old age to India and thus an opportunity was afforded Khosraw of making his personal acquaintance. He left between four and five hundred thousand verses, in some of them he has the takhallus of Sultáni (Firishthá II. p. 754; Sáfíyát al-áliyá No. 117; Óuseley, Pers. Poets, p. 146).

Khosgú gives the following details regarding his works:

Contents: the minor poemes are divided into four Dywáns, each of which has a separate title and preface in prose, and contains Qaţydahs, Ghazals, Rubáys, &c.

1. 144 pp. of 27 lines. Beginning of preface, of which in this copy only the first page is left.

2. 290 pp. of 27 lines. He says in the preface it is the best of his two books printed. He adds: "In the second book of this qalam, I have written 144 pages, each of which is 27 lines."

He adds: "In the second book of this qalam, I have written 144 pages, each of which is 27 lines."

3. 302
The five Mathnawies of Amyr Khosraw. It is asserted by Khoshgú, in the life of Khwajú, that Khosraw was the first poet who imitated the Khamsah of Nitzámy.

Contents: 1. مطلع الينوار. The Rising of the Lights, an allegorical and mystical poem. It was composed in 698 and consists of 3,310 verses and is divided into twenty cantos مقالة.

2. شعره و شعره. The Loves of Shyryn and Khosraw, a romantic epos. It was composed in 698, and consists of 4,124 verses.
Khosraw. 469

It was composed in 698, and consists of 2,360 verses.

Beginning

The poet gives the plan of the Khamshah in these verses.
The Story of Khidhr Khán and Dawal Rány, a poem by Myr Khosraw, he composed it in 715, and it consists of 4,200 verses. The plot of the poem is taken from the history of India.

The Conjunction of the two lucky Planets (Venus and Jupiter) by Amyr Khosraw. It is a historical poem, the heroes are Nácir aldyn and Mo'izz aldyn, but the facts are so much clad in allegories, that the only historical value of the book is, that it offers us a specimen of the singular taste of the age in which it was composed.
No. 331.]

KHWÁ'JÚ'.

(330) (P.)

نير العين شرح قرآن السعدين

Light of the Eyes, being a commentary on the Qirán ala'adayn by Núr al-Haqq, a son of the celebrated 'abd al-Haqq Dihlawy Bokháry. The preface is written by some one else. The date of the book is 1084—70 = 1014.

Bg. of Introduct. شكر هزاران هزاری حضرت بزرگداشت خالق الیل

Bg. of Comm. خطبه کربا و جلال مرباشاهی را که پادشاهی

Tópkhnáh, 156 pp. 17 lines, much injured. In the same collection is another commentary on the Qirán ala'adayn by 'abd al-Rasúl Qásim of Garah, which is about forty miles east of Lucnow, it has 146 pp. of 11 lines and begins:

بعد حمد وثنانی به اکثری صاحبی را که چندین هزار مصدومات

In the As. Soc. No. 598, 82 pp. of 19 lines, is a short commentary which begins شکر گرم بنزرفیت خداوند جهان متفق شرح قرآن السعدين

(331) (P.)

کلیات خواجگرماری

Complete (minor) works of Khwájú Kirmány. He was born on the 20th of Dzú-l-Hajj, 689. His name was Abú l'sá Kamál aldyn Mahmúd b. 'alyy Murshidy. He was of a distinguished family, and spent much of his time in travelling. In one of his journeys he made the acquaintance of the distinguished Čúfí 'alá al-dawlah Samnání, the author of the حنیف and several other works on mysticism (see p. 81-supra) and became his disciple. He remained with him six years in Čúfíyábad at Samnán, and devoted himself diligently to the study of mysticism. After that he returned to Kirmán and being unable to find a livelihood, he proceeded first to Isphán and then to Shýráz where he found a liberal supporter in Abú
Ishāq the ruler of that town. In 744 he collected his poems, but continued his literary activity till 745, he says:

شده بدری هفت مد و چل و چار کامد ای نقش آذربی چو نگار

He died at Shyráz in 745, or according to Azád in 753, and according to Khoshgú (who probably copied incorrectly the blunder of Dawlat-sháh, who places his death in 742) in 762.

Taqqy Káshy says that all his poetical works which he had seen, contained 20,000 verses; Dawlat-sháh says, his Dywán alone comprises 20,000 verses, whereas Khoshgú thinks it contains half of that number. He left five Mathnawies in imitation of the Khamsah of Nitzámy. (Habyb alsiyar III. p. 580; Dawlat-sháh 4, 19; Taqqy Káshy 73, see also Erdmann in the Ztschrf für d. K. d. Morgl. II. 205).

Contents: Qācydahs in praise of the Imáms, Sayf aldyn Bákharyz, Amyn aldyn Kázorúny, Sultán Motzaffar Mas'úd Sháh, &c. 42 pp. of 56 bayts; Ghazals not alphabetically arranged, 60 pp. Beginning of Qācydahs:

ای نهاد ه خشت زمر روز سیدی بام وی نگند چد شبد کسی متفکر شام

Móty Ma'bll, a splendid old copy, there is the date 945 at the end, which is probably the year when it was written.

Mathnawies of Khwájú Kirmány. 1 The Garden of Light, 34 pp. of 58 bayts, it is divided into twenty cantos مقالة and is in the metre of the Makhzan alasár.

Beginning

زینت الرشدة في الأول بسم الله مصدقفضل
The Loves of Humá and Humáyún, 142 pp. of 44 bayts.

Beginning

3. The book of Perfection, 44 pp. of 44 bayts, it is an ethical poem, composed in 744.

Beginning

بسم من لا هو غير

گهر نامه بهائی

4. The Precious Book of Jewels, a Mathnawy of 1,032 verses, mostly in praise of great men. The date 745 when this poem was completed, is twice stated at the end:

چو کریم گهر انشان نز خامه گهر نامه نیازم نام نامه شپ آدینه باد و روز برجیس سعید ارسال دو هدیه زیبا رو بهم رفته زیبایی دوز زیبایی دوز زیبایی

Beginning

بنام نام نامداران گناه درگا مهربانه او شیربرزان

5. Keys of the Hearts and Torches of Mysteries, 140 pp. of 54 bayts. This Mathnawy is divided into twenty-eight chapters باب.

The following are some of the headings:

توحید و نعوت • منافی • حقیقت و نصیحه • القسم و ما يقسم به • مدايق ارواح • تشبیهات • الصباح والزرواح • محارس • مصالحه • مکاتب • رسائل • الحجیة والوفا

The poem is preceded by a short preface in Arabic prose which begins:

الحمد لله الذي انزل علی عبيد الكتاب المبين

6. The Rose and New Year's-Day, a poetical story, 86 pp. of 56 bayts.

Beginning

بنام نفشه بندی همچه خاک عدارافیر زعید روزی انتکان

Moby Maall; As. Soc. 288, a fine copy written in 991, it contains only three poems, Nos. 2, 3 and 4.
The Dywán of Kihtary.

Contents: Ghazals, 188 pp. 15 bayts, and four Rubá'ys.

Beginning

Der Hurdan Haté Daristan ma brérra rég' Ulá'ain a'theb'ié nishan ma. Az Soc. No. 1418. This copy has the following postscript: "Here ends the Dywán of Kihtary which was composed by Shaykh Asad Allah, writer of Wazyr Khán, the police officer of the district of Sahrand; it was copied on the 29th of Cásar, 1109." If the person who wrote this sentence understood the meaning of the word "Tábríz" Shaykh Asad Allah is the name of the poet, but Arabic words are used so loosely in India that it is likely that it is the name of the copyist.

The Dywán of Rájah Apurv Kishen Dev Kunwar. He lives now, in Sobha Bázár at Calcutta.

Contents: three Qāçydahs in praise of Amjad 'alyy Shah, king of Oudh; Ghazals 160 pp. 12 bayts; Fards, &c. 15 pp. Beginning of Ghazals:

Ráhíq e aam sámi dáli e aam sámi hájíyínahá

Farah-bakhsh, written in 1845, at the end is the seal of the author, it has the date, 1250.

Usages of Love, being the story of Bismil, by Munshi Lachmy Naráyan, a Khatry. His ancestors were of Kanjawah near Láhór, and his grandfather settled
under 'alamgyr at Dilly. He was a pupil of Arzú and resided first at Awrangábád and subsequently at Bareily, and flourished under Ahmad Sháh and Acaf aldawlah who died in 1212. I have been told that Lachmy Naráyan died at Dilly about twenty-five years ago.

Beginning

بانم آناه حسی ر عشق هر در


The Story of Kámruíp, in Persian verses by Himmat Khán Láyíq, a son of Islám Khán. Mohammad Yúsof says that he was the father of Islám Khán and the son of the Khánejahání Láyíq. According to another statement the poet's name was Mohammad 'áshiq and his takhallúc Himmat. The former account is borne out by several verses in the Dywán.

بیا لاقی سفی را مختصرکی زدل اندیشه دیگرینه

Towards the end he says:

يعبد الله که این نظام دلارام گزینت از تکر لاقی رنگ انجام
خطابش مطلب دیوان همک فروغ شکست دیوان همک
دل و جسم طبع از خوان اور بر جهان خون همک خان بادر

Yet it is probable that the Mathnavy is the production of Mohammad 'áshiq, and that he had besides the takhallúc of Himmat also that of Láyíq, for this poet was in the service of Himmat Khán (see Yúsof Khán's Tadzkirah and p. 113 suprâ) to whom the poem is dedicated.

The date 1096 and name of the composition are mentioned in the following verses:

چو سال ختم کردم انتمابش بهمی خان مواقف شد حسابش
دران سامعت که میکرم تمامش خون دستور همک کفت نامش

3 p 2
Beginning

The Dywán of Wajyh aldýn ʿabd Allah Lišdny of Shyráz, a son of Mrý Mohammad Mushk-farúsh. He spent the greater part of his life at Tabryz, but for some time he resided at Baghdad and after that city had been taken by Sháh Ismáʿyí, he proceeded to Hamadán where he was supported by Najm aldýn II. After his death he had to endure great hardship in the fortress of Shádmán, at length however he went to Herát and subsequently to Káshán, and after an absence of fourteen years he came back to Tabryz where he died. Khoshgú places his death in 991, but it probably took place several years earlier. He left about 40,000 bayts.

This copy contains only Ghazals.

The Dywán of Mohammad Shyrýn Maghríby. He was a native of Náyyn and a disciple of Shaykh Ismáʿyí Sysy who belonged to the flock of Shaykh Núr aldýn ʿabd al-Rázmán Isfaráýiny. The reason why he chose the takhalluṣ of Maghríby, the man of the west, is that on a journey to the Maghríb (Northern Africa) he received the garb of a Darwysh from a disciple of Mókyy aldýn
'araby. He was a friend of Kamál Khojandy, and like him a profound Čúfy. It is said that jealousy for royal favour dissolved the friendship of these two holy men (see Ouseley Pers. Poets, p. 106). He is the author of Arabic glosses on the Fotúhát and of the Jām Jahanem. He died at Tabriz, where he had spent the greater part of his life, in 809, and is buried in Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint, and his tomb is a place of pilgrimage. (Jámy, Nafšah. No. 574; Habyb alsiyar III. fol. 695; Khoshgú II. No. 277; Taqyy Káshy, No. 100).

Contents: an introduction in prose, 6 pp. 19 lines; Arabic poems, 12 pp. 16 bayts; Ghazals, 94 pp. 17 bayts; Tarjy’bands and Rubá’ys 29 pp. Beginning of Ghazals.

خربشید رخت حرشت بدادر در کون شد هریدا

Móy Makall, a carefully written old copy; As. Soc. Nos. 1436, 722; my collection, a good copy, it contains merely the Ghazals and Rubá’ys. Baron Hammer-Purgstall, Gesch. d. schönen Rede. Pers. p. 78, translates three poems of Maghríby, in them occurs the following verse in which the metre would suffer, were we to read Mo’iszy.

چر خوان منشر روی نگارن دار ایشن مغفری حیران زانرست

In the Tópkhánah, 16 pp. 18 bayts, is a Mathnawy of Maghríby which he dedicated to Sháhrokh it begins:

بیس از پنی دریان دیوان اشعار خرابات و خراباتی و خمار

گلش راز تصنيف محمود شهسری (339) (P.)

The Rose Garden of Mysteries, by Najm aldyn (this is the honorific name of the poet according to the preface of the commentary, but in the postcript he is called Sa’d aldyn, and in one copy Sa’d b. Ma’ámúd) Ma’ámúd Jabish-tary or Shabishtary Tabryzy. He died in his native town in 720 and left among other prose works a
which treats on love, and which he dedicated to Shaykh
Ibráhym a relation of Ismá‘yl Sysy for whom he enter-
tained an admiration bordering on madness (Khoshgú II.
No. 223). He wrote this poem in 717. It is an answer
in 976 verses to seventeen metaphysical questions which
were proposed by Amyr Sayyid Hosayny (see p. 430
suprâ) and contains a very useful outline of the specu-
lations of the Cófies.

Beginning

بنام آلله جانرا نكرت امرخت

Tópkhánah, 80 pp. 24 bayts; printed with a German translation
by Baron von Hammer-Purgstall, Pest, 1888.

مافتح العاجز في شرح غلش راز

(P.)

A commentary on the preceding work by Moḥammad
b. Yahyá b. 'alyy Jyláni Láhiy Núr-bakhshy Asyry
who compiled it in 877 (see p. 70 suprâ; Dozy, Catal.
Leyd. II. p. 117, says that this commentary was compiled
in 879).

Beginning

باسلک الأعظم الشامل فيضه المقدس لكل موجود

Móty Mašall, 868 pp. 17 lines; As. Soc. No. 1281, 600 pp. of 15
lines, a very bad copy; private collection very correct. In the Móty
Mašall (9 pp. 18 lines), is a copy of a commentary on the verse
بفه أحمدله كأ يشقي والصرورة

The Dywán of Majd aldyn Hibat Allah, who had the
takhalluṣ of Majd, and is usually called Majde Hámkar,
i.e. the weaver. He was of Shyráx in Fárs and has
therefore the patronymic of Fársy and he derived his
descent from Anushyrwán; his wit and refined manners introduced him at court, and he was in high favor with the Atábk Salt b. Abú Bakr b. Zangy. After the death of his patron he went to Yazd and thence he proceeded to Ispähán, where he found a warm reception from Bahá aldyn the son of Khwájah Shams aldyn, and when he came the second time to power under Abáqá Khán he appointed him governor of Shyráz. He died in that city, upwards of ninety years of age, in 686, the same year died also Imám Herawy and Badr aldyn Jájarmy. Taqyy Kashy, No. 47, has seen about 6,000 verses of his.


Beginning كجاست در همه ملک جهان سلیمانی ته ملک ول نسیار بست شیطانی مfty Mā’dall, a splendid old copy.

P. (342)

The Dywán of Myrzá Mohammad Majdzúb of Tabryz. He was a great scholar and profound Čúfy. According to a chronogram, he collected this Dywán in 1063.

P. مب تاریخ این دیوان چشیر که خوائی باشد از لعل و توربر سرموش عالم غیبی بگرم ندا دردان و گفتا خوان پدر Táhir Naşrábády speaks of him in the present tense, and it would therefore appear that he was still alive in 1083, on the other hand he quotes the following chronogram of his for 1006.

Besides this Dywán and the Mathnawy he composed two other Mathnawies, one in the measure of
the Sháh-námah and one in the measure of the Mathnawy of Jalál al-dín Rúmý.

Contents: Ghazals, 248 pp. 14 bayts; Rubá'íys, &c. 18 pp.

Beginning (343)

Devaran Mafigi

The Dywan of Zéb alnisá Bégam, a daughter of 'álam-gyr; her takhalluç was Makhsi and she died in 1114. The chronogram on her death is رادخلي جنتي.

Contents: Qaṣydahs, 28 pp.

Beginning

[46 pp. Beginning]

Farash-bakhsh, a splendid copy; Móty Mašall, five copies; As. Soc. No. 297.

(344)

Laylā and Majnúna a Mathnawy of 2,160 verses by Maktaby who was a schoolmaster of Shyráz and composed it in 895 (see Sámy, No. 359, A'tishkada, p. 392 and Dozy Catal. Bibl. Lugd. Bat. II. p. 121.)

Beginning

As. Soc. No. 796, about 200 pp. of 15 bayts.
The Dywan of Mohammad Fakhir Makyn, who was born in 1173 and died in 1221 (see p. 162). Chronogram on his death by Mohammad Mohsin,

Contents: Qa'ydahs, 38 pp. 17 bayts; Ghazals, 308 pp. 11 bayts; Mokhammas, 7 pp. Beginning of Ghazals:

Móty Másháll, two copies, one was written during the author's lifetime and contains his autograph; in one copy the Ghazals begin:

اجری ریای متقربی داری و نهی رده مربی

Works of Malik Qommy. He was born and brought up at Qomm, and was in great favor with the Qizilbashés and other great men of Persia. Yet for some unexplained reason, he left his native country and came to Ahmadnagar in India where he met the Khán Khánán. This great patron of poets gave him the most kind reception and supported him. After some time Malik determined to go to Makkah. At Byjápúr he fell in with Tzohúry, who married his daughter and introduced him to Ibráhým 'ádísháh. He composed a poem of 9000 verses for his patron and called it گلزار ابراهیم. According to Azád the name of the book is نورس. The king made him a present for it of 90,000 Lários. At present, 1024, says the author of the Mthiär Rah, from whom the above details are derived, he lives in retirement and indigence. He died in the Deccan in 1025, the chronogram on his death made by Kalym is ام سراهم یمنی بوذ

3 Q
Contents: a preface in prose of 9 pp.; Qācydahs and some Tarjy’bands, 180 pp. 22 bayts: Ghazals, 150 pp.; about 400 Rubá’ys. Beginning of the Qācydahs:

\[\text{ \textreported{دل استاد رمز و خاموشی ایات برهانش مذیب الابار}}\]

a Mathnawy divided into 17 chapters; رن, 9 pp. 23 bayts. Beginning

\[\text{ \textreported{بسم الله الرحمن الرحیم اهدنا الاصطراق المستنچیدی}}\]

Another mystical Mathnawy in the style of the Ḥadyqah, 84 pp. 23 bayts, incomplete.

Beginning

\[\text{ \textreported{ای طرب صرام نگزارند، هم نگاری و هم نگارند}}\]

Móty Mašall. In the same collection, and in the As. Soc. No. 840, there is a Dywan of Malik Qommy, which contains some of the Qācydahs, the Ghazals and minor poems, but not the Mathnawies; Bg. اي زامات تاج گوهایرس دوران ما از نشانت بی نشان سر خلاف مرنان ما

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(347) دیوان ململ

The Dywan of Sháh Malúl of Morádábád, who had also the takhalluç of Ilhám (see pp. 239, 254, 436 suprad.)


\[\text{ \textreported{شد عشق رهنمود من حیرت دلول را در خلیت دکتر رزهد جبریل را مستخریمه}}\]

a Mathnawy composed in 1191, the name is a chronogram, 34 pp. 15 bayts and a Tarjy’band.

Bg. بمن چشمکی چشم جانان نه زر که باید بجستاده پیدمان زن رن Tópkhánah, a fair copy.

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(348) دیوان منصور

The Dywan of Mančúr, he is probably identical with the poet of this takhalluç mentioned by Táhir, see p. 103

Contents: Ghazals, 432 pp. 15 bayts.
The Dywán of Manúchihry, who had the sobriquet of Shaqt-gallah. His name was Hakim Najm al-dyn Ahmad b. Ya’qūb b. Ahmad Manúchihry. He informs us in his poems that he is a native of Damágán, and not of Balkh as Dawlat-sháh erroneously states. He was a pupil of Abú-Ifarah Sinjary, and lived at the court of Mahmúd of Ghaznah, and of his two sons Mas’úd and Mohammad. The latter prince raised him to the rank of a Tarkhán. He acquired much wealth, and hence his sobriquet of Shaqt-gallah, i. e. sixty flocks of sheep. Towards the end of his life he devoted himself to ascetic exercises under the guidance of Abú-Ima’áliy ‘abd al-malik b. Mohammad Jówayny. He died in 483.

The Dywán consists almost exclusively of short Qacydahs in praise of the three princes at whose court he lived.

The Dywán of Mány. According to the copyist he was of Mázandarán and according to Sámy of Mashhad.
His father was a porcelain manufacturer, and he followed in his youth the same profession, but subsequently his talents introduced him to Mohammad Mohsin Myrzâ, a son of Sultân Hosayn Myrzâ, and he was killed in his service by the Uzbeks in 913.

Contents: after four Ghazals in praise of God, the Dywán begins as follows:

ای رتوشاخ گل اسوثته رفنانی را آب و رنگ ازندودن گلشی زیدانی را
Móty Makall, 82 pp. 17 bâyts.

نوشته نامه و قافتنه مصونف مقبول (P.)

The Nûn-nâmah and Qâf-nâmah by Maqbûl Ahmad whose takhalluç is Maqbûl. I believe the poet is alive and resides at Lucknow. All the verses of the Nûn-nâmeh end in n, and the first letter of every verse of the first Ghazal is alif, of the second b, &c.

Beginning

In the Qâf-nâmeh, the first letter of every verse is q and the first Ghazal rhymes in alif, the second in b, &c.

Lithographed, Lucknow, 1263, 16 pp.: the Qâf-nâmeh is written on the margin.

ديوان مرعي (P.)

The Dywán of Khwâjah Hosayn Marwî (see p. 63).

Contents: Qâqyдahs, 31 pp. of 12 bâyts in praise of Akbar; Ghazals, 100 pp. and a few Rubâ'îys among them, is a chronogram for 953, on the composition of a work of Humâyûn which has the title of نكتباه حکست
No. 353.] MA’SU’D.

and of which in fact the title itself is a chronogram.
Beginning of Ghazals: ای باشوا عرخه شطرنج کتکاث

As. Soc. No. 842.

(353) دیوان مسعود (P.)

The Dywân of Khwâjah Mas’úd b. Sa’d b. Salmán who died in 525, according to a Biyâdh of the As. Soc. No. 931, his death happened in 420 (for 520 ?) (see p. 407 supra). He usually writes “Bandah” instead of his name or takhalluq, but in one instance he gives us his whole name:

شکر منظومرا نخواهی یانست تو چو مسعود سعد سلمانی

I have not succeeded in finding the verses quoted by Dawlat-shâh in this Dywân, but the Rubâ’î which according to Khosghû, he sent from his prison to the Sultân is in it, it runs:

در بند تو ای شاه منکشه پاید تا بند تو پایی تاجداری شاید

ئینک که زیشت سعد سلمان زاید گر زیورون منکت تو نگزایید

Khosghû has in addition to this another Mas‘úd, whom he calls Mas‘úd Râzy and of whom he says that he was at the court of Sultân Mas‘úd.

Contents: Qaṣydahs about 500 pp. of 21 bayts mostly in praise of Sultân Mas‘úd, Ibrâhym and Bahram Shâh, at the end are a few Ghazals and Rubâ’îs and Mokhâmmas.

Bغ. در بند تو ای شاه منکشه پاید تا بند تو پایی تاجداری شاید

As. Soc. No. 1245.
The Dywân of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhallus, and in the concluding verse of the last Ghazal, he gives us his full name.

From Iláhy (see p. 84 supra) it would appear that he was of Má-wará-Inahr but 'abd al-Haqq Dihlawy Akhbár alakhýár, p. 375 gives us a different statement. He was according to this author a relation of Sultán Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters Shiháb aldyn into Báhá aldyn) one of the most profound Cáfies of the school of Chíshty. He wrote several works on Mysticism, one is entitled تمهیدات عین القضاة همدانی and is on the plan of the مراة المارفین. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn’s mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálıh says that he was a disciple of Chirágh Dilly.

Contents: Qaṣydahs, 25 pp. 15 bayts. बग़, बग़ इत्ताब जान जिब्रुली लहकों मन्त्र व हमें राम भान फातर और, Ghazals, 150 pp. 13 bayts and 70 Rubá’ys. बग़, सश रस्तू गुरुम मुहम्रुद पिल तुरंत व रह रूह अन्न रात. Móty Máll, a good copy written in 1012; As. Soc. 1371, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naqyár aldyn. This copy begins बन सौदा ना दर दरिया दह नौर नम निजात.
(355) Qaṣaṣ Manūṣehr Təṣnif Muslij

The Story of Manúchihr, a Mathnawy by Hátim Maslāh composed in 1070 and dedicated to Sháhjahan.
Bg. زبسم الله اغاز سارم سفی کہ او آفرید ایو سراوی سختی
Tōpkhánah, about 600 pp. of 15 bayts, a good copy.

(356) Diwān Mutin

The Dywān of Shaykh 'abd al-Ridhā b. 'abd Allah Matyn. He was a native of Ispahān, but of Arabic origin. He came under Bahádur Sháh to India (Arzú says that he came in the commencement of the reign of Mūḥammad Sháh,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwysh, and received a pension from Burhán almulk Šā'ādat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywān of about 5000 verses (see Arzú and Tālib).

Contents: a preface in prose, 68 pp. 13 lines.
Beginning هو المتكلم بكل اسام وصبدع الزمان وايام Qaṣydahs in praise of the Imáms and chronograms, &c. 35 pp.; logograms with solution, 24 pp. Beginning of Qaṣydahs:

حمد الراهب خلق الطبق والبيان شكر له من النعم أحمد بالله
A story in verse 30 pp. Bg. دیر خامه با نگذ ری داد
Ghazals 200 pp. of 12 bayts and 150 Rubá'ys.
Beginning جز حذفت عشق حمی نیست در دیوان ما
Móty Maḥall, probably an autograph.
پ. دیوان مظفر

The Dywán of Jánjánán Matzhar. Arzúa confirms the statement of Shórísh (see p. 256 suprà) that the name of this poet was originally Jáneján, but that he was subsequently called Jánjánán, and he says that he heard it from his own lips.

Contents: preface in prose which contains an autobiography; Ghazals, 80 pp. of 13 bayts. Bg.

ابی ندارم گرانخوابی یخچال ما با آنکه گره داد بسیاری رخت ما

Móty Mašall; As. Soc. No. 1165. I insert here his autobiography

بعد از مدت تا زیر ناگاهان متخلص بظاهربسیر مراز جان جانی: تخلص علیکه مندی مولد حفیظ مذهب نقشندی مشتر است اมวล خود

رو آشکار احباب عیرساند که سال شاندن از زمر بر روی این خاک شیر گفته بی

نقش و در بست مشت خان خود را ادامه دهیدن دریگان سرد سرد سرد می سال بر

در مرده و رفته در طول مدت زندگی دست گلب به لحیده خیلی دور نالاود و

پای می نفر مورز رکورز که هزار و ممد و پنجه هر سنت و عمر به شست رسیده

ازبست مکس عدالت امرار امر است و امر حضرات مشاه بتصیب نمه

وجود بین نوع خون مشکول است با آنکه فر فر اباظ شخص او آیزی هزاران غلت

دار و بهنک جوانی به تحریک شری فشقی که نک خفیدش پر ناهاری با مزی

و مزین میدهد به این تقرب نام خود ای به شماری برادر و از راه همین

مر جمع صورات و سوا کتابی ناداشت بیشتر سرمایی صفحه که بیش و در

باقی ابزار نقل و نور ترابرت نویسنده که نهفته غلط را راج دادند

ورک سارزان چشی که ندرادند از انماض پویا نقصان عاید به شان قابل

کردن و به مرفی ناریسته در پوست این نانون افکان وردن کم فرشتهها

که انگیزه هری به را ثب و تجارب شری غربی در روجد نتیجه بیانیار

خوار به خونان نقادان رفوخته ملایری شبونای جانی جمع و رفع این

کتاب ها را تکلیف کرد بعد از تعفیص از سفینه‌های بسیار از هشت مزرق قرب

یکهاربیز اینه به تریب ریف بسیار اکنون و از نظر گذشت مرزه خارج از

جمع است طرح اذانه مکس از واریتون تازه که به بیان کم اذانه می بهند یا از

صرایید که اره مسر ام و از نظری گذر ورود که به مسالم

است و ریشب این سب مال مرزنه مشنی از اشک هنری فرام اورده بهر

رسانیده نمایی خورش کرده بیچن سطوی از قلم را مانده حالا انا معنی

نگشاتند که بان مطلب در ضمن این عبارات داخل است
The Story of Chander Badan, by Matzhar (he is probably identical with the poet mentioned in p. 129 supra) dedicated to Awarangzéb.

Beginning

No. 360.]

The celebrated mystical poem of Jalál aldyn Mokammad who is generally known by the name of Mawlwy Rúm or Rúmy in India, and by the name of Jalál aldyn Rúmy in Europe. Cáfy authors call him usually Mawlwy Ma’nawy. It is said that he used Mawlawy, Mawláná, Khámúsh and Shams as his takhalluç. He was born at Balkh on the 6th of Raby’ I. 604, or 592. His father Bahá aldyn was a man of good family, and of great
learning and piety, and he had a very numerous circle of disciples. It is said that the ruler of Balkh, jealous of his influence with the public did everything to annoy him. At length Bahá aldyn thought it best to leave Balkh, he proceeded with his family on a pilgrimage to Makkah, and remained on his return at Iconium the capital of that branch of the Seljúq dynasty which ruled over Rúm and hence our poet is called Rúny. The Seljúq princes were great patrons of learning, and both Bahá aldyn and his promising son rose soon to importance and celebrity at Iconium. After the death of his father which happened in 631, Jalál aldyn succeeded him as the spiritual guide of his flock which soon increased by the accession of four hundred new disciples. Among the friends of Jalál aldyn were men like Cáláh aldyn Zarkúb, and Chelehý Hosám aldyn, who have immortalized themselves by their attainments in mystical philosophy. But the friend to whom he was most attached, and to whom almost all his Ghazals are addressed, was Shams Tabriz, a most disgusting cynic. Jalál aldyn, according to Jámy, died at sunset on the 5th Jumádá II. 672 or 671, at the age of sixty-nine years. A chronogram on his death is نور الله مرمود (Ouseley Pers. poets, p. 112).

This poem is called emphatically "the Mathnawy" or Mathnawy ma'navy; it is divided into six cantos. The second cantos was composed two years after the first in 662.

Beginning

بشدر زي اين حكاية ميلند کر جدالیها شکایت میکنند

Good copies are frequent but they differ from each other. Lithographed at Bombay, 1263, 4to.; Ibidem, 1286, 8vo. in the Naskhy character; Ibidem, 1287 in Naskhta’lyq 117 + 113 + 136 + 115 + 120 + 136 pp. of 42 bayts, this is considered the most correct of the three editions; Turkish translation with commentary, Boulak, 1252,
3 vols. see Hammer-Purgstall's notice of this edition in the Sitzungsbericht d. W. Akad. 1851. Valuable MS. copies are in the As. Soc. Nos. 40, 138 (this copy contains also the glossary) and 604.

Extracts from the Selections of the Mathnawy of Jalál aldyn Rúmy, by Hosayn b. 'alyy Wá'it Bayhaqy Káshify (see p. 71 suprâ). The author made, at the request of Bahá aldyn Mohammad b. Mohammad b. al-Hosayn Balkhy Rúmy, selections from the Mathnawy and gave them the title of لباب المعنووي في انتخاب المعنووي. Subsequently at the request of some of his Çáfy friends, he made an abstract of these selections and arranged it into three chapters which respectively contain the verses on revealed religion وکخریجی اسرار شریعت and theosophy Bg. مطلع انوار حقیقت اسرار طریقت. Some copies begin بعد تقدیم و ظاهر ثنا نهایت راجب الوجود

Móy Ma'll, 426 pp. 19 bayts, a very fine copy is in my possession and there are two copies in the As. Soc. Nos. 421, 389. There is a copy of the لباب المعنووي in the Tóphkhánah about 100 pp. 45 bayts, the text begins بشنو رازی به. The preface begins:

Stream from the Ocean of the Mathnawy, or selections from Mawlawy Rúmy made by 'alyy Akbar Kháfíy in 1081. The title is a chronogram.

Beginning

الص منيفينان معنوی

Móy Ma'll, 146 pp. 15 bayts, written in 1137.
(363) جواهر اللالی

Excerpts from the Mathnawy, systematically arranged into sixty-three chapters by Abú Bakr Sháshy. Beginning of the short preface in prose

الحمد لله رب العالمین حمدم الشائرين ومعلما

As. Soc. No. 1164, 112 pp. of 15 bayts, written in 1065.

(364) در مکونی

The concealed Pearl, being selections from the Mathnawy systematically arranged with explanations by a disciple of Sayyid 'abd al Fattāh Hosayny 'askary, or rather by himself.

Every chapter is headed by the words در مکونی and a few observations in prose.

بحمد الله الذي هدانا الى مراط المستقيم الذي وهو رضوان

Móty Maḫall, 8vo. about 300 pp.; As. Soc. No. 1270.

(365) مفتاح المعاني

A commentary on the Mathnawy of Mawlawy Jalāl al-dyn, by Sayyid 'abd al-Fattāh Hosayny 'askary, collected by his pupil Hidáyat Allah in 1049.

Bgc. حمد و سناشیش ذاتی را که بمقتضا ایستادم آی اعیف

Bgc. of 2d. d. اندرکه ثانی ۱۰۰۰ اگر حکمی ایست معلم

Bgc. of 3d. daft. آلکم ۱۰۰۰ حکم بنسر اول حکمتا درست گفت

Bgc. of 4th daftar الکریت ۱۰۰۰ ازآنها مرا در اندره أورد

Bgc. of 5th daftar گر ۱۰۰۰ کچره سعب مچریع است ربا کذابت

Bgc. of 6th daftar الدکره ۱۰۰۰ تعلیمی انا کل ۱۰۰۰ بعنی اندلیم

As. Soc. No. 581, in all about 1500 pp. of 19 lines.
A commentary on the Mathnawy by Hosayn b. Hasan who died according to Hājy Khal. No. 11,370, in 840. The author informs us that he had from childhood a predilection for this poem, and that at the request of his friends he wrote a work which it seems contains discourses on the Mathnawy, and, on their continued solicitations, he at length proceeded to write this commentary, of which he commenced the second book in 834. It is preceded by a preliminary discourse divided into ten chapters, the first of which contains biographies of celebrated Cūfīs beginning with 'aly y, and the second an explanation of some of their technical terms, in this chapter he follows Qoshayry. This is rather an analysis of the Mathnawy than a commentary. The text is introduced by the word متن or متن.

As. Soc. No. 57, fol. 400 pp. of 26 lines, written with great care in 1084, it contains only the first three daftaras. The account which Hājy Khalyfah gives of this book, is confused and erroneous.

Examination of the theosophistic mysteries, being a commentary on the Mathnawy by 'abd al-Hāmyd b. Mo'yn aldyn Mohammad b. Mohammad Hāshim Hosayn Qāny Rifā' y of Tabryz, with introductory remarks on Jalāl aldyn Rūmy's system of theosophy, illustrated by his own verses.

Mōty Mašall, 658 pp. of 21 lines. This volume contains merely the first part.
A commentary on the Mathnawy, by Nitzám al-dýn Dá’íy (see p. 387 supra).

Beginning

احمد لله رب العالمين والصلاة السلام على خير خلقه ﷺ وعهد
مجمعنا بداتنا ابن ذاکریہ متنوی برموار متنوی کہ از قلم داعی
ہے اس ہی باب کے انصاف تلقی باید نمود قوفہ کی آخربہ وهو اصول اصل
کے حکم میں مشتمل است برم جواب الگ

First verse explained

بشن ازاسی الگ تریب باسنام ازاسی

Móty Mashall, 222 pp. 22 lines, written in a clear hand; As. Soc
No. 880, there is also a copy in my collection.

الطائف المتنوی می حفاظت الشنیوی

A commentary on the Mathnawy, by ‘abd al-Látýf b.
‘abd Allah ‘abbásy dedicated to Shahjahán. The author
translates and explains Arabic sentences, traditions and
Qurán verses, and illustrates difficult Persian verses.

Beginning

شرح بعضى ابيات مکملة نارسي وترجمة

BG. of 2d d. مدترі رفتخانه الیس مکمل راست که بعد ازآن
BG. of 3d. daftar احکم حکمها يعني دانش‌یا ابتداء
BG. of 4th daftar ترکه الیس 999 حمد ستایش رؤیاس
BG. of 5th daftar ورده متنوی 999 ابن میراد بنجز الاست
BG. of 6th daftar گرمنی 999 فی اول بعنی ائتدت

As. Soc. No. 846, 240 pp. of 19 lines; in the Tópkhánah is a
commentary on the Mathnawy by ‘abd al-Látýf, which has the title of
الطائف متنوی I do not know whether it is identical with the
الطائف المتنوی. In that collection are also the fourth and fifth parts, (about
300 pp. of 28 lines) of a commentary by Myrzá Faqr Allah (أطباط)
composed in 1180.

Beginning

ای شیام اجک حساد الیدن زیک 888 جناب اتفاق نور اتفاق
No. 372.] Mawlana Rūmī. 495

Mawṣaṣat Rūmī (P.)

A commentary on the Mathnawy, by Mūhammad Ridhá, compiled in 1084, after the author had retired from the service of his sovereign. The text is introduced by the word متن.

Beginning نه هر حسیدی سزار امریکار جهان و جهانیان است Bg. of 2d daftar مدنی اخذ ذرمی میدرماه فانه هر Bg. of 3d daftar ای شاگر یعنی ری ارامت بیار که Bg. of 4th daftar فورافنت کمی تال الله خمالي و هو الکی بجع Bg. of 5th daftar جاوار الغم ای انچه نه مدع تمست Bg. of 6th daftar راز الغم یعنی کفايات دقیق را که مصیع

As. Soc. No. 549 about 600 pp. of 13 lines, written in 1167; Ibidem, No. 623, the first daftar only.

مختصر الإسرا (P.)

The Treasures of Mysteries, being a commentary on the Mathnawy, by Walyy Mūhammad of Agra, compiled in 1140. The text is introduced by قوله.

Beginning سبیس و ستایش مر حضمر وجد مطلق را As. Soc. Nos. 383 and 606, 882 pp. of 19 lines containing only the first book, No. 389 is the second volume, 352 pp. of 20 lines.

Beginning محمد می کویر خدایی پاک را کویرست خواجہ لولاک را بجع Another volume, No. 389, contains the sixth part, about 400 pp. of 20 lines. The author completed this part in 1151.

Bg. محمد حسین خان محمد امر امری گل انیں یطریف خواره میں لم یطفف

شرح متنوی تنصف نورالله احراری (P.)

A commentary on the Mathnawy, by Sháh Myr Mūhammad Nūr Allah Ahráry, who according to a note in
the fly-page resided at Arcot. The text is introduced by the words

قوله تقد الله سره.

Beginning أصح الله العلي العلي الراهب الذي أنزل على

BG. of 2d daftar تأيا الله لفظي نبين الكتب بفنين مشهور است

BG. of 3d إيا فيها الفقاهة خير نهض مرات عدماً طانت

BG. of 4th daftar كرمان الفقي نبين الكتب نعني نجف فنبر

BG. of 5th daftar سوره سنن الإسرار كتب

BG. of 6th d. صح مورا نوج حسب الفيدن مصدراً

As. Soc. No. 484, 384 pp. of 21 lines.

اسرار مثنيوي و انوار معنووي (373)

Mysteries of the Mathnawi, or Spiritual Lights, being a commentary on the above poem by Mo'yn aldīn 'abd Allah called Khalyfah Khwyshaky Chisty of Qoṣūr in the Punjāb who, it appears from the preface lived some years in the Deccan. He gives us the following list of his other writings

شرح منفرد، دربان خوافة: حافظ كاه مورام به البر والفراءته وخلاصة البر وجامع البرياني اند وشرح لنزه الروح تذ مصمي برحمة الإفراح است وخم الزين حقائق وشرح لنز الديابري وشرح خروف عاليات ومعاج الرائب نه در بيان مشائخ

Beginning سياس كريا أسان خداراندي راك ناه 

Móţy Mašāl, 408 pp. of 24 lines, containing only the first daftar.

شرح مثنيوي تصنيف مهد العزيز (374)

A commentary on the first Daftar of the Mathnawi, by 'abd al'azīz b. Shaykh 'alyyy Mōhammad b. Mollá Khodādád of Mathrá.

Beginning أحمد الله حمد اللهما هوا عيق براصل على من جال بالآلاه رهاظر العلق

Tóphkánah, 110 pp. of 15 lines.
Complete works of Shams Tabryz. This is the name by which in India the collection of minor poems of Jalâl aldyn Rûmy is generally known, because instead of inserting his own takhalluq in the concluding verses of each Ghazal, the poet uses the name of this eccentric saint. Shams Tabryz died according to Jâny, *Nufuhât*, in 645, some authors place his death more correctly in 660.

Contents: Ghazals, 1200 pp. of 34 bayts; Tarjy'bands, 46 pp. and about 4000 Rubâ'ys. Beginning

The copies usually met with of the Dywân of Shams Tabryz, contain selections from the Kulyat, some of them begin a محمد الله الذي خلق الثريا والثربي الغاظر الذين الذي زفع السموات العلي مويت مكالل, a splendid copy with occasional marginal notes. Other copies begin the Azal. Rosenzweig has published selections from the Dywân with a German translation, Vienna, 1888, 4to.

Deewan Mîlî

The Dywân of Myrzà Quly *Mayly* of Herât (see *supra* pp. 54, 64, 43).

Contents: Qâzydahs, 60 pp. 24 bayts. Beginning

Гنن حرارت خرشيدي بار شد جانه كوزول, Ghazals, 54 pp. 25 verses. Beginning

كوفربيد وعده جان بالاندور را نا یشم انتظارشی بکذر انز روزا تپکنن، and several copies in the Mويت مکالل, As. Soc. No. 912; my collection about 300 pp. of 15 or 16 bayts, the Ghazals begin in this copy.
The Dywán of Qamar aldyn Minnat (see pp. 258 and 171 supra).

Contents: Ghazals about 250 pp, Mokhammas, Qita’hs and Rubá’ys, 15 pp.

Beginning

The Loves of Hýr and Ranjhâ, a Mathnawy in 1120 verses dedicated to Mr. Jones.

Beginning

Collection of Mawl. Móhammâd Wañjûb, written in 1214.

The Dywán of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Çúfy of that name mentioned in the Rashâfat (see chapter on Çúfism).

Contents: Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning

As. Soc. No. 387, a good copy.

The Dywán of Shaykh Gholám Moäh y aldyn Mohtalá (see p. 187 supra).

Contents: Ghazals, 110 pp. 12 bayts; Fards, Rubá’ys, Satyres, &c. 32 pp.

Beginning

Móty Mañall, this copy contains also the Chanish in which he composed in 1187; my private collection.
No. 382.]

MOFYD.

The Dywân of Myrzâ Moçâlib, he flourished after Câyib whom he imitates, and was probably alive in 1158.

Contents: Qâcydahs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhaanmas' &c. 16 pp. Beginning of Ghazals:

مُؤَثَّرُ مِنْ شَفَوَرْمَيْنِ الْهَيَ مَمْرُوسَ نَدَارَمْ بَشْفَوَرْمَيْنِ الْهَيَ

Móty Mâshall, a splendid copy written in 1158, and as would appear from the postscript during the author's lifetime نَمَّامُ دُهْوَان

تصنیف بیالله و شهمت مردد مزرا مصلح سنة 1158. In another copy the Ghazals begin يا رب رسان به معل لب او ایاق ما about 300 pp. of 14 bayts.

(381)

The Dywân of Mollâ Moxyd of Balkh (see pp. 114, 151, 107, 129 superá). From a chronogram in Wâlih it appears that he died in 1091—6 = 1085.

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubâ'îs, among them are some chronograms, one is for 1062.

Beginning

بَكَشِيدَّ أَوْ رَسَالَهُ نَارَشِخُ كَفَّتَ مَا مَفْقِدْيٌ مَرَّ

Móty Mâshall, written in 1149; As. Soc. No. 1177, imperfect.

(382)

The Dywân of Mollâ MoÂammad Cûfy. His Sâqiya-nâmâh has been mentioned p. 386 superá under Cûfy, it appears however from his Dywân, of which I have but a few days ago obtained the sight of a copy, that his takhallus is MoÂammad and not Cûfy.

Contents: Qâcydahs, 18 pp. of 14 bayts.

3 s 2
Beginning

The Dwyán of Mohtashim Káshy (see page 23 suprâ).

Contents: Ghazals and on the margin a marthyyah and Qaçydahs in praise of the Imáms.

A Dywán of 64 Ghazals by Mohtashim, which has the name Jaláyyah became the letters of “Jalá” contain the number 64. The Ghazals are mostly expressions of friendship called forth by events in the poet’s intercourse with his friends. At the request of his friend Hisáby, who commenced in 980 to compile a Tadzikirah (see p. 23 suprâ) he put at the head of every Ghazal a few lines in prose, in which the occasion is mentioned on which it was written together with æsthetical remarks. The author compiled the Dywán in 997. The preface begins:

The first Ghazal begins:

Móty Maâll, correct copy written in 1040.
No. 387.] mo'izzzy. 501

Devaran Musiy

(P.)

The Dywan of Mo'izzy. According to the copyist the author of these poems is Shaykh 'abd al-Qâdir Gylány, whose takhalluq was Mo'izzy and who was born in 471 and died in 561 (see chapter on 'Ufism). I much doubt the correctness of this statement.

Contents: Ghazals, 46 pp. of 30 bayts, another copy 45 pp. 38 bayts.

Beginning

Devaran Musiy

(P.)

The Dywan of Mo'izzy who, as it appears from a chronogram contained in the Dywan, flourished in 1001.

Contents: Ghazals, 198 pp. of 12 bayts; Rubá'îys and Qis'âhs, 9 pp.

Moty Makhall, a fine copy in 12mo.

Kilâyat Mu'izzî

(P.)

Complete works of Abú Bakr Moḥammad Mo'izzzy of Samarqand; according to Dawlat-shâh he derived his origin from Nasá, and according to Khoshgú from Nayshápûr, this however is probably a clerical error for Nasá. His father 'abd al-Malik Burhâny was a poet and flourished under Alparslan, but did not come to celebrity. After his death Mo'izzzy, who it would appear made himself first known as a poet under the successors of
Maḥmūd of Ghaznah, chose the military profession, and he rose under Sulṭān Jalāl al-dīn Malikshāh to a command which gave him a position at court. One evening the king with his courtiers was looking out for the new moon, the appearance of which was to terminate the fast of Ramadān. The king observed it first, and Mo'izzī made on the spot so elegant a Rubā'ī that he conferred the title of king of poets upon him. In this capacity he had to pay the stipends and rewards of merit to four hundred poets who adorned the court of this monarch. Subsequently he was sent on an embassy to Rūm (Ico-
nium) and he brought back forty camels' loads of precious goods to Ispahān. His end was tragical, "it is said," relates Moḥammad 'awfy, "that one day Sinjar, the successor of Malik-shāh, was practising archery in his camp, and a missing arrow pierced the body of Mo'izzī, who was sitting in his tent." This happened in 480 according to a note in an old album (As. Soc. No. 931). Sanāy wrote an elegy on his death. Taqyy Kāshy however thinks that he lived to the time of the Khwārezm-
shāhians, and places his death in 542. This author has seen more than 15,000 verses of his.

Contents : Qaṣīdahs most of them in praise of Abū-
Jāfār Moḥammad Malikshāh, Sinjar, the Atābuk Nitzām
al-mulk Abū ʿalīyy Hasan b. ʿalīyy b. Iskāq, and his son
Fāhr al-mulk Moḥammad Qiwān al-dīn, &c. about 120
Rubā'īs.

Beginning

زوغر ورد خزاز لشكر ضرما بشکست و هزیمت شد نروشکرگما

Beginning

Mūty Maṣā'il, 650 pp. 19 bayts, a splendid copy. A very beau-
tiful copy of Mo'izzī is in the As. Soc. No. 1368, Qaṣīdahs about
100 pp. of 15 bayts and Rubā'īs, 80 pp.

Beginning
No. 389.] MOJYR. 503

The Dywán of Abú-l-Makárim Mojyr aldyn of Bay-laqán, a town of Arán in A'dzarbáyján. He was a pupil of Kháqány, he lived for some time in his house at Shirwán and wrote several poems in his praise. Subsequently he proceeded to Tabryz and became a court poet of the Atábuks. At the instigation of his enemies who wished to remove him from the court, he was sent to Ispahan to collect the revenue. The learned men of that city did first homage to his talents but subsequently they induced Jamál aldyn 'abd al-Razzáq and Sharaf aldyn Shufurdah to compose satyres against him, to which he wrote smart replies. He died in 594 or according to Wálih in 568 (Dawlat-sháh, 2, 16; Taqyy Káshy, No. 28; A'tishkádah, p. 41; Khoshgú, No. 123).

Contents: Qa'iydahs chiefly in praise of the Sulán Atábuk Qizil Arslán, at the end are some Qi'ahs, elegies on the death of great persons, Rubá'ys, &c.

Beginning مصار حجر وحدت دری مضغٕ خراب كه رئى مبع سلامت باند زبر نقاب
Móty Ma'all, 158 pp. of 20 bayts, a splendid copy.

The Dywán of Molham. The verses quoted in Tadz-kirahs of Çálih Bég Molham (see p. 114 supra) are not found in the Dywán, yet it is probable that he is the author of it. From the following chronogram which, as the commencement is wanting, I insert as a specimen, it appears that he flourished in 1118.

Contents: Ghazals, 116 pp. 12 bayts and 20 Rubá'ys. Móty Ma'all, imperfect.
Persian Poetry. [Chap. II.

A Mathnawy by Montáz in praise of 'abd al-Qâdir Gylâny. It is divided into eleven chapters and has about 7000 verses. In the postscript occurs the author's name, Bg. Ġehrâxân (sic) Bg. Töphânâh, a bad copy.

The Tempestuous Sea, a Mathnawy by Mawlawa Ihsân Allah Montáz (see p. 262 supra) in various metres, containing legends of the prophets. Beginning

Lithographed at Lucknow, Mōammadî press, 1262, 152 pp. on the margin is Sutton. Letter-forms by the same author. This edition has been made by Bāqi A'lyy a son of Thâbit 'Alyy Khan.

The Dīwân of Moshtâq. It contains merely Ghazals. Beginning

Mîty Mahâl, 160 pp. 23 bayts, margin covered with text.

The Dīwân of Zindah Râm Mûbed of Kashmyr. He was a pupil of Myrzâ 'abd al-Ghânîyy Bâg Qâbûl and died in 1172. Chronogram on his death:

Serzâd ol mahrûsâh fâhatî. Khârîd bâlûq ekh Gâhî bâr.
No. 394.]

Contents: a preface written by Tyká Rám Ṭṣafar containing a short biographical notice of the author; Qaṭydhās, 15 pp. of 15 bayts. Beginning

Contents: a preface written by Tyká Rám Ṭṣafar containing a short biographical notice of the author; Qaṭydhās, 15 pp. of 15 bayts. Beginning

Chronograms 21 pp. (one on the accession of Sháh 'Alám); a Mathnawy 34 pp. it begins:

ناگهان بیدا شده، طردن نخ مزک امدم خلق را در جسم روح
Mokhhammas', 40 pp.; Ghazals, 200 pp. and about 200 Rubá'ys. Beginning of Ghazals:

کر نا تعلیم بحم الله بیردل مرا شد زیب تعلیم اسان نقطه مشمل مرا
Farā-bakhsh; Muḥy Maḥsīl, 642 pp. of 11 lines.

The Dywān of Mújid. At the end is the following postscript "Written by Myrzá Fakhhr al-dīn Ahmad in 1178." The copy is so full of erasures and corrections that I am led to think that it is an autograph, and that Mújid is the takhalluṣ of Fakhhr al-dīn Ahmad; I find however no poet of this name mentioned in any Tadzkirah.

Contents: Qaṭydhās in praise of the Imāms, and the Marthyyah of Muktashīm which was originally a Haft-band rendered in Mokhhammas', 33 pp. Beginning

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Beg.

بهر شهید حق که دزیان معشر امدم جهان نام از تکیه بر جعفر امدم
Ghazals, 144 pp. 14 bayts and about 220 Rubá'ys, at the end is a Mathnawy.

Beginning

ایم حمد تروگونان همه تی روح روانا
Tāıkhanah.
Complete works of Mohammad Nitzám Khan Mu'jja. He was an Afghán. When 'abd al-Latif Khan Tanhá was treasurer of the Čúbah of Kábül he made his acquaintance, and had his verses corrected by him, subsequently he came to Dilly and supported himself by teaching Persian literature, being particularly skilled in unravelling the sense of obscure passages of poets. He died at Dilly in 1162. (Arzú; see also suprâ pp. 159, 129).

Contents: Qaçydahs, chronograms (one for 1152), Rubá'ys and short Mathnawis, 198 pp. of 19 bayts.

Bg. 

ای در طلب تو کوه ر دریا در شیشه سامت از تو چمرا

Ghazals, 900 pp. 17 bayts; Moḳhammas', Rubá'ys 50 pp. Beginning of Ghazals;

ای گفتگوی عشق توخون کر سین‌ها

Móty Mašall, copied by Sorúry a pupil of the author; another copy equally written by Sorúry in 1205, is in my possession.

The Dywán of Myr Mohammad Múmin (see p. 42).

Contents: a Rubá'ý and three Ghazals, 360 pp. of 13 bayts.

Beginning

بصاره البیانه يا منک بدأ بسم الله ای بیان تو زمین درن دوا بسم الله

Marthyyahs, Rubá'ys and Qaçydahs in praise of the Imáms, Sháh 'abbás, Sháh Mohammad Quly and Moḥammad Qotobsháh about 100 pp.

Beginning

کردارا بحث ذات شريف نبری

آی پناهی که ارو بیست امید است فرمی

Móty Mašall, two beautiful copies, one written in 1120.
The Dywan of Fadhil Khan Munṣīf. In 1116 he built a new house as we learn from this tetrameter:

Sal ādam  ṭarrāเทคน تاکه نجوم گردن که برد معمارهجا
گفت باشد مضام ناریغش  باد یاد خانه فاصل خان

Contents: Qaṣṣydahs, 40 pp. of 14 bayts.

Ghazals, 120 pp. and some Rubā’ys.

The Dywan of Hájī Mūnis. He informs us at the end, that he collected his poems in India in 1135.

هجرت سنت احمد یكبان هزار و ربع و سی یبیچی زمانه

Contents: Ghazals, 116 pp. of 10 bayts.

Beginning: مینس غمغوار ما الله اکبربادا

Mathnawy, 11 pp.

The Dywan of Jeswant Rāy Munshiyy. He is probably identical with the author of Sassy and Panū. He made a fair copy of his Dywan in 1124.

Contents: Ghazals, 150 pp. and a short prose composition.

Beginning: ای برماگننام تر دهنا طریق سبق گردنه زنفق زمانا

As. Soc. No. 1618, an autograph.

3 T 2
Sassy and Panú, a story in verse composed in 1140 by Munshiy, who was familiarly called Anderjyt, and is probably identical with the preceding poet. The author gives us the following account of himself.

The Dywán of Murshid Khán of Yazdajard. He was a contemporary of Jahángyr and an encomiast of the Khánkhánán (see Máthire Rah).

Contents: Ghazals, 72 pp. of 16 bayts; about 70 Rubá’ís; on the margin Qaçydahs, some in praise of Jahángyr, 59 pp. of 26 bayts.

The Dywán of Mushtqy, who was born at Bokhárá in 945 (see p. 64 supra). We learn from a chronogram that he collected this, his second Dywán, in 983.
No. 404.]  

MYR.  

Contents: Ghazals, 176 pp. of 13 bayts; Qīfāhs, &c. 15 pp.  

Beginning  

The Dywān of Myr. It contains a chronogram for 1204. He is probably identical with Myr Taqyy (see p. 175 supra).

Contents: Ghazals, 210 pp. of 10 bayts; Rubā’ys and Fards, 40 pp.

Beginning  

The Dywān of Mūhammad Naṣṣr Khán Nāṣir, a pupil of Myrza Qatyl (see p. 172 supra).
The Dywán of Bábá Naḵyby of Gylán. He came to Tabryz as a Sugar-baker, and showed his poems to Bábá Fighány, who was much pleased with them and mentioned him to Sultán Ya’qúb. In a poetical assembly which took place at court, a Ghazal of Myr Khosraw was given as the text, and the poets were expected to imitate it. Naḵyby did it to the entire satisfaction of the king, and was appointed a court poet. Subsequently Amyr Najm aldýn appointed him Wakyl on a salary of thirty-six Túmáns, but he soon lost his patron and after his death he proceeded to Káshán where he lived for some time, then he returned to Tabryz where he married, and he remained there to his death, which happened in 944. He left from 4000 to 5000 verses.

Contents: only Ghazals, 121 pp. of 15 bayts.

Mathnawies of Myržá Moḥammad Khán b. Músá Khán Naḵyby of Kirmánsáh. He came from Persia to Luctnow during the reign of Naḵyr aldýn Haydar, and died under Amjad 'alyy.
No. 407.  NAÇYBY.  511

1. لیلی مجنون, Laylā Majnūn, 180 pp. 14 bayts composed in 1227.

Beginning: این نامه بنام پار زیدا کر است مر آن ترود با یور رمال.

2. the Sea of Union, containing the story of Chandā and king Khosrow, 220 pp. 16 bayts, another copy 80 pp. 22 bayts, composed in 1237.

Bg. بنام آنکه اشیا زنده ارست پر با این مراتب بناد ارست.

3. سلیمان ولقیس, Solomon and the queen of Sheba, 135 pp. 12 bayts, dedicated to Naçyr aldyn Haydar.

Bg. ابتدا نامی که این برخی خوانند و تخت اورد از شهر سورابخ، Water and Fire, 28 pp. 22 bayts.

Bg. حمید ذاتی را که حمید از این سر است اناه این ابتدادا بر این انتی اس است.

4. سلام المظیف, Petition to kings treating on justice, 21 pp. 22 bayts.

Beginning: بنام اینه به مرست عالم باشد نه آفاریش نه افقام باشد لاله پوستان.


Beginning: بنام خداراووند خون رمزان که در قربه قدرب ارست جان.

7. A poem in which the constituent parts of a state are compared with those of the human body.

Beginning: ابتدا بر نام الله احده اینکه باشد باث مفاف ای صد.

Faras-bakhshe and Topkhánah, in separate volumes.

(407) دیوان مراسم نصیبی (P.)

The Dywân and Qaçyda of Myrzá Mohammad Khan Naçyby.

Contents: short Mathnavies and Tarcy’bands, 180 pp. 14 bayts; Ghazals about 600 pp. 13 bayts and about 60 Rubá’ys. Beginning of Ghazals:

ای خال و خنط ریت سردند در دیوانها طفرگان مرزلن ریفت ده عدوانها
Qaʻydas in praise of Gháziy aldyn Haydar, every miṣra' of the first Qaʻyda is a chronogram for 1229, 506 pp. 14 bayts.

Beginning ار حمل جون مهر عالم جای بر گزارکردن
Faraḵ-baksh and Móty Mašall, the Qaʻydas are in a separate volume.

ديوان نصير هدماني (P.)

The Dywan of Naṣyr aldyn Naṣyr of Hamadán, a son of Mahmúd. In 1015 he came to Shyráz where he met Taqqy Awkhady. This date is recorded in the chronogram نصير الدين بشير آمد (Wálih and suprâ p. 54).

Contents: a short preface in prose, Qaʻydas mostly in praise of Sháh 'abbás, and Ghazals not alphabetically arranged, about 1000 bayts.

Beginning زهي نقاب توفرانوس شعب بر حضرت بملك حسن تبع حضرت نشير تجلبي طور
Móty Mašall, a beautiful copy written in 1044.

گلگشي وديوان تصنيف مير ذات (P.)

A Mathnawy on Wrestling, and a Dywan by Myr'abd al'âl (ابو العال عبدالعال) the editor spells erroneously Najât of Ispahan (see pp. 98, 137, 114, 129, 133 suprâ).

Contents: Gulkushty, 291 verses.

Beginning درگچ عشق هران نامه كه دلخواه برر
Ghazals about 225 pp. 10 bayts.

Beginning گرتنم مهربخاموشى زيب طبع سخندايرا
Faraḵ-baksh, a splendid copy written in 1156. In this copy is also part of the Dywan of Ghazals of Dánísh 50 pp.; the Ghazals are not alphabetically arranged.
The Gulkushty has been lithographed at Lucknow, Mośammady press, 1258, 96 pp. with an elaborate commentary by the Mahárjáh Ratan Singh, father of Dawlat Singh Shukry, he compiled this commentary in 1257 and Dawlat Ráy Shawq wrote a chronogram on the occasion. This commentary is apparently taken from Arzú.

"(410)"  

ديوان نجيب الدين فارسي  

The Dywán of Najyb aldyn of Fārs. I have not satisfactorily ascertained whether this author is identical with Najyb aldyn Churbádqány but it is very probable. The poet came to celebrity towards the end of the Seljúq dynasty and resided during the reign of the Khwárezm-sháhíansi mostly at Baghdád, he died towards the end of this dynasty, which ceased to reign in 628. According to my copy of Taqyy Káshy his death took place in 665. This is probably a clerical error for 625 or 635. Taqyy has seen about 2000 verses of his or less.

Contents: Qaçydahs and Tarjy'bands about 100 pp. 16 bayts.  

Beginning  

زهي برگ ایست اشک می شراب شده گل جمال تور درچشمه گلاب شده  

Topkhánah, a splendid copy, written in 1003.

"(411)"  

مثنوی دل آشوب تصنيف برحان ناقد  

The Heart-alarming Poem, by Burhán aldyn Náqid, dedicated to Shábjahán.  

Beginning  

هرزبانی را چرا این زان گفت جز سپاس ام در معنی نمفت  

Topkhánah, about 100 pp. of 26 bayts.
Deewan Naqy Naqy of Kamarah or Kamarab-ábád, who died in 1031 (see page 91 suprâ).

Contents: Ghazals, 118 pp. of 14 bayts; Qaúydas, 80 pp. most of them on Padsháh Háim Bég; some chronograms, one for 1016.

Beginning

The Deewán of Nargisy. His name was according to his own statement, apud Sámíy, No. 233, Abú-l-Makárim Nizár al-dyn Qudrat Allah, but in his native town he was familiarly called Myrak. It is asserted that he was of Herát. This is an error, he was of Ahar in the 'íráq, but spent the greater part of his life at Herát, where he filled for some time the office of police officer, Mo'átsib. Towards the end of his career he went to Qandahár, and died there towards the end of the year 938, at the age of sixty. Táyqy Kásy has seen about 2000 verses of his.

Contents: Ghazals and a few Rubá'ís.

Beginning

Rubá'ís of Sháh Natzar 'alyy. He is probably identical with the poet mentioned in p. 93 suprâ.

Beginning

Tópkhánah, 28 pp. of 16 bayts.
No. 417. | Nàţzim. 515

(415) دیوان ناظم هرمنی (P.)

The Dywán of Náţzim of Herát (see pp. 98, 113, 151, 129).

Contents: Ghazals, 374 pp. 11 bayts and two Qa-çydhahs. Beginning عشق ناظم شد چو دیوان دل اگه را انشا کرد مصرع داد بسم الله را Tóphánah, a fair copy.

(416) يوسف وزائده تصنيف ناظم (P.)

Yúsuf and Zalykhá, a Mathnawy by Náţzim of Herát, composed in 1058.

 bör در هزار و بینه و هشت زیلولوئی سخنی خشی دردمان گشت Bg. خدایا چهار سه‌برم سیده بهتشی دلم طرطیکی کی راه‌یده بندمای. Mótí Mašall, 362 pp. of 13 bayts; As. Soc. 878, Bg. البی چه‌رن بیخ. There are two copies in my collection; in a copy in the Tóphánah the poem is ascribed to Faqíh. The second mira' of the initial verse contains an allusion to the manner in which parrots are taught speaking, a looking-glass is placed before the cage and a man speaks behind the glass, to make the parrot believe that it is a parrot which speaks.

(417) کلیات نظیری (P.)

Complete poetical works of Mohammad Hosayn Natszyry of Nayshápür. When he had come to celebrity in Khorásan he went to Kášán, where he had several poetical contests with Fahmy, Hátim, Maqčúd Khórđah, Shujá' and Ridháiy. When he felt himself sufficiently strong he endeavoured to turn his poetical talents to account, and came to India where he found a patron in the Khánkhánán. In 1012 he made the pilgrimage to Makkah, after his return he paid a visit to his patron and then settled at Ahmádábád, having accumulated 3 U 2
sufficient wealth to be able to live in affluence, and he died in that city in 1022 or 1023.


Contents: Qa'ydahs in praise of the divinity, the prophet, Jahángyr and the Khánkhánán, &c. 252 pp. of 14 bayts. Beginning ای جالت خلوات از اعیاد تله ساختمه

Ghazals about 350 pp. of 14 lines; Rubá'ys, 26 pp. of 10 bayts. Bg. انا ما شیت ان تعیی حیره حیره (امکان)

Móty Mašall, a splendid copy, written in 1202; As. Soc. Nos. 424, 601, 1061, one copy begins. جنگان ردیدن ولا سرد ساخت دنیا را.

In the Tópkhánah is a Dywán containing merely the Qa'ydahs, 144 pp. 16 bayts, and in the Farah-bakhsh library is a Dywán of the Ghazals and Rubá'ys copied in 1032 about 130 pp. of 15 lines. I have a very good copy of the Ghazals with useful notes, 447 pp. of 10 bayts.

The Mathnawy and Dywán of Mohammad Ridhá Naw'ý, of Khábúshán near Mashhad in Khorásán. As soon as he had obtained a name he came to India, and first entered the service of Nawáb Dhiyá Myrzá Yúsuf Khán Mashhady, an Amýr of Akbar, subsequently he accompanied prince Daniel to Burhánpúr, and after the death of his patron he settled there, and composed several poems in praise of the Khánkhánán, who had introduced him to prince Daniel and who continued to make him liberal presents. He died according to Wálih at Burhánpúr in 1019 (see suprâ pp. 115, 65, 130 and Ouseley Pers. Poets p. 161 also Máthire Rah. fol. 588).
No. 419.] NI’MAT ALLAH.

Contents: Ghazals and a few Rubá’ís, 100 pp. 13 bayts.
Beginning

A Mathnawy (the Saqiy-námah?) 19 pp. 15 bayts.
Beginning

Tíwí arowín bér mexánabí bídá Í ír shígbírí mímbíra
Sozí ríddar, history of a Hindú woman of the time of Akbar, who ascended the funeral pile with her deceased husband, 40 pp. 12 lines.

Móty Mašíll, a good copy. In the Tókẖánah is a MS. containing some Qáyda of Naw’í, most of them are in praise of Akbar, 28 pp. 21 bayts. Beginning

صحت صحي ماغرل درشرق زن

(419)

The Dywán of Sayyid Ni’mat Allah Walyy, i. e. the saint, a son of alyy. He was of Kirmán, but spent part of his life at Samarqand. He not only was himself a holy man having performed forty times the chillá—a fast or abstinence from animal food and from pleasures for forty days—but he is the founder of a prolific family of saints, who carried on their trade with great success for several centuries, they intermarried with the royal family of Persia and amassed immense fortunes (see Hafí Iqlym, p. 44 MS. As. Soc.) He stood in high favour with Sháhrokh. He once boasted that he considered it perfectly proper to eat delicacies, because as he was a saint, he was sure that Providence would guard him against the enjoyment of unlawful things. The king made an experiment and ordered his cook to seize a lamb from a widow, prepare it and send it to Ni’mát Allah. He enjoyed it much, and after the repast the king told him triumphantly that it had been taken away by force from a widow. She
being sent for by Sháhrokh at the request of the saint, declared that her son was absent from home and caused her great anxiety, and having heard that a man of great sanctity had arrived from Kirmán (meaning Ni'mat Allah) she vowed to offer him this lamb, but in the mean while it was forcibly taken away from her. She demanded justice from the king, in order that she might be able to carry out her intention.

Ni'mat Allah died in 827 and left works on several subjects more particularly on Qur’ism. He must be distinguished from Ni'mat Allah of Narnawí in India, who was equally a saint and a poet, and died in 1077.

Contents: Maflá's and Ghazals, 650 pp. 16 bayts; Qaṣṣyáhs, Tarjy'bands, Rubá'ís, &c. 86 pp.

My private collection, two copies, one was written in 1011 and the other in 1014, in the Móty Ma'all is a copy in which there is added a prose treatise on Qur’ism and religion. Bg.

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Deowan Nizám (P.)

The Dywán of Myrzá Nitzám who died in 1039 (see p. 92 supra).

Contents: Ghazals, 40 pp. 21 bayts; Rubá'ís, 10 pp.

Bg. ذرى مجدقی نوتنا سرکمن نفغان را ویران کنم باهی بنداد اسمل را. Móty Ma'all.

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Qasain Nizam (P.)

The Qaṣṣyáhs of Nitzám. Though I have not ascertained the identity by comparing the quotations, we may take it for granted that the author of these Qaṣṣyáhs is Nitzám of Astrábád, who was an extremely pious man
and died in 921, leaving besides this Dywán a Mathnawy which has the title (Sámy No. 214).

Contents: Qaçydas, the first rhyming in L, the others alphabetically arranged, and Tarjy’bands; most of the poems are in praise of the Imáms.

Beginning نظّام اول نظمى سبب اسمه نعم الول حكيم لبزى ذر أجمل عز وجل

Tóphkbánah, about 200 pp. 14 baytas, probably the same copy which ñzád bought at the time he was engaged in compiling his Khizá-nah ‘ámírah.

The five Treasures or the five romantic poems of Nitzámy of Ganjah, a brother of Qiwámy Motarrizy. He possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived, and of the nation to which he belonged, he would be one of the greatest poets that ever lived. We know little of his life, except that he was a very pious man and a disciple of Akhy Farrokh Zánjány, and that he retired towards the end of his life from the world. As much is related of every Persian poet and ġúfî. He himself boasts that he did not court princes, but his panegyrics gave him the lie. He was sixty-three years and a half of age in 599, when he completed the second part of the Sikandar-námah, and died in 606 or 602. Dorn thinks that the poem was completed after his death by some one else.

Contents: جزیرن الإسرار 1, the Treasury of Mysteries, divided into 20 cantos مقافة and composed in 582, 48 pp. 25 baytas.

Beginning بسم الله الرحمن الرحيم هى كله در دن نظم حكيم
2. the Loves of Khosraw and Shyryn, 131 pp. Beginning

3. the Loves of Laylá and Majnún, a Bedouin romance, which was first sung by Arabic poets (see Kitáb alagháníy); 93 pp. composed in 592. I read the last verse which contains the date as follows, though this reading is confirmed by no copy.

The poet divided it into three parts, describing the career of Alexander as a king, as a philosopher, and as a prophet.

The first part is best known, it is either simply called the Sikandar-námah or the Sikandar-námahé Barry, but the proper title is according to some Ṣafíruddín, or according to some šáh Sháh Baravári. It was composed in 597, and according to Jámy, Nafáḥat No. 570, in 592. 140 pp.

The second and third parts form but one poem, which has the title of Ṣafíruddín, but is usually called in India, Sikandar-námahé Bahry. It was composed in 599, and has about 3000 verses.
Complete MS. copies of the Khamsah are rare, (Mót Mākāl two fine copies; As. Soc. No. 90; College of Fort William, a fine copy) but copies of it without the Khirad-nāmah are very frequent, still more frequent are copies of the first part of the Sikandar-nāmah. The Khamsah without the Khirad-nāmah has been lithographed at Bombay, small folio 1265, full of the grossest mistakes; the first half of the first part of the Sikandar-nāmah has been printed at Calcutta, 1810, reprinted (lith.) 1818; the whole has been edited at Calcutta in 1810, 1835, 1263, 1852; the first half of the Khirad-nāmah was edited by Dr. A. Sprenger, Calcutta, 1852, the second half is in the press; the Makhzan al-asrār has been edited by Bland, London, 1844; Khoṣraw Shyrṣn lithographed s. a. et l. (Bombay?) 275 pp. A good MS. copy of this poem and of Laylā Majnūn is in the As. Soc. No. 257. In the same collection No. 345 is a good copy of the Makhzan al-asrār, and No. 1490 of the first part of the Sikandar-nāmah with glosses. It appears from Professor Fleischer’s note in the Zeitsch. d. d. morgl. Gesellsch. VII. 412, that according to most MSS. Sharaf-nāmah is the title of the first and Iqbal-nāmah of the second part of the Sikandar-nāmah, this is borne out by Nos. 425, 427 infra.

Extracts from the Khamsah of Nitzāmy, arranged in 37 chapters, containing passages on the unity of God, love, contentment, good omens, justice, &c.

Beginning

اُمَّامُ للهِ رَبِّ العالمينِ ۱۰۰۰۰ اَمَا بَعْدَ إِسْحَابٍ دُرْلَتَ

As. Soc. No. 761, 78 pp. of 13 baijs, my collection, two copies, one written in 1087, the other in 1080.

A commentary on the Makhzan al-asrār by Mohammam b. Qiwān b. Rustam b. Aḥmad b. Mahmūd (؟) Balkhy who was familiarly called Bakrāyī بَكْرَائِی. He was a contemporary of Moghyç aldyn of Ḥānsy and has also written notes to both parts of the Sikandar-nāmah.

x
The author says that he explains 1310 verses, and fixes the correct reading of doubtful passages, and that he had collected several correct copies of the poem for this purpose.

At the end of this work is a chronogram for the time when the book was composed, viz. 1091.

\[\text{Begins:}\]

\[\text{A commentary on the Sharaf-námah by Mohyy aldín (a son of) Nitzám, a disciple of Sháh Jahángyr who died in 948. The author says that he first studied Persian literature and metric under 'ayn alqodhát Hamadány at Hamadán (this 'ayn olqodhát must be different from the one mentioned by Jámy Náfúsát No. 455), and after his death under Shaykh Mohammád Ládí, and subsequently under Shaykh Moháddith, who it seems used to lecture on the works of Nitzám. In 956 it occurred to him that it would be useful if he was to collect his notes on the Sharaf-námah and work them up into a commentary on it, he was encouraged in his labour by a son of 'ally Shýr, and hence the title of the work.}\]

\[\text{Beginning}\]

\[\text{Tóphkánah, three copies, about 250 pp. 16 lines; Major Anderson's collection; and my collection. This commentary does not contain the text. In the Tóphkánah is also the commentary on this poem by NÚr Mohammád about 200 pp. 17 lines.}\]

\[\text{Beginning}\]

\[\text{And a commentary by Pyr 'ally of Basáilpúr, 400 pp. 21 lines.}\]

\[\text{And the commentary of an anonymous author, 60 pp. 17 lines.}\]

\[\text{Beginning}\]

\[\text{End of the text.}\]
A commentary on difficult verses of the first part of the Sikandarnámah by Siráj aldyn Arzú, who died in 1169. He says that there were many commentaries extant, but that none was satisfactory. This commentary does not embody the text, and it commences:

Private collection, incomplete; Méty Ma'áll, 662 pp. of 19 lines. This commentary forms the basis of the glosses to the lithographed Luconow edition of the Sikandar-námah, 1263 and 1266, Svo. 311 pp. 23 bayts, also of the notes of Badr 'alyy and Myr Hosayn in the Calcutta edition, 1812, 4to. and of the somewhat fuller commentary of the Calcutta edition of 1253, reprinted 1260 = 1844, lithographed at Bombay with three other works on the margin, 1261 folio, the commentaries are all essentially identical.

A commentary on difficult verses of the Sharaf-námah (first part of Sikandar-námah) compiled in 1196 by Mollá Mohammad Sa'd Allah of Pațna. He died in the commencement of this century, and has written Persian commentaries on most school books as مصباح ني انذرو 1 ميزان المنطق 1 نذيب المنطق 1 شافئه إ كاثيه and glossaries on the Gulistán and Bostán.

Beginning بیفایس و محمد بیاعد آفریدگاری که تصص

Collection of Mawlawy Mohammad Wajib, 154 pp. of 17 lines without the text.

The Dywán of Nitzámy of Ghanjah. Dawlat-sháh informs us that the whole Dywán contained about 20,000

\[3 \times 2\]
verses. Taqyy Kāshy has not been able to procure a copy of it.

Contents: Qaṣṣydahs, 23 pp. 14 bayts; Ghazals, 52 pp.; Rubā’ys, 8 pp. Beginning ینار نزار

My private collection, a good copy.

The Dywán of Ḥakīm Nizār of Qoḥistān. He was skilled in medicine, and a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much and it is supposed he was a disciple of Moḥtāfālīdīn illah Nizār and that he chose his takhallūṣ in his honour, others say that he chose it because he was a thin man, نزار meaning thin in Persian. At all events he is suspected of having been a free-thinker, though it is allowed that his poems contain deep Ṣūfī sentiments. On his travels he met Sa’dy and other distinguished men. Towards the end of his life he retired from the world and lived on agriculture, he died in 720 and left beside a Dywán, two Mathnawies, one is very witty and amusing, and has the title of دستور نامه, and the other has the title بیاموز اثر (?), it has about 12,000 verses and begins:

سیاس و آموزن ار حق تمامی که جانرا باخرد داد انصالی

Contents: a Mathnawy on Morals, 24 pp. 20 bayts.

Bkg. قل احمد لله نزار نفل خداوند جزر و خداوند كل

Qaṣṣydahs and Ghazals not alphabetically arranged,

454 pp.

Beginning

بنا راجا تازه کرد جندش باد بیار یاده مشت بر میدمده از جیب کبار

Móty Ḩażīl, a good copy.
The Dywán of Diláwar Kháń *Nucrat*, who died in 1139. It contains merely Ghazals.

Beginning بسکه شد اشفتنه آن زلف مشکیم جان ما
As. Soc. No. 1432, 182 pp. 11 bayts.

A mystical biography of Mūhammad in verse, composed by Núry in 887, and dedicated to Sultán Abú-Imotzaffar Ya’qúb Bahádur Kháń.

Beginning شاء نقش مکتیه لیخ قدیم همست هرم الله الرحمن الرحیم
As. Soc. No. 508, about 900 pp. of 38 bayts.

The Dywán of Qadhiy Núr aldyn *Núry* of Isphán. He is familiarly called Qadhiy Núr. He and his brother Mo’izz were pupils of Afḍal Tarkah of Isphán. Wálih says that he died in the year 1000, but other authors state that he attained a high age and lived to the reign of Jahángyr.

Contents: Qaṣṣydahs in praise of Sháh Isma’yl, Wazyr Mūhammad, &c. and Qif’ahs, 40 pp.

Beginning بکام دل به نشمته در حرم رمال
Ghazals and Rubá’ys, &c. 48 pp.

Beginning سنن هم ارخدا گنتم هم ارست آن جفعاجروا
Collection of Mawlawy Mūhammad Wajih, written in 1046.
The Dywân of Nuwydy, he says in the postscript, "this copy has been written by Nuwydy, the author, in 1055."

Contents: Ghazals, about 300 pp. 11 bayts.

Beginning من به دانش و خور رصف نلم خدادی را
پا به ما بیمه هنر ربط دم تناهی را
Mótý Mašall, the margin frequently covered with text and corrections.

The Dywân of Nuwydy. He is not identical with the preceding Nuwydy and is apparently a modern poetaster.

Contents: Ghazals, in every Ghazal the use of some letter of the alphabet is avoided, and they are arranged according to this letter.

Beginning مد شپکه کد دولت رمل نرم بزرقی زمان خورشید رخت دیده منفور.

Lithographed, Lučnow, Muhammady press, s. a. 16 pp. with a few glosses; reprinted in the Hasany press, s. a. and Moctasy press, 1260, 12mo. At the end of this book are a few but very silly enigmas of which I give a specimen: "I have seen a wonderful horse, it has six legs, and two hoofs, and what is still more astonishing the tail is on his back,—a balance."

The Dywân of Hájî Nuhát who collected his poems in 1112 and died in 1137. Chronogram on his death:

زخمیانه رحمت از حسب مرلی عطا شد نجای شرابا طبررا.