



## BADRĪ KAŠMĪRĪ

**BADRĪ KAŠMĪRĪ**, BADR-AL-DĪN ‘ABD-AL-SALĀM B. EBRĀHĪM ḤOSAYNĪ, a Persian poet in India in the second half of the 10th/16th century. He was an adherent of the Naqšbandī order and a disciple of one of its masters, K̄vāja Moḥammad Eslām, at whose instance he composed most of his poems. In the ornate prose preface of his versified story of Alexander (*Qeṣṣa-ye Du’l-qarnayn*), he states that in the years 976/1568-988/1580 he had written *maṭnawīs*, *qaṣīdas*, *ḡazals*, and prose works entitled *Me’rāj al-kāmelīn*, *Rawżat al-jamāl*, and *Serāj al-šāleḥīn*, that he had compiled a *dīvān* of his *qaṣīdas* and *ḡazals*, and that subsequently in 988/1580 he had planned a collection of seven narrative poems in *maṭnawī* verse, namely *Manba’ al-aš’ār* on the model of Neẓāmī’s *Maḳzan al-asrār*, *Mātam-sarā* on that of ‘Aṭṭār’s *Manteq al-ṭayr*, *Zohra o K̄voršīd* on that of Sanā’ī’s *Ḥadiqat al-ḥaqīqa*, *Šam’-e delafrūz* on that of Amīr Ḳosrow’s *Ḳosrow o Šīrīn*, *Maṭla’ al-fajr* on that of Jāmī’s *Sobḥat al-abrār*, *Laylī o Majnūn* on that of Hātefī’s *Laylī o Majnūn*, and *Rosol-nāma* on that of Sa’dī’s *Būstān*; the collection was entitled *Baḥr al-awzān*, and he had completed the seventh piece (i.e., the *Rosol-nāma*) in 989/1581, using the *motaqāreb* meter and drawing materials from different historical sources such as the annals of Ṭabarī, the history of Ebn A’tam Kūfī, the *Jāme’ al-tawārīk* of Rašīd-al-Dīn Faẓl-Allāh, the *Tārīk-egozīda* of Ḥamd-Allāh Mostawfī, the *Ẓafar-nāma* of Šaraf-al-Dīn Yazdī, etc. Badrī Kašmīrī’s *Qeṣṣa-ye Du’l-qarnayn* or *Eskandar-nāma* runs to 7,000 verses and is dedicated to the Uzbek ruler ‘Abd-Allāh II (991/1583-1006/1597); it is a mediocre work of little substance, being limited to rapid recitation of events with none of the artistic coloring or attention to scenes and moods usually to be found in Persian narrative poems.



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