

Name of the Scholar : **Shadab Arshad Mir**
Name of the Supervisor : **Dr. Abdul Halim**
Name of the Department : **Persian**
Topic : **“A Critical Editing of Diwan-i-Mir Ilahi Hamedani”**

ABSTRACT

During the Mughal period Persian Language and Literature reached its zenith in India. It was the time when the worthy Authors and Poets emerged like shiny stars on apex of the sky of Persian Language and Literature. During this period numerous Irani eloquents, Scholars, Authors and Poets from different parts of Iran migrated to India. From among them many arrived to beautiful land of Kashmir and after experiencing a nice and favourable climate they settled down in that very region. From the most famous Poets like Qudsi Mashhadi, Saleem Tehrani, Kaleem Kashani, Tugrai Mashhadi etc who migrated from the land of Iran to Kashmir, one amongst them was Mir Ilahi Hamedani who migrated in 1020 A.H. from Hamedan, Iran to India and then Kashmir during the time of Mughal king Jahangir. Ilahi at the Court of Mughal rulers played a role in the region of Delhi and Kashmir. He had a major impact on literary circles of the said region.

Mir Imad-ud-Din Mahmud Ilahi Husaini, was the son of Mir Hujjat Allah Husaini belonged to the family of the Sayyids of Asadabad Hamedan. He was born in 989 A.H. in Asadabad Hamedan. In 1010 A.H. he went to prosecute his studies at Shiraz and stayed there for 3½ years. After leaving Persia he went to Iraq and lived some years in Isfahan under Shah Abbas I, in frequent intercourse with the poet Hakim Shafai, Aga Razi and Mulla Shekahi. He then went to India in 1020 A.H. and on his way he spent some time at Qandhar with the Mughal Governor Mirza Gazi Tarkhan Waqari. He then came to Agra where he met his friend the famous poet Taki Ohadi and stayed some time (1022-1023 A.H.) with Zamana Beigh Mahabat Khan, who introduced him to Jahangir. After some years spent at court, under Jahangir, he went to Kabul and stayed some seven years (1033-1040 A.H.) with the Mughal Governor Zafar Khan Ahsan, a Poet and a patron of Poets, to whom several of his pieces are addressed. Then he came back to Delhi and after some years spent at the Court under Shahjahan, he accompanied Zafar Khan (1041 A.H.) to Kashmir and lived there till his death, the date of which, A.H. 1063, is expressed in some verses engraved on his tomb.

Ilahi not only a famous poet but at the same time he was a skilful biography writer. He is the author of a Tazkirah, called Khazinah-i- Gang-i-Ilahi, containing an alphabetically arranged biography of about 640 poets, writers, physicians, kings, scholars etc. Ilahi is a distinguished poet of Shahjahan's period and he is mainly famous for composing poems. He has left a considerable Diwan(or Collection of his poetical works) containing more than five thousand verses including Kasidahs in praise of the Jahangir, Shahjahan, Zafar Khan, Mahabat Khan, Imams and other Amirs, Tarji and Tarkib bands, kitahs, including Marsiyah on Hussain (AS), Mathnavis, Ghazals and Rubayees. But we should admit this fact that like the numerous Diwans of the Poets of that era which have been preserved only in different libraries and nobody showed ambition to edit them. Diwan-i- Ilahi was one amongst these that remained only a garnishment of the shelves of libraries. But one should keep in mind that Irani Authors and Poets played a great role in the process of Literary exchange between Iran and India especially Irani Poets played significant role in the promotion and development of Persian Language and literature in India and Kashmir and the literary contribution made by them is unforgettable. Undoubtedly Mir Ilahi as a Persian Poet and Author holds a high rank amongst the migrant Irani poets because his contribution in the promotion and development of Persian Language and literature in India and especially in Kashmir is memorable. That is the reason which made me desirous to choose the topic “A Critical Editing of Diwan-i-Mir Ilahi Hamedani” as my Ph.D. topic for research. To achieve this goal, I acquired photocopies, Microfilms and photographs of manuscripts of Diwan-i-Ilahi, Mathnavis and Tazkirah-i-Ilahi from different libraries of India, Kashmir, London and Germany.

MODE & METHOD OF EDITING:

Diwan-i-Mir Ilahi containing more than five thousand verses comprising of kasidhas, Tarji and Tarkib bands, Kitahs, Mathnavis, Ghazals and Rubayes have been edited in an Alphabetical order. The editing of this Diwan has been based on four hand written copies of which one copy is preserved in the Raza Library Rampur, India (AC.No. 3487) other in the British Museum London (AC.NO.Add 25330), one copy of Mathnavis of Ilahi is in the Library of Research and Publications Department of Kashmir, India (AC.No. 522), and another copy of Diwan is preserved in the State Library of Berlin, Germany (AC. NO. 939)

I started the editing of Diwan-i-Ilahi in the year 2009. A.C. Since all the four manuscripts have been written during the life of the poet. The British Museum copy Dated 1042 A.H. is the oldest copy, the contents of which are readable and flawless. Since this copy does not contain the verses after 1042 to 1063 A.H. Therefore it is not a complete copy, but this copy contains some of the kasidhas, Ghazals, Rubayes and Marsia which does not exist in other copies. Secondly comparatively maximum number of Rubayes are present in this copy. The Rampur manuscript Dated 1049 A.H. to a large extent is a complete copy, but contents are injured therefore is not readable at some places. The Berlin copy Dated 1052 A.H. is not a complete copy as many folios of it are lost. The manuscript of Mathnavis of Ilahi is a complete copy and the contents are faultless. Therefore I made my comparison with these four copies noting the differences. At the places where the contents were either not readable or missing, I derived the benefit from other copies. Substitute of words and logos were made which in my point of view I found incorrect in the contents and at some places, presumptive corrections were made and words were added. Since the script of hand written copies is ancient so keeping in view the present Persian script I made some changes in the script. Furthermore the verses which exist only in one copy were added in the edited version.

A relatively detailed Preface in Persian has been added. In this Preface I have tried to explore analytically the life and works of Mir Ilahi. The Preface also focuses a detailed account of Mir Ilahi's journey from Iran to India and his academic contribution to the development of Persian Language and Literature. The preface attached to Diwan-i-Ilahi is divided into the three following chapters:

CHAPTER – I : Since regarding the life of Mir Ilahi Hamedani, a detailed, well connected and analytical research had not been done yet. My research regarding his life is based on different authentic sources like Histories, Tazkirahs, Dawaveen Catalogues and more importantly the own literary work of the poet. Therefore, the 1st Chapter deals with a detailed account on the life of Mir Ilahi.

CHAPTER – II : This chapter deals with contemporary Poets of Ilahi. Briefly discussing the life and thoughts of contemporaries, the influence and effect of their company on the life and poetry of Ilahi is discussed.

CHAPTER – III : In this chapter Diwan-i-Ilahi and other literary works of Mir Ilahi which are preserved as manuscripts in different libraries were critically evaluated. In addition Method and Mode of Editing of Diwan-i- Ilahi is also discussed.

Besides a well designed and informative bibliography a precise and informative catalogue of famous places and personalities etc found in the Diwan-i- Ilahi is also attached.