The next and main part of the thesis is a critical edition of text of the Diwan-i-Sana'i. This text is based on seven MSS. of the diwans, which have been collated and compared and this text has then been checked by the verses, quoted in the ta'zkiras, specially; the most important contemporary ta'zkira. Khulasat-ul-Ashâr.

The sole object is to try, to find out, what the poet had actually written. The foot-notes in the margin may be helpful to the reader in scrutinising the text and in approaching it in his own way, for I have my own limitations and I would not claim to have reached the stage of finality in respect of the text.

At the end, a list of important words, phrases and ideas have been given, which may be useful in the study of this poet's writings.
Some biographers, personally acquainted with the poet, tell us, on the authority of the poet himself, that at first he had no inclination towards the poetic art, but, afterwar he adopted it as a result of a dream. This may sound rather abnormal to an ordinary reader, but my point is that "a single incident may all of a sudden rouse the latent faculties of a man," as actually happened in the case of Šanā'ī.

While in ʿIrān, Ṣanā'ī was able to enjoy a high position in the court of Ibrahim Mīrzā, the ruler of Mashhad and Subz wār, whose court, Ṣanā'ī must have joined long before 972 A. as given by the Aḥsan-ut-Tawārīkh.

Ṣanā'ī, subsequently migrated to India and was well received at the Mughal court. He received patronage from princes and nobles, both in ʿIrān and India, and they have all introduced under a separate heading.

About his death, no fresh information can be found, except the fact that in my opinion, out of two dates of his death, 990 A.H. and 995 A.H., recorded by ʿAbd-ul-Bāqī and ʿAbd-un-Nabī respectively, ʿAbd-ul-Bāqī seems to be more correct as he was more familiar with the poet.

In the last part of the introduction, an attempt has been made to give a critical evolution of his qaṣīdas, ghazals qīṭāt, rubāis etc.
"A CRITICAL EDITION OF ṢANĀ’I MASHHADĪ’S DĪWĀN WITH INTRODUCTION AND NOTES ——" 

SYNOPSIS:

The thesis comprises two parts; first is introduction dealing with the life and writings of the poet, the next part deals with the critical edition of the text of the dīwān of Ṣanā’ī, which has been prepared after collating various available copies of his dīwān.

In the early parts of the introduction, investigation has been made in order to find his correct name, his family circumstances, his father and early education, his stay in Mashhad, his migration etc. I have come to the conclusion that his name was Khavāja Ḥusain Ṣanā’ī, and his father was "Ghiyāš-ud-Dīn Muhammad", which is mentioned by the poet himself in the preface to his dīwān, and adopted by the authors of the Masāsir-i-Rahīmī and Khulēsāt-ul-Asrār.

The poet was born at Mashhad in Khurāsān. As regards his early life and education, we know very little. The only source (though scanty, yet reliable) from which we can gather information about his learning, is his own dīwān, especially qaṣīdas. From these we can understand that Ṣanā’ī was well-acquainted with various branches of knowledge current in his time.