as the Yránians make them. To prove this he gives notices and extracts of Myr Khosraw, Myrzá Jalál Asyr, Nácir 'alyy, Myrzá By-dil, &c. At the end are stories, &c.

محمد علی‌ی مه دریای لطف کن معانی تصانیف طبقات
Móyy Makkall, 8vo. 49 pp. 15 lines.

The Changeableness of Power, being a Dywán of Ghazals by Balygh. The title seems to be a chronogram for 1180.

Contents: After a short Preface follow Ghazals about 200 pp. of 14 bayts, which begin:

نگاهی کو که بیبند جان، شاه العی را
Tópkhabah, 8vo. a fair copy.

Eloquent Words or poetry of Balygh. This title is a chronogram for 1178.

Contents: After a preface in prose of 4 pp. Fards and Rubá'ys alphabetically arranged 150 pp. of 15 lines.

توبکناب از جوهور تفریز، نیژ ربانمرا
Tópkhabah, 8vo. a fair copy.
The Dywán of Bannáyíy. His father was a respectable architect at Herášt, the birth-place of the poet, and his takhalluç is derived from banná, builder.

He was a very clever and witty man and skilled in almost every art and science, he was a profound Čúfy, an exquisite calligraph and a distinguished composer of music. On account of his erudition, it was said that he was the Mollá of poets and the poet for Mollás. His conceit roused the jealousy of Myr 'ályy Shyr: a spiteful expression of his being reported to him, his indignation was so great that Bannáyíy was obliged to leave his native country. He went into the 'iráq and was kindly received by Sultán Ya'qúb to whom he dedicated his بیمار و بدر یز. After some time he returned to Herášt and tried to conciliate the favour of the Myr by writing a Qaçydhah in his praise. He presented it but received no reward, and he therefore substituted the name of Sultán Aḩmad Myrzá for that of 'ályy Shyr, saying that he would not give away his daughters without dowry. Myr 'ályy Shyr was so enraged at this, that he obtained a death-warrant against him. He fled to Má-wará-Inahr and was received at the court of Sultán 'ályy Myrzá b. Sultán Aḩmad Myrzá b. Sultán Abú Sa'yd; and he wrote for him a Qaçydhah called مجمع الفرائض in the dialect of Marw. His fortunes were still in the ascendant when Mohammad Khán Shaybáňy took possession of Má-wará-Inahr. He conferred the title of King of Poets upon him, and when he marched into Khorásán he gave him opportunities to revenge himself on the poets of his native country, who had persecuted him. He returned from Herášt to Má-
wará-Inahr and was killed in the massacre of Sháh Ismá'yl in 918. In some Ghazals in which he imitates Háfitz he uses the takhalluç of Hály. Taqyy Káshy has seen about 6000 verses of Ghazals and Qażydahs of his. (Sámy, No. 213; Taqyy Káshy, No. 169.)

This copy of the Dywán contains only Ghazals. Bg.

زهی ار لعل شیرین تو شیرزا خیاب
زه‌ی نیشکر از بخت بخوشید خنچرها

Móty Mašall, 65 pp. 15 lines. This copy seems to contain but a very small portion of the Dywán, some of the verses quoted in the Asiókhadah p. 201 are found in it.

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(163)

Hints of the Pure, a mystical poem, by Báqír 'Alíy Khán, a son of Gholám 'Alíy Khán Madánya, he says that he was induced to write this poem by the study of the Mathnáwy of Mawláwáy Rúmy. From the introduction, it would appear that he wrote under Móhammad Sháh (reigned from 1132 to 1161).

در زمان شاه عالم پاشا، آن مسعود شاه غازی دبی پناه

At the end he gives three chronograms apparently for 1139, one of them runs:

جستم از دل سال اتمام کتاب داد از ایام غیبی ایب جواب
سال اتمامش در دو مصراع دین سر قران با رمزت الظاهرین

The other equally gives 1135 + 4 = 1139.

جهو جستم سال اتمام از نیاز کشت بیپر عقل و آن دانایی راز
اریز قدرت مجد جو و بهوران سال تاریخ است رازی خمراه

Beginning هزار افرين باد بروجان جان

As. Soc. 612, Svo. 232 pp. 17 byáta.
The Rose Garden of Mysteries, a mystical Mathnawī, by Bāqir ṣāliḥīy. The title, name of author, and date, 1165—20 = 1145, are contained in the last lines:

اين زمان باتر علي حد ادب بيش رودل بنه بر فضل رب
اک خر جسم چو تاريخ كتاب داد از آهن چیمه این جواب
اک سر فتخار بند به گیاب گلکش امراشند شير تاريخ این

Bg. Wqf مدج المداحین عی رمظه حجار نکر العارفین فی منه.

As. Soc. 562, 154 pp. 14 lines.

The Dywān of Bāqir Kāshy, a younger brother of Mollá Maqsūd Khordah-farūsh, he was a good poet, and exquisite calligraph; in the former art, he was a pupil of Moktasham and in the latter of Myr Mo'izz aldyn Mūhammad of Kāshán. Sháh 'abbás imprisoned him on the suspicion of some fault, but after he had suffered one year's incarceration, his innocence was proved and the Sháh heaped favours upon him. Subsequently he visited Karbalá and remained two years there in the society of learned men, then he proceeded to Kāshán and finally he went to India and entered the service of Ibráhym Pádsháh. It is now twenty years, says the author of the Máthir Rahmān, that he holds an appointment in the library of the Khánkhánán. It appears from the Atish-kadah p. 324, that he subsequently again returned to his home. In his poems occur the names of Akbar, Ibráhym 'ádíl-sháh and Tzohúry.
Contents: Ghazals 142 pp. 15 bayts, alphabetically arranged. Beginning

Bāreb ān sīrza nākī dūla dīrātān ma kā kilm āyd ā atsh bīrī ʿaṛīnānā ma

Rubāʿīs 32 pp. 6 Rubāʿīs on a page, Tārjīˈbands 53 pages and a Mathnawy called Maykhānah (the wine-shop) 22 pp 17 lines. It begins:

Bīgūnānā ātī nqīrānā āī šākstē šū ānāgē bīgūnānā āī

Another mystical Mathnawy, divided into ʿaṇīl and treat- ing on God and His attributes, unity and plurality, transfiguration of the prophet, solitude, poverty, fear, hope, &c. 50 pages. Beginning

Bīsm l-lāh wa bīb nūṣūmīn ʿānīl mi ṣīē bīl al-māhīn

Qaṣīydahs chiefly in praise of the Imāms 50 pp. 16 lines. Mūṭy Maḥall, not very legible; As. Soc. No. 1288, 12mo. a splen- did old copy, Ghazals and Rubāʿīs 230 pp. of 14 or 15 bayts, the Maykhānah 23 pp. of 16 bayts, Tārjīˈbands, &c. 54 pp., Dywān of Qaṣīydaḥs and some minor poems 95 pp. Beginning of Qaṣīydahs

Aī mūṣaf jamaḥ nūr-zībūr kātīb

The Dywān of Mūḥammad Bayram Khān, who died in 968, the chronogram on his death is

Sheḥīd ūmḥīd bīrīm (see pp. 56, 72.)

Contents: Qaṣīydahs in praise of the prophet and the Imāms 22 pp. 12 lines. Beginning

Shehīd, bīmrāzār u ṣamh dīvīnā. Ṭakhīlī ʿrīʿīnī nuqīt bīmrāzār

Persian Ghāzals, 22 pp. of 10 lines. They begin:

Ṭā šīr dīd nārī ān nūhāl rā ēī dīnānā dīmrāzār āʿdamāl rā

(P.)
Chagatay Ghazals, followed by Qif'ahs 36 pp.
Móty Mašall, a fair copy.

پدمارت or رت پیدم تصنیف بزمنی (167) (P.)

The story of Rat Syn and Padam, a poem of 3,014 verses, by Bazmy of Karj. He resided for some time at Shyráz and came during the reign of Jahángyr to Gujrát, and composed this poem in the year 1028, as appears from the following verses:

در لال هزار بیست و هشت این سال خیال منتظم گشت
شد با هزار جار ده در این درج زموج طبع می بر
ای نام تو نقش لوه جانبا در مانند، برو فت تو زمانا

Móty Mašall, Svo. 224 pp. of 12 lines, a beautifully written copy; As. Soc. No. 294, Svo., the last verses which contain the date are wanting in this copy, but the name of the author occurs in it.

برسي روشن زمانه این است دریای ورا کرایه این است

(168) (P.)

The Dywán of Chandra Bhán Brahman of Patyálah or Lábór. He was Myr Munshi of Sháhjahán, and was employed by him as ambassador to Hindú kings. Besides this Dywán he left letter-forms called جار-جنس.

Contents: Short Ghazals and 38 Rubá'ys. (Bg.

ای برترا تصور و وهم گمان ما ای دِرْمیان ما و بیرون ازِرِمیان ما

Tóphkhánah, 106 pp. 13 lines; Móty Mašall, this copy contains 97 pp. of 17 lines of Ghazals and 16 pp. of Tarjy'bands; As. Soc. No. 538, copied in 1171.
The Dywán of Burhán, who is probably identical with the poet of this takhalluṣ mentioned in page 154.

Contents: Qaṣṣydahs in praise of the Imáms 53 pp. of 17 lines. Beginning

The History of Happiness being an account of the progress of the dynasty which rules over Oudh from Shujá’ aldawlah to Sa’ádat 'alyy Khán (to whose name the title is an allusion), in verses by Imám-bakhsh By-dár of Ambálah (Umballa), composed in 1227.

The Rose Garden of Happiness, being a Mathnawy containing the praises of Nawáb Sa’ádat 'alyy Khán, and descriptions of the Dilkushá (this is the name of a...
palace built for the Nawáb by Sir Gore Ouseley) of Farah-bakhsh and other palaces and gardens of the Nawáb by the same By-dár.

Beginning

خدايا بده انش عشق خير و زان انش آور شرهاي تير

Móty Mašall, 92 pp. of 9 lines, an autograph, written in 1227.

—

دستور نامه تصنيف بيدار (P.)

The Book of Usage, being a Mathnawy in praise of Gháziy aldyn Haydar and Naqyr aldyn Haydar, by the same poetaster.

Beginning

بظم ان خدارنده جهاندار زبان را درقهانم داد گفتار

Móty Mašall 500 pp. of 8 lines, an autograph, written in 1232.

—

گلزار نامه تصنيف بيدار (P.)

The Book of the Rose Garden, a Mathnawy in praise of the same, by the same.

Beginning

بظم انكش بشيده بجان ها زبان خرد بهر دلها تسهبا

Farah-bakhsh, 75 pp. of 7 lines, elegant writing.

—

ديوان غزل ميرزا بيدل (P.)

The Dywán of Ghazals of ʻabd al-Qâdir By-dil. He derived his origin from the Chaghátáy tribe called Birlás and Olús, but he was born at ʻatyzmábád (Paţna), and
died at Dilly on the 4th of Cufar 1133. Though he was not a learned man he had a profound and extensive knowledge of Cufy literature, and his predilection for mysticism shows itself even in his satyres. (See pp. 119 and 213, see also Arzú Majma', and Azád Khisánah.)

This Dywán contains merely Ghazals. Beginning

بارچ کبیا گرمولی عجزاست راه آنها
سرمی گرازیجا خم شری بهشک کل علینجا

Móty Makallí, 2,310 pp. of 14 lines, a very fine copy.

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دیوان رباویته میرزای بیدل (P.)

Collection of Tetrastichs of Myrzá By-dil, they are alphabetically arranged. Beginning of بی.

اول ترکیب وضع و نسبت در دیوان آنگه ربط معنی و مصیر در بای
عالم گاری بهشت ماهی است سوار آن ماهی بر هوا حقیقت در بای

Private collection, about 500 pp. 8 Rubá’íys in a page, written in 1133, in the commencement a few pages are wanting.

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طلسم خریت (طلسم خریت) (P.)

An allegorical story by Myrzá By-dil, if I understand the following chronogram correctly, it was composed in

$1(1)5 + 1012 - 214 = 1125$.

کهن تاریخی محل زمان یاد به تاریخ نطفش برود بیتیاب
سراندیشه تا دزدید در جیب پرور اورن گنگی عالم زیب

In this allegory, mind is the king, the body is the kingdom, idiosyncrasis the bride, health a son (prince); the
liver is the castle; solicitude the army; the temperaments or humours are the commanders of the army, &c.

Bgh: بنام اکنده ول کاشانه اروست نفس‌گر متناغ خانه اروست.
Tóphkánah, about 300 pp. of 15 lines.

(177)

The Walk of Truth, a Mathnáwy by Myrzá By-dil, containing chiefly descriptions, as a description of a mountain, of a cloud, of the rainbow, of the dawn of morning, &c. also religious and philosophical reflections.

Beginning نشیم فرسنده، شرق ناله نمی‌نام.
Móty Mahall, 26 pp. of 45 lines, incomplete.

(178)

The Great Ocean, a mystical Mathnáwy, by Myrzá By-dil. The title is a chronogram for 1078, when the poem was completed. It begins after a short preface in prose and a few lines in a different metre.

As. Soc. No. 992, 71 pp. 35 bayts.

(279)

Dywán of Çadafy. All what we know of this author we learn from the postcript: “Here ends the composition of Çadafy whose sobriquet is Mohammad Sháh.
This copy was written by Mohammed Ghayür, the brother of the author, during the reign of 'alamgýr." In the beginning it is stated that the true title of the book is راز مارفیئی but that it is usually called Dywáné Čadasy. It contains only Ghazals.

Beginning

This book is entitled میت مکالل, 446 pp. of 11 lines.

The Four Gardens of Haydar, by Čádiq 'alyy Čádiq. The book is dedicated to, and named after, Gháziy aldyn Haydar, who died in 1242, and contains rather selections from ancient authors than original poetry. It is divided into four chapters: 1, Sarápá or description of the beloved; 2, Selections from ancient poets; 3, Artificial poems; 4, Chronograms of old poets, anecdotes, witty sayings, &c.

Beginning

حمد بعید وثنای بعید خالقی را که ارهام
Farák-baksh, about 200 pp. of 9 lines, a splendid copy.

Complete poetical works of 'abd al-Báqiý Čabáý, who flourished in 1063, as appears from the following chronogram found in his Dywán (see also pp. 125, and 157):

 Contents: Ghazals 400 pp. 10 lines. They begin

خواه از بسیر یا قطره وجدانی را که پنیم کنم آرایش دیوانی را
Tarja'bands, Qaçydahs in praise of 'alamgir, Zéb alnísá, &c. 150 pp.

Móty Ma'áll, an old carefully written copy.

(182) ناز و نیاز (P.)

Blandishment and Devotion, a Mathnawy. Towards the end, the words Móhammad Çâliḵ are written in red ink on the margin, it is possible that this is the name of the author. The date of the composition 930, is contained in the poem and it is dedicated to Khán 'obayd Allah, Niyáz or Devotion, a native of the town of 'ishq, and Náz or Blandishment are personified in this allegorical story.

As. Soc. 1240, 110 pp. 15 bayta, a fine copy written in 1069.

(183) دیوان مالع (P.)

Dywán of Çâliḵ. I have not been able to identify the author, he may be the same as the preceding. It contains merely Ghazals, and begins:

مجبت از غم دنیا و دنیا، رهاند مرا

As. Soc. 1408, 33 pp. 17 lines, it appears to contain merely selections.

(184) دیوان مرفي (P.)

The Dywán of Çarfy. It is probable that the author of this Dywán is Çalâh aldyn Çarfy; the identity however is not fully established. He was of Sáwâh and a
contemporary of Maqṣad, 'ahdy and Tzaryfy Sâwajy. When he began to devote himself to poetry, he went to Kâshân, where in those days Moḩtasham was the great master in this art, and stayed there ten years and made the acquaintance of several poets of note, as Wâhsy of Bâfiq, Ghayraty of Shyráz, and Hâtim, Fahmy, Shujâ' and Radhi'âyi natives of Kâshân and of Myr Haydar Mo'ammåyi Kâshy. The last named poet as well as Moḩtasham revised his verses. As soon as he had attained celebrity, he went to India where he died. (Mâthire Rahymy, MS. As. Soc. No. 45, folio 596; see also pp. 31 and 60 suprâ).

Contents: Ghazals, 396 pp. of 13 bayts; Rubâ'ys 22 pp. 10 bayts.

Beginning

اپی هوامی نرا بدل مارا
انت مهروپی وانت سن اهری

Môty Maḩall, 12mo., a splendid copy.

ديوان صديقی

(P.)

The Dywân of Myr Çâdy of Teherân, he came under Sháh Solaymán to celebrity, and went in 1064 to India, where he died. Abú Tâlib says that his Dywân has 4000 verses, and that in one instance he received a present of 5000 Rupees from Jahán-ârây Bégam, the daughter of Jahângyr, and in another, one lakh for his poems. (A'tishk. p. 287 and pp. 99, 125, 112 suprâ).

Contents: Ghazals and Rubâ'ys about 100 pp. 12 lines.

شک بسه از خرام تنمیزه حالها
اپ جا در آمدن لُکشی نهالا

Tôphkánah, a bad copy; Môty Maḩall, 134 pp. 15 bayts, a good copy; As. Soc. 1406, 99 pp. of 13 bayts; Ibidem No. 1272, written in 1094, this copy contains besides the Ghazals also Qâydahs, some
in praise of persons in Persia, but most of them in praise of Shah-jahan, and a few Qīr'ahs and two short Mathnawīs, 55 pp. 12 bayts.

Beginning

گردن نصب دیده من کر یعضاب

There are two other copies in the Society's Library, one No. 1181 is defective at the commencement, and the other No. 1408 contains merely selections.

(186) خلاصةٌ كبير ديوان صالح

Selecta majora from the Dywan of Myrzá Mohammad 'alyy Cáyib. His father, a merchant by profession, was one of the Tabryzians whom Sháh 'abbás caused to settle at Ispahán in a quarter of the town called after him 'abbásábád, they were like the Kashmyries at Dilly, a clever and industrious race, and many of them were goldsmiths. Cáyib was first instructed in poetry by the Hakým Roknáyi Káshy, and subsequently his verses were revised by the Hakym Shifayiy Ispahány. According to Shyr Khán Lody, p. 140, he came first as a merchant to India, his poetical talents introduced him at the Court of Shah-jahan, and he remained at Dilly until Tzafar Khán (see p. 325 suprà) took charge of the Government of Kashmyr. Attracted by the liberality of this nobleman and the beauty of the climate, he accompanied him to that country. Azád says that when a young man, Cáyib made the pilgrimage to Makkah and returned to Persia, subsequently towards the end of the reign of Jahángyr he again left his native country with a view of going to India. When he had reached Kábul Tzafar Khán, who at that time acted as governor on the part of his father, Abú-l-Hasán Torbaty, induced him to take up his residence with him. On the death of Jahán-
gyr his successor Sháhjáhán bestowed the Government of Kábúl on Lashkar Khán, when Tzafar Khán hastened to the presence of his new sovereign accompanied by Cáyib, and found him making conquests in the Deccan, A. H. 1039. Here Cáyib remained some time till his father came from Ispháhn with the hope of prevailing upon him to return to his native country. In furtherance of this object Cáyib composed a Qaçydah in praise of Khwájah Abú-l-Hasan and his son Tzafar Khán, in which he solicits their permission to depart. But the emperor having returned to Agra in 1041 and shortly after appointing Tzafar Khán governor of Kashmyr, Cáyib accompanied him to that country, and after a short stay there, returned to Persia, where Sháh 'abbás II. bestowed the title of king of poets upon him. He died in 1081 and is buried at Ispháhn.

Sa’dy, says Abú Talib, may be considered as the originator of the Ghazals, Bábá Figháni gave it new life, and his manner was in vogue, until Cáyib wrote Ghazals in an entirely new style, and he may therefore be considered as the founder of the new school. (Ouseley, Notes Pers. Poets, p. 227, see also pp. 90, 125, 112, 151 suprà.)

Contents: Qaçydahs, 16 pp. of 48 bayts. Bg. Ghazals, 536 pp. of 46 lines; Qifâhs, Mafla’s, Rubá’ys, &c. 119 pp. Beginning of Ghazals:

أَرْنِمُهُ بِهِم ٱللَّهُ بِرَيِّ تَاجٍ عَفْوُانًا تَكَشَّنُ نَاقِيَامَتُ نَوْخَطَ شَراَّوْرُ دِيزِانَّا

Mótý Maflá, a good copy, written in 1081, the title خلامة كيبر is in the postscript; there is a copy of a fragment of the complete Dywán in the Mótý Maflá, 776 pp. of 19 bayts, it contains merely the Ghazals rhyming in d, which in the preceding copy fill 160 pages, it is probably the second out of three or four volumes, it begins:

آبها البذنة سرور خرامان ترائد بادها مشاطه زلف پریشان ترائد

3 D
A splendid copy of the Dywán of the Ghazals of Qâyîb, is in the As. Soc. No. 54, small folio about 700 pp. of 88 bayts, it was written for Sháh 'Abbás, and begins like the Selecta: اگر نم مد هم إله برى

There has been lithographed at Lucnow, Moqtafiy Press, 1284, 12no. 168 pp. of 12 bayts, a book of selections from the Dywán of Qâyîb under the title of انکبک دیوران صائب. We are informed in a short preface which is in prose, that Darwyâh 'âmîliyî Balkhy paid a visit to Qâyîb at Isphâân, and having obtained his Dywán, he made selections from it which he called مرزا اچمال some authors however call them روایت اچمال, the latter I suspected is the correct title. The printed Intikhâb is founded upon them and contains Ghazals and Rubá'îs and begins: خیر حقی را میده می ره دنریم دل جوا

There is a splendid MS. in the Moty Ma'all, 444 pp. of 19 lines entitled آرایش کتار containing verses of Qâyîb, most of which are descriptions of various objects; as, a mirror, arrow, bow, peacock, &c. It begins:

خورا دانست اتکه جمی خوشی را اپشداری شد آدم از جنّت برای که جنگی ارواره شد

In the Tôpkhânah, (250 pp. 40 bayts) a copy of the same work has the title of مرزا اچمال. It is totally different from the lithographed selections from the Dywán of Qâyîb.

In the Asiatic Society, No. 666, 352 pp. 14 bayts is a MS. inscribed مرزا اچمال صائب. It is a serápâ or description of the beauty of the human figure, and consists of verses taken from the Dywán of Qâyîb, they are arranged under 21 chapters, containing the description of the eyebrows, eye, nose, &c. and the verses in each chapter are alphabetically arranged. This no doubt is the genuine Mirât aljumâl, and like the preceding work it has nothing in common with the Intikhâb printed at Lucnow. Beginning

اعی روی جوز باشک طی کورالالوانه

ساتی نامه تنیفیس معرفی

(P.)

The Cup-bearer, a poem by Mollá Mohammd Çâfy of Amol, or according to the Atishkadah, p. 243, of Isphâân.
He composed this poem in 1000 (see pp. 33 and 88 supra).

Beginning

لا ي دل ماند، ازگا. وبار بستی و دیوانگی سربرآر
Moty Mahall, 28 pp. of 11 bayts.

(188)

The Nosegay of Love, a Mathnawy containing the story of Kāmrūp, by Ťékchand Chand a son of Balrām. At the end was the date of the composition, but it has been torn away. From the introduction it appears that the poet flourished under ʻālamgyr, and that he was a native of Būryah in Sahrand.

Bg. سیاس وحید حق متعلک پچپن کر بس شد این گردند وکوری
Tópkhánah, 190 pp. of 16 bayts.

(189)

The Dywán of Nitzám aldyn Mahmund b. al-Hasan Hosayn of Shyráz, who had the takhalluç of Dá‘iy. He informs us in the preface that in 865, when fifty years of age, he collected the poems which he had made during the preceding forty years into a Dywán. Taqyy Káshy, No. 166, says that he was of the school سلسله of Ni‘mat Allah, and he praises his Mathnawī called مشاهد. Iláhy says he was a disciple of Ni‘mat Allah, and as this saint died in 827 he may have known him. Wálīh, Nos. 4 and 16, distinguishes between Sháh Dá‘iy and Dá‘iy Shyrázy but apparently without sufficient grounds. The author divides his Dywán into three parts
Beginning of 1st part:

ای مرا مولس جائ بحم الله

Beginning of 2nd part:

بلبل اگر نامه بردا روا است

Beginning of 3rd part:

الله احصافه از نياف مجد مارا

Móty Maḥall, 846 pp. of 17 bayts, a beautiful copy.

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(190)

 رباییات میر درد

Tetrastiches of the great Q̄afy poet Myr Dard in alphabetical order. He was a son of 'andalyb and a disciple of Sháh Gulshan and died in 1199 (see p. 218 suprà.)

از داغ جنیت گلست برسر مارا ازانش عشق شعله دربرمارا

Tóphkhánah, 80 pp. of 10 bayts, written in 1202 by Myr Fakhraldyn Hosayny, whose takhalluş was Máhir, and who is mentioned in pp. 252 and 223 suprà.

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(191)

 دیوان دردمدی

The Dywán of Dardmand, who died in 1176 or 1179, (see pp. 219, 194, 155, 150). It contains merely Ghazals.

جز بوصف نوختان کي راشر ابها مرا

Tóphkhánah, 18 pp. of 12 bayts, this copy contains probably merely extracts.

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(192)

 دیوان سركی

The Dywán of Darky of Qomm, he was a contemporary of Sháh 'Abbás and died in the Deccan (Wálih; Yúsuf 'allyy Khán; and p. 92 suprà).

Contents: Ghazals, 400 pp. 15 bayts; Rubá'ys, 10 pp. 12 bayts.

Beginning
No. 194.]

DZARRAH.

389

The Dywán of Myrzá Bhuchchú Dzarráh, he gives us the date, 1188, when he completed this book in the following Rubá'í:

It contains Ghazals, some Tarjí'bands, &c. Bg. (not legible)

Móty Músall, the first half wanting, 132 pp. 13 bayts.

(Qaçydhahs in praise of the principal Shaykhs of the Qádiry order of Darwýshes, by Móhyy aldyn Dzawqý, a son of Abú-l-Hasan of Pillawr near Cawnpore.

The author says in a short preface which is in prose, that he wasted six days on this composition. Every Qaçydhah is in praise of a Shaykh or saint beginning with Móhmmad, and every verse in it ends with the name of the respective saint. Beginning...

As. Soc. No. 888 about 100 pp. of 15 bayts, written in 1189.

The Sugar Pot of Imagination, being selections from the Dywán of Dzawqý of Belgrám. Beginning...
The Dywán of Myrzá Faqyhy Ančáry of Heráit. He was in the service of Mortadhà Quly Shámlú and a contemporary of Hakym Shifáiyiy, and when this poet was on a visit to Hosayn Khán Shámlú, governor of Heráit, they wrote satyres against each other. He intended several times to come to India, but was prevented by his countrymen who were proud of his fame, but in 1004, he sent his Dywán to Agra. Among his pupils are Náztim Herawy, Jalál Asyr and Darwysh Wáliy, he died in 1046 (Arzú; A'íshkádah p. 204; and suprâ pp. 151, 91, 127, 113).

Contents: Ghazals 109 pp. of 13 bayts; Rubá'ýs 11 pp.

Beginning of Ghazals:

خدايا روزی مطلب برستان سار زاهمت را
که جنذ درزغ است آتش برستان مجدید را

Qaçydhás about 100 pp. and again Rubá'ýs 20 pp.

Beginning of Qaçydhás:

سانتیا می‌و د که در جرشغ است خون فی‌نام

Tóphkánah, two copies, one without the Qaçydhás: As. Soc. No. 1126, the Qaçydhás begin in this copy دام برکعت زائیدن یا پریشان مالانی the text of this copy seems to differ widely from the Lucnow copies, at the end is a short Mathnawy. Beginning صحیفہ اللہ جو بارک‌مست

The Loves of Sháh and Máh, a Mathnawy by Fadhly (see p. 92 suprâ). The title is a chronogram for 1051,
No. 198.] FADHLY.

the year when it was composed. The number of verses 12,360, is stated somewhat figuratively at the end of the poem:

چرین شد ایم کاخ مرتفع بینیان
خانه‌اش در آرده ام
لیات هر خانه داشت خانه هزار
در مهد وقصت بیت زاید بود
ر ام ام خطاب رسانیام.

Tópkhánah, a fair copy.

(198)

P.

The Dywán of Hakym Faghsár Láhiyy. He also used the takhalluç of Qasmy and Myr. In Abú Talib he has the name of Hakym Mohammed Hosayn Faghsár Yazdy. He was of a Sayyid family of Láhyjân in Gylán, and possessed almost every accomplishment: he knew Arabic well, composed beautiful melodies, wrote an elegant hand, was a clever chess-player and excelled as a physician, in this art he was a pupil of his uncle Táj alyyin Hosayn who was a pupil of the celebrated Çadr alyshariy'at Gylány. He seems also to have possessed some skill in arithmetic, and is the author of a useful treatise on counting with the fingers. درحس اصابع.

After he had visited, partly on account of political disturbances, Mázanderán, Adzarbâyjân and Armenia, he came to Ispahán which was then a great seat of learning, and made the acquaintance of Hakym Shifayi and other men of note. Being a man of independent fortune, he was not under the necessity of gaining his subsistence by writing panegyrics on great men, yet he was received with
great distinction by 'alyy Quly Khán Shámlú, who held a high office at the court of Sháh 'abbás. In 1012, he went to India, on the road he made several poems in praise of the Khánkhánán, for which he received the most liberal presents, and he was introduced by him to Sháh Parwyz, a son of Jahángyr, who took him in 1025 into his service. He died at Iláhábád in 1028 or 1030. (Máthhiré Rah. folio 627 and suprâ pp. 151, 91.)

The Dywán contains Qaṣydahs, most of them in praise of Sháh Parwyz, and Ghazals. As the copy is defective in the beginning and end, I take a chronogram from it for 1024.

قلم بروح زه جوين فان تاريخ

بكرسي ادت الكرسي برآمد

Móty Mašall about 150 pp. of 23 lines, the margin covered with text, beautifully written.

ديوان فلكی

(199)

(P.)

The Dywán of Abú-l-nitzám Jalál aldyn Moḥammad Falaky Shirwány. He was born in a place called Sha-
májí and he, as well as Anwary, was a pupil of Abú-l-òlà of Ganjah, some authors say that Anwary was a pupil of Falaky. His patron was Manúshïhr Shir- wánshâh, the ruler of Shirwân. He was skilled in mathematics and astrology and left a book on the latter subject. It is the predilection for this science, which induced him to choose the takhallúc of Falaky (the man of the spheres of heaven) though according to Ulugh Bég it was an unhappy choice. He died in 577. Táqyy Káshy has seen about 7000 verses of his, and Abú Tálîb 3000. Beginning of the Qaṣydahs:
The Dywán of Mollá Mohsin Fáníy of Kashmyr, he was in poetry a pupil of Mollá Çarfy Kashmyry, and in Çaôism a disciple of the Shaykh Mohîbb Allah Itåhá-bády. For some time he held the office of the Çadarat of Itåhåbåd and was much respected, but when Sultan Muråd-båkhsh conquered Balkh, a copy of the Dywân of Mohsin was found in the library of Nadzr Mohammåd Kháån, the fugitive sovereign of that kingdom, which contained panegyrics on him; Sháhjåhán was so much enraged at his duplicity, that he removed him from his post, but he allowed him a pension. Fâniy returned to his native country Kashmyr, and spent his time in instructing young men. He was enamoured of a public woman of the name of Nåjy, with whom unfortunately Tzåfar Kháån fell also in love, and their rivalry led to enmity between them. Fâniy died in 1081 and left a Dywân of 6000 or 7000 verses. (Miråt alkhiyåd, p. 254; Arzù, and suprâ pp. 113, 117, 116.)

This copy of the Dywân contains merely Ghazals.

Beginning

Bådåstan Qâmån Såñçåh Meråån Zor Båzå Rå

Bådåst aårdå, Em Måî ìåmèìå Zårøì Tårazå

Måty Maåll, 48 pp.

The Qâçyådåhås of Khwåjåh Mohammad Moåyñ aldåyn
b. Mohammad b. Maåmhûd Dihdår Fâniy. He came to
India and stood in high favour with 'abd al-Rahym the Khánkhánán. He died in 1016 and left several works on Qúfism as حاشیه نفحات حاشیه شحوت و درج خطبة البيان حاشیه برگلشی راز.

The Dywán contains besides Qaṣṣydahs, which are in praise of God, and the prophet, and the Imám-s, also a few Ṭarjí’ bands. Beginning حرف برخیالم لب مقال کشید کجا دلی که در آید را بی نفت رشنود.

Móti Málull, Svo. 388 pp. of 17 lines, a beautiful copy, written in 1030.

(202) هفت دلبر تنیف مانی

The seven Sweet-hearts, a Mathnawy by Fáníy who dedicated it to Akbar. It contains seven stories related in seven nights. Beginning حمد گویی خدانی عالم را که شرف بخش داد آدیم را.

Tóphkání, about 100 pp. 32 lines.

(203) دیوان فقر

The Dywán of Myr Shams aldyn Faqr, he had also the takhalluç of Maftún. In 1179, he went from Díly to Lucnow, and he was still alive in 1180 when Yúsuf 'alýy Khán wrote. Abú Talib says in one place that he was drowned in 1180, and in other places he says, in 1181, he farther states that he left about 15,000 verses. (See pp. 158 and 223 suppl.)

Contents: Qaṣṣydahs, in praise of the prophet, the Imám-s, &c. also logographs and chronograms, 44 pp.

Beginning ای غم عشق تو شوگان در جهان نادانه‌
No. 205.] FAQYR.

A Mathnawy which has the title نصربر محبی and contains the story of Rām Chand, the son of the Betel Vender, 82 pp. 11 lines composed in 1156, the title is a chronogram.

Ghazals 104 pp.; Rubá'ys 12 pp. Beginning of

Móty Makall, the autograph written in 1157; Tóphkánah, a copy bearing the seal and signature of the author, the seal bears the date 1160; As. Soc. No. 1228, 128 pp. 18 bayts, a bad copy, it contains merely the Ghazals and Rubá'ys.

(P.)

The Loves of the Poet Wálih, who is the author of the Tadzkirah, see pp. 132 suprá, and of Khadyjah Bégam, the daughter of Hasan 'alyy Khán, by Faqyr who composed this poem in 1160, as stated in the following verses:

امد حربدل خیال تاریخ
شذ نظم منفع سال تاریخ
ظاهر شریدت اکر بجوئی

It contains 3,230 bayts and begins:

تاریخ را یزدست چان
عشق تر مهرب، کون سلطان
Faráh-bakhsh copied in 1161; As. Soc. No. 464, 382 pp. 11 lines.

(P.)

The Noon-Sun, a Mathnawy by Faqyr, in praise of the Imáms, it is therefore also called معجزات صهراوی، معصوم.

3 E 2
He composed it in 1249—76 = 1173 and it contains more than 8000 verses as stated in these words:

Beginning
Farah-bakhtah, 280 pp. 31 lines.

The Present of Youth, a short Mathnawy composed by Faqyr in 1143 as stated in the conclusion:

Töphkânah, In a note which I have taken of a volume of the Mótî Maâlî containing this and the preceding Mathnawy, the name of the author is written.

The Birth and Miracles of Imâm Mahdiy, a Mathnawy by Faqyr. It begins:

Töphkânah, 300 pp. 17 lines.

Complete poetical works of Abú-l-Hasan Fard, who is called Ni'maty, because his father was the saint Shâh Ni'mat Allah, and he is also called Mojîby, because Mojîb a man of great learning and sanctity was his grandfather.
Fard followed the profession of his ancestors—that of a saint—and died in 1265.

Contents: two Dywâns of Ghazâls 338 pp. and 465 pp. generally of 20 bayts; Rubâ’îs, Qâcydahs and Math-nawies, &c. from p. 466 to 586. Beginning amâ نعمت نوپیش زند قیاس ما کی درخور نوال تو پاشد سپاس ما
Printed, Calcutta, 1288, 4to. in two volumes.

مثنوی فارغ
(209) (P.)
A Poetical Story composed by Fârigh in 1000. All we know regarding the author and his poem, we learn from the following verses:

جیان محسن درست فزل سلیم
کیسی نظر پیش از آورد
کی مصب نهایی کرده
سرآف اثرات از طرف حساب
که دریان سال شاه علیخیر
کن گیلان بعد خدای خسیر

It is dedicated to Shâh 'abbâs and begins:

له الملك انه مالک
هو باتی رخیرو هالک

Móty Masâll, 8vo. 90 pp. defective at the end.

ديوان فرد احول
(210) (P.)
The Dywân of Faryd aldyn Àwâl (the squinting) whose takhalluç is Faryd. He was a native of Isfarâyn in Khorâsân, but he came first to celebrity at Ispahán, Àdzor p. 247 and Khoshgû I. No. 180 are therefore of opinion that he was a native of Ispahán. He was a clever poet and very good musician. As soon as his merits were acknowledged he went to Shyrâz, and his talents were an introduction for him to the court of the Atábuks,
at which he spent the greater part of his life. He was a contemporary and rival of Imámy and by order of his patron Khwájah Nitzám aldyn Abú Bakr, the Wazyr of 'adhod aldyn Sa'd, several poetical contests took place between them. He died at Ispahán and left a Dywán, of which Táqyy Kászy has seen 5000 verses. (Dawlatsháh 3; Khol. alashár, No. 44.)

This copy of his Dywán contains Qaçydbahs and a few Qifahs, most of his poems are in praise of 'adhod aldyn Abú Bakr b. Aby Naqr, one is on Spring and some on moral subjects. Beginning

يا واهب الخبرة وناحي لم يزل علمت سحبط علي رجزيست درازل

Móty Mahall, 38 pp. 44 bayts; a splendid copy.

(211)

The Dywán of Myrzá Mohammad Moqym Fawjy. He was born at Shyrzá and his takhallúq, which means campaigner, is derived from his early profession. He came to India and was attached to the service of Sháh Shujá', a son of Sháhjahán and resided in Bengal.* After a long residence in India he made the pilgrimage to Makkah, and returned to his fatherland but died a short time after his arrival (Arzú; Shyr Khián Lódy, p. 259 and suprâ p. 96.) We find in his Dywán the following chronogram for 1059:

بهر خور زشادی تاريخ سال این خنذدید وکشت اب نشاط و رواح عيش

* Sarkhúsh of whose Tadzkirah, I consulted two copies, one belonging to me and one to Mr. Hall, says simply فویجی از شفرای بناگاه بن اما صاحب ثکربیه (see p. 113 suprâ). I fear this notice is incomplete, for in one of the Luncow copies of Sarkhúsh, it is stated that Fawjy came under Sháhjahán to India.

Beginning

١٠٠ أرخصها نهان أز ريده رست خانة دلبا
شدی دربدن از میان برحایت حایلبا

Rubā’ys, Mafla’s, Chronograms, 40 pp.
Mây Makhall, a good copy.

(212)

The Dywân of the distinguished mystical philosopher and theologian, Mollá Mohsin Káshány, whose takhallus as a poet was Faydh, and he was therefore commonly called Akhúnde Faydh. He was a nephew of Mawláná Dhiyá aldyn Núráy Káshy, and in tradition a pupil of Baháy (see p. 369 supra), and of Sayyid Májíd Bokháráy and he was by marriage connected with the philosopher Qadrá Shyrázy. Mohsin, says Adzor, succeeded to bring reason and positive religion, and dialectics and Cufism into harmony. He flourished under Sháh ʿabbás II. who treated him with great respect, and he has written a great number of works many of which will he described in their respective places. Adzor mentions كتاب اثاث and كتاب ماتی which are two commentaries on the Qorán, حجة الیبدای and نزدیک وانان مقتی on Hadith and Law, and his tomb is a place of pilgrimage (A’ishkádah, p. 330; Wálīh, No. 122, for a further notice see the chapter on Cufism).

Contents: A preface in prose 21 pp. 18 lines, containing a vocabulary of Cufy terms, which has the title of المغرق. He says that mystical poetry is of five kinds: either true love عشق حقيقى is poetically described or it
consists of dithyrambs, in which the poet describes his desire to meet the beloved, or he describes the beauty of the divinity which he beholds in the mirror of the perfection of the human figure, or he writes moral sentences, or he paints the love of the initiated (literally of the perfect saint). On the first four subjects Faydh wrote a book called “the desire of love” شوق العشق and on the fifth he wrote one which has the title of شوق المبدع. Subsequently he divided the Shawke 'ishq into its four constituent parts and gave to each part a separate name, viz.; 1, Desire of Love شوق العشق; 2, Desire of Truth شوق الحق; 3, Desire of Beauty شوق الجمال; 4, Desire of Perfection شوق النفي. He gives to expressions like the curl, the mole, the cheek, &c. the metaphorical meaning which is explained in the Gulshane Râz. It appears this copy contains only the first part, viz. the شوق العشق for I find no such division in it as mentioned above. It consists of Qâcydahs, alphabetically arranged, 24 pages of 18 bayts. They begin:

چه سان گرمثنای حق تعالی نیم جور من سزای حق تعالی Ghazals, 186 pages and some Rubâys:
ای در هواى وصل تو گسترده جانها مالا
Móty Ma'âll, an elegantly written copy.

(213)

روته الفیش (P.)

The Garden of Grace or of Faydh, a Mathnawy by Faydh al-Hasan of Sahâranpore, whose takhalluç is Faydh, composed in 1263. Beginning

ای که می مرگ نزا خوان نوا نرم طرطی شاخ گلستان توام
Lithographed, Lucnow, Mortadhy press, s. a. 36 pp. the margin covered with text.
Complete poetical works of Faydhy (see pp. 127, and 62 supra). According to Táqyy Awhady apud Arzú, he left in all about 20,000 verses.


Beginning

An Arabic poem without dots, Mo'ammás, chronograms, Maša‘a’s, Rubá‘y’ys, &c. about 200 pp.

As. Soc. No. 911, an elegant copy; Mo’ty Mašall without the Qaṣydahs 406 pp. of 18 bayts, written in 1004; Ibidem another copy containing the Qaṣydahs and preface in prose, 584 pp. of 21 bayts.

The Centre of Circles, a Mathnawy by Faydhy. This poem is also called Mförk ad-dírār.

In the Lucnow copy is a postscript to this poem, which contains very interesting details regarding the literary labours and plans of the author, and I therefore insert it here.

سَلَّمُ سِامُ الْيَبِي نَبِيٌّ نَحْذُرُ وَسِهِّمْ هُجُرِّي اَنْ فَارِسُ عُرْمَهُ
سَخْتَارَيْنِي رَبِّي بِسَبْيِ اَنْ شَقَّ كَهِيْمُ خَسْمَهُ رَبِّي جَوَلْاَنْا طَبِيعُ اَمْدَان
سَكَّرَا سَانْدِرَ ْبِرَأَبِ مَخْرَيْنِ اصْرَارُ مُرْكَرُ اَدْرَارُ بَسِه ْهَزَارَ بِيْتُ غُهُرُ اَنْتَانِ
بِينَانُ ْغُرَّدِ ْمِقَافُ حَمْرِيْ وَشِرْيَنْ سَلْبَانِيْ وَبَلْقِيسَ نُوَ بَارَوْ اَرْبِصُانِ
سَرَارُ دَانَشُ سِرْبِرُنَذُ ْبِجِمَائِ لِيْلَيْ وَمِجَرِْيَنُ نَوْلُ دُمَيْنِ كَهَ ْاَرٌ
Chapter II.

Persian Poetry.

Nal Daman, a Mathnawy by Faydhy.

Beginning

Lithographed at Lucknow, Mortadhy press, 1263, 144 pp. in three columns, one column covering the inner hāshiyah, on the outer hāshiyah is a short gloss. Lithographed, Calcutta, 1831, Svo.

The Dywān of Fāyiz (see pp. 127 and 158 supra).

Contents: Ghazals 94 pp. of 15 bayts and a few Rubá’ys.

Beginning

The George-námah of Mullá Feruz bin Káwus, chief priest of the Pársi Kadmis of Bombay, edited by his
nephew Mullá Rustam bin Kaykobád, Bombay, lithographed by R. Prera, 1837," 3 volumes 8vo. 400 pp. 702 pp. and 833 pp. of 21 bays of text. The book contains a history of India from its discovery by the Portuguese to the conquest of Punah by the English in 1817, the author says that he completed the first volume in 1814, and there is a portrait in it representing him at the age of seventy-three years. First verse:

خرسند در ازآور در ابتدا بود بیگنا نام پاک خدا

(219)

ديوان فدوهي (P.)

The Dywán of Fidwy who flourished in the middle of the eleventh century of the Hijrah, as is shown by several chronograms contained among his poems for 1051, 1057, 1059, &c.

Contents: Ghazals, 160 pp. of 26 lines, Qaçydahs, a Mathnawy, Rubá'ys, &c. 33 pp. 26 lines. Beginning

پاك زجله منصرست حضرت ذرائيجل ما
داده زآب زندگي پرورش نهال ما

Tópkhánah, a good copy.

(220)

ديوان لنغائي (P.)

The Dywán of Bábá Fighány of Shyráž. His father being an artizan, he was not brought up for the profession of letters, and it was his extraordinary talent for poetry which caused him to abandon his original vocation. Arzú says, as the poets of Khorásán did not appreciate his compositions, he left his home and went to Sultán
Ya'qūb. This would imply that he first tried his luck at the court of Sultán Hosayn Myrzá and Myr 'alyy Shyr; for under "the poets of Khorásán" no doubt the poets which surrounded that court are meant. Sámy and Taqyy Káshy relate that he proceeded to Tabryz and was soon acknowledged by the literati of that part of the country, as the best poet of the age. His reputation recommended him to Sultán Ya’qúb who conferred the title of Bábâ or Bábáye Sho’arâ upon him and appointed him his principal court poet. After the death of his patron he went to Khorásán and settled at Abyward. As he was a confirmed drunkard, the governor of that place allowed him two pounds of meat and two pints of wine a day. Finally he came so far in his vice that he allowed himself to be employed as a porter by the people of the wineshop. Towards the end of his life he went to Mashhad, and when Sháh Ismá’ýl took that town he made a celebrated Qaṣydah on Imám Músâ and in praise of the sháh. He died in 925.

He is one of the best Ghazal writers, and is therefore called the little Háfitz, Taqyy Káshy has seen a Dywán of 6000 verses of his. (Bland, A Cent. of Pers. Ghazals; Sámy, No. 215).

Contents: Qaṣydahs 9 pp. 16 bayts. Beginning

Ghazals in alphabetical order, 268 pp. 16 bayts. Bg.

Móty Maštall, an old clear copy, at the end some pages are wanting. Another copy 402 pp. 15 lines; copies without the Qaṣydahs are very frequent; As. Soc. 1397, 222 pp. 14 bayts; two copies are in my collection.
The Rubā’ys of Sayyid Moḥammad Fīkry of Herāt who was originally a weaver, and is therefore called Jāmah-bāf. He came in 969 to India and gained, through his great talents for making epigrams, the favour of Akbar. He died in India in 973. The chronogram on his death is سفرنورد میر رابعی (see pp. 52, 62, 44 supra, the mistake of Taqīy Kāshy in supposing that he was still alive in 985 is to be accounted for by the great distance).

Mōty Māshāl 74 pp. the commencement is wanting.

The Shāh-nāmah or book of kings by Firdawsy. Firdawsy means the Paradisian, and is the takhallūc of Abū-l-Qāsim Ḥasan (or Manṣūr) b. Isāq. Some authors say that he chose this takhallūc because his father was gardener in a garden called Firdaws. He was born near Tūs in A. H. 328. He came to Ghaznah to find redress against the oppression which his family suffered at the hands of the governor of Tūs. Sulṭān Maḥmūd the conqueror of India who resided at Ghaznah had formed the plan of having the poetical records of the history of Persia put into a new garb, and he entrusted various poets of his court with episodes to put them into verse. Firdawsy in his place had at Tūs, at the suggestion of his teacher Asady, been engaged in the same task. Not long after his arrival at Ghaznah, Maḥmūd having seen his per-
formance, gave him the preference over all his court poets, and entrusted him with the completion of the work. At first he was liberally rewarded by the king, but subsequently owing to the intrigues of the minister Maymandy he was obliged to leave the court of Maḥmūd and wrote satyres against him. He died at Tūs in 411.

Mohammad 'awfy says that 20,000 verses of the Sháh-námah are by Daqyyq, and the other 60,000 by Firdawsy. Taqyy Kāshy further informs us that the last 4000 verses are by Asady who completed the book at the request of Firdawsy during his last illness. According to this account the Sháh-námah would have 80,000 verses, but the copies now extant, contain from 46 to 56,000 verses. It appears from Mohammad 'awfy's account that in his time, 670 years ago, complete copies of the Sháh-námah were rare, the text usually read being "The Selection from the Sháh-námah" made by Khwājah Maṣ'ūd. This statement gives us a clue for explaining why the MSS. now extant differ so much in the number of verses: we may suppose that some copyists of the selections referred to the original, and enlarged them by making farther extracts from it.

The name of Daqyyq was, according to the Atishkādah, Manṣūr b. Ḵāmad, he was a native of Bokhārā and flourished under the Sámānide dynasty, and it is said that he put the story of Gustāsp into verse by order of Nūḥ b. Manṣūr who was deposed in A. H. 387.

Asady Tūsy was the teacher of Firdawsy. He died during the reign of Maṣ'ūd the son of Maḥmūd, his portion of the Sháh-námah begins with the inroad of the Arabs into Persia. He is also the author of a poem