called Gershásp-námah and of some Qačydahs and of dialogues containing disputations.

I have given a full notice of Khvájah Mas'úd who made the Selections from the Sháh-námah in the Journal of the Asiatic Society of Bengal, Vol. 22 p. 442. He died in 525 and left three thick Dywáns, one in the Persian, one in the Arabic and one in the Hindústány language of that day. He is the earliest Musalman poet who wrote in Hindústány of whom we have any account.

Beginning

بنام خداوند جان و خریت

Fine MS. copies are frequent. The first complete edition has been made by Major Macan with very great trouble and expense, Calcutta, 1829, 4 vols. 8vo.; lithographed at Bombay, 1268, with pictures; edited with a French translation and a very learned introduction, &c. by Mohl, Paris, 1838-43, this edition is very splendid but not yet complete. An abridged translation into Urdu has been lithographed at Dilly; on the abstract of the Sháh-námah in Persian prose, see the chapter on history.

(223)

 يوسف و زلختا

Yúsof and Zalykhá, a romantic epos by the author of the Sháh-námah.

Beginning

به اخبار و کناره پر زبان سخت رانده هر کسی به قدرت و

Tópkhánah, about 400 pp. 19 lines; As. Soc. No. 605. Mr. Morley has promised an edition of this interesting but rare work.

(224)

ديوان فریپ

The Dywán of Firby. According to the postscript the name of Firby was Sháhpúr and he was of Teherán.
The verses quoted of poets of this takhallus in Wálih and in the *Nafzayis almáthir* are not found in this Dywán.

Contents: Ghazals 54 pp. 22 lines, Rubá'ýs, &c. 9 pp. Bg. 

Mo'áyya Má'all, a bad copy apparently containing merely selections, written in 1165.

[Page 225]

The Dywán of Myr Mo'izz Fitrát who died in 1106 and not in 1101 as stated above (see pp. 109, 128, 151, 137 *suprà*).

Contents: A Qaṣýdah in praise of 'ályy; Ghazals 200 pp. 18 bayts. Beginning of Ghazals:

**تَعَام اَرْشَفَ سُودَاهَت نَمْدُان كَأَسَه سَرِّٰ**

Tóphkánah, defective at the end; As. Soc. No. 1897, in this copy and in one copy of the Tóphkánah, the Ghazals begin:

**جَنْوَن كَوْس شَهِرْت زَدْ بِدَاسِ جَوْهْر كُلْمَ كَرْمًا**

There is another copy in the As. Soc. No. 878, containing Ghazals and Rubá'ýs, alphabetically arranged 88 pp. 16 bayts. Bg.

به بَعْدِ شَدْ فَزْرُ دَافٍ صَبْحُت جَسَم زَرَمْ رَا

[Page 226]

The Dywán of Moḥammad Bég Furcat. He was in the service of Sháh ʿabbás II. and died under Sháh Solaymán (Wálih; see also p. 127 *suprà*). It contains merely Ghazals.

Beginning

**خَدَایَا نَبِهِ دَافٍ صَبْحُت كَ ذِلْ مَارَا زَبَارْتَغَاه شُور جَنْوَن اَب وَكَلْ مَارَا**

Tóphkánah, 170 pp. 15 bayts, probably merely extracta.
The History of the Qotobsháhian dynasty of Golconda, in 18,600 verses, from its commencement to Mohammad Quly, composed by Hosayn ‘alyy Sháh Fursy in 1016.

Beginning

Nýmsháyí Khurmand Dáesh Farwá, Zíandar Bambír-khashá, Góry Máyá, 480 pp. of 40 lines written in 1019 at Láhór; As. Soc. No. 50, it was like the other copy written at Láhór and has the same number of pages. In the As. Soc. No. 55, folio 272 pp. of 38 bayts defective. In the commencement is a poem which has the title of Náma, it is divided into four cantos and appears to be an abstract of the Nasab-námah; in page 5 line 6 occurs the takhalluq of Fursy, but in the postscript it is ascribed to Hírá Lál Khóshdil, Munáhiy of Haydar Quly Khán, and its takhalluq also appears in the poem:

�دایا تو ای سید کامگر
بداری همیشه چرگل در بهار
چه خوششانبدهدشتنا کسراست
چه اوفیشششی دگر کسراست

Gardens for the Eyes of the Crowds of Lovers, being the Dywán of Mohammad Sa’d Ghálíb. He informs us in the preface that he devoted himself from childhood to poetry and read many poetical works, and that he was sixty years of age when he collected his productions into this Dywán, at the end he gives us the date, 1101, of its completion:

Contents: preface in prose.

Beginning

Ghazals 170 pp. of 17 bayts; Tarjy’bands, short Mathnawies, Rubá’ys, &c. 96 pp.

Beginning of Ghazals, موت مکال, a very fine copy.
The Qa'ydah of Myr Fakhr al-dyn Muhammad Hoslany Ghâlib, he says at the end that he completed this collection in the 6th year of Muhammad Shâh—1136.

Beginning

The Dwyân of Myrzâ Asad Allah Khân Ghâlib, who is now, 1853, alive at Dilly (see p. 228). I am told that he is engaged at the request of the king of Dilly in compiling a history of the Moghol Emperors of India from Tymur to this day.

Beginning

The Mathnawy of Mohammad Akram Ghanymat (see pp. 127, 113). It has the title of Bi'r Zohr, it was composed under Awrangzéb, and contains the story of Shâhid and 'azylz.

Beginning

The Dwyân of Mawlânâ Mohammad Tahîr Ghany of Kashmyr, who died in 1079. He was a pupil of Mollâ
Mo’inin Fâniy and his takhalluṣ is a chronogram for the year in which he chose it, viz. 1060; Wálih has seen about 2000 verses of his (see suprâ pp. 113, 107, 151, 127).

Contents: a preface in prose by Myrzâ Mohammad Mâhir who collected the poems:

Beginning

Ghazals 126 pp.; appendix 11 pp. containing miscellaneous poems among them chronograms on the death of Kâlym d. 1061, of Ilâhy d. 1052, of the Amyr al-omarâ Islâm Khân d. 1074.

Beginning

Lithographed, Lucknow, Moçtafa press, 1261, 144 pp. with copious marginal notes and a short biography of the author.

(233) ـ اثار شباب تصنيف غزالي مشهدي

Remnants of youth, this is the title of a Dywân of Ghazzály of Mashhad, which he dedicated to Akbar. He came early in life from Khorásán to Ardestân in the 'Irâq and after a long stay in that city he proceeded to Kashân. His poetical talents were of the highest order and his fame spread all over Persia, but as he was a great free-thinker he found it advisable to expatriate himself from his native country, and to take refuge in India where he found a most favorable reception at the court of Akbar (see p. 61 suprâ). His poems might throw much light upon the philosophy of the time of Akbar and it is therefore very desirable that they be collected and preserved. Taqy Kâshy has seen besides this Dywân another Dywân of Ghazals entitled بحر منانقب and one of Qaçydas named انتهية أطهالي and he believes that he has left a third Dywân of Ghazals.
which he has not seen. Besides he composed three Mathnawies in imitation of the Makhzane Asrâr which are entitled قدرت آثار مسجد انوار نقش بذید and a Mathnawy entitled عاشق و معشوق in imitation of Khosraw wa Shyryn, and one entitled مجمع و ایاز in imitation of Laylá wa Majnûn, he also imitated Kâtiby and wrote a poem of 500 verses, which can be read in two metres, has a double rhyme and abounds in puns.

Contents: a preface partly in prose and partly in verse, Qaṣydahs, Tarjî'bands, 76 pp. 15 lines. Beginning.

بسم الله الرحمن الرحيم انبست شهاب از بی دیو رجیم
Ghazals alphabetically arranged 388 pp. 14 bayts.

Beginning

اِی زکمال کپیا هردو جهان راَی تر
A Sâqiya-nâmah, Rubá'îs, Qîf'ahs, &c. 66 pp.

As. Soc. No. 519, a bad copy, written in 1184.

The Dywân of Girâmy. I have not been able to find in the Dywân the quotations which occur in Tadzkirahs from poets of this takhalluç.

Contents: Ghazals about 800 pp. of 9 bayts.

Beginning

عَّسَت و شَرَقَ دَنَّبَنَ اَوْسَانُ عَاشْقُانُ مَسْتَطِفَانِرَا
A few Qaṣydahs, Rubá'îs, Tarjî'bands, &c. 76 pp.

As. Soc. No. 590, a good copy. There is a fragment of a Dywân of Girâmy in the Môty Mâsâli, 52 pp. 13 bayts, in which mention is made of Nâdîr-sháh’s return from India to Persia, but I do not know whether this fragment and the above Dywân are by the same poet.

The Dywân of Ghiyâth Halwây, he was of Shyrâz but settled at Isphâhân, he lost his eyesight and is there-
fore called Ghiyâthe Kûr, the blind Ghiyãth, by Wâlíh. He died by a fall from the roof of a house under Shâh Çafyy (see p. 91 suprâ; A'tîshkâdah p. 388).

Contents: Qâzîydahs 26 pp. of 12 bayts.

Beginning: 

چه نورا آست اینه بیدا و نیا بینهد اعیانش

Ghazals 180 pp. 11 lines. They begin:

ای گرم جوش از تودورن پیاله ها شرقت فتیله سوخنده در مغز ای ها

Mûty Mâshâl, an old MS. without date.

ируем الطاهری تصنیف غلام علی خان (236)

Flashes of the Pure, by Gholám 'alyy Khán Gholâm, who it appears from the preface flourished under 'alamgyr Awrangzéb, and was a contemporary of Sayyid Rahmat Allah Káfíy.

Contents: a preface partly in prose and partly in verse 64 pp. a mystical Mathnawî divided into 110 chapters upwards of 1000 pages of 12 bayts. Beginning of Mathnawî:

بسم الله الرحمن رحمه

As Soc. No. 819, a good copy.

معوب نیروگ تصنیف قلابی (237)

The Fascinating Sweetheart, a love story in the form of poetical epistles, by Khwâjah Mohammad Tâhir Guldâby, who composed it in India in 1133. The chronogram is ریاض الفواج. It begins after a short preface in prose:

پس از حمد و ثناؤ ابرز پالم از نست ودر رد شاه ولک

As. Soc. No. 1206, 500 pp. 11 bayts, an autograph written in 1133.

کلیات حلق (238)

Complete poetical works of Hakym Hadziq. He belonged to a family of distinguished physicians which was
originally of Lahyján in Gylán. His grandfather Hakym 'abd al-Razzáq enjoyed a great reputation in Persia and was in high favour with Khán Ahmad the ruler of Gylán and with Sháh Tahmásp. He had three sons, Abú-l-Fatáh in whose praise 'orfy and others have written panegyrics, Núr al-dyn Moḥammad Qaráry and Najybd aldyn Humám, who is the father of Hádziq. After the death of their father, the three brothers went to Ardebyl to prosecute their studies. And subsequently they proceeded from Ardebyl, in the disguise of merchants, to India. They were introduced at court and Abú-l-Fatáh gained the entire confidence of Akbar and was one of the most influential men about him, but, says Badáwny, he was a great free-thinker. He died in 997. Humám was less distinguished than his brother and died in 1004. Hádziq was born at Fatāpūr Sykry as he informs us himself.

Though he was not a very good physician the reputation of his father and uncle was an introduction for him and under the patronage of the Khánkhánán he attained to rank and wealth. Naqrábády says that he was extremely egotistical and considered himself equal as a poet to Anwary. (Máthire Rahymy fol. 619).

Contents: Ghazáls, Qáyjdáhs, Qifáhs not alphabetically arranged and Mathnawies. Beginning wanting.

Móty Mašall, an autograph, written in 1083, 476 pp. of 11 lines. At the end is the following postscript: روز چهار شنبه نزدیم شیر ذهینم: خرده‌های که منظم است در سبیل یکهزار و سوی و سد و در تصرف شرده‌ها، امّا سبیل الاستعصال در عرصه‌های زندگی روز و نمرد راام و واگذاری راجی به غفران ربه و مزید کرمه می‌دیم احاطه می‌کنم همدانگی.
The Dywán of Shams aldyn Mohammad Háfiz of Shýráz. He is the greatest Ghazal writer of the Persians, and died in 791. Sir Gore Ouseley Not. of Pers. Poets p. 23 has given a very full and elegant biography of this poet, which renders any farther account superfluous. The Dywán has been arranged by Mohammad Gulandám.

Beginning

Beautiful copies of this Dywán are very frequent, yet it is not much read in upper India. It was printed in Calcutta 1791, this is the best edit. but rare; it has been reprinted, Calcutta 4to. but without improvement. Lithographed Calcutta, 1826, Cawnpore, 1831, 8vo.; Bombay, 1828, small 4to. carelessly done, the text is independent of that of the Calcutta editions; ibidem, 1267, 8vo. this again is an independent text, very elegant but not very correct; Teherán, Tabrız, Constantinople 1257, Bulak 1256.

The Ghazals of Háfiz converted into Mokhammas' by a poet of the takhalluç of 'alyy.


Beginning

تقدّم در ری عشقت بجست ر جرى متحریا

Tóphkánah 350 pp. 5 Mokham. in a page.

Removal of the Veils from the difficulties of Books, by Mohammad Afḍhal (Sarkhush?) of Iláhábád. He informs us in the preface, that in this work the difficulties of Persian poets which are generally read in India are
explained with the exception of the Mathnawy of Jalâl al-dyn Rûmy and the Ḥadīqah, and that it consists of sixteen treatises. He probably devoted to every poet a separate treatise, this however is not clearly stated. This is the seventh treatise and contains a commentary on Ḥâfitz, and we gather from it that the preceding number contains a commentary on the Sikandar-nâmah. The Commentator flourished under Shâhjâhân.

Beginning

زبان میکسایم بشکر خدا که از کشف استادان بپرده

Tóphánâh, 180 pp. 17 lines; Mótâ Ma'sall, 186 pp. 23 lines.

شرح دیوان حافظ (242) (P.)

A commentary on the Dywân of Ḥâfitz, erroneously ascribed to Mawlána Hilâlî. The anonymous author flourished under Awrangzéb and refers in one instance to a book in the Emperor's library. He explains difficult verses and tries to force a mystical meaning into them.

BG.

اءیابیه الساتینی نخ ان حروف تنبیه يا حروف ندا ایها رصله وتسط

Major Anderson's collection, 8vo. about 50 pp. 24 lines copied in 1123 in a crammed hand: I had it copied and it fills about 800 pp. 8vo. of 13 lines. In the Mótâ Ma'sall is a commentary without a preface, 8vo. 256 pp. of 21 lines, which begins: ایابیه الساتینی نخ ان حروف تنبیه است و یا حروف ندا والیا کلمه بست که مرغی بلم. I have a commentary by an anonymous author, without introduction which begins: ایابیه الساتینی نخ ان حروف تنبیه است و یا حروف ندا فصل است درمیان حروف ندا.

شرح بعض ایبات دیوان حافظ (243) (P.)

Commentary on some of the verses of Ḥâfitz, by Mo- hammad Ibrâhîm b. Mohammad Sa'îyd. He says in the preface that though only few verses are explained in this book, it may be considered as a commentary on the
No. 245.]

HA'LATY.

whole Dywán because in explaining one verse he endeavoured to throw light on many others.

Beginning

إذنذم صحیح شابسته اسماء الله تصریح

First verse explained

دیوان از مسجد سوی ملتانه امدم پرما

Móty Mā'all, 110 pp. 28 lines.

(244) (P.)

Diyān Hallī

The Dywán of Qásim Bég Halatý; though born and brought up at Teherán, he seems to have spent the greater part of his life at Qazwyn. The time when he flourished is fixed by a number of chronograms for 954, 963, 983, &c. which occur in his Dywán, thus the date of the accession of Sháh Ismā'yl, 983, is commemorated in the following verse:


Mo'ammas, Rubá'is, Qif'ahs and chronograms, about 100 pp., at the end are some Qac'ıdaıı, &c.

Móty Mā'all, a splendid copy, dated 1011.

(245) (P.)

Diyān Hallī

The Dywán of Sayyid 'abd Allah Hály, a pupil of Qáyib (see p. 138 supr̄a).

It contains merely Ghazals.

Beginning

نظریا بیر حنیم جریای تجیی را

As. Soc. No. 704, 176 pp. of 13 byaıı, a fair copy. In the As. Soc. No. 910, about 400 pp. of 15 byaıı, is a Mathnawı by a poet of the takhallus of Hály, a disciple of Khwájah Qorıı adyn Mo'assamad Ya'lı b. 'obayd Allah. It is entitled نهال باخ ارم and contains the story of Bihırız and Bahram. Beginning wanting, last verse

باجابنک وانق غنی با مسیح السما اجب علی

3 H
The Book of Innocence, a poem celebrating the loves of Sátin and Myná, composed by Hamyd in 1016, during the reign of Jahángyr. He is probably identical with Mollá Hamyd who has written the history of the commencement of Shábjahán’s reign (see p. 109).

The Dywán of Khwájah, or Amýr Najm aldýn Hasan Sinjary, a son of ’alâ aldýn of Dilly. Hasan was his name as well as his takhalluq. He spent the greater part of his life in his native city, Dilly, and was a disciple of Nitzám aldýn Awliyá and an intimate friend of Amýr Khosraw and Dhiyá Barany. The latter author says of him that he had never seen so quiet, abstemious and holy a man as Hasan. He died at Déogyr according to the Miráj alkhíyád, p. 67, in 707 but this is the date with which his memoirs of Nitzám aldýn which have the title فراید الفراود begin, they end with the year 720. Taqyy Káshy says he died twenty years after Amýr Khosraw, and Tálib says he died in 738. He left besides a Dywán of about 10,000 verses, and the memoirs just mentioned, also another prose work entitled سیر الاولیا and, according to Jámy, Náfáhát, several Mathnawies. Taqyy Káshy ascribes to him also a commentary on some Qaçydahs of Kháqání (‘abd al-Haqq Díhláwy, Biogr. of Indian Saints; Bland, A Cent. of Pers. Ghaz. Khoshgú; Habyb alsiýar III. folio 613).
No. 249.]  

HASAN.  

Contents: Qaṣṣādahs 35 pp. of 14 bayts.  Beginning 

 Contents: Qaṣṣādahs 35 pp. of 14 bayts.  Beginning

The Dywān of Hosayn Shāmlū, who had the takhir-ul of Hasan. He was governor of Herāt under Shāh 'abbās II, and under Shāh Solaymān, who died in 1109, (Aʾīsh-kadah p. 23).

Contents: A preface in prose, 3 pp.; Rubāʾys alphabetically arranged about 50 pp. of 10 bayts and a few Ghazals. Beginning of poetry:

A Mathnawī of Muḥammad Ḥasan of Dilly, who flourished in 1013, as appears from a chronogram which he made on the death of a friend.

The Mathnawī is interspersed with Qaṣṣādahs and Qiṭāḥs and contains the praises of the prophet, of his chaste wives and of great saints.

B. G. Mōṭy Māḥall, 280 pp. of 14 lines.

.Registre de Mouloud, p. 143.  

. 3 H 2
The Dywân of Háshím. We learn from his Dywân that he was a Naqshbandy Cúfy, and flourished at Búrhánpúr in the Deccan in 1030, he was a disciple of Áhmád Fárúqí, who died in 1034, and on whose death he made upwards of seventy chronograms. It appears that he was still alive in 1056.

Contents: a Qaçydhah, a Shash-band, some Rubá'yís, a Tarjy'-band called خرگة ليلي 45 pp. of 16 bayts.
Beginning
A Sáqi-y-námah divided into seven cantos 16 pp.; several short Mathnawíes 74 pp.; Gházals 144 pp.; Rubá'yís, chronograms, 112 pp.

Beginning of Gházals:

As. Soc. No. 402, a splendid copy, written in 1066, probably for the author. I copy his spiritual genealogy to Naqshband as it bears on the history of Cúfism.

A mystical Mathnawy, by Háshíní Kirmány, who died in 948 (see pp. 87, 55). The title of the book, name of the author, place where he composed it, viz. Tátah, and date of composition 940, are stated in the Khátimah.

After a very long introduction containing principally the praises of Móhammad and some saints, as Ni'mát...
Allah Walyy, Mohammed Láhiyy, &c. follow first three chapters called رضه and then twenty chapters inscribed معا. Beginning
بسم الله الرحمن الرحيم ناتحة آرائه كلام تديم

As Soc. No. 560, near 200 pp. 13 bayts, beautifully written in 1095.

(P.)

The Loves of Laylá and Majnún, a poem by 'abd Allah Hátify of Jám. He was the son of Jámy's sister, and spent his life in great ease in a garden near his native city. His fame was very great even during his lifetime, and in 927 when Sháh Isma'yl in his return from the conquest of Khurásán passed through Jám, he paid him a visit and prevailed upon him to describe his victorious career in an epos. The poet consented, but died in the same year before it was completed, he only composed one thousand verses of it. Having a particular talent for the Mathnawy, it was his ambition to imitate the five poems of Nitzám, he wrote however only four. (Sám No. 211; Ouseley p. 143).

The poem begins with a verse of Jámy:

ابن نامه نخامه كرد بنيداء ترفع قبائل ريزيش باد
طفرش بنام باشاهاي كاتراشت جهر عرش باركاهي

Móty Mašall, a splendid copy, 60 pp. 31 bayts, transcribed by Mowlá 'abd Allah in 908, from the autograph; private collection 141 pp. 15 bayts; printed, Calcutta, 1788. A Laylá Majnún has also been published at Tabryz, but it is not stated whose.
The exploits of Tymúr, a romantic epos by Háfézie in which he imitates the Sikandar-námah of Nitzámí. At the end he gives an account of his former productions.

Beginning

بنام خدائي گخز نفرخز گخز گنا به گنگه اور پی بن

Móty Mašall, 156 pp. of 31 bayts, copied in 908 from the autograph; Farah-baksh 225 pp. 17 lines; As. Soc. Nos. 357, 762.

The Loves of Shyryn and Khosraw, by Háfézie. He informs us in the introduction that after the completion of Laylá Majnún, his uncle Jámy advised him to compose this poem.

Beginning

خدارندیا پیشغم زندگی ده گفرتم ناج عز زندگی نه

Móty Mašall, 66 pp. 81 bayts, copied from the autograph in 908.

The Seven Aspects, a Mathnawí by Háfézie, in which he imitates the Haft Paykar of Nitzámí.

Beginning

این نگارنده صدیقه غیب نام تو مدر موه لارباب

As. Soc. No. 599, 252 pp. 14 bayts, a good copy.

The Dywán of Há'im (see p. 235 suprà).

Contents: Ghazals 90 pp. 13 bayts; Rubá'ís and Fards 6 pp.

Beginning
Móty Mašall, an autograph written in 1179, as we learn from the postscript تشرير في التاريخ هم همهم شرير سنه يئزاز و يكمس و همهم همهم همهم قابله و كانوه تشير حالت. It appears that he made subsequently additions, or some one else used the blank leaves as an album, for after this postscript we find chronograms for 1190 and 1194, it is, however, not clear whether they are written in the same hand or not. In the same copy is the Urdú Dywán of the same poet to be mentioned hereafter.

ديوان حيدر كلوچ (257) (P.)
The Dywán of Haydar of Herát. As he was originally a baker he is called Haydare Kalúj or Haydare Kalychah, Sám No. 232 speaks of him in the present tense (see p. 74 supra see also ʿAlīshk. p. 202).

Contents: Ghazals, 84 pp. 14 bayts. Bg.
ای در درجهان در اول ولپ موسما رسول تو بصد کره هوس ملنسما م
Móty Mašall, this copy probably contains merely selections.

ديوان حيدر (258) (P.)
Dywán of Haydar. It consists of Qaṣydahs in praise of Naṣyr aldyn Haydar who reigned from 1242 to 1252.

مطلع دينان حيدر مقدر محدخلدا مصرعك بالسما ومصرعك بالحما
Faráh-bakhsh, about 100 pp. of 9 bayts. In the Tóphkánah is a Dywán of Ghazals and Rubáʿys of Haydar, but I have not ascertained which Haydar. It has 120 pp. of 12 bayts. Bg.

بيباز باربا تا زور با رخت شها شهيروس رخدا و ملتو مخراهم بيها
Another Dywán of Ghazals of a poet of the takhalluç of Haydar in the same collection (about 100 pp. 11 bayts) begins:

آي هريد و نيلك از تو شده نامزد ما از روزال بترعيان نيك ودب ما
The Dywán of Hayraty. He was originally of Marv but he declared himself that he was of Tún. Wâlih says that he was of Mâ-warâ-înahr. He came early to Ray and spent several years in that city. Subsequently after a visit to Baghdað he went to Adzardâyân; being much given to drinking he found it necessary to proceed to Mazânderân, where that vice was less punished, and he spent five years in the house of Aqá Rostam, the governor of that province. In reward for a Qâcydah which he composed in praise of Sháh Tahmâsp, he obtained the title of king of poets and was called to court, and after a short residence there he was requested to compose a Mathnawy under the title كنار. In order to enjoy greater rest for his literary labours, and perhaps also to indulge more freely in his habitual vice, drunkenness, he went to Kâshân, which he considered as his home, and he was murdered there in 961. He left besides the above mentioned epos another Mathnawy to which he gave the title of كنار and which is an imitation of the Bostân. All his verses amount to about 40,000. (Taqyy Kâshy No. 234; A’tishkadah p. 95; Khâvâh’ ámirah; and p. 75 surprâ).

Contents: Ghazals, about 400 pp. 15 lines. Bg.

Möty Mâsalî, a bad imperfect copy, ending with the letter mym.

کلیات حزین (P.)

Complete poetical works of Hazyn, who died in 1180 (see page 135 surprâ). He collected his works in 1155; up to that time his poems formed four Dywâns.
No. 261. ] HAZYN. 425

Contents: a preface in prose 3 pp.
Beginning

Four-sixty Qayyỳdahs 100 pp. of 20 bayts. Beginning

Sixty-two Qif'ahs, 28 pp. Beginning

Baxkat al-Qubur al-Mukharama, 1,451 Ghazals, 700 pp. 18 bayts; 484 Ruba'ys, and 792 verses of Fards, &c. Beginning

Beginning

A Mathnawy, containing chiefly stories, 30 pp. Beginning after a short preface in prose:

A Mathnawy in imitation of the Hadyqah, it has the title

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

Beginning

A splendid copy. Most of his works are in the

As. Soc. Nos. 411 and 1034.

Mény Makall, a splendid copy. Most of his works are in the

As. Soc. Nos. 411 and 1034.

Diywan Hijri (261) (P.)

The Dywan of Hijry. He was of Kûnbân but lived in Bengal, and in several of his poems he expresses
a lively desire to see his home again. The Dywán contains several chronograms for 1171, 1174, 1180, &c.

Contents: a Qaṣydah in praise of 'alyy. This is a most wonderful composition. If you read the first letter of every Miṣāḥ, you have a Qif 'ah in praise of Nawāb Sayyid Ṣūhāb Rāhī Khān Motzaffar-jang. Some letters in the Qaṣydah are written in red, if you read them by themselves you have a Ghazal, and certain letters in the Ghazal form a Rubā'ī, and certain letters in the Rubā'ī form a Miṣāḥ.

Beginning

Qaṣydahs, Tarij'-bands; Ghazals, &c. 226 pp. 10 bayts; Rubā'īs 20 pp. Beginning of Ghazals.

Mōḥammad ʿAbd al-Muʾmin, a splendid copy, written in 1194; As. Soc. No. 354, a fine copy, written in 1192.

The Dywán of Badr aldyn Hilály. He was by origin of Chaghatáy, but was born at Astrábad. He received a good education and was skilled in science. It is on account of this combination of poetical talents with erudition that he is called the Little Jámy. He went early in life to Herát, which was then under the patronage of Myr 'alyy Shyr, the great seat of learning, and made the acquaintance of many celebrated poets, among them Nargisay, with whom however he had several controversies. When he had attained to celebrity he visited 'irāq and Adzarbáyján, and was everywhere well received by the great; he remained for some time with prince Abú-lnaqr Sám Myrzá, the author of the Tadzkirah mentioned in
page 12 supra. Love for his native soil brought him back to Herát, which town had in the meanwhile been taken by 'abd Allah Khán U'zbek. He made a Qaşydah in his praise, which was well received, but his enemies persuaded the Khán that he was a heretic, and he was put to death on this charge in 939. The author of the Atishkadah p. 34, ascribes to Hilály, besides the two Mathnawies to be mentioned below, a Laylá ó Majnún (Sám No. 210; Taqyy Káshy No. 207; Khoshgú II. No. 60).

Beginning

ای نور خدا در نظر ازروی تومارا بگذار که در روي توبییدن خدا را

Lithographed, Lucknow, Mortadhawy press, 1283, 85 pp. three columns in a page. This copy does not contain the Qaşydahs; Tóphkánah, MS. 176 pp. 12 bayta.

(263) صفات العاشقین (P.)

Qualities of Lovers, a Mathnawy by Hilály divided into ten chapters. Beginning

خداوندآ دوی از غیب بکشای جمال شاهد وریب بکشای

Tóphkánah, 80 pp. 13 bayta, written in A. H. 913; As. Soc. No. 1240, 84 pp. 15 bayta, a good copy, written in 1066. Ibidem No. 991, a good copy, written in 970.

(264) شاه وکدا (P.)

The King and the Beggar, a mystical Mathnawy, by Hilály in 1344 verses. Beginning

ای رچرد تو اصل هر موجود هستی و بردی و خواهی برد

As. Soc. No. 1498, 12mo. 112 pp. 12 bayta.
The Dywán of Nāćire Khosraw Hojjat. It appears from more than one passage of his poems that he was of Khorásán (and not of Ispahán) and flourished under the Faṣimite Khalyfah Ma'add b. 'alyy Mostançir, who succeeded in 427 and died in 487.

He was apparently a man of very brilliant talents and an original mind, and acquainted with all the sciences cultivated in his days. Being himself descended from 'alyy, he mixed himself up in the religious and political disputes which then divided the Moḥammadan world, and was one of the great champions of the Shy'ahs. His turn for philosophical speculations moreover made him, even among his own party, suspected of free-thinking, nay of being an adept of the black art. It is said that he believed in metempsychosis. He was in consequence exposed to many persecutions. His biographers inform us that he was a school-fellow of the philosopher Faryáby. When he had obtained a name he went to Egypt and was appointed Wazyr by the Khalyfah Mostançir, subsequently he was compelled to take flight from Egypt to Baghḑád, and obtained a high office, but after a short time he was obliged to yield to persecution and he fled to Khorásán, and finally he retired to Badakhshán and led the life of an ascetic taking a cave as his habitation. He died in 481, and is buried in the cave in which he lived. Some authors say that he died in 431. Among his poems is a Qaşydhah in praise of 'imad al-dyn Abú-l-Ma'áliy ruler of Badakhshán. It is said that he left many works, among them are some
on the occult sciences, Taqyy Kāshy has inserted a short memoir of his which has the title رساله القدامة في زاد القدامة in a Persian translation into his Tadzkirah. He composed it towards the end of his life. Dawlat-shāh mentions two works of Hojjat—کنار احضاشرق epistle which is in prose and the رشدی نامه which is a Mathnawy. Jámy in his Bahāristān mentions a سفرنامه or Journal of Hojjat in which he gives an account of his travels to various countries (probably also to India) and of his disputations with learned men. His Dywān has, according to Dawlatshāh, 30,000 verses, and according to Taqyy 20,000. It consists of Qaṣydahs most of which treat on philosophy and morals.

Another copy commences:

 dinheiro بکاوحه دل که باشد بارسا اراضا شرا ناشی برورصد هدی پادشاه

Móty Mašall, a splendid copy, written in 1037; private collection, a good copy 284 pp. 23 lines. A copy of the رشدی نامه is in the library of Leyden, see Dozy's Catalogue, it was composed in 343 (443 ?), it is divided into several Maqālahs and treats on philosophical subjects.

The Gardens of the Good, being a Tarkyb-band, with Qaṣydahs on the margin by Motzaffar Hosayn, who had the takhallus of Hosayn, and who is called Shahyd, martyr, by the copyist, this means that he either fell in battle or was unjustly put to death.

Beginning درستان اشفته حال ر بیسر و سامان مهن

(267) 

Complete poetical works of Hosayn, collected in 1145. He may be identical with Hosayn-dóst Hosayn (see pp. 134 suprd).

Contents: a short preface.
Beginning دیباچه دیران حسینی جر به بنی مثناوي, Qa'ydabs, chronograms, &c. 250 pp.; Ghażals 200 pp. of 13 lines. Beginning of Ghażals: 

کرده ام ود زبان تا می بسم الله وياه شمع پذین نمودم ذکر و اله را

Móty Ma'llall, a very elegant copy in 16mo.

(268)

Provision for Travellers by Amýr Kabyr aldyn Hosayn b. 'álím b. Abú-l- Hosayn Hosayn of a village in Ghóor. He possessed considerable learning, and was a great Çúfy, and a disciple of Bahá aldín Zakariyá of Multán, where he first devoted himself to Çúfism; when he had attained to perfection in it, he went to Herát and found many disciples. He travelled much and was a friend of Awkády and Fakhr aldín 'iráqy, the author of the مئات Jámy Nafaḥát, No. 568, says, he died on the 16th Shawwál 718; this is wrong, for it appears that he composed this poem in 729.

Der هفت حضور وسم و نه تارک رست اخرازی کتاب خندم

Dawlatsháh says he died in 719 and according to another copy in 729. He left besides the Zád and Kanz adromús a Dywán and several prose works as the مراد مراد and the کُنْه نزهة الراح which will be described in the chapter on Çúfism.
No. 270.]

HOSAYNY.

The Zád almosáfíryn may be considered as an imitation of the Hadýqah of Sanáy. It is divided into eight chapters containing the rules of ascetic life, interspersed with apalogues and legends of saints. Beginning

As. Soc. No. 1477, 12mo. 103 pp. 14 lines, much injured; Tópkhánah, 45 pp. of 34 bayts, this copy begins:

(269) (P.)

كنزالرمز

Treasury of Mysteries, a poem by Myr Hosayny.

After the praise of God and his prophet, and of Shiháb aldyn Sohrawardy, of Shiháb aldyn Zakariyá, of Shaykh Çadr aldyn Mohammad Zakariyá and of the Amyr Kabýr Núr Allah Modhaji’ah, the poet proceeds to give a mystical explanation of the religious duties of the Islám, of mystical love, abstinence, &c. Bg.

بار طبعم را هواي دیگر است بلبل جانیا نواي دیگر است

As. Soc. No. 1048, 12mo. 86 pp. 12 bayts. Tópkhánah, about 750 bayts.

(270) (P.)

مطلع العاشقین

A collection of descriptive poems and verses from various poets, by Hosayn Hosayny Táhsy. It is divided into 47 chapters and contains descriptions of and bonmots on the human form, flowers, night, fire, wine, sword, pigeons, shape, shadow, mirror, bow, arrow, warm bath, new moon, ’yd, autumn, &c.

Beginning

سپاس به قیاس قادریا که دل عاشقان

Móty Mâskall, 164 pp. 14 lines.
The Dywan of Sayyid Imtiyaz Khan Humá, a son of Mo'tamid Khán and a brother of Sayyid Ahmad Khán Dhamyr. It contains merely Ghazals. Beginning

پدست غم جو جان امد باب سختی به، مارا
می نز دل بر برش غم دلی و عینی را

Tópkhánah, about 60 pp. 10 bayts, written by 'alyyy Básíry.

The Dywan of Amyr Humáyún of Isfaráyín. He went early in life to Tabryz, and was supported by the Qâdhiy 'ysà and Sulîn Ya’qúb, who called him the second Khosraw خسرو كرجال, after the death of his patrons he came to a place in the neighbourhood of Kâshân, where he had a powerful friend and he died there in 902 (Sám No. 23; Taqyy Kâshy No. 153; A’tishk. p. 94).

Contents: Ghazals. Beginning

پی نوجانی که شرد خاک دل آنجا نابد ناله بر، برید زدلم چاک آنجا

Tópkhánah, 80 pp. 15 bayts; As. Soc. No. 238, 25 pp. 13 bayts, a splendid copy but containing mere extracts.

The Book of the East, a Mathnawy by Mőhammad Ibn Hosam of Khwâf in Qohistân. He was a very pious man and possessed considerable learning, and was able to write Arabic as well as Persian poetry. His piety was so great that some consider him a saint. He was a disciple of Çadr aldyn Mőhammad Rawwâsî 'okâshy and spent much of his time in solitude. He died in 875.
and left a Dywán of Qaṣydahs containing about 4000 verses, and a collection of Ghazals (Dawlat-sháh, 7, 3; Taqyy Káshy No. 119).

This epic poem contains an account of the wars of 'ályy, of the wars of Bahman and Sháh Tahmásp, &c. Taqyy Káshy says, though it is not founded on history, it has considerable poetical merit. Beginning

Móty Mašall, 540 pp. 31 bayts, a splendid copy; As. Soc. No. 1316, 828 pp. 19 bayts, a splendid copy: Ibidem Nos. 1811 (incomplete), and 1825, this copy begins

〔274〕

The complete poetical works of the Amyr Fakhir aldyn Mašmúd b. Amyr Yamyn aldyn Móhammad Mostawfiy of Fáryúmad, which is three days journey from Sabzvár, he is generally known by his takhalluç, Ibn Yamyn, i.e. the son of Yamyn aldyn. He was of a wealthy Tatar family and exceedingly liberal and charitable, he was therefore generally respected, and it is said that repeatedly the governorship of some province of Khorásán was offered to him, but he refused to accept it. He died in his native town in 745, and left panegyrics on the Sarabdár (or Sarabdál) princes and some Ghazals, but it is particularly his Qif'áhs which are celebrated, many of his poems however were lost by him in 743 in war. Qif'áh or Moqatta’áh is defined to be a poem consisting of several verses of the same metre and rhyme, but without a Mafiá’. If it has a Mafiá’ it is either a Qaṣyda or a Ghazal. It may be added that most Qaṣydahs are panegyrics and most Ghazals are erotic poems, whereas Qif'áhs contain 3 K
more frequently moral reflections, yet many are panegyrics.
(Illáhy; Taqyy Káshy No. 76; Dawlat-sháh 5, 7).

Contents: A preface by one of his friends, it is dated 753, 20pp. Bg. Ayyé llah al-dhii Khálq bi-dár‘ih al-‘ulâ‘a min al-dár

Qâydahts, all of which are panegyrics, about 200 pp. Bg. Dâdi firdh, un sháh tâ ‘ulâ‘a ‘allâh


Tópkañah, a splendid old copy; in the same collection there are three copies of the Dywán of Ibn Yamyn, the fullest copy has about 300 pp. of 14 bayts, containing Ghazals, Tarjây ‘bânds, &c.


In other shorter copies, the first 13 Ghazals are omitted, they begin: ‘ulâ‘a ‘Ayyé Dâdd Dâdd ‘alâ‘a ‘Aruus ‘Az-‘zâs, ‘Aruus ‘Az-‘zâs

Selections from Ibn Yamyn As. Soc. No. 1134, written in 1055.


The Qâfâhats of Ibn Yamyn have been very elegantly translated into German, Ibn Jemín’s Bruchstücke aus dem Persischen von Baron O. M. von Schlechtas-Wesseh, Vienna, 1882.

(275)

Diyâwân ‘Aţmat

(P.)

The Dywán of Khwâjâ Fâkhr al-dyn ’iţmat Allah ’iţmat of Bokhârâ. He was descended from ‘âlyy, and his ancestors were settled at Bokhârâ. His father Khwâjâ Mas‘úd was one of the most distinguished men of that city and a good poet. ’iţmat received a good education and was well informed even in history and mathematics. He stood in high favor with the prince Nâçyr al-dyn Sulí‘ân Khâlyl, a son of Myrán-sháh, and he used in his honor in some of his Qâydahts the takhal- lu‘ç of Nâçyr. He died at an advanced age in 829. It
is said that he imitated chiefly Myr Khosraw. Khoshgú says that his Dywán comprises about 20,000 verses (Taqqy Kásbí No. 106; Dawlat-sháh, 6, 5; Habíb ašíyar).

Contents: Qaçydhás and QıfÞahs in praise of Sulúf Khalyl, Sulúf Ibráhým, Ulugh Bég, &c. about 400 pp. 15 báyts. تعلیم الله رحمی قیوم دا نا تعلیم الله رحمی حی ترا نا
Ghazáls about 200 pp.; Mo'ámmás, Rubá'ýs, &c. 13 pp. Beginning ای زعشق ازاره در نور و مکان انداخته
Móty Mašall, small 4to. beautifully written by Myrak Bokháry in 1030.


(276) (P.)

The Qaçydhás of Myrzá 'atzymáy Iksyr of Ispahán.
He was in the service of 'umdat almulk Açañ-fáh and Çafdar-jang, and died under Nawáb Siráj aldwlah. In his Dywán are chronograms for 1140, 43, 47, 48, 51, 53, the latest which I observed is for 1157. (Anys alašib-bá, and p. 162 suprã).

Contents: a short preface in prose, Qaçydhás, and at the end a few QıfÞahs, &c.

Beginning of preface: سیاس سیاسی این از این.
Beginning of Qaçydhás: مرا زناده دو نو دو ندادر.
Móty Mašall 326 pp. of 17 lines, a splendid copy.


(277) (P.)

The Dywán of Myr Iláhy, a son of Hojjat akdyn of Sa'dábád near Hamadán, he was a contemporary and friend of Taqqy Awkády (see p. 95) and of Mohammad 3 x 2
Jân Qodsy. The Dywân contains a chronogram for 1052 and according to a chronogram on his death by Ghanyy he died the same year, but Tâlib places his death in 1060 and Siraj in 1064. The author of the Hamâ- shâh Bahâr confounds him with the Hakym Masyh alzamân Ilâhy, who came to India under Akbar (see p. 66 suprà).

Contents: Qaçydahs and Ghazals are mixed, and they are not throughout alphabetically arranged, about 500 pp. of 15 bayts. Last verses rhyming in alif.

بدل خوشمت البی کببانتی راز زبان شناس مکی حرف لب کدایرا
A Mathnawy in praise of Shâhjahân, 26 pp. and some Ruba’ys. Beginning بسم الله الرحمن الرحیم قائله سالار کلم حکم

Private collection, the commencement and end are wanting, and the last pages much injured.

ديوان الهام

(278) (P.)

The Dywân of Ilhâm. He is probably identical with the poet Malûl, to be mentioned lower down.

Contents: Ghazals, 160 pp. 13 lines.

بسم اعجومسيا حرني از دیوان ما

Qaçydahs, 48 pp. 14 bayts.

نطق می رازنهان را در بیان اندادمته

Faraâ-bakhsh, a very carefully written copy, 8vo.

کلیات عمان فقیه

(279) (P.)

Complete poetical works of the Khwâjah 'imád aldyn Faqyh, whose takhalluç is 'imád. He was a native of Kirmân, and when he had completed his studies at Shyrâz
he proceeded after a visit to his home to Yazd, with a view of being initiated by 'izz aldyn Maḥmūd Kā- shāny, the translator of the 'awārif al-ma‘ārif into the mysteries of Čūfsm. During the reign of Moḥammad Motzaffar who died in 741 and Shāh Shujā', he founded a Khānqāh in Kirmān, and the fame of his sanctity was so great, that instead of paying a fee to a physician, the inhabitants brought the sick to him that he might cure them by his breath and prayers. Among his numerous disciples was a cat, who used to say prayers with him. To this circumstance refers the verse of Ḥāfiz.

Most authors place his death in 773, but Taqīyy Kāshy and Sir G. Ouseley p. 195 have 793. The former of these two authors has seen a Dywān of about 8000 verses.

Contents: 1. مصباح البداية. The Torch of Guidance, a mystical Mathnawī, 160 pp. 18 bayts, it is divided into ten chapters, and each of them is subdivided into ten sections composed in A. H. 716 + 34 = 750.

جودل در شهریار از مهر بستم نتاد از غیب خانانی بستم
Bg. بنام آنها جان با کرده از عقل شمع مجلس در درخت
2. Ghazals, near 200 pp. and a few Rubā‘yās. Beginning

هردام از هم تا کام دگر مرا

3. مرسی البار. Companion of the Righteous, a Mathnawī, 66 pp. in two cantos, the first is mystical, and the second contains visions of the poet in which the prophet, Khidhr, etc. appeared to him, and episodes from his own life: he composed this poem in 766.

هفتصد و شصت و شش سال برده کاخ‌رایب نظم نکو نزال برده
Bg. حمدم الهی نگار ای دیبیر چون رتم از مشک برهر سربر
4. Occasional poems, 65 pp., most of them are panegyrics on Sulṭān Shāh Shujā', Wazyr Shams aldyn,
Rokn aldyn 'amyd almulk, Qâdhiy 'alyy Yazdy, Queen Radhyyat aldyn, Fašh Allah Yazdy, &c.

Beginning ای حکمت زیانیا نفل الحمای داده, مصبخت نامه
5. A poem on mystical love, 53 pp. divided into ten cantos, composed in 731.

The Book of Love, 48 pp. in eight chapters composed in 722, the name is a chronogram. It begins after a short preface in prose.

As. Soc. No. 337, a good copy, but some pages wanting; Moty Masall, written in 997, incomplete.

The Nosegay, a Mathnawy composed in 1075, by imád aldyn Mohammad, who as he informs us, was a native of India (see p. 116 supra).

Beginning

Strange Stories, a Mathnawy of 1,634 verses by imád. The title is a chronogram for 1037.

Contents: a preface in prose, Mathnawy divided into eight chapters.
کمترین گذشتگی از دو دنیا و دو عمر می‌باشد و گفت:

مثیس مالال، نسخه‌ی 1075.

(282)

(پ.)

دیوان عمادی

Dywán of 'imad aldyn 'imády, the panegyryst of 'imád aldyn Daylami, who, if he is identical with the 'imád aldawläh mentioned in the Shyráz-namáh, died in 333. It is said that 'imády was born at Ghaznah, and therefore he is called Ghaznawy, and he resided at Shahryár not far from Ráy, and he has therefore also the patronymic of Shahryáry. Some authors however maintain that 'imády Ghaznawy and 'imády Shahryáry were two distinct poets, the former of whom flourished at the time of Málmu, and the latter under the Seljúqians. If the distinction be founded, this Dywán must be ascribed to 'imády Ghaznawy, because the verses quoted by 'awfy of that poet are found in it. This question has been discussed at some length by the author of the Haft Iqlým, Khoshgá and Taqyy Káshy; the latter places the death of 'imády Shahryáry in 573. This Dywán consists of Qačy-dahs or panegyrics.

(283)

(پ.)

دیوان امامی

The Dywán of Abú ‘abd Allah Môhammad (or Abú Môhammad ‘abd Allah) b. Abú Bakr uthmán Imámy.
He was of Herât, but spent the greater part of his life in Kirmân and Ispâhân. He possessed much learning, and was a contemporary of Sa'dy, whom in the opinion of some critics, he surpassed in the Qaçydhâ. He died in 686 or 674.

The poems are not alphabetically arranged, in this Dyvân. It contains Qaçydhâs, Ghazâls, and at the end 15 pp. of Rubâ'îys.

As. Soc. No. 413, 4to. about 200 pp. of 12 verses, a splendid copy.

(284)

The Dyvân of the Qûfy poet Fakhr aldyn Ibrâhîm b. Shahryâr 'irâqî of Hamadân. In his early years he learned the whole Qorân by heart, and when he was seventeen years of age he became a pupil of the celebrated Qûfy Shihâb aldyn Sohrawardy. He repented so much a hasty answer, which he had given to his spiritual guide, that he turned a wandering qalandar and went to India. At Multân he met Bahâ aldyn Zakariyâ who gave him his daughter in marriage, and who on his death-bed declared him as his successor and as the spiritual guide of his flock. In India he composed some very beautiful elegies expressive of his love for his native country. After twenty-five years' residence in India, being obliged to give way to the jealousy of some of the followers of Bahâ aldyn, he performed the pilgrimage to Makkah and went thence to Aleppo and Rûm (Iconium?) where he met Çadr aldyn Muhammad Qunyawî, and he studied the Foçûc of Ibn 'araby with him. Whilst he read this book he composed a work called Lam'at (sparks or inspirations). He
was given, even more than other Persian poets, to the disgusting crimes of which they boast in their compositions. He died in 686 or 688: Dawlat-sháh places his death in 709.

Contents: Qaṣydas and Ghazals not alphabetically arranged, 230 pp. 14 bayts, and a few Rubá’ys and Fards.

Beginning

بيتم عشق جانبانان اگر جویایی جانانی

As. Soc. No. 1132, a fine old copy, also No. 820, this copy seems to be much fuller, but it is badly written.

Beginning

راه باریکت و شب تاریکت و مركب لنگ و پری

In the Tópkhánah is a MS. 80 pp. of 18 bayts, bearing the title of عشق تامه by "'iršay who is known by the name of Fakhr aldyn.” It contains a Mathnawy and some Ghazals.

Bg. هرکه جان دارد و روان دارد، جان است شکرانته جان دارد

---

(285) کار نامه تصنیف مرفان (P.)

The Exploits of ‘allyy Mardán Sháh, the Amyr al-omarā of Sháhjahán, by Móhammád Ridhá b. Móhammád Ján ‘irfsán of Khorásán.

After a short preface in prose, the poem begins:

بنا خدان که شد نامها زاغار او ختم اجسامها

Tópkhánah, 350 pp. of 30 bayts. In the Móty Mašall is a copy (possibly an autograph) of the Dywán of ‘irfán, it is however, not certain whether he is identical with the author of the above Mathnawy, it is more likely that he is identical with ‘abd Allah ‘irfán see p. 118 suprā. The Dywán contains Qaṣydas 42 pp. of 17 lines; Ghazals 156 pp. 13 lines; Rubá’ys 14 pp. Beninning of Qaṣydas:

حس ان نعم که دهم دل به روز زیبا

---

(286) دیوان عشقی (P.)

The Dywán of Shaykh Móhammád Wajyh ‘ishqy, a son of Ghalám Hosayn Mójrim of Patna. He was for

3 L
ten years Tahsyl Dar under the English government at Kharwar, subsequently he came to Dacca: he was still alive in 1224, but his eye-sight was much impaired (Nastur ishq and supra p. 183.)

Contents : Ghazals, Ruba'ys and a short Mathnawy.

Collection of Mawlîwî Mohammad Wajîh, 80 pp. of 18 bayts, this book contains merely extracts from the Kulliyat of this poet.

ديوان مفقئي

(287)

The Dywan of 'ishqy. It contains 216 pp. 9 bayts and 27 Ruba'ys.

Beginning

... "conclusion" are five verses, from which we learn that the Dywan was completed in the 24th year of Mohammad Shâh (A. H. 1154); this may be the year in which the author collected his poems, but in the last of these verses we are told that Shaykh Burhân is the copyist, and therefore it may also be the date of the copy. In the Tepkhâmah is a Dywan of Shâh Abû-l-Barakat 'ishqy, containing Ghazals, 50 pp. 14 bayts, the initial verse of it is not found in the Dywan of the As. Soc. it runs:

بيا اي دل بکن در وصف ان مهر ورسالها

(288)

The Dywan of Myrzâ 'alîy Ridhâ 'ishrat, who collected his poems into a Dywan, under Mohammad Shâh in 1160, and died shortly after.

Contents : Ghazals 266 pp. of 12 lines; Qaṣydahs in praise of Shujâ' al-dawlah 37 pp.

Beginning

... "conclusion" are five verses, from which we learn that the Dywan was completed in the 24th year of Mohammad Shâh (A. H. 1154); this may be the year in which the author collected his poems, but in the last of these verses we are told that Shaykh Burhân is the copyist, and therefore it may also be the date of the copy. In the Tepkhâmah is a Dywan of Shâh Abû-l-Barakat 'ishqy, containing Ghazals, 50 pp. 14 bayts, the initial verse of it is not found in the Dywan of the As. Soc. it runs:

بيا اي دل بکن در وصف ان مهر ورسالها

A Sâqiyy-nâmah.
The Qa'cydahs of 'abd al-Wāsi' b. 'abd al-Hāmiy ('abd al-Jāmi'?) Jabaly Sulṭany. He was born in the mountains of Ghurjastān; hence his takhalluç, which means mountaineer; and he was descended from a family of Sayyids. According to the general opinion his early education was much neglected. Some of his biographers however contend that he could not have attained to such excellency in poetry if this had been the case, and they are of opinion that he has received a good education. From his native mountains he came to Herāt, where he applied himself to study and thence he proceeded to Ghaznāh. He found a patron in Bahrām Shāh, who succeeded to the throne of Ghaznāh in 512 and died 543. This is the same prince to whom Sanāyi'ī dedicated his Ḥadīyyah and for whom Ḥamyd alḍyn Naṣṣr Allah, a pupil of Abū-l-Makāmid Ghaznawy translated the Ka'lylah wa Daynah from Arabic into Persian. When Sulṭān Sinjar took Ghaznyn Jabaly composed poems in his praise and was fourteen years in his service. He died in 555 or 543. Taqyy Kāshī has seen 6000 verses of Jabaly, Wālih says that he left about 8000 verses of which he had seen 1000. His poetry is difficult to understand, and therefore considered very beautiful ('awfy 10, 3; Dawlat-shāh 2, 2; Taqyy Kāshī No. 17; Shyr Khán Lódy p. 37; Ouseley, Biogr. Not. of Pers. poets p. 108).
His Qaṣṣydahs are not alphabetically arranged, and begin—

که داره چهوندو معصرق نگار و چاپک و دابر
بنفسه زلف لاله روی نگرس چشم نسرنی بر

As. Soc. No. 73, about 360 pp. of 15 bayts, copied in 1243.

منصوری جعفر (P.)

A Mathnawy by Ja'far, who was a soldier by profession, he composed it in 1065 and dedicated it to Sháh Jahán.

Beginning

بنام خدا ابتدًا کرده ام خدا را عیوش رهمنا کرده ام

As. Soc. No. 929, 64 pp. of 13 bayts.

چار دریش تصنیف جامی (P.)

The Story of the four Darwishes by Myr Abú-l-Hasan Khlán Jáfí, (Kháfí ?)

Beginning

بنام بزدان که مرث کام است برزبان همیشه این نام است

Topkhânah, 120 pp. of 10 bayts, a beautiful copy written in 1182, probably for the author. It has the following postscript: 

یک تصمیم: چار دریش تصنیف میر صاحب ميرآفاسي خان منفلس تلخ afs 13 ربيع الثاني سنة 14 جلسه شام سنة 1182

قسمان جغت نزاری (P.)

Qaṣṣydahs of Jagat Narâyan, in praise of Aṣaf aldawlah, who died in 1212.

Beginning

خالی چان ودل تن سرخدا مالک مکل وملک انصر خدا

Módy Mawlîl, 150 pp. 15 bayts.
The Dywán of Sayyide 'ālam Mohammad Jalál, or Jalály. He informs us in a Qaṣyāh that he was a native of Ahmadrabad and that his father and spiritual guide was Myr Sayyid Jalál b. Hasan, a descendant and follower of Sháhe 'ālam Habyb, his entire spiritual genealogy is recorded in a Qaṣyādah: he was a disciple of his father, who was a disciple of Sayyid Khán 'abd al Ghafúr, Sayyid Ahmad, Sayyid Mohammad Rájú, Mohammad Sháhe 'ālam, Sayyid Burhán who settled in Gujrát, Nácir aldyn Movammady, Jalál aldyn Ahmad, Makhdúm Akrár, Sayyid Kabyr aldyn Ahmad, 'alyy and Jalál who settled in India, Movammad and Ja'far, Sayyid Mahmúd, Ahmad, Sayyid 'abd Allah, 'alyy, Ja'far, Naqqy, Taqqy, Imám Ridhá.

Contents: Qaṣyādahs 7 pp. of 14 bayts; Ghazals 94 pp.; Rubá'ys 23 pp. Beginning of Ghazals—

A Mathnawy by 'abd al Jalyl in praise of Mohammad Sháh—succeeded in 1131—in which he describes the fireworks and other festivities of the emperor.

The Dywán of Jamál aldyn Mohammad of Ispahán, a son of 'abd al-Razzáq and the father of the poet Kamál
aldyn. He flourished under the Çayid dynasty and most of his Qaçydaus are encomiums on them. He died at Ispahan in 588 (Taqyy Kāshy No. 29; Dawlat-shāh, 3, 3).

It consists of Qaçydaus alphabetically arranged.

Bg. دکرباره چه منعم کریما ما سبهر سرکش و فرتنان رعا
Móty Makall, 86 pp. 44 bayta.

(296) بيان حقائق احوال سید المرسلین (P.)

Explanation of the verities of the history of the prophet by Fadhle Allah Jamály of Dilly. He was a pupil of the Shaykh Samá Allah who, according to 'abd al-Haqq, died in 901, at an advanced age. Jamály was a great traveller, he made the acquaintance of Jámy (who died in 898) at Herát and wrote an account of his own travels سفر نامه. He was deeply versed in Cúfism and is considered as a saint. His tomb, a very elegant little building of white marble, is a short distance S. E. of the Kofob minár; eleven miles from Dilly. The Jamály mentioned in p. 48 suprd either is not identical with the author of this book or the date of his demise must be incorrect, as will appear by comparing the above dates. The author of the Āthár alqanddyd, p. 165, places the death of the author of this work in 922, and says that خسرو هند is a chronogram for it but this gives 925.

The book is divided into several parts, and each part has a separate title. The first is entitled مصباح الإراج, and the seventh and last part شرح الوافلي وسم الغافلين. The date of the composition of the first part, 868, is contained in the following line:

هشت صال وقصي سال رشته صدر رنه بد ار هجرت شاه رود.
The work contains a mystical view of the life of Mūhammad. The author usually gives one or two traditions with a Persian translation, and some explanations in prose, and then follow his illustrations which are chiefly legends in verses. The first part begins:

The alwaṣyīn begins—

The name of the volume of the hadiths is Sādiq Brāṭa, and it is dedicated to the work of Mūh. al-Dīn al-Rūḥānī. As first part, No. 632 about 400 pp. of 15 by 23 cm., is a splendid copy, at the end are Rubā'īs, &c. about 60 pp. Sādiq Brāṭa, As. Soc. No. 1295, written in the same hand, but in a different shape, about 400 pp. of 15 lines, it ends with the words: 

After this follows a short Mathnawī, 27 pp. which has the title of al-Qārīn al-Qātīn, and probably belongs to the work. Beginning with another name.

(297)

Complete minor poems of Nūr al-dīn ʿabd al-Raʿīmān Ḥām. He was born at Jām in 817, and died in 898. For a full account of his life I refer to Rosensweig's Biographische Notizen über Mewlana Abdurrahman Dschamī, Vienna, 1840. Taqīyy Kāshī gives the following list of his works, many of which will be described in their places. The readings between parentheses are taken from Ḥāmī.
Ilâhy adds to this list: 

Tafsih Nâmâm • رسالة صرف • هرط و منطق • حملة الجمل • رسالة عربة • حملة الجمل • شرح تفصيلية • رسالة منظومة • رساله صناع • رساله اوغوز • رساله قانع • رساله موسيقى • رسالةIAN • نوادر الضيافة • شرح الكتابية • شرح بعض في الأسفاق الأدب منظم • منثور •

Von Rosenzweig and Dorn, _loco cit._ give us very valuable details regarding the above works, and the former author mentions in addition اشادية (see Hájy Khalyfah, No. 567) تأريخ حرات and {

Contents: the minor poems of Jámy are divided into three Dywâns, each of which has a separate title:

1. "Beginning of Youth;" it contains Qâşy-dahs 90 pp. of 19 bayts; Ghazals 276 pp.; and about 170 Rubâ'ys and a few Tarjî'bands.

2. "The Centre of the Necklace." This Dywân contains 10,000 bayts, and the author collected it in 884, when he was going on for seventy.

3. "Conclusion of Life." This Dywân fills 134 pp. of 19 lines; at the end are a few Rubâ'ys. Jámy made the fair copy of it in 896.
No. 298.] JA'MY.

Two or three very beautiful copies of these Dywáns are in the Móty Ma'allí : every Dywán has a short preface in prose.

(P.)

The Constellation of the two Bears. This is the name of seven Mathnawies of Jámy, each Mathnawy has a separate name: and the last five of them together have also the title of خسما جامی, they are—

سلسلة الدمی: 1. Catena aurea, it is in the same measure as the Hadýqah of Sanáy, the Haft Paykar of Nitzámí, and the Jáme Jam of Awkády, viz. : ناعلاتی. This poem is divided into three books. The first book fills 106 pp. of 38 bayts, making upwards of 4000 lines, but the chapter-heads, which are long and numerous, must be deducted.

Beginning

بشنراوی گوش بر فنّه عشق از مریر قلم نره عشق
Third book, 80 pp. of 38 lines.

John. باند نه کار نست ادیل هرچه کارتوبار نست ادیل.

سلامان و ابیال.

The Adventures of Salámán and Absál 34 pp. 38 bayts, it is in the same measure as the Manfíq altýyr of 'attár, and the Mathnavy of Jalál aldýn Rúmy, viz. :

بگ. بیان دت تار چان عاشقان زاب لطفت تربیت عاشقان

Edited by F. Falconer, London, 1850. MS. copies are not frequent.

3 حجة الاحرار. Present to the Free, 36 pp. of 50 bayts.

录 in the measure of the Makhzan alasár of Nitzámí, viz. مفتنی مفتنی ناعلاتی. It is divided into 12 cantos and it was composed in 886.
Beginning

Basm Allah al-Rahman al-Rahim Ḥusayn mlâyī Mawlawī.

Published by F. Falconer, London, 1848; MS. As. Soc. No. 1412, a fine copy written in 981.

4. The Rosary of the Righteous, 63 pp. of 50 bayts. It is in the measure of the Noh Sipehr of Myr Khosraw, viz. Nāqāštīh Fālụnī Fārūn. In some copies it is divided into three cantos and is divided into three cantos. Beginning

ابتداء بسم الله الرحمن الرحيم المتوالي الإحسان


5. The Loves of Yūsuf and Zalykhā, 86 pp. 50 bayts. It is in the measure of Nitzámý's Khosraw Shyryn, viz.:

Bg.

Printed at Vienna, with a German translation by Von Rosenzweig, 1824; Calcutta, 1809, 1244, 1265; Lithographed Calcutta, 1818, 4to.; Lithographed Lucnow, edited by Qudrat Aūmād and Qabūl Aūmād with useful notes, 1282. I have a MS. copy which was written by Myr 'imād (on whom see p. 89 supra) in 1007, it is one of the most correct and beautiful Persian MSS. in existence. It is a school-book in India and therefore MS. copies are innumerable.

A commentary on Yūsuf ú Zalykhā has been written by 'abd al-Wāsi' of Hānāy. Tóphkhánah 220 pp. 13 lines. Beginning

Mohammad Sājīd Qādirī, a son of Faydh Muhammad of Ḥanjánah wrote in 1157, glosses on the margin of this poem, and they were subsequently at his request copied out by Muhammad Sháh, who added after his death a preface and made a separate work of it under the title of Sharḥ Šāhid which comprises the text and has been printed at Calcutta in 1240 and 1264, 4to. 241 pp.

Beginning

6. The Story of the two Bedouin Lovers Laylà and Majnūn; this story has first been handled by Arabic poets. It is in the metre of the Toḥfat al-īrā-
The poet informs us that he completed the poem in 889, and that it has 3860 verses.

Beginning

کرتهٔ‌ای بَنیاد در هشتصد و نه آن‌ها هشتاد
در تو بخشان بری دست باشند سه هزار و هشتصد و شست

Beginning (or

ای خاک ترو تاج سری‌لندی (سری‌لندی

Translated into French by Chézy, Paris, 1808, and into German

by Hartmann, Leipzig, 1808. (See Zenker’s Bibl. Orient.)

The Wisdom Book of Alexander

55 pp. 50 bayts. It is in the measure of the Firâq-námah

of Salamán, and of the Sikandar-námah, Sháh-námah and

Bóstán, viz.: نوران نوران فوران فوران .

ابلی کمال الی تراست جمال جهان بدشاهی تراست.

A beautiful copy of these seven poems is in the Móty Mašall, it was

written in 955, there is also a copy of the Khamsah in the same

collection which was written in 921. In the As. Soc. Nos. 381 and

208, are two very fine copies of all the seven poems, the former was

written by Jamál aldyán. In complete copies, each poem has a short


55, says that the Khamsah جامی or “œuvres complètes de Djami” have

been printed at Calcutta, 1811, in one 4to. volume. He quotes the

postscript, from which it appears that the book which he alludes to

is the Boq‘áte Jámy to be mentioned hereafter.

(299) (P.)

Conquest of the two Holy Cities, Makkah and Mady-

nah, a poem in which these two holy places and the

ceremonies of the pilgrimage are described by Jámy.

His name occurs in the following verse:

گرببیدت ارسخی می ملال نوش کی از عارف جام ابی مقال

امی همه کس را بدرت تلخ نده دل راز و روز مسقا

Móty Mašall, 98 pp. of 15 bayts, beautifully written in 983; As.

Soc. Nos. 463, 659, 788, 985. Some copies begin

ای دوجهان خرطوم کلی نور

3 M 2
Shrā'h Rāmi'at

(P.)

Theosophistic Tetrastiches with a commentary thereon and a short preface in prose by Jámy. Beginning of preface:

حمد الاله هو باسم حقائق
واجب كه وجود يغطيش نور که است
تصوبر فرجون يغطيش قول کي است
گوين سخن نفرذ مغرسخن است هستي است که هستي و هست كي است

Móty Mašall, 62 pp. 17 lines, a fine copy, at the end are added some sayings of Jámy's Pyr, Sa'd aldyn Kāshghary; As. Soc. No. 828, 44 pp. 9 lines.

Dastoor-i-ishk, or the Loves of Sussee and Panoon, a Persian poem by Lallah Jentperkass, Calcutta, 1812, 8vo. I have never had an opportunity of seeing this book.

لطيه شرق تصنيف جونونی

(P.)

Desirable Amusement, by Jonúny, dedicated to Awrang-zéb. The names of the poet and of the emperor occur in this verse.

گر جونونی ندردى این تحرير که نبشتي زمد ماغلكير

In the conclusion he informs us that he composed the poem in 1100, and that it contains upwards of 6016 verses. It consists of anecdotes which are headed

Beginning بلبل بوستان دانای مي مرايده چنيب زگر بای

As. Soc. No. 346, 392 pp. 17 bayts, copied in 1123.
KALYM.

Kalyat Jowia (303) (P.)

Complete poetical works of Myrzá Dáráb Bég Júyá. He was by origin a Persian but was born in Kashmyr. He died in 1118, the chronogram on his death is سعی بنزین Arzú says that most poets of Kashmyr who flourished in the commencement of the 12th century were pupils of Júyá, as for instance Mollá Sáthí'y.


Beginning مراجع حد ثنا لاثا لا الله كننا مي و توكيا لاثا لا الله

Ghazals about 500 pp. 10 bayts. Bg.

غ Zahl رونما سوى حرد ابي كنمرا هغابل را

Rubá'ys 38 pp. 8 bayts; and short Mathnavies, one in praise of Kashmyr.

Beginning بسم الله الرحمن الرحيم راه نمانده أميد و بيم

Móthi Mašall, copied in 1128; Tóphánah.

Devan Kálim (304) (P.)

The Dywán of Abú Talib Kálim of Hamadán, the principal court poet ملك الشعراء and panegyrist of Sháh-jahán. He died in 1061, (see pp. 90, 128, 113, 151, 116 suprà).


Beginning شرق هركس را كه در راه طلب سرمیدهد

Ghazals, 329 pp.; Rubá'ys 17 pp. Beginning بدل كرم بستي عاتیست زهد رابی را

Móthi Mašall, several copies, one written in 1093; As. Soc. Nos. 600 and 1073, containing merely the Ghazals; ibidem 1442, containing his Qaýydahs as well as the Ghazals.
The Imperial Book, by *Kalym*, being an epic poem on the exploits of Sháh-jahán.

*Bg.* بنام خدایان‌که از شرق جرد در عالم عطا کر و سایل نمود. Móty Maráll, 710 pp. of 21 byáts.

---

The Dywán of Kamál al-dyn Ismá'ýl of Ispahán, a son of Jamál (see p. 445 *suprâ*) whom he surpassed. He was like his father a panegyrist of the Çá'id family and owing to the novelty of ideas he is called Khalláq alma'áníy. He also occupied himself with Çúsísm, and Shiháb aldyn 'omar Sohrawardy was his spiritual guide. He was tortured to death by the Moghols who expected to find hidden property in his house on the 2d Jumádá I. 635 (some say 638) and left a Dywán of about 16,000 verses.

Contents: Panegyrics in praise of his patrons, Dhiyá aldyn Ahmad Abú Bakr, Shiháb aldyn, Fákhr b. Nitzám aldyn, &c. and a few Rubá'ýs.

*Beginning* ای جلال تو بیان‌را را زبان اندامانته

Móty Maráll, 260 pp. 17 lines; my own collection 748 pp. 16 byáts, an old and correct copy.

---

The Dywán of Kamál al-dyn Khojandy. He devoted his whole life to ascetic exercises, and is therefore considered a saint. When a young man he made the pilgrimage to Makkah, and on his return he remained at
Tabryz. When that city was taken by Yuqtamish Khán he was carried away as a prisoner into the desert of Qipcháq, but after four years he effected his escape and returned to Tabryz, Sultán Hosayn a son of Oways received him with great respect and built a Khánqáh for him. He died during the reign of Sultán Myrán-sháh who was a great admirer and patron of his, in A. H. 803: some say he died in 792 and others in 808. Kamál was a contemporary of Háfíz, and they possessed each other’s esteem, but were not personally acquainted with each other. In reference to the elder Kamál he has the following rubá’íy.

در کمال اند درجبان مشهور یعی از اسمهان دجز خجند
این یکی در غزل عمد مثال و این دغدر تصدیع یم مانند

The author of the Khólácháh has seen about 10,000 verses of Kamál Khojandy (Ouseley, Pers. poets, p. 192; Bland, A Cent. of Ghazals).

Contents: A Qáṣyádah, then Ghazals, most of which consist like those of Salmán of eight verses, they are not alphabetically arranged, 404 pp. of 11 bayts; Rubá’íy, Qit’abs, &c. 25 pp. 19 bayts.

Beginning of Qáṣyádah ائتناج سخی آن به نه کنند اهل کمال
B. g. of Ghazals آرز تیکام به جدابی خرس نه آید مرا

Faran-baksh, a splendid copy; also several copies in the Móthy Makall; As. Soc. Nos. 448, 573.

(308) چراگن نامه تصنیف کامل

The Lamp Book by Kámil. It consists of Ghazals all of which rhyme in chirágh, and the first letter of every verse of the first Ghazal is alif, of the second b &c.

B. g. ارشب زلف اوهار چراگن وزگل رهی ار نگار چراگ

Lithographed at Lucnow, on the margin of the Qáf-námah, see p. 312 suprâ.
The History of 'alyy and his son Hosayn, in verses by Karam, who composed it in 1135 (see p. 128 supra).


The Rubá'ys of Karym. After the Rubá'ys follow Qa'cydahs with a short introduction in prose, from which we learn that the name of the poet was Myr Mohammad Kátzim that he was a son of Fikr, and that he flourished under Qo'Oshsháh of the Deccan.

Móty Mañall, a good copy.

Collection of Mysteries, by Mohammad Çálíh Kashfy, composed in 1030.

Beginning

In the Móty Mañall is a copy of the Qa'cydahs of Kashfy, 175 pp. 12 lines, they are chiefly in praise of the Imáms, I am not certain whether the Mathnawy and Qa'cydahs are by the same poet.

Beginning

ان كليل باغ وفا ان سور بستان مفا
A poem in praise of 'alyy, in seven stanzas, by Mollâ Kamâl aldyn Hasan (Wâlih writes Moâsin) Kâshy. He was born and brought up at Arnoî but his family was of Kâshân, and he therefore adopted the takhalluq of Kâshy. He was a man of considerable learning and very religious, and all his poems—Taqyy Kâshy has seen 6000 verses—are in praise of 'alyy and the Imâms. He died young about the year 720 (Dawlat-shâh 5, 10; Taqyy Kâshy No. 63).

Beginning

السلام إع ساية أي خرشيف رب الباحث

Farâk-baksh, 80 pp. with a commentary which has the title of كلامي كم مخلق ومقطع شعب مبانى معد مدرنا and begins with a pointer of text on each page. Another commentary has the title of مدآج إمدي, the author is Moâammad 'alyy b. Moâammad Çâdiq Hosaynî Nayshâpûryy, and it is dedicated to the Nawâb Shujâ' al-dawlah Moâammad Khân Asâd-jang (hence the title), it contains besides an explanation of the poem, the traditions to which allusion is made or supposed to be made in it, and fills 560 pp. of 19 lines. The date of the MS. is 1149.

Beginning

الصدالية الذي خلق الإنسان لعبادته واستطاع على ما سواه

Under Ghâziy aldyn Haydar d. 1242, a commentary on this poem was written (182 pp. 7 lines) of which there is a copy in the private collection A. It begins with the words "الصدالية العلي واللسطرة والسلامي سيدانالدنياء" The poem has been lithographed, Luchow, Sulâmî press, s. a. 21 pp. with copious glosses.

Beginning

ديوان كاتبي

The Dywân of Shams aldyn Moâammad b. 'abd Allah Kâtiby. He was born in a place not far from Tarshyz, but he proceeded early in life to Nayshâpûr, and applied himself, under the tuition of Symy, to calligraphy—hence...
his takhalluč. When he had attained to celebrity he proceeded to Herát and became a court poet of Baysanbor, but as a Qačydaḥ rhyming in Nrus ḳhe made “to order” in imitation of one of Kamál Ismáyil did not meet with approbation, he went to Astrábád and eventually to Shirwán. He was favourably received by Amyr-zádah Ibráhym, who bestowed 1000 Dirhams upon him for the first poem which he made in his praise. It rhymes in كل. After having visited Adzarbáyján, Tabaristán and other provinces to earn his livelihood by composing pane-gyrics on great men, he turned a religious mendicant and took Çáyín aldyn as his spiritual guide. He dili-gently studied the Ğúfy literature and wrote several mystical poems. He died at Astrábád in 838 or 839. According to Khoshgú he left 30,000 verses, but other authors mention only half of that number, Sir G. Ouseley's copy contains the following works، گلشن ابراز the Rose Garden of the Pure. مجمع البصريين Combination of two Metres (see on this Mathnawy p. 322 suprā). سبي نامه Thirty Epistles. ده نامه Decalogue. Other authors add the names of the following works حفص و عشق and هر مصرف in بهرام رگل اندام and حفص و چسبب و تجنسات.


Beginning

ای كن آدم باد که سالم چشمساخته خاک و راکمیا مهرتورساخته

Ghazals, 192 pp. 13 bayts.

Beginning

آنان بر این است زکو کننا ما کر و کننا چند هند بون سنگ‌های ما

Qif‘âhs and Rubá’ys, among them is the following chronogram:
After the minor poems follow again Qaṣṣydahs, 60 pp. they are not in praise of princes but of other persons, and this may have been the reason for separating them from the first batch.

A Mathnawy of 58 pp. 15 lines.
Another Mathnawy with a preface in prose, 56 pp.
Several smaller Mathnawies, Serāpās, &c.

Mīnā Madīn, good copy, in all 750 pages. My notes do not contain the titles of the two larger Mathnawies. I have a beautiful old MS. containing the Ghazals and Tajnūyat of Kātibī, 184 pp. 13 bayts, written in 888 by Mōhāmmad Ḥerawī.

The Book of Joy of Fatymah, an epic poem in which the life of the daughter of Mōhāmmad is described by the physician Kātīm, who had the title of Hāɗēqī almulk, and was a son of the Mojtahīd (Shy‘ah divine) Haydar ‘alīyy Testery Najafī. The date of the composition, 1150, is contained in the last verse.

The author informs us in the preface that when he was a young man he compiled a history of the prophets and the Imāms and gave it the title احصى السير. One day some one mentioned to him the Hamlahē Haydary of Bādhzil (see p. 368 supra) and the Surlat Mūḍrī by Mōhībb ‘alīyy Khān, this induced him to imitate the example of these two poets, and to write a sacred epos
for which he chose Fātīmah as his subject, and in four months he composed seven thousand verses, he placed at the head of his poem about 1400 verses which Moḥibb 'alīyy had written in praise of Fātīmah, and which formed a separate poem.

Beginning of the poem

Mōtī Māzāli, 394 pp. of 19 lines.

The Story of Kāmrūp, a poem by Chawdhry Kāwrāmāl, who died on the 16th May, 1848.

Lithographed, Dilly, 1265, 136 pp. of 28 bayts, edited by Kāly Rāy, Deputy Collector, a son of the author.

The Dywān of Myrza Sayyid Hosayn Imtiyāz Khān Khālīq, who was killed in India, in 1122 (see pp. 141, 111, 121, 150 supra).

Contents: After a short preface in prose, which is wanting in some copies, Ghazals, 308 pp. of 13 bayts; Rubā'īyya, 16 pp. of 10 bayts. Beginning (see p. 345 supra).

A Mathnawī, 8 pp. 15 lines, and Qaṣīdahs, 82 pp. 15 bayts. Beginning

Mōtī Māzāli, a splendid copy; my own collection, a good copy.
There is another Dywân of Khâlîq in the Mûta'îr Mašâlî which contains a chronogram for 1081, and which he seems to have written before he came to India. Chronogram:


tarîkh nafir isterbâd 'ammnt bi 'nawshah lâmin 'alam

It contains Ghazals and some Mathnawies, the longest of which has the title 'Agaslî shâhî. The Dywân has in all 242 pp. of 12 bayts. Beginning of Ghazals:

ای زرنشکار دل و وحش پر جاهای ما

---

(P.)

Diyârân Xâmûsh

The Dywân of Rây Čâhib Râm Khâmôsh, who died previous to 1229 (see p. 167 suprà).

Bg.

ام برتر از از بید ادراک و صف تو زبان و عقل ما باک


Beginning of this copy

آخر باری نماید در رآورمده دلب باو میقنان جزء برچ رود فنون در پیانا

---

(P.)

Diyârân Tâsâfâh Xâtarâni

Diywân or collection of Qâtaydahs of Afidhâl aldyn Ibrâhîm Khâqân (according to the commentator, his name was 'othmân and not Ibrâhîm). He was a son of 'alîyy and a native of Shirwân. His verses were first corrected by Nitzám aldyn Abû-l'lâlî, who gave him his daughter in marriage, and introduced him at the court of Manúchihr the sovereign of Shirwân, whose title was Khâqân. In honor of this prince, he changed his former takhallûc Haqââyqy into Khâqânî. He rose to high dignity and obtained the title of Amãr, noble; but he ill-requited the kindness of his benefactor; he and Abû-l'lâlî became jealous, and wrote biting satyres against each other. When Khâqânî was tired of the life of a courtier he
solicited permission to retire, and when it was refused he fled to Baylaqán, but was arrested by the agents of the Kháqán, brought back to Shirván and cast into prison. After some months, he was released and went on a pilgrimage to Makkah, on the road he composed his most celebrated poem the Tohfat al’iráqayn. He died at Tabriz in 582 or in 595, and is buried at Surkháb, and at his side rest the poets Tzahyr Faryáby and Sháhfúr Ashhary Nayshápúry, (Ouseley, Pers. poets, p. 157; Hammer Schöne Redeck. Pers. p. 125; Jámy Naqsh. No. 569; Mohammad ’awfy, fol. 124; Taqyy Káshy, No. 23; Dawlat-sháh 2, 14; Miráát alkhíyál, p. 38; A’tishkádah, p. 53; Khizánah ’ómirah).

His Dywán consists of Qaçydahs, and Qi‘ábs, some are mystical, but most of them are panegyrics on the Kháqán, the Atábuk Nu’crat aldyén Qizílarísán, Sulán Ghiyáth aldyén Mohammad b. Mas’úd b. Malik-sháh, king Sayf aldyén Daráy of Darband, &c. at the end are about 120 Rubá’ís.

Beginning دل مى بدير تعليميسمت ووى طفل زبان دانش

Móty Masáll, five or six good copies, the fullest has 706 pp. of 17 lines; As. Soc. No. 75, this copy contains Ghazals as well as Qaçydahs; As. Soc. Nos. 386, 578, good copies; Ibidem, No. 75, containing also Ghazals, Rubá’ís, &c. the poems are alphabetically arranged, which is not the case in other copies.

Beginning عروس عافية أتاه فبل فن مرا

(319)

A commentary on the Qaçydahs of Kháqán, in which only difficult verses are explained, by Mohammad b. Dawúd b. Mohammad b. Ma’hmúd Shádyábády.
Increase of Delight, by Qabúl Mohammad, the author of the Haft Quzum. This book is divided into ten chapters, each of which contains a commentary on a Qaṣṣāyah of Kháqány. It is the first of seven volumes of a similar nature which the author has composed, or intended to compose, and to which he gave the title of 

Farah-bakhsh, 550 pp. 17 lines.

Present to the two 'Iraqs, or a description of these two countries, a Mathnaway by Kháqány of about 3000 verses. Beginning: بسم الله ابندا زکم من البغیب. Some copies have a preface which begins: خير ما عنصر المروج جماله كلمة اللطيفه بصر بالله.

Copies are frequent. There are several in the Tópkhánah and Móty Makhall, and I have no less than three, the best was written in 1090, 194 pp. 16 bayts; As. Soc. No. 487, Bg. ماييم نظر کان غلخان.

A commentary on the Tomífat al'írqa'yn by Shaykh 'abd al-saláh. Beginning: بعد حمد ونعمه وبرضوئي شيخ عبد السلام غفر الله له ميفرسيد.
The first verse commented upon is:

ماهیم نظرکار شمادک
این جقه سهرب مهنر خاک

(323) دیوان خاشع

The Dywán of Khâshiyy. It consists of Ghazals, at the end are a few Qâydahs in praise of the Imám and several chronograms; I copy one of the latter as it fixes the date, 1092, of the poet.

کرخاخشمالتاریخرتمنزلصمروجایعیشارست

Méty Malall, about 300 pp. 16 byats, beginning and end wanting.

(324) ربا میات همر خیمام

The Rubá’îs of Ômar Khayyám of Nayshâpûr. He was originally a tent-maker and hence his takhalluq. Among his school fellows were Hasan Çabbâgh, and a youth who subsequently filled the post of Wazyr to Malik-shâh under the title of Nîtûzâm almulk Tûsîy. After he had risen to his high office he invited Ômar to come to court, and when he declined, he allowed him annually the handsome income of 2,022 mithqâls from the Nayshâpûr treasury. Baron Hammer-Purgstall Gesch. d. Schönen Redek. Pers. p. 80 in his valuable remarks on this poet says, that he was a free-thinker and a great opponent of Čuísfim. He died in 517 (Khoshgú I. No 38; A’tîshkâdah, p. 185).

After a short introduction in prose by a later author the Rubá’îs begin:

ای سروخته مصوفه سوخننی
ی ده اتش دوزخ از تو آترو خوننی
تاغرلی که برمرحمت کن حنی راه کچای رحمت اسوخننی

Tópkhânah, 34 pp. of 24 byats; Aâ. Soc. No. 1543.
The Dywan of Khiva of Bokhara. He was a pupil of Khwajah 'Icmat Allah, and though he spent the greater part of his life in his native country, he was two years at Herat in the service of Ulugh Beg, during whose reign, 850—853, he died. Taqyy Khashy has seen about 2000 verses of his; most of his poems are mystical.

Contents: Qasidas in praise of God, 10 pp. 110 pp., 13 bayts.

Beginning: Ghazals, 110 pp. 13 bayts.

Motive Musall, an old copy.

The Dywan of Yamyn aldyn Abu-l-Hassan, who is known by the name of Myr Khosrow. He is the greatest poet among the Musalmans of India. His father Sayf aldyn Mahomud was one of the chiefs of the tribe of Lachyn, which lives in the Hazarah near Balkh. He came to India, and became one of the nobles (military leaders) of the empire. He settled at Patyalah (Mumi-nabud), where Khosraw was born in 651. He was only nine years of age when he lost his father, who fell in a fight against the idolators. His brother 'izz aldyn 'alyy-shah succeeded to the post of his father, and the young Myr Khosrow was educated by his maternal grandfather 'imad almulk, who was a man of great importance, and attained the age of one hundred and thirteen years.

When he was grown up he entered with his friend Hasan the service of prince Mohammad Sultan Khan, a
son of Ghiyáth aldyn Balban, who was then governor of Multán, he was the keeper of the Qurán and Hasan keeper of the inkstand. After the death of his patron he came to Dilly, and entered the service of Amyr 'alyy, and subsequently he was admitted to the court of the emperor Jalál aldyn Khiljy. He rose to great importance particularly under Ghiyáth aldyn Toghlaq-sháh whom he accompanied in his march to Bengal, and to whom he dedicated his Toghlaq-námah. Whilst the king was staying at Lokhnawty, the news of the demise of Nitzám aldyn reached the royal camp. Khosrav had been introduced to this saint by his father when only eight years of age, and he became one of his most distinguished disciples and warmest admirers, on hearing of his death he hastened back to Dilly, dressed in deep mourning, gave up the royal service, gave all he had to the poor and took up his abode at the tomb of the saint. He died six months after him in the night, from Thursday to Friday, the 29th of Dzú-lqa'dah, 725. His tomb is close to that of Nitzám aldyn, in one of the most beautiful and interesting spots near Dilly. Dawlat-sháh places his death in 715, as his authority has misled many learned men as Hammer, Garçin de Tassy, Dozy, &c. I give here the chronogram on his death which is engraved over his tomb; another chronogram is مّل اهدهم عصمئ نو تظبيه مل مت. The Çufies celebrate his wedding (death) on the 16th Raby II. this date is commemorated in the following verse of the Adáb al-lálibyn:

ربج فرم هژه، در ابر رزست آن مه
زنده جن شالیست، داد پن تمصدرا

It is said by Adzory apud Dawlat-sháh, that Sa'dy, for whom Khosrav entertained the highest respect, came in his