Contents: Qaṣṣydaḥs in praise of Aʿzam Shāh, &c. Qifʻahs and chronograms, 60 pp. 15 bayts.

Beginning

The Dywān of Khwājah ʿobayd of Zākān, which is a place in the neighbourhood of Qazwyn. He was a man of some learning, but his fame rests on his licentious wit. He first came to celebrity under Shāh Abū Isḥāq Anjū who ruled at Shyrāz previous to the rise of the Motzaffar family, subsequently he was in favour with Sultān Oways of Baghdaḍ. He died in 772.

Contents: a preface by the pen of one of his friends, it is stated in it that ʿobayd collected his Dywān in 751. Beginning

The Lover's book, a Mathnawī in the style of Khwājah Salmān's, 20 pp. of 33 bayts composed in 751.

Beginning

Mōṭy Maṣall, a splendid copy written in 1080.
(437) (P.)

The Dywan of Abu-l-Qasim Hasan b. Ahmad 'onqory of Balkh, a pupil of Abu-l-Fath Runy. He was one of the four hundred court poets of Sultan Mahmud and his successors, and rose to the office of king of poets. Authors who wished to be encouraged by the Sultan had to submit their verses to 'onqory and he decided on their merits, he at the same time described the victories of the Ghaznavides in Qa'ydahs, a description of poetry particularly well suited to the monotony of eastern music, and they were sung at the parties of the court. He died in 431 or 441 and left from 20 to 30,000 verses, among his poems was 'Umaiq and 'Abdul Mas'udi but Taqyy Kasyh, who with great pains obtained a copy of the Dywan, containing about 5000 verses of Qa'ydahs, thinks it has been lost. Khoshgu mentions also

Contents; Qa'ydahs and a few Ruba'is, &c. Bg.

(438) (P.)

Complete poetical works of 'orfy of Shyráz who died in Shawal, 999 (see suprav 129, 112, 61, 37), when 'orfy was near his end he sent his poems to the Khânkhânán with the request that he might arrange them, this he did. All his compositions amounted to about 14000 verses (Mithire Rah. fol. 539).

Contents: a short preface, Qa'ydahs, 200 pp. 19 bayts. Beginning

Aقبال كرم ميکرز ارباب هم را

Ghazals, 200 pp. 16 lines. Beginning

ای که نکه زخوش را مفع نواه مرحوم که در قصر کریم ابی تو اشیاء
In another copy which contains the same Ghazals, they begin:

A Mathnawy (Makhzane asrâr) 74 pp. 18 bayts.

Bground is not clear.

Another Mathnawy, 29 pages. Beginning

خداوردنا دلم ينور تنگیت دل من تنگ و كوه طور سنگست

At the end is a chronogram for 986, the fourth micha of which contains the number of poems he composed up to that year, the unit expresses the number of Qâzydahs—26; the tens the Ghazals—270; and the hundreds the Qifahs and Rubâ'ys: 320 of the former and 380 of the latter.

Beginning

Pour tes besoins 1/17 de 270 petits poemez

Good copies are frequent, M. M. Mahall, 8vo. written in 1047, there are three other copies in the same collection which are apparently older. As. Soc. Nos. 732, an old copy of the Dywan; 1173, a copy of the Makhzan alasrâr.

A commentary on 'orfy's Qâzydahs, by Moâmmad Shafy' b. Shâh Moâmmad Darwysh b. Moâmmad Râji' aldyn familiarly called Râju' olwyy compiled under Awrangzêb in 1111, the chronogram is Kârifi yelsh. Bground is not clear.

Tâpâhârân, small 8vo. about 300 pp. Mawlavy Moâmmad Wajîh has a commentary on 'orfy; about 250 pp. of 17 lines, compiled by Qof aldyn in 1101; the chronogram is 

Beginning 3 y
A commentary on 30 Qaṣydaḥs of 'orfŷ by Mīrzā Jān, compiled in 1073.

Beginning

Mōty Maḥall, 338 pp. 17 lines, the Qaṣydaḥs are alphabetically arranged, beginning of first Qaṣydaḥ

A commentary on (forty-six) Qaṣydaḥs of 'orfŷ, by Aḥmad (he lives at Calcutta,) a son of the late 'abd al-Raḥym.

Beginning

Spās bi ġaibt w ḏna bi ṣeḥābat ṭāsasṭānī ra.

Printed, Calcutta, 1254, folio 278 pp. containing also the text. These Qaṣydaḥs have also been lithographed with a commentary, Lucknow, Ḥasany press, s. a., 150 pp. most of the notes in this edition are by Qudrat Aḥmad and Maqbul Aḥmad. There is also a commentary on 'orfŷ by Mollā Sa'd Allah, near 100 pp. of 17 lines. Beginning wanting.

The Dwyān of Qādir. According to a note in the first page written in a different hand, his name is Khwājah 'abd al-Qādir Naqshbandy Ḥasany Qādiry. According to Wālij his title was Wazyr Khān and he was a son of Wazyr Khān Mashhady, he lived at Agra and was in great favor with 'alāmgyr and his two successors, and died in 1136. Qādir gives us in the last verse the date, 1122, when he collected his poems.
Contents: Ghazals and a few Qif'ahs.

Çapla'n, 68 pp. of 11 bayts, probably written in 1122.

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The Straight Path by Nitzam aldyn Qalandar composed in 808 and dedicated to Abú-l-Motzaffar Hosayn Sháh b. Mâhmúd Sháh b. Ibráhîm Sháh. The author wrote a Qaçydañ of 22 bayts, entitled تصنیف کبیری, and this is a commentary on it, it is divided into five chapters and treats on Čûfîsm.

Beginning of Qaçydaq

Beginning of commentary اما بعد نامین بعض طالبان راه خدا

Faraâbakhsh, 32 pp. 18 lines.

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The Dywan of Qaplân Bég. His father Shyr Bég was of the Qûshchy family, the members of which are distinguished among the other families of the Ulûs tribe to which it belongs, for their wit and talents. Mollá 'alyy Qûshchy the philosopher was of the same family. Shyr Bég came under Akbar from Má-wara-lnahr to India, and was one of his Tawâjies نراحی. Qaplân was born in India and was, like his father, a soldier, he served under the Khânkhánán in the Deccan with great distinction, and was in high favour with Jahângîyr, but in 1003 he retired from the service. He is the author of a Mathnawî which is entitled مام درستان and celebrates the loves of Zal and Rûdábah, the following verses are from it.

3 y 2
String of Pearls by Sayyid Abú-l-Qásim who was known by the title of Qáriy. He flourished in Persia, and wrote this book in 1061. The title is a chronogram.

It is a short poem in about 140 verses. Lithographed, Lucknow, 1264, 12mo.

The Dywán of Sayyid Mo'yn aldyn 'alyy Qásim Anwár, or Qásìmy. He was born in a suburb of Tabryz, in 757, and devoted himself from his early age to the Cófy doctrine. First Çadr aldyn of Ardebyl was his spiritual guide. Qásim used to live in a burial ground and performed four times the pilgrimage to Makkah, twice on foot, barefooted and almost in a state of nudity. Subsequently he joined the school of Awhád aldyn.
Kirmāny, which is given to the wildest and most obscene revels, and he placed himself under the guidance of Қadr aldyn 'alyy Yamāny. His doctrines as a Čūfī are not considered orthodox, yet he had immense success owing to his winning manners, the depth of his genius, and the great austerity of his life. When he resided at Herāt in Khorāsān the crowd of his disciples was so numerous and enthusiastic that Shāhrokh the ruler of that province was afraid of disturbances, and there is reason to suppose that the saint was implicated in a plot to assassinate him. Shāhrokh ordered him to leave the city, but he would have defied the royal command had not Baysanqor paid him a visit and persuaded him by his friendly advice to leave the city. He proceeded to Balkh and Samarqand, but subsequently returned to Herāt at the request of the same sovereign who had expelled him. He died at Kharjārd near Jām, in 837, and left besides this Dywān a Mathnawī and several Čūfī treatises in prose. (Bland, A Cent. of Pers. Ghazals.)

Contents: Ghazals, and at the end a few Qifāhs, Rubā'īs, &c.

Beginning

Mūty Mahall, several copies, about 600 pp. 1/4 bayts. In the Tūpkhānah there is a Dywān by another poet of the takhallūq of Qāsim whom I have not identified, it contains Ghazals and has 44 pp. of 11 bayts.

The Dywān of Qāsim Dywānah (see pp. 113, 128 suprā).
Contents: Ghazals and a few epigrams.

Beginning

The Book of Victory of Akbar Khán by Qásim of Agra, who completed this poem in 1260, after he had been engaged upon it for three years.

This poem contains an account of the late wars of Cabul, and is spoken of as a very creditable production.

Beginning

Major Anderson, 4to. about 400 pp., 34 bayts in a page.

The five epic poems of Myrzá Mohammad Qásim Qásimy Junábády or Gúnábády (see suprâ pp. 44, 83, 52).

Contents: It is also called because the deeds of Sháh Isma'yl and Sháh Tahmásp form its subject, it is in the metre of the Sháh-námah of Firdawsy, 100 pp. of 42 bayts.

Beginning

The Loves of Laylá and Majnûn in 2,740 verses, 66 pp. The date of the composition is stated in these verses:

부스한 날의 날문, 이부 부사에 헤메운 날문에

나라의 끝에로 무언의

지름의 죽겠어 무언의
No. 451. [QATYL. 535.

3. The History of Sháhrokh, 115 pp. composed in 950, chronogram 

BG. The bycch bârshâhi trastâh, bênde bâm, tâhidâi trastâh. 

4. It contains descriptions of a palace, of a 
garden, also the love of the moth to the candle, &c. 86 pp. 

BG. 

5. Shyrîn and Khosrâv, 80 pp. composed in 950, and dedicated like the other poems to Shâh Tahmâsp. 

زغیب آمد حذفی برپریشانه که شد تاریخ سالش نیش جانه 

BG. 

Móty Mašall, a fine old copy; As. Soc. No. 64, a splendid copy 
written in 982.

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ديوان تنیل (P.)

The Dywân of Myrzá Qatyl, who died at Lucnow in 
1233 (see pp. 170 and 277 supra). It contains merely 
Ghazals.

Beginning 

که بیری که امی که ملک خوانتم ترا 

Farnâbaksh, two copies about 500 pp. 19 bayts, the second copy is 
smaller, in the College of Fort William is a volume in folio, inscribed 
it contains chiefly prose works, but at the commen 
cement is a Dywân of Ghazal, about 500 pp., 16 bayts. 

Beginning

بود برق دیدر جلوه ها جانانه مارا

---

ديوان تصویری (P.)

Dywân of Qoçúry consisting of Ghazals, 100 pp. 

Beginning ره انسان مجهل الامانت قد نظمها
Complete poetical works of Hájí Mohammad Ján Qodsy. Some authors spell his name erroneously, Mohammad Khán. He was of the holy city of Mashhad; and for this reason he adopted the takhalluq of Qodsy. After he had performed the pilgrimage to Makkah, he came to India and was graciously received at the court of Sháhjáhnán, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. Qodsy withdrew in 1069 from the world, and died a few years after. (Mirāt alkhīyāl p. 135 and suprā pp. 113, 90, 128, 116, 151). Azád places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Contents: Qaṣydaḥs and Tarjā’bands, 418 pp. 12 bayts. Beginning

Mīn Æn Nīm Ñh Ñh Kåm Sīr-e-Kshī Ziny Gīna
Ghazals, 112 pp. 10 bayts; Rubā’īs, 44 pp. 8 bayts. Beginning

Dāh; Ūshqīm Bād-e-Nābī Kā Mīsūrīr Mārā
A Mathnawū, 77 pp. 12 bayts. Beginning

Dār-e-Nāy Mīrāyda Ast Rīzgar Kān Iqṣāb Lāfī Bīz Bāzgar

Méty Makhāl and Tóphānāh, copies are frequent. In one copy the second Qaṣydaḥ stands first, it begins: Tākkād Jalā’ā-e Geyī Ruyi Nādār Dāg Ma Mā Kānīnā Kānīnā Negrod Pīya; also the order of the Ghazals is changed, they begin Zodh Bē Kīndm Sm Nīshchīr Dāg Shīrīsh Ra. He is also the author of a Mathnawī in praise of Kashmyr, 24 pp. 50 bayts. It begins

Bēnām Bāyshā Bahāshāhaj, Jâl-e-Shīsh Ka Kālāhān.
QUDRAT.

537

The Dywán of Qotob aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs

The author says of himself—

Contents: Ghazals, 180 pp. of 14 bayts and 70 Rubá’ís.

Beginning

The Dywán of Qudrat. He is probably identical with Sháh Qudrat Allah, who died in 1205 (see p. 278 supra). It contains merely Ghazals.

Beginning

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá’ís.

Beginning

The Dywán of Faşáhat Khán Rádhiy the son of a Qádhiy of Kashmyr (see p. 156 supra and change Radhyy into Rádhiy). The author says of himself—

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá’ís.

Beginning

A Mathnawy composed in 1112.

Beginning

Móty Mašall, 54 pp. 11 bayts, written in 1209.

Móty Mašall, a splendid copy.
The Dywán of Radhyy of Artymán, a contemporary of Sháh 'abbás (see pp. 123 and 313 suprà).

Contents: chiefly Ghazals, a few Qaṣṣydahs in praise of Suláň 'alyy Khán and others, at the end are three Turkish verses, containing a chronogram.

As. Soc. No. 10, 50 pp. of 48 to 60 bayts.

The Dywán of Radhyy aldyn Moḥammad of Nayshá-púr; instead of writing his takhalluç or name, he usually writes بنده. He spent the greater part of his life at Samarqand, but he visited Makkah and several cities of Persia. During his pilgrimage he became a disciple of Mo'yn Hamawy an uncle of Shaykh Sa'd aldyn Hamawy without however giving up worldly pursuits. It is said that he spent some time at the court of the Seljúq king Arslán Sháh b. Toghril Bég, and accompanied the embassy to Baghdad which he sent to the Khalyfah, to ask his daughter in marriage. He died in 598 (Taqyy Káshy, No. 26, and Khoshgú).

Contents: Qaṣṣydahs not alphabetically arranged, most of them are in praise of Abú-l-Motzaffar Jalál alda'lah Tamghách, whose name he spells طمناج and who was ruler of Samarqand.

Beginning 

Móty Mákall, 45 pp., 44 bayts, bound with other Dywáns.
The Dywan of Mohammad 'obayd Allah Rāfūt. There occurs a chronogram in the Dywan from which it would appear that his patron, Nawāb Sayyid 'alyy Khān Intizām al-dawlah Naṣr al-mulk Nuṣrat-jang, was born in 878, but his title proves that he belonged to a much more modern age. Should the poet be identical with 'abd Allah Rāfūt mentioned in p. 162 supra?

Contents: compositions in flowery prose, 38 pp. of 15 lines.

Beginning


قصة مملكت عمر تصنيف رحمة الله

History of the martyr Malik 'omar, who is buried at Baraych, by Rahmat Allah, a son of Mohammad Fâdhil of Bijlaw in Oudh; he composed this poem 750 years after the death of the saint.

تكونت قصة حمص والنصب صال حمزة است أن شير شوقت بمال

Beginning

Final words, 210, 273, 526, and 214, in the first two

Tópkhánah, 66 pp. 26 bayts.

ديوان راجح

The Dywan of Rājāh. It consists mostly of Ghazals which are not alphabetically arranged.

Beginning

Rooye ke möh bide dawr ul-Wayr Tafkif. Nāzir Jamih Amdo Ander Biyan Tafkif

Tópkkhánah, 50 pp. of 17 bayts.

3 z 2
The Lion’s Attack, a history of Mūhammad and of 'alyy in verse, by Mollá Bámún 'alyy Rájíy Kirmány. He was originally a Gueber, and was converted to the Islám by Sajjány. I have been told that he died at Bombay, not many years ago.

Beginning

بنام خدادوند دانی فرد که از خلاف آدم بدیدار کرد

Lithographed, Bombay, 1244, fol. 434 and 152 pp. of 54 bayts.

The Sun and the Moon, or the story of the Sayyid’s son, and the Jeweller’s daughter, which happened at Dilly under Jahángyr, by Sa’ádatyár Khán Rangyn. He died in 1251 (see pp. 280 and 168 suprá) but according to a chronogram at the end of the poem, he composed it in 1119. I cannot reconcile these two contradictory statements.

Chronogram

دری نامه چند وزو غم نرام یافته خرد نی این فور سالش سوزن دانت

Bgl مطلع انور عشق است ضیمر مینی اسرار عشق است

Lithographed, Lucnow, Moçafáy press, 1263, 12mo. 20 pp. In the Tóphkánhah is a poem of about 560 bayts by the same author in explanation of the elements of the Islám, it begins:

ذکر حق می برد نبود و تصور فکر امواه نام سرور

The Dywan of Sa’d aldyn Mūhammad Ráqím, a son of Khwájah ‘ináyat of Mashhad. His father came on commerce to India and brought his son with him, and he found a patron in Islám Khán Mashhady an Amyr of
Sháhjáhán. After some time Ráqim returned to Persia, and was appointed governor of Herát, and subsequently of the whole of Khorásán. He was a great patron of poets, among his protégés were Moqýmáy Ihsán Mashhády, 'atzýmáy Nayshápúry and Shawkat Bokháry.

Contents: Qa'çydahs in praise of the Imáms and of Sháh Solaymán, 18 pp. 16 bayts; Ghazals, 280 pp. 15 bayts, at the end is a preface in prose 9 pp. Beginning of Ghazals:


Mógy Ma'all, a splendid copy, written in 1084, there is a chronogram in it for the same date composed by the author.

Contents: Qa'çydahs in praise of Abú-l-Motzaffár Atsyz, Abú-l-Fahd ál-nimeríz and others, they are

The Dywán of Ráshyd. This is the takhallus of Ráshyd ál-dín Mohammad b. 'abd al-Jalyl 'omary who, on account of his diminutive size, had the nickname of Walwát, swallow. The patronymic 'omary indicates that he was descended from the Khályfah 'omar b. al-Khátáb. He flourished under the Khwárezm-sháhíán dynasty, his patrons being Atsyz b. Mohammad, and his son Ylarslán who heaped wealth and honors upon him. He died in Khwárezm in 578 at the advanced age of 97 years, and left besides a Dywán of about 15,000 verses, a translation of the hundred moral sentences of 'alyy and a collection with translation of as many sentences of Abú Bakr, 'omar and 'othmán, also a work on poetic, which has the title Hadáyq al-shúr or Hadáyq al-sáhr and several other works.

Contents: Qa'çydahs in praise of Abú-l-Motzaffár Atsyz, Abú-l-Fadhlí king of...
highly ornamented and have mostly a double rhyme, at
the end are some Qiṣ'ahs and Rubā'ys.

Beginning
بهار جدفر زماد جهان شر تاز و رزبا، بیان و رزغ کسوند فرش حال رزبا

Móy Mašall, 282 pp. of 18 bayts, written in 1064.

MSCAB TSMNF RŽIH
(P.)

The Torch, a mystical Mathnawy, divided into three
parts:
شند مرتب برهم اصل ایی گنج راز در محبت در فناء و در نیاز

The name of the author, Rashyd, occurs in the intro-
duction: باد آرد آر رشید در ملتمد. The copyist of the Lucy-
now MS. calls him Shaykh Rashyd, and the copyist of the Calcutta MS. thinks he is identical with Rashyd Wātwaṭ, who is three hundred years older. The date 852 is in the conclusion of the poem, and it appears from it that it was written sixty years previous to the death of Rashyd Kázorúny who was a great Čufy, and with whom we might else have identified him.

Beginning
ای بنام ط لیسه افتناخ نیست بی نام تد در امری نلاح

Móy Mašall, imperfect; As. Soc. No. 534, about 400 pp. of 15
bayts, a fine copy written in A. H. 1000, on the margin is the
Guliston with a few notes.

DIWÁN RŽIHAN
(P.)

The Dywán of Sháh Rayhán aldyn Rayhán, a Munshiyan
of the College of Fort William (see p. 168 suprà).

Contents: a preface in prose, from which it appears
that he collected the Dywán in 1810, at the suggestion
of Mr. M. Lumsden. Contents: Qaçydahs in praise of

Ghazals about 400 pp.

Beginning

Collection of Mawlâwî Muhammad Wajîh.

(467) (P.)

Deîran Eaûalî Khan Raîzî

The Dywân of Myr 'askary 'aqîl Khân Râzî (i. e. the mysterious) who died in 1108 (see suprâ pp. 123, 111, and Ouseley Pers. poets, p. 167).

Contents : Qâcydahs, 34 pp. of 11 bayts. Beginning

Ghazals, 94 pp. 9 bayts and some Rabâ'îs, and chronograms; one for 1073.

Beginning

Mîty Mahâlî, a good copy.

(468) (P.)

Mîrâq Taqsimî Râzî

Embroidery, a Mathnawî by Râzî in which he imitates Jalâl aldîn Rûmî.

Beginning

Mîty Mahâlî, 340 pp. of 18 bayts.

(469) (P.)

Shum Râzîânî Yâni Qa'îm Pîdmawt

The Loves of Ratan Sîn and Padmâwat, a Mathnawî by Râzî, composed in 1069.

Beginning

Tîpîkhânâh, 60 pp. of 38 bayts.
The Story of Manóhar, a poem taken from the Hindúy, and put into Persian verse in 1065 by Rázy.

The Dywán of Ridhá, who flourished in 1096, as we learn from a chronogram which occurs in the Dywán.

Contents: poems in praise of the prophet and the Imáms, 124 pp.; Ghazals, 220 pp. 9 bayts; Rubá’ýas, Mothallath’, chronograms and Qacydahs in praise of Sháh ‘abbás, Nawáb Arshad Khán, Aqá Bég, 106 pp. Beginning of Ghazals: 

The Loves of Zyba and Nigár, in verse, by Hájy Mo-hammad Ridhá Ridháyí who composed this poem, apparently in Sind, in 1053. The chronogram for this date is كلف أندر باغ. He says that the Sindian name of Zyba is Panhún and that of Nigár Sysy سیسی but being anxious to avoid all Sindian words, he substituted Persian words in their stead: we might infer from this statement that the story was originally in the Sindian dialect.

हम दल रहे हम दली हर हम आन हम हम आन हम बढ़हुमें हर 
As. Soc. No. 298, 284 pp. of 17 bayts, a good copy.
Deewan Ruhání

The Dywán of Riháy. He may be identical with Sa'd aldyn Riháy Khwáfy who died in 980 (see p. 58 supra) but I have not compared the verses.

It contains merely Ghazals.

Tópkhánah, about 300 pp. 22 bayts, defective at the end.

Deewan Sabíq

The Dywán of Hájy Farydún Súbíq (see supra pp. 99, 123).

Contents: Qaçydahs, 142 pp. of 12 bayts; at the end are chronograms for 1092, 1095, &c.

Beginning

Ghazals, about 300 pp. and a few Rubá'ís.

As. Soc. No. 563, a fine copy, at the end is the date 1010, this is probably a mistake for 1110. Ibidem No. 1196.

Kullát Súdúyí

Complete poetical works of Shaykh Mosharráf (Sharaf?) aldyn Moçlíh b. 'abd Allah Sa'dý of Shyráz, where he was born in 589. He chose the takhallúç of Sa'dý in honor of the Atábuk Sa'd aldyn b. Zangi, in whose service he originally was. Jámy says, Náfahát, No. 565, "he is one of the most distinguished Çúfíes and lived for some time near the hermitage of the Shaykh Abú 'abd Allah Khayyáf. He was well versed in most sciences and in belles-lettres. He spent much of his

4 A
time in travelling and visited many countries, several times he made the pilgrimage on foot, and he went to Sómnát, entered the temple and broke the greatest idol which was in it. He made the acquaintance of many great Čúfý Shaykhs, such as Shiháb aldyn Sohrawardy, with whom he sailed once in the same vessel. It is related that he acted for a long time as water-carrier at Jerusalem and in Syria and gave to people water to drink.” He died in 691 and is buried at Shyráz. (For a more detailed notice I refer to Ouseley's Pers. Poets, p. 5, and Ross Trans. Gul. preface).

The works of Sa'dy were collected and arranged by 'alyy b. Ahmad b. Abú Bakr who was called Bystún in A. H. 726, and he improved the arrangement in A. H. 734.


1. The Rose Garden, C. Vol. I. folio 26, B. p. 31.) Beginning
7. Advice to Kings C. 18, B. p. 21.
9. Anecdote of King Ankiyánú C. 25, B. p. 27.


17. Fragments and Sentences, C. folio 452, B. p. 140.

18. The Book of Impurities in verse, C. folio 467, B. p. 54 (quater).


23. مهابیات. Poems addressed to particular individuals, C. folio 438, B. 21 (quater).
Sir G. Ouseley, from whom the above list has been taken, does not mention the Pand-nāmah. It is in the Calcutta edition in folio 200, and begins 

A beautiful old copy of the complete works of Sa’dy is in the Motty Musall, probably written during the life time of Bystán. They have been edited in two folio volumes by Mr. Harington in Calcutta, 1791—95, (this edition is very rare in India); and they have been lithographed at Bombay, A. H. 1226, small folio 413 pp. reprinted (lithographed) Bombay, 1267, 4to. they have also been printed at Tabrīz.

In the Farāl-bakshah library, is a copy of the Gulistān, which cost 1500 Rupees, it is the most beautifully written book I have ever seen, and has the following postscript:

در صمغ جهانی، فلغر از مال هزار می و جهار از تجربه شروع کرده فرشته دروز جهانی بهشت و هشتم هزار دو میلیون اقتصاد دروز دروز مال هزار می و جهار از تجربه شروع کرده فرشته بست و چهار از تجربه شروع کرده فرشته بست و چهار از رتبه جهانی حکومت را بگیرد. حدود مال هزار می و جهار از تجربه شروع کرده فرشته بست و چهار از رتبه جهانی حکومت را بگیرد. حدود مال هزار می و جهار از تجربه شروع کرده فرشته بست و چهار از رتبه جهانی حکومت را بگیرد.

In the first page is written profusely in the hand of the emperor Shāhjahān

The Gulistān has been repeatedly printed in Europe, at Constantinople, Bulak, Tabrīz, Teherān, and upwards of a hundred times in India, the best editions are Calcutta, 1851, and Lucnow, (lith.) 1264 with excellent glosses. There are four or five lithographed Lucnow editions with interlinear Urdu translation and with marginal notes, as Mortadhaway press, s. a. (1264), and in two Lucnow editions the Bostān is printed on the margin. For Urdu translations of the Gulistān see یکر.

The Bostān has also frequently been separately edited; as "Bostān to which is added a compendious Commentary together with a Dictionary of such words as are hard of meaning, now first compiled expressly for this edition by Mooly Tummusuddy, (lithographed) Calcutta, 1828," 4to. 228 pp. I have not seen a separate vocabulary in this edition. Lithographed Lucnow, Mūsammad press, 1262, with notes by Sayyidy, 'abd al-Rahmān Khān, Bahār, &c., this edition and its numerous reprints, such as Moqtāfay press, 1265, 'alawī press, 1263, surpass most other editions in correctness; Hooghly, 1284, 8vo. clear and tolerably correct.
The Pand-námah, commonly called Karyma has also been frequently printed: in the Persian Mosoosh; in the Persian Primer with an Urdu translation in verse by Matzhar 'ally Khán Wíla, Calcutta, 1242, 1275 (sic for 1270), Chinsurah, s. a. (1845); lithographed Lucnow, 1263 (twice), 1264, &c. Beginning of Wíla's translation of the Persian Pand-námah rendered in Bókhtah Mosadhas, Lucnow, lithographed by Moâammad-bakháh, s. a. 8vo. 16 pp.

The Ghazals have been printed Calcutta s. a. (in or before 1784) with the Baháreh Dánish, 4to. 172 and 96 pp. and again 1811. For farther information regarding editions and translations of separate works of Sa'dy see Zenker, Bibl. Orient. p. 59 et seqq.

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شرح جلستان محمول متی (A. P.)

An Arabic commentary on the Gulistán with the text by Ya'qúb b. Sayyid 'ally who died in 951.

Beginning: الحمد لله على ما اولنا من النعم ورزمنا الجنة.

College of Fort William, 424 pp. of 17 lines, a good copy written in 962.

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شرح جلستان تصنيف صريري (A. P.)

An Arabic commentary on the Gulistán by Moâtafa b. Sha'bán So'úry who died in 969 completed at Amários in 957, dedicated to the Turkish emperor Solaymán (according to Hájy Khalyfah, No. 10,832, to his son Sulán Moâtafa).

Beginning: الحمد لله الذي جعلني من علماء البيان و المعاني "منّيت" أمي. امتنان وتعاز الفمعة.

Private collection Cavapore, A. 450 pp. 21 lines, this commentary has been much used in the notes to the Lucnow edition of 1204, also for the commentary No. 488.

Private collection A, upwards of 600 pp. of 19 lines. Hājī Khal. mentions a commentary, which has nearly the same title viz. بستان افزراز it was composed at Makkah in 1005 by Hosayn Kufuwy who died in 1012. He left only a rough copy at his death, his friend Hosayn b. Kuzeljeh Bostam Pashá who is called Hosayney arranged it, added a preface and a biography of the author, and gave it the above title.

A commentary on the Gulistán by Mohammad 'abd al-Rasūl b. Shihāb aldun b. 'abd Allah Qorayshy who flourished in 1073. He divides his book into five parts تقسم; 1, verses of the Qurān occurring in the Gulistán; 2, traditions and sayings of Shaykhs and Arabic proverbs; 3, Arabic verses; 4, Persian verses; 5, difficult Persian words.

A commentary on the Gulistán by Nūr Allah Akrár who is also the author of the gloss called حاشیه شرفه to the شرح حکمت العین.
A commentary on the Gulistán by Khán Arzú. He mentions in the preface the commentary of Myr Núr Allah Ahráry and Mollá Sa’d Tynawy.

Beginning خیابان کلستان سخن حمد خنیم پدرای است
Private collection, 160 pp. Svo. 19 lines without the text.

A commentary on the Gulistán by Mollá Mohammad Sa’d (see p. 523 suprà) compiled in 1197.

Beginning اول شرح ستایش فزران ونیابه بی پايان داوربراسامت
Móty Makall about 300 pp. In the Faráh-bakhsh about 600 pp. of 21 lines is an imperfect copy of the commentary of Qábúl Mohammad, the author of the Haft Quzum, it has the title شره بیشمته. A complete copy in two volumes in folio was offered to me for sale at Lucnow. I took a notice of it, but lost it.

The present (1853) king of Dilly, I am told has compiled a commentary, in which he forces a mystical meaning on every story of the Gulistán, which would surprise Sa’dy. It has been lithographed at Dilly, but I have never seen it.

There is also an anonymous commentary in the Tóphkánah which begins— شره کلستان سخن جوش گغالان کلستان کسخن

A commentary on the Gulistán, by the late Riyádh 'alyyy, a son of Qanbar 'alyyy.

Beginning مدت بکسر میم و تشدید نین سباست تعمت
Printed Calcutta, 8vo. 388 pp. reprinted (abridged) Calcutta, 1267, 4to. 204 pp. this is the third or fourth 4to. edition. There have also appeared 8vo. editions of the Gulistán at Calcutta with a short commentary.

A commentary on the Bostán, by 'abd al-Rasúl b. Shiháb aîdlyn b. abd Allah b. Táhir b. Hasan Qarayshy, composed in 1073. (See p. 550 Suprà.)

Beginning

حمد سالم خالیق را که بقطرات مطرات رانزنا می‌معصرات مار نیاها

Tókhánah, 110 pp. of 17 lines.

A commentary on the Bostán, by Sayyid Riyád'h 'alyy, who died between 1245 and 1265 and Shaykh Qádir 'alyy. This commentary is very useful.

Printed Calcutta, 1845, reprinted by Ikrám Ahmad Dhaygham, Calcutta, 1265, 4to. 462 pp. These two editions comprise the text.

A commentary on the Bostán, by 'abd al-Wási' of Hánisy.

Beginning

الحمد لله رب العالمین ۲۰۰۰ اما بعد معترف الحجز

College of Fort William, 8vo. 230 pp. 17 lines written previously to 1189. A copy of this commentary in the Tókhánah begins—

اين لالة تر اخزنا اين نهنا او اخطان رمی على نبيك

Rubá'ys of Sałáby or Saháb of Astryábád (see p. 42 Suprà).
No. 489.]  

Sahmy.  

Contents: introduction in four sections, 38 pp.; Rubá’ys all on theosophy, 260 pp. 13 bayts.  

Bagh.  

منحة الله كأنه ابتدع خداً آخر دائري ميم وفداء رام خداً  

Some Ghazals, the Maqṣa’ of the first Ghazal is:  

المسلم ابناً بنصرتته را يعني ساجاب نور ظياداز دو عالم شرق دیدارشما  

Tópkhánah, incorrect, written in 1080; ibidem, 160 pp. 10 lines; Móty Makall, about 700 pp. 12 bayts; Faráb-bakhsh, about 500 pp. 10 bayts, incomplete. In the Tópkhánah is a Mathnawy by Ṣaláby, 120 pp. 13 bayts treating on mystical love, and dedicated to Sháh 'abbás. The following verse contains the name of the author:  

زکالخ ای صریراء بیخین نسیم کوی رسول الله بیرخیز  

Beginning (P.)  

ديوان سهيمي (488)  

The Dywán of Sahmy of Bokhárá, (see p. 59 supra).  
Contents: Short Mathnawies and Qaṣydahs in praise of the nobles of Akbar's court.  

Beginning (P.)  

ديوان نسامي (489)  

The Dywán of Sá’iy. He gives us the date 1071 of the Dywán in the first verse.  

It appears from this date that he is not identical with Sá’iŷ Káshány whom Sámy mentions.
Contents: Ghazals about 400 pp. miscellaneous poems 42 pp. of 17-bayts, the margin is generally covered with text.

The beginning is wanting, first verse rhyming in b. أرده ایم روی بدِرگَاه یا حبیب.

As. Soc. No. 440, much injured.

ديوان سالم سالم (P.)

The Dywán of Sálik Yazdy, who died in 1081 (see pp. 111, 124, 97, 150 suprà).

Contents: Qaṣydahs in praise of Sháh-jahán, Sháh C̤afyy, &c. chronograms, one for 1063; Ghazals, 490 pp. 15 bayts, about 50 Rubá'îs. Beginning of Ghazals:

خداوندَا به تختشام مس هیدای مجنون را
که گر سودم باشگه و آه یکسردگه رهابسون را

Móty Mášall, a splendid copy.

ديوان سالم (P.)

The Dywán of Sálîm. He collected it in 1082.

We may therefore safely identify him with Lūf Allah Sálîm (see pp. 108, 115 suprà), though I have not compared the quotations.

Contents: Ghazals, 180 pp. 13 bayts; Rubá'îs, Qaṣydahs, short Mathnawies and chronograms, one of the earliest for 1056.

Beginning

مَن اردن بِشم الله باشد مطلع دیوان ما

Móty Mášall, a bad copy. A fragment of a Dywán of Sálîm, perhaps not the same, is in the Töpkhánah, it contains Ghazals about 25 pp.
15 bayts, and a few Rubáysя'), it was written in 1124, and the first
Ghazal rhyming in b begins, (the beginning of the book is wanting.)

جومن طوفاني فیض ونتیجی بی نقاب امشب
نیک وارد شکست رنگ کل در ماهنتاب امشب

(492) (P.)

ديوان سلمان

The Dywán of Jamál aldyn Mōhammad Salmán of Sa`wah, a son of Khwájah 'alá aldyn who was governor of
some town of the ʿiraq. He early entered the service of
Amyr Shaykh Ḥasan Núyán and his beautiful and talent-
ed wife Dilshád Khá́tún, and instructed them and their
son Sulţán Oways in poetry. He remained attached to
this family his whole life, and had the mortification to see
Oways carried to the grave. He was snatched away in
765 (see p. 72 suprad) in his best years. Salmán died in 769
and according to others in 799, and left besides this
Dywán, two Mathnawies جمشید و خورشید
(Thóṣgú ; Ouseley, p. 117).

Contents: Qaṣydahs, most of them in praise of Sulṭán
Oways, 236 pp. of 26 bayts, not alphabetically arranged.

Beginning هریل كه در هوا هریت جالب یاقت
عنقاقی هنیش دوچپان زیر قال یاقت
Ghazals, 220 pages 24 bayts, alphabetically arranged.

Beginning مکس وار از سر خون وصل خود مران ما را
نه مهمان توام اخر بخوان روزی بخوان ما را

In one copy, there are some Rubáys at the end.

Móty Mašall, two copies, one very splendid. In the As. Soc. No.
188, is a fine copy of the Dywán of Salmán which is fuller than the
Lucnow copies, it commences قدم له برسهستی که هست یاهی‌ما به (عیانة)
The Ghazal which is the first in the Lucnow copies is here the
seventh, they begin اگرحس نو بکشاید نقاب از جهیره دعوی را
It also contains Qit'ahs, 50 pp. of 18 bayts, a Tarjy'band, &c.

Beginning: اصف نانی رشید ایک ایشان دیکه هست
The Dywán of Mohammad Quly Salym, who died in 1057 (see pp. 123, 90, 111 supera).

Contents: a Mathnawy in praise of Sháhjahán, on the expedition against Assam, description of Gujrát, &c 94 pp. 19 bayts.

Beginning

بسم الله الرحمن الرحيم همئ عصای ره طبع سلیم

Qaçydahs in praise of the Imāms, Sháh 'abbáš, &c 74 pp.

Beginning

Agarbádah pasát Chásham aghfait Sah mas šo man sardah ghar aghfait

Ghazals, 378 pp. 16 bayts, in another copy 524 pp. 11 bayts.

Beginning

دل توئی که بکار خرودت کزید خدا برای عشق بیانت نیاورد خدا

Minor poems, 32 pages. In one copy is also a Mathnawy on predestination 134 pp. 13 lines.

Bg. خیم رزی از خونابه نوشی جو گل از یاره تن خرچه پرشهی

The Qaçydahs begin in this copy

مصادرست قلم که از مفعی رگنی

Móty Mahall, two good copies; As. Soc. Nos. 252, 576, 875.

The Qaçydahs of Hasan Salym. He was originally a revenue collector; on one occasion he wrote an assignment on the property of a widow. The poor woman came to him and asked him by whose orders he had thus disposed of part of her little all; he answered, By order of Sayyid Fakhr aldyn the governor of the province. "And will his authority," said the widow, "protect you on the day of judgment?" These words made so deep an impression upon him that he gave up his office and
devoted himself entirely to the service of God; he made the pilgrimage to Makkah where he stayed a long while, and to the tombs of the Imáms. He died in 854 and left besides these Qaṣydhahs a small legacy.

Contents: Qaṣydhahs in praise of the Imáms: one Qaṣydhah has the following heading: it was composed on the road to Mashhad on the 27th Rajab, 847, it is an imitation of a poem of Mawlání Hasan Kashy. Bg. اول هزامة بسم الله الرحمن الرحيم ابرز قيام دانا واحد فون تقديم

Móty Ma'nall, 578 pp. 16 bayts; Tóphbánah about 400 pp. 15 bayts.

(495) ديوان سامي

The Dywán of Sámy. It consists of Qaṣydhahs 72 pp. 15 bayts. Beginning

قبل كل الكلام حمد الله خالق العرش لا اله سوا

Ghazals, 251 pp. 13 bayts and a few Rubá'ís, &c. Bg. اللهم إنه لم كرزك بفم وهم ورد أمن مس بابًا

Farab-bakhsh, a good copy.

(496) حديقة الحقيقة تصنيف سناني

The Garden of Verity, by Hakým Abú-l-Majd Majdúd b. Adam Sanáy of Ghaznah. He began his career by singing the praise of princes, subsequently he became one of the most profound Qá'ífy poets, being second in merit only to Jalál aldýn Rúmí. His spiritual guide was Yúsuf Hamadáný a pupil of Abú 'alyý Fármády (see Jámy Nafahát, No. 426). It is said that Sulání Bahrán
Sháh offered him his sister in marriage, but he refused to marry her. He completed the Hadyqah according to my copies in 535.

In one Lucknow copy instead of بست و پچ سی و جار and in another بست و پچ سی و جار I have not noted any variant in the second miṣra', probably there is none. According to Jámy Nafahát No. 563, Khájy Khályfáh (who probably followed Jámy) and Hammer W. Jahrb. Vol. 65, A. B. p. 1, he completed it in 524, and according to the first mentioned authority, and the author of the Haft Iqlým, he died the same year. Taqyy Kisháy places his death in 545, and Dawlat-sháh and Hammer Gesch. d. Schönen Rede. Pers. p. 102 and Sir G. Ouseley, in 576. He left besides the Hadyqah six smaller Mathnawies in the same measure, their names are, according to Bland, Siyar al`obád, Taryq althaqyq, Kar-námah, 'ishq-námah, 'aql-námah; Khoshgú adds to these titles Kanz alromúz, he also left about 30,000 verses of Qaṣydyás and minor poems.

The book is divided into ten chapters, some copies have a preface in prose.

Beginning of the poem

Móty Mákall, several copies, 520 pp. of 18 bayts; Asiatic Society, Nos. 944, 1426, 296, 1390, 595 (with notes), 1167 with a vocabulary; I have a splendid copy which was written in 874. The copies differ much from each other, but care has been taken at an early time to preserve the genuine text; Jamály Ardástáy went on purpose to Ghaznáh to obtain the autograph copy of Sanây and brought it to his native country. Myrzá 'asyz Khán Kókah who had the title of Kháne A'tzam possessed a copy, which had been written in 617. 'abd al-Láyf b. 'abd Allah 'abbáý (see p. 494 supra) borrowed in 1085 this copy, transcribed it and compared it with another ancient MS. marked the variants and made notes to it on the
margin, in 1067 this corrected text was transcribed with great care, and this transcript is in my possession. In the Asiatic Society, No. 956, is a MS. lettered to Kitāb Šahāb al-Dīn it contains besides the Hadyqah (with which as the leaves are transposed, some of the minor Mathnawies may be mixed up) Qaṣydahs, Ghazals, Rūba’īs, &c. 552 pp. of 23 bayts.

Beginning

ای در دل فشانان از باد نو بوقسمان

شرح حديثه حكيم سنابي

A commentary on the Hadyqah of Hakym Sanāy, by Mohammad Nūr Allah Ahrārī Ghaznavy (see pp. 493 and 550). Bg.婀นะ الله الذي جعل قابل الإرثاء حدابي ذات نهجة

Private collection A. about 300 pp. 17 lines.

بهر سهلا تصفيه ساني

The Spring of the Hearts, a short Mathnawy in praise of Aṣaf al-Dawlah, by Sāqīy (see p. 285 suprā). Bg.قويم أول حمد خاتم جهان درن بيدا أو زمين ونمط

As. Soc. No. 487, 48 pp. of 13 bayts.

ديوان سقا

The Dywān of Darwysh-Saqqa of Bokhārā (see pp. 59 and 78 suprā). He died in 1003—41=962 as appears from the following chronogram recorded in the Nafayis almāthir:

درد وحذدت رغم إن يادكار جوياي زنتان از جهان تاغي امرور سوي عقبي جور ديد آری کلستدان بري روا ندارد

ان سرو قد معزون فردوس کرده مارا
The Dywân of Sa’îd Khân Koraysby. He first collected his poems at the request of his patron Sultân Morâd-bakhsh in 1063. A fair copy with farther additions was made in 1071. The author of the Hamyshah Bahâr has two poets of the takhalluq of Sa’îd (see pp. 123 and 124) who it appears are identical, the quotations from both being found in this Dywân.
Contents: Three prefaces in prose, the first by another pen and the last consisting of dotless words, 76 pp. of 14 lines; Qaṣṣydahs and Qīf'ahs in praise of Sultān Morādbakhsh, Shāh-shujā', Ni'mat Allah (of Nārnawī), Mo'yn aldīny Hasan Sinjary (a saint), Khwājah Mohammad Ridhāy Čubhīy (a poet), &c. with several chronograms, 125 pp. Beginning of Qaṣṣydahs:

Ghazals about 100 pp.; Rubā'īyās some addressed to Anand Rāy, a poet whose takhallūc was Hindū, 15 pp.; Mathnawies, minor poems (some by Hindū) and letters in prose about 100 pp. Beginning

The poetical works of Sayf aldīny A'rāj (the lame) of Isfaranj or Isfarāh in Transoxania. He was patronized by the Khwārezm-shāhians. Dawlat-shāh and Khoshgū think that his patron was Yl-aršlān (reigned according to Abū-īfdā from 551 to 568) but the author of the Kholāçah states that he lived at the court of Takash the son of Yl-aršlān and of his son Mohammad who is called Sinjar II. and reigned from 589 to 617. This statement is confirmed by the Dywān, most Qaṣṣydahs are in praise of Sultan 'alā aldīn Sinjar, and some are in praise of Māhmūd a younger brother of Takash. Towards the end of his life he gave himself up to ascetic exercises and took Sayf aldīny Bākharsy who died in 648 or 650 as his spiritual guide. The above dates fix the time when he flourished with sufficient accuracy, and on their
strength we at once reject the statement of Wálih—that
he died in 573, and that of the Biyádh of the As. Soc.
No. 931, that he died in 569, but Taqyy Káshy must
be equally wrong in stating that he died in 666 at the
age of 85 years, and consequently that he was born in
581, it is likely that 666 is a clerical error. His Dywán
consists of about 10,000 verses. It contains Qačydahs:

Beginning

The book of education, composed in 988 by Amýr
Sayyid Mohammád. It is possible that the date of the
demise of Fikry (see p. 405 suprà) is erroneously
stated by biographers and that the author is identical with
Fikry. It contains the instructions which the author
received from his Pyr or spiritual guide.  

Beginning

Description of the Miráj and mystical reflexions.

Beginning

Record of the miracles of the Imáms, by Mohámmád
Shafy Bég.

Beginning
The Dywán of Āqá Malik Sháhy, who is usually called Amyr Sháhy, because he was descended of the noble family of Sarabdán. He had originally the takhallúc of Āqá Malik. During the reign of Baysanqor, he spent his time at Sabzwár and being an agreeable companion, and accomplished in painting and music, he was much at court, but owing to a slight which he received, he retired to his ancestral estates which were restored to him by the king. Towards the end of his life he was sent by Sultán Bābar the son and successor of Báysánqor to Astrábad to make a drawing of his palaces, and he died in that city in 857 more than seventy years of age. (Taqyy Kāshy, No. 123; Khosgú I. No. 311; Dawlat-sháh, 71; see also suprâ p. 79). According to a note in the commencement of the Dywán he died in 825. The statements of the Mirât alkhâyâl, p. 96, and of the Atishkadh, p. 111, which place his death in 859, and 467 are to be considered as typographical errors. Taqyy Kāshy says that out of 12,000 verses which he composed, only 1000 have been preserved, this agrees with the statement contained in a note in the commencement of the MS.

Contents: Ghazals not alphabetically arranged.

Beginning

Móty Máhâll, 12mo. 100 pp. of 10 bayts, a splendid copy; As. Soc. Nos. 677, 921, written in 901, very splendid. I have a copy of 969. There is also an incomplete copy in the Tópkhánah, 50 pp. 11 bayts, which begins,

4 c 2
The Duwan of Sháhíy. He was of the Uymáq Taklú Turks and lived sometimes at Ray and sometimes at Hamadán (see pp. 42, 94, 112 supra).

Contents: Ghazals, 170 pp. 15 bayts; Qa'ydahs, 171 pp.

The Ghazals are differently arranged, the one with which the Lucnow copy commences is nearly at the end of Alíf, they begin, 

The Duwan of Shápúr. Wálih quotes some verses from this Duwan and says of the author, his name is Archásp, he had first the takhallus of Fíryby and on his return from Persia, he chose that of Shápúr. He is probably identical with Fíryby, mentioned in page 407 supra. He was a friend of Taqý Awhády. In the Hamyshah Bahár (see p. 124 supra) are also some verses quoted which are found in this Duwan, but the quotations which occur in the Atishkádah, p. 535 are not found in the Duwan.

Contents: Qa'ydahs, 34 pp. of 20 bayts.

As. Soc. No. 876; Tóphánah, there is another copy in the same collection containing merely the Ghazals, 116 pp. 24 bayts; the Duwan of Ghazals is also in the Móth Máhall, 54 pp. 21 lines.
The Dywán of Sháh Shaykh Sharaf aldyn Abú 'alyy, who was familiarly called Qalandar. He was a native of the 'irāq, but came at the age of four years to Dílly to visit the tomb of Qotob aldyn and was brought up under the care of the holy men of that city as a saint. After he had been twenty years under their tuition, and after he had spent twenty years more in prayers and devotion, he went to see the world, and on his journeys he made the acquaintance of Sháms Tabryz and Mawlawy Jalá'aldyn Rúmí. After his return to India he lived in seclusion. He died in 724 and is buried at Pániyát (Khoshgú, I. N. 227). I believe the Makhdúm-zádahs, one of the four castes of Musalms who inhabit Pániyát are descended from him. They do not condescend to intermarry with any other caste of Musalms, their sole occupation was to attend at the tomb of their ancestor, and they were richly endowed for it by the emperors, some of their jagyrs or rent free lands they possess up to this day. 'abd al-Haqq Dihlawy, Akhbar alakhyr, p. 278, says that the ḥakam náwí 'āli tabríq sharf ad-dín is ascribed to him, but he does not consider it genuine, but his násikhát or letters are considered genuine.

Contents: Ghazals, in which he uses the takhallus of Sharaf, Qalandar and Bú-alyy.

Beginning

Móty Mahall, 11 pp. of 52 bayts. There is also a Mathnáwy ascribed to this saint, it has been lithographed at Luçnow, Sultán-almařábí press, 1266, 19 pp. of 21 bayts.

Beginning
The Dywán of 'abd Allah b. Fadhl Allah Sharaf of Shyráz who had the title of Waṣṣáfe Hadhrat. He is the author of the  تاک  راز which he dedicated to Sultán Muhammad Khodá-bandah and, adds Wálijh, some learned men ascribe to him also the تاک معمک which is dedicated to Nuṣrat aldyñ Atábak. According to Ouseley, Pers. Poets, p. 230, these two works are identical. (See also Hammer Schöene Redek. Pers. p. 243).

Contents: preface in prose, written in 693.

Beginning

Qaṣydahs and Qīrā'ahs in praise of the Imáms and princes, not alphabetically arranged. Beginning

Móty Maḥall, about 134 pp. of 24 bayta. In the Tópkhánah is a Dywán of a post of the takhalluç of Sharaf, containing Qaṣydahs and Ghazals, 120 pp. 13 bayta.

Beginning

The Dywán of Shaḥsé Jahán, his father Qádhíye Jahán held a high appointment at the court of Sháh Tahmásp, but being suspected of being a Sunny, he was deprived of it. Sharaf died in 968 (see pp. 50, 79, 22).

Contents: Ghazals and three Rubá'ys. Beg.

As. Soc. No. 912, 58 pp. of 12 bayta, this copy was written by Jeswant Singh Parvánah (see p. 296 supra) in 1196, in the first page is a biography of Sharaf taken from Taqyy Kásy. In the same
collection, No. 1169, is a very elegant old copy of this Dywán, which contains also some Qaṣṣādahs, &c.

In the Móty Másháll is a copy of this Dywán, with a preface by Çádár Hosayny who collected the Dywán, it begins:

السلام أي سافه حق اقتاب شرع و دين

The Dywán of Sharyf Káshy (see pp. 26, 124).

Contents: Ghazals, 350 pp. of 14 bayts; Rubá’ys 40 pp.

Beginning بسم الله ام شريف رَبِّم أخبر نامه رأ
Qaṣṣādahs, Qit’ahs and Tarjí’bands in praise of the Imáms, Mohammad Qotob Sháh, the Khánkhánán, Hákym Humám, &c. about 400 pp.

Beginning صمأ مين ميرد برآرد خذيرش
The Loves of Khosraw and Shyryn, a Mathnáwy about 200 pp.

Beginning خدا خاندما طبعم عقده بکشای زلگلک لفظ ر معاوی ر بیاری
As. Soc. No. 1405, a good copy, written for Qotob Sháh, at Haydarábád in 1026.

The Dywán of Sharyf, a brother of Abú-Imá’áliy, who was Wáqi’ah-nawys, and accompanied for some time Zabar-dast Khán.

Contents: Ghazals, 15 pp. of 11 bayts; a Mathnáwy, some epigrams and chronograms for 1089, 1090, 1091, 12 pp.

Beginning بدست نست بد فتاح مفتاح دردلها
Móty Mákall, 12mo.
Spectacles of the Heart, being a mystical and ethical poem by Mohammad Sharyf Haqany. The date of the composition is recorded in these two verses.


Dywan of Mollá Shawkat of Bokhara. He came in 1088 to Herat, and entered the service of Cafyy Quly Khan Shamlú, thence he proceeded to Mashhad where he was supported by Myrzâ Sa’ed aldyn Mohammad, the governor of Khorasan. He died at Isphahan in 1107 (Walih). The author gives us the date of his Dywan, 1093, in a chronogram.

Beginning

Ghazals, 336 pp. 13 bayts; Rubâys, 10 pp.
No. 518.] SHA'YIQ. 569

Beginning خدایا رنگ تالیفر کرمت کی فنام را
بمحور اشک بابل آب ده نون زیاد را

Móty Mahall, a good copy; Tópkhánah, containing Ghazals, 225 pp. of 15 bayts.

(517) دیوان شاپق (P.)

Dywán of Myr Gholám Hosayn b. Sayyid Fath 'alyy Radhawý Jálisy Sha'iyq, who flourished under Gháziy adyn Haydar, reigned 1229—1242.


Beginning بنام خداوند دیوان دین فیا بخش دلبا بذور بقعین
Qâydahs, mostly in praise of the Imáms, 25 pp. Bg.

ئور انشش مهور و ولوا؛ لاستی جاودان سوارکش رهم لعل و هم خراسانی
Ghazals, 120 pp. 10 bayts. Beginning

بدرد عشق تو دادم چو دینی را برده ام زدن خویستی نئندا را
Rubá'ýs and chronograms, among the latter, one on the death of Myrzá Ján Tapísh—1220. Beginning

ناکام مدایا زد با دوا درد و یکا هاتلف حاوال بسو ام از مه بست سکی آر

Móty Mahall, a magnificent copy.

(518) گلزار مسیبت (P.)

The Garden of Love, a Mathnawy in praise of Farrokh-siyar, composed in 1130; chronogram ملودت. It is not clear who the author is, but from a verse in the conclusion, it would appear that his takhalluq was Shaykh.

بیا ای شیخ زن افسانه بس کی خور انشش کارش زخم ناخذ

Bg. الی سار دل را عشق مانوس بطاقم نه چراج برق فانوس.

Tópkhánah, about 100 pp. of 13 bayts.
Complete poetical works of the physician Sharaf aldyn Hasan Shīfāyī, who died in 1037 (see pp. 90, 28, 150). Contents: A Mathnawī, composed in 990, 46 pp. of 40 bayts.


Beginning: Āmi bāsh āfī melḥaht sāzī bāmīk zārāʾrāhāmāyī. Another Mathnawī of only 6 pages.


Beginning: Lāmi nūzrat-e ṭevvīfah-e mīzārāt-e ālaḥdār-e dīrī. As. Soc. Nos. 115 and 795 (containing only the first Mathnawī); Mōty Maḥall, 506 pp. of 17 bayts containing only Ghazālā, they begin in this copy:

Beginning: Āmi zīdā bīzār az kāhān khimāmī kāhī. Rūz ḍelār kāhā, ṭabīʿa mīlāk mīkāta bāyī ra...
No. 528.] SINJAR.

571

The Dywān of Hakym Shāykh Ḥossayn Shokrat, who died in 1149 (see suprā pp. 124, 156, 150).


Beginning Ḥabīb āshā'ī nam khud dar ī hámi rá ṯāzīm rá, ṯāzīm al-lah; ṭāzīm čūlčū tishch dar ī hámi rá

Tóπkhanāh; As. Soc. No. 573; a copy in the Farāh-bakhsh does not contain the Qaṣydahs.

The Dywān of Shyry of Kókowál a son of ʿabd al-Hayy (see suprā pp. 58 and 90).


Ghazals: 40 pp. and about 60 Rubāʿyās. Bg. ʾarbaʿin zabānī ʿayb ʾllā hāna hāna kasti ʿalā šarīʿat darāzand gūrāzand Mīīy Mahāl, a correct copy written in 1040.

The Dywān of Moḥammad Hāshim Sinjar, a son of Haydar of Kāshān; as he was particularly strong in making logographs, he is called Moʿammāyīy. He died in 1021 (see pp. 123, 150 suprā and ʿAṭīshk. p. 438).

Contents: Qaṣydahs, 70 pp. of 15 bayts. Bg. dar ʾūdūd má ṭawwāb ʾllā ṭawwāb tisli ṭā.

Móty Maṣāṭl, two copies, in one of them and in the beautiful copy of the As. Soc. No. 518, and in my copy the Ghazals begin:

In the Society's copy are at the end, short Mathnawies, 80 pp. of 15 bayts (incomplete); the first has the title of Saqiṭ-námah and the others are ملاجئات, one contains the story of Shyryn.

De กรีκάν Σιάθτη (P.)

The Dywān of Myr Jālāl al-dyn Siyādat, a son of Myr Jāmāl al-dyn Mohaddith (see pp. 124, 129, 107). He flourished in 1081, as we learn from the following chronogram which occurs among his poems.

 Contents: Ghazals, 162 pp. 13 bayts; Rubā'īs, &c.

Beginning

Bx. رثمة حريت للا حفی نام تدیزیا تدیزیا
Tōphkánah; Móty Maṣāṭl, 286 pp. 15 bayts.

De กรεκάν Μέλις (P.)

The Dywān of Nitzám al-dyn Ahmad Shaykham So- khayly, who died in 907 (see pp. 78 and 20).

 Contents: Ghazals about 200 pp. of 17 bayts, at the end a short Mathnawī and some Rubā'īs.

Beginning

مثلي خيری تبی داغ الم مارا
As. Soc. No. 665, a fine copy written in 999.

De กรεκαν Σαγκνου (P.)

The Dywān of Sokhonwar. It contains merely Ghazals.

Beginning

Private collection, B 128 pp. 17 bayts.
Complete poetical works of Radhyy aldyn Sorûry, who was usually called Gholâm Mortadhâ. He was from the age of seven to seventeen a pupil of Mu'jiz, and after his death he was instructed by his own brother Gholâm Moctâfà Maftûn, but Maftûn died about 1168 at the age of thirty, and after that he had no instruction. He composed besides these Persian poems from 10,000 to 12,000 Rékhtah verses. He was still alive and resided at Lucnow in 1211.

Contents: Qaçydahs, 60 pp. of 50 bayts; Mokhammas', 38 pp.; a Mathnawy, 22 pp.
Beginning

I have the autograph which the author wrote at Lucnow for his son Imâm aldyn whose takhalluç was Khorram, it is a fine volume in folio written with great care. Another autograph copy is in the Móty Ma'âll.

Complete Poetical Works of Shams aldyn Mo'hammad b. 'allyy Súzany of Samarqand. Some say he was of Nasaf Gayhán. He claimed descent from Salmán Fârisy, a companion of the prophet. When he was a student at Bokhârâ, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession; and he therefore assumed the takhalluç of Súzany. He is considered the best humoristic poet of his age, but he was not the only one, it seems there were in those days several wits in Má-warâ-lnahr as
Lámí'y Bokháry; Shatrátjíy, Shams Kháláh, and Jalály Tirmídží who is nick-named Pusarc (khare?) Khumkhánah. He used to write satyres against poets of a more serious turn of mind and to travesty their verses, but when he became older he repented, and chose first Abú-l-Mančúr Má'túrydy as his spiritual guide, and subsequently he went to Balkh to profit by the spiritual advice of Sanáíyíy against whom he had been writing doggerels, and he made the pilgrimage with him to Makkah. He died in 569. Besides his humoristic compositions he left Qaçýdahs in praise of God. Taqýy Káshí has seen 10,000 verses of his (Mohammad 'awfí o. 10; Dawlatsháh 2,10; Taqýy Káshí No. 16).

Contents: chiefly Qaçýdahs and Qíshás in praise of Sullán Sinjar, Sayyid 'alá alády, Qádýhiy As'ad, &c.

Beginning سیاس و منش از مولی نعلی و هد بر ورما که بنیم از نیاز ما بما ویدار مویانا

Móty Mašall, 588 pp. of 20 lines, the book seems to be divided into two parts; in both the poems are alphabetically arranged, but there are also many poems which do not stand in their place and in the arrangement of which, no plan is perceptible. There is also a copy in the Topkhnáh about 200 pp. of 14 lines containing besides panegyrics, satyres, many of which are very obscene.

Beginning از تیر دی چیا در کیان انتقام با راسته خر حمایه نهاد که گفته در مسجد ما و روستی براین کهور یکن خر خر حمایه در برم گذاشته چیا ود این کاری از نکم

In the As. Soc. No. 1254, about 500 pp. of 14 byta, it begins:

سلطان کسی بود که زبانان آگاه

قملی صبری

(P.)

The Qaçýdahs of Sýraty. Some of them are panegyrics on Čádíq Khán and Ja'far Khán Rázy. Bg.

Móty Mašall, 128 pp. 19 byta, bound with the Dywán of Núshát.
Transfiguration of Imagination, a Mathnawy by 'alyy Ridhá Tajalliy, an encomiast of Aqá Hosayn Khwánísáry. He died in 1088 (see pp. 110, 150 supra). It is a Sarápá or description of the human figure, 15 pp. 17 bayts. Beginning بسر مینیگر همانی عشق پاره Added to it are Ghazals, 30 pp. of 14 bayts. Beginning زهی ارغوزن روبه گفته گذار جهان پیدا Móty Maáll and Tójkhánah.

The Dywán of Tajryd. It contains merely Ghazals. Beginning بردیم میدم زکل گفتم ما Móty Maáll, 110 pp. 14 bayts, the copy ends with dál.

Complete poetical works of Tálib of Amol, who died in 1035 or 1036 (see supra pp. 90, 125, 151 and Ouseley p. 176). Contents: Qaçydhahs in praise of Jahángyr, 126 pp. 28 bayts. Beginning جرنم نه نم بفرق خرد انصردان Ghazals, 164 pp. 25 bayts; Rubá'ís, 12 pp. Beginning بابین لنگه می سنجد نیدانم زبانش را خدایا نیش الامی که در پای بیانش را Móty Maáll, a good copy; As. Soc. No. 486. In the As. Soc. No. 847, about 300 pp. of 13 bayts, is a mystical Mathnawy ascribed in the fly-page to Tálib Amoly; the word Tálib occurs several times in the poem, but it is not clear whether it is to be taken as a taqballuq.
The Dywan of 'abd al-Latýf Khân Tanhā Mûsawy Shahristáni (see pp. 110 and 119 suprá).

Contents: Qâydaḥs, mostly in praise of the Imáms, 31 pp. 15 bayts.

Beginning: "دیوان تنها" (533)

Ghazals, 100 pp. 15 bayts, and a short Mathnawy. Bg.

Móty Mašall, two copies.

Complete poetical works of Taqqy b. Mo'yn aldýn b. Sa'd aldýn Awhády Hosayney (see p. 95 suprá).

Contents: a preface in prose, Qâydaḥs in praise of the Imáms, 59 pp. 15 bayts; Ghazals, 198 pp. 14 bayts; Rubá'ys, 144 pp. of 10 bayts. Beginning of Ghazál: "کلیات نبی ارغامی" (534)

Tóphánah, a fair copy; As. Soc. No. 912, an abstract of the Dywán copied by Jeawant Singh Purúndak (see page 567 suprá) in 1196. Over every poem is written the date and place where the poet composed it, as Shýráz, 991, Isphân, 1012, Aámadábád, 1021, 1031, Agra, 1023.

The Dywan of Ibráhým Tusaliyy of Shýráz. He was originally a whip-maker. After he had taken to poetry he went to India and was supported by Masyâ-alzamán. In 1028 he collected his poems and he added some as late as 1029; and in 1032 (not in 1025 as Táhir states) he made the pilgrimage, and he died soon after his return to India.
No. 537.]  

TASLYM.  

Contents: Qaṣṣydaḥs, some in praise of Khwājāh Abū-  

l-Ḥasan, 55 pp. of 16 bayt.  

Beginning  

عالم إزنايلبرسماي زمستان شد جناب كنزرين ادمي رابست مغزا لخوان  

Ghazals, 240 pp. 13 bayts and about 100 Rubá'ys.  

Beginning  

زهق نبروزي از ديوان امرت ماد رماهي را  

Chronogram on the completion of the Dywán.  

تاريخ تمام ديوان حمست گفتا طلب ارزاني شيرازی  

Móty Makall, written in 1029.

———

ديوان تسليم (536)  

(P.)

The Dywán of Mohammad Háshim Taslym of Shyráz  

who came under 'ālamgyr to India, (Wálih).  

Contents: a Mathnawy, 45 pp. of 15 bayts.  

Beginning  

الامي رفيق سوداي بسرير  

In another copy it begins:  

شنيعم رزي از آنقز راني  

Qaṣṣydaḥs, 40 pp.  

Bg.  

Ghazals, 140 pp. 14 bayts and a chronogram for 1109.  

Beginning  

اي مطلع مهر تور مروتني ديرانها دیباقه حمس تور زکینی عنوانها  

Móty Makall, a magnificent copy; Tóphkánah; As. Soc. No. 1463,  

this copy contains only the Ghazals.

———

ديوان تأير (537)  

(P.)

The Dywán of Myrzá Mohsin Táḥyir, who flourished  

in 1130 (see pp. 138, 119 suprà).  

Contents: Ghazals, 372 pp. of 14 bayts, about 100  

Rubá'ys; short Mathnawies, one has the title of  

حسن انتاق, 40 pp.; Qaṣṣydaḥs, &c. 52 pp.  

Beginning  

اي در کف حمد تو سر رشته عنوانها دارند سرفراري از نام تو دريرانها  

Tóphkánah, an inferior copy.

4 E
The Dywan of Myr Moḥammad ʿatzym Thābāt (see p. 154 supra). He died in 1161.

Contents: Qaṣṣydahs, 28 pp. of 17 bayts; Ghazals, 180 pp. 15 bayts. Beginning of Ghazals:

Mūṭy Maḥall, a good copy.

The Dywan of Myr Afḍhal al-dyn Moḥammad Thābit of Dilly, father of the preceding poet, (see pp. 154, 150, 120). It was collected by his disciple Bande 'alyy.


Background: Jām Mūṭy Maḥall, written in 1146; Topkhanah.

The Dywan of Hosayn Thanāyīy of Mashhad a son of Ghiyāth al-dyn Moḥammad, he died in 996 (see pp. 43, 57, 120).

Contents: a preface in prose, in which he narrates what first led him to compose poetry. He says he made it a rule to write on the heading of every poem, the date and occasion on which it was composed.

Beginning:

Qaṣṣydahs in praise of the Imaams, Shāh Tahmāsp.
No. 542. ] TZAHYR. 579

Sultan Khalyl, Akbar, the Khan-khanan, &c. 130 pp. of 14 bayts. Beginning

دریچه حسوم و نازههت بسی خوشدنا گمید: بطریسم عشرو برتو جفا
A Mathnawy. I believe it is entitled باغ ارم. بگ.

Beginning بذام چهان بخش جان آفرین سرا پرون ؛ اذارز خریم بریم
At the end are some Ghazals, Rubá'ís, &c. بگ.

زندی ای فشن از برخود ای بمرمو سمن خار حمرهت ازین درچرمو
Mótý Mū'allāl; Tópkhánah; As. Soc. No. 455.

مجمع البحرين (541) (P.)

The Story of Manóhar, a poem by Tzahyr Kirmány, composed in 1162, the chronogram is خشت نام کلم از زمزم سر شنش موج را کند گم

Beginning بی زمسته تو از زمزم سر مشه موج را کند گم
Tópkhánah, about 400 pp. of 25 bayts.

ديوان ظهیر (542) (P.)

The Dywán of Tzahyr aldyn Táhir b. Móhammad Fáryáby. He was a native of Fáryáby and a pupil of Rashyd aldyn of Samarqand, the author of the romantic poem Mihrá Wafá or "Love and Faith." He is one of the poets of the Atábeks, and most of his poems are in praise of the Sultan Rokn aldyn Toghiril b. Qizil Arsían, Núcrat aldyn Abú Bakr b. Móhammad b. Yldagiz, and Toghán-sháh II. He died at Tabryz in A. H. 598. (Hammer, p. 130; Sir G. Ouseley, p. 154; Móhammad 'awfy cap. 11; Dawlat-sháh 2, 17; Khisánah 'ámirah; Nafáyis almáthir).

The Dywán was collected by a contemporary of Majd aldyn (Hamkar) who prefixed a preface to it, in which he
says: "As I had not the privilege of seeing the poet, I collect his most beautiful thoughts into a book." The preface begins:

The Dywan consists chiefly of Qa’ydas, all of which are panegyrics, at the end are a few Qi’ahs which are also panegyrics and a few Ghazals. Beginning:

Mójy Mādall, 66 pp. 44 lines. Printed at Calcutta in 1245, 4to. 147 pp. of 23 lines, in some copies the second Qa’yadah commences with the above verse.

كليات ظهوری (P.)

Complete poetical works of Nūr aldyn Mōhammad Tūbūry of Tarbuz in Khorásán (see pp. 44, 112, 125, 151).

Contents: Saqi-y-nāmah, 120 pp. 29 bayts.

Beginning:

Another Mathnawy, chiefly in praise of God and the Imāms, 35 pp. Beginning:


Beginning:

A complete copy was offered to me for sale; the Saqi-y-nāmah has been lithographed, Lucnow, Mohtafy press, 1260—1263, 224 pp. with glosses; As. Soc. No. 664, containing merely the Ghazals, the first verse in this copy is:

زانکه شرایط المغ ابید،

Ibidem, No. 747, containing the Mathnawies.
No. 546.] UMMYD. 581

(P.)

The Dywan of Ulfat. According to a pencil note in the fly-page his name was Shâh Walyy Allah, but this is not probable, for Shâh Walyy Allah had the takhallusç of Ishtiyáq. In another note in the fly-page is written in ink "the late Myrzâ Mohammad 'aliyy whose takhallusç was Ulfat," and in a third note we read اذ نامه ده آنام دو ten letters written between two lovers, a Mathnawy of about 400 verses; Ghazals near 400 pp. of 13 bayts; Rubâ'ys, 24 pp. Beginning of Ghazals اذانی آئینی ریض کشف تکابا آیینی

As. Soc. No. 815, written for H. Boileau in 1805.

(P.)

The Dywan of Qazalbash Khan Ummyd who died in 1159 (see pp. 153, 300, 149 suprad). Contents: Qaçydahs some in praise of Farrokh-siyar and Mohammad Shâh, 26 pp. of 15 bayts. شرد کشانه دل از غم بسیغی دوچر آگر شفایه کسی دید غنیه تصویر Ghazals, 450 pp. 14 bayts; Rubâ'ys, Mokhammas', &c. 20 pp. Beginning سراغ همه مهرمما گوپیدم دنیا را ندارد منزل آسایشی دیدم دنیا را

Móty Makall, written in 1159; As. Soc. No. 1396, written in 1191, containing merely the Ghazals, Rubâ'ys, &c.

(P.)

The Dywan of 'abd al-Walyy 'usлат (see p. 301 suprad). Contents: a preface in prose; Qaçydahs, Marthiyahs,
&c. 36 pp. 15 bayts; single verses from Ghazals two or three of each 130 pp. Beginning of Ghazals:

سرمعني بلند ارتاج بسم الله عزوانها

Móty Mašall, a bad copy written in 1169.

Maháraj-námah by Wáčil Khán of Kashmyr who came under Moḥammad Sháh to Dílly. He praises in the preface Aḏaf aldawlah, Mahárajáh Narmal Dás and Lálah Hólás Ray.

Beginning

بنام خداوند احسان و جود که بی جود اور نیست احسان و جود

Móty Mašall, about 120 pp. of 15 bayts.

The Second Hadyqáh, or an imitation of the poem of Sánáy by Wárithy. He may be identical with the poet mentioned in p. 40 suprá.

Beginning

کلما قی الوجود ليس سراو یکی، لا اله الا الله

Móty Mašall, 124 pp. 11 lines, a beautiful copy.

Dywan of Myrzá Imám Wírdy Bég Wáčily. He was a good calligraph, he lived at Lucnow and was supported by Nawáb Shýr-afghan Khán.

Contents: miscellaneous poems; among them chronograms, for 1146, 1166, 1178, 1190, 1194, &c. 46 pp. of 15 bayts; Ghazals, about 200 pp.; Rubá’ís, 13 pp. Beginning of Ghazals

As. Soc. No. 428.
The Dywán of Aqá 'alíyy A'qághar Wádhih who was originally a manufacturer of gold-thread (see p. 160 supra). He flourished in 1127, as appears from this chronogram of his:

بپایش سروشی اکنده و گفتا جلس شهنناد عادل مبارک

Contents: Qaṣṣdahs in praise of the Imám, and the amyr of Jahándár-sháh, a son of Jahángyr, 50 pp.; Ghazals, 140 pp. of 10 bayts, and about 50 Rubá'ís;
Beginning of Ghazals:

نکریست تا عیان زهوا بیچ و تاب ما ساکی درگ ممرچ نشاد اضطراب ما

Móty Mašall, a fine copy.

The Dywán of Myrzá Mobárak Allah who had the title of Irádat Khán and the takhalluç of Wádhih. He was of a good family, and his grandfather who was an amyr of Jahángyr had equally the title of Irádat Khán, his mother was a daughter of Açaf Khán and he was married to a daughter of his spiritual guide Sinjar who it appears was a great saint of the Naqshbandy order. He was deeply versed in Čúsism and left a Mathnawy in the metre of Yúsuf ó Zálykhá, entitled این جه راز and a commentary on his own Rubá'ís which has the title کلیات طیبات (Arzú, and supra pp. 160, 130).

Contents: Ghazals, 332 pp. 13 bayts; Qiš'ahs in praise of Farrokhshiyyar, Móhammád Sháh and Murshid Quly Khán, &c.; Rubá'ís 44 pp. among them is a chronogram for 1134.
The Dywán of Myrzá Sharaf aldyn 'alyy Hosayny Wafá of Qomm, who was familiarly called Aqásy Bég, he came in 1162 to India and lived in the house of Wálih. Talib says that he was still a child when he died. Contents: a preface in prose, panegyrics on Çafdar-jang and Sháh-‘álam, 47 pp. 13 bayts. Beginning مبارا همیشه می بپدی کسی از خانمان خدز که تهذیب آوردمی نیز زانم را برتنگی جلوگاهی دست گرفتی که بیام را A Mathnawy entitled برسدل منظوم 20 pp. الیم شور عشقم در سرندار فرزان انگرم در حجم انداز. Móty Mastall; As. Soc. No. 987, containing merely the Lúdáš Mantúm.

The Rose and the Nightingale, a Mathnawy by Diyá Náth Wafá, a Kashmyry of Bareilly, composed about 1263 and dedicated to the present king of Oudh. It has a short preface in prose which begins منبت خدادا را جل شانه که تام رحدت ارادتی حرف گذشت بیرچ کانونی نیزنه نقصه. Lithographed, Lucknow, Moámmady press, a. As. (1254); on the margin is a Békhtáh Mathnawy entitled داج دل. The title is a chronogram for 1188. Bg.
The Dywan of Wahby. It contains Ghazals, 746 pp. of 17 bayts; Rubá'ys, &c. 40 pp. Beginning

The Dywan of Wahshat. I have not been able to identify him. In the fly page he is called Wahshat 'iráqy.
Contents: Ghazals and a few Rubá'ys.
Beginning

The Dywan of 'abd al-A'had Wahdat, who was familiarly called Sháh Gul or Myán Gul. He was a son of Shaykh Muhammed Sa'yd and a grandson of Shaykh Aḥmad Sirhindy and resided mostly in the Kótlah near Dilly. He died in 1126. Ishtiyáq (see p. 241 sprá) was his grandson (see p. 130 sprá and Nashtare 'ishq).

Contents: short Qaṣīydahs, 37 pp. of 12 bayts; Ghazals near 600 pages; a few Rubá'ys and at the end a Qaṣīyah on Shaykh Aḥmad, it appears from it that this impostor was born in 1005 and died in 1071.

Beginning
(557) دیوان وهمی (P.)

The Dywán of Hájí Tahmásh Quly Wahmy, who flourished in India and died between 1047 and 1057.

Contents: Ghazals, 200 pp. of 15 bayts; Rubá’ys, 22 pp.; Qit’ahs (among them several chronograms for 1042, 1047, &c.) short Mathnawies, &c. 150 pp.

Beginning

ای حرف وجد تو سر دننر دیوانها

Collection of Mawlwy Muhammad Wajykh, copied in 1057 by Riddá, a son of the author.

(558) کلیات وحشی (P.)

Complete poetical works of Mollá Wahshy Báfiqy who died in 992 (see p. 35 supra). The author of the Mirát alkhiýál p. 146 ascribes a Ghazal which begins... to Wahshy Dawlatábády who, he says, died in 1061. This Ghazal occurs in this work and in a copy of Taqyy Káshy which was written in 993, it is therefore very doubtful whether such a person as Wahshy Dawlatábády ever existed.

Contents: Qaçydahs, Tarjy’bands and Marthiyahs, 164 pp.

Beginning

راحت اگر بایدید عزت عنقاطلب عزت ازفیحا بجومی حرمی از انجالب


Beginning

امی سرخ کشته از تهم خون روی زرن ما را زرد کشته وغنبل زرد ما

A Mathnawy entitled خلاه برین 36 pp. 

Beginning

خامه برآورد مداحی مرمر بنبل از خلد برین 79 نگیر (صفیر؟)