

preface by the author, beginning: حمد مختص

ذات حضرت پروردگار است بر بسیار نعمتهای او

The author's full name is 'Āmil ud-Din Muḥammad Ṭāhir B. Mulla Abu Ṭālib, and he uses 'Āmil as his takhalluṣ. In the preface, which is dated the 16th of Ṣafar, A.H. 1298, he says that in the springtide of youth he had composed two volumes of poetry, one containing Ghazals and Rubā'is, the other, the present one, consisting of Kasidahs in praise of 'Ali and Ḥusain.

The Kasidahs, including also some Muḥammadīyahs, form an alphabetical series, and begin as follows, fol. 3b:

سحرمان هانف غیبی ز وفا کرد ندا
گفت رو آر بدرگاه غریب الغربا

II. Foll. 56b—118. A Masnavi by the same poet on the fate of 'Ali Akbar, Kāsim B. Ḥasan, and other martyrs of Karbalā.

Beg. ستایش کنم داور پاک را
که او داد هر فهم و ادراک را

A long prologue contains the author's view on a fifth soul, described as a privilege of the Imams; further, a number of anecdotes with spiritual or mystic import, and a Sāḳī Nāmāh. The narrative begins, fol. 78a, with the heading گفتار در ساقی نامه و آغاز داستان حضرت علی اکبر

The poem is slightly imperfect at the end. It breaks off, fol. 118b. The next three folios contain additional Kasidahs. The MS. is, according to the following colophon, the author's own draft: تمت الكتاب كانه
وناظمه محمد طاهر ابن ابو طالب در سنه هزار دویست
نود هشت

Anthologies.

374.

Or. 4110.—Foll. 445; 9½ in. by 6¼; 25 lines, 4 in. long; written in a rather uncouth Indian Neskhī, with rudely illuminated headings, apparently in the 15th century.

[SIDNEY CHURCHILL.]

A copious Persian anthology, without title or author's name.

The author lived in India, and wrote this work during the short reign of Sulṭān ush-Sharḳ Mubārak Shāh, who succeeded to the throne of Jaunpūr A.H. 803, and died in the subsequent year (see Elliot, History of India, vol. iv., p. 38; Firishtah, vol. i., p. 289; and Brigg's translation, vol. i., p. 498). This appears from the heading of a long poem (Muwashshah) addressed to that Sultan by Malik 'Azīz-ullah, and dated A.H. 803 (foll. 222b—227). In that heading the author speaks of the Sultan as the reigning sovereign, adding to his name خلد ملکه.

The work is divided into sections termed *Ḳism*, in which the poems are arranged according to their subjects, to the various kinds of poetical composition, or to the poetical figures which they illustrate, the authors of most pieces being named in the heading. The poets quoted range from the time of Firdausi to that of Ḥāfiz, and include a number of Indian poets unknown to Persia. The sections must have originally amounted at least to one hundred and one; but the MS. is defective at the beginning and at the end, and has besides some internal lacunæ, so that many of the *Ḳisms* are lost, while in some instances the headings are wanting or illegible.

The contents may be briefly described as follows: *Ḳism* I. (the beginning of which is lost). Poems in praise of God, by Firdausi

'Amid Lūnaki, Mughīṣ Hānsavi (mentioned in *Haft Iqlim*, fol. 147*a*, without any date), Khwājū Kirmāni, and Sa'di, fol. 5*a*. II. Poems in praise of the Prophet, fol. 15*b*. III. and IV. احكام فقه, a versified treatise on law, composed A.H. 693, fol. 28*a*. V. Laudatory poems by Anvari, Khākāni, Kamāl Ismā'il, Minuchihri, Mu'izzi, Ḳaṭarān, Nizāmi, Mughīṣ Hānsavi, &c., fol. 33*a* (breaking off fol. 111, and followed by a misplaced leaf containing riddles, and by the last five pages of a section on the poems called *Muvashshah*). VII. *Tarjī'āt*, by Zahir Fāriyābi, Khwājū, Kamāl Iṣṫabāni, Falaki, Sa'di, Ḥamid Ḳalandar, Fakhr ud-Dīn 'Irāki, and Salmān, fol. 115*a*. VIII.—XI. *Mudavvarāt*, and other pieces written in fanciful shapes, fol. 152*a*. XIV.—XVI. *Mukhammasāt*, Muṣallaṣ and Muraṣṣa', fol. 159*a*. XXIII. (misplaced). Proverbs ضرب الامثال, fol. 164*a*. XVII.—XXIX. Verses illustrating various kinds of poetical figures, fol. 165*b*. LXXIII. مميزات الاوزان, pieces which may be read in several metres, fol. 218*b*. LXXIV. Ghazals, chiefly by Khākāni, Sa'di, Ḥāfiẓ, 'Ubaid Zākāni, and Kamāl, fol. 228*b*. LXXV. The *Masnavi* entitled *Duzd u Ḳāzi*, followed by a vast number of Ghazals of a religious character, chiefly by Sa'di and Humām, fol. 282*a*. LXXVI. *Mukhammasāt*, fol. 379*b*. LXXIX., and three other *Ḳisms* with uncertain headings, containing artificial verses, fol. 384*b*. XCIII. *Prosody*, fol. 399*b*. XCIV. *Music*, fol. 402*a*. XCV. *Masnavis*, viz., extracts from the *Shāh Nāmah*, *Gul u Bulbul*, &c., fol. 403*b*. XCVI. *Muḳaṭṭa'āt* and *Marāṣi*, fol. 414*a*. XCVII. *Rubā'is*, without poet's names, fol. 427*a*. XCVIII. *Mufradāt*, fol. 443*b* (imperfect at the end).

Foll. 1—4, misplaced at the beginning of the volume, contain *Ḳism* CI., treating of riddles, also a *Tarkīb-band* and *Marṣiyah* by Salmān.

In a passage occurring fol. 222*b* the author calls his book *Dastūr ush-Shu'arā*, این کتاب من دستور الشعراست. This may be either a mere description of its scope or its specific title.

An addition by a later hand on the margin of fol. 18*b* is dated Delhi, 15 Zulḳa'dah, A.H. 935 (A.D. 1529).

• 375.

Or. 3244.—Foll. 184; 9¼ in. by 6¼; 15 lines, 3½ in. long; written in elegant Nestalik, with gold-ruled columns, apparently early in the 16th century. [SIDNEY CHURCHILL.]

An extensive anthology of select Ghazals by various poets, from the time of Sa'di to the first half of the tenth century of the Hijrah, by Fakhri B. Muḥammad Amiri.

The MS. begins abruptly with the latter part of the preface, from which it appears that the work was compiled for the Vazir Ḥabīb-ullah. It is evidently the anthology entitled *محفة الحبيب*, mentioned in the *Oude Catalogue*, p. 12, and in the *Persian Catalogue*, p. 366*b*.

The Ghazals are arranged in alphabetical order, and have rubrics indicating their authors. The MS. breaks off towards the end of the Ghazals in ۛ. The latest poets included are Binā'i, Āṣafi, Āhi, Hilāli, Ahlī, and the compiler himself, Fakhri (fol. 184*a*).

The first Ghazal is by Sa'di, and begins :

مشتاقی و صبوری از حد گذشت یارا
کر تو شکیب داری طاقت نماند مارا

The second is by Humām, and begins :

با آنکه بر شکستی چون زلف حویش مارا
کفتن ادب نباشد پیمان شکن نکارا