PERSIAN LITERATURE
A BIO-BIBLIOGRAPHICAL SURVEY

BY
C. A. STOREY

VOLUME II
PART 1

A. MATHEMATICS. B. WEIGHTS AND MEASURES. C. ASTRONOMY AND ASTROLOGY. D. GEOGRAPHY.

Subsidised by the Trustees of the "E. J. W. Gibb Memorial"

LUZAC & CO., LTD.,
46, GREAT RUSSELL STREET, LONDON.
1908.
PREFACE

In a review of PL. i.2 which appeared in Oriens 8 (1955) pp. 142-5 (and which contains some addenda eventually, I hope, to be included in one of my lists of additions and corrections) Professor H. Ritter asks two questions in the following words:—

"Bei der grossen fülle der persischen handschriften in der Türkei fragt man sich doch, ob es praktisch ist, sie einfach zu übergeben. Sollen auch die Istanbuler handschriften persischer dichter später nicht aufgeführt werden?"

The first of these questions is fortunately rendered less important in regard to the present part of my work by the existence of Max Krause's Stambuler Handschriften islamischer Mathematiker. The second question is not for me to answer. Although I originally had no intention of excluding the poets from my survey, I came to realize some years ago that, while I might succeed in surveying most of the branches of the prose literature, to deal with them all was probably more than I could expect. The position would doubtless have been different, if in the past decade more rapid printing had been possible and larger funds had been available.

I must repeat my thanks to the Trustees of the "E. J. W. Gibb Memorial" for their generous financial support and to those—especially again Professor V. Minorsky—who have kindly sent me information.

C. A. Storkey.

LIST OF AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed in PL. i pp. ix-xxiii, xxiv-xxxv (prefixed to p. 61), xiv (facsimile p. 257), xvi (facsimile p. 453) and xii-xxxv (prefixed to p. 781)]


A defect from the bibliographical point of view is that the dates actually given on the title-pages or elsewhere in the books themselves, when different from 1334, are not specified (for examples see PL. ii pp. 1822, 1823, 1824).

Āṣafīyāh = Kuttub-khānāh in Āṣafīyāh [so called in allusion to the title Āṣafihā born by the ‘ʿAbāʾīn’] at Haidarābād (‘Hyderābād’), Āsmān ‘Deccan’), India (for the three volumes of the catalogue of Arabic, Persian and Urdu MSS. and printed books, one of the largest Indian collections of such works, see PL. i pp. ix, xxxix).


Krause = Stammehr Handschriften islamischer Mathematiker. Von Max Krause (see PL. ii p. 1).


Maqāṣid al-hanūfī . . . see PL. ii p. 182.

Mikhukho-Maklai. See Leningrad Acad. above.

Mīḥkāt = Fihrist-i küt-ḵānah-i ihdā'ī i Āšā-yi Saʿīdī Muḥammad Mīḥkāt bār küt-ḵānah-i Dānīgh pā kār i Tūhrān (Publications of the University of Tehran, 123, 168, 169, 181, 299 and — ,), vol. i (the Qur'ān, etc.), by 'All-Naqīz Munawwī, a.h.s. 1330–1/1952, vol. ii (Abū), by the same, a.h.s. 1333/1955, vol. iii, pt. 1 (Philosophy etc.), by M. Taqī Dānjīgh-pāvārī, a.h.s. 1332/1953, pt. 2 (Medicine, Mathematics, etc.), by the same, a.h.s. 1332/1953, pt. 3 (Ākbar, Uṣūl, Fiqh), by the same, a.h.s. 1335/1956 (another volume, or part, is follow: see pt. 3 p. [2111]).

Nūχāt al-khwāṣīt = N. al-ḵwāṣīt va-bāḥṣāt al-maḏāmī va-l-nawāṣīr (in Arabic), a biographical dictionary of Indian celebrities in eight volumes (of which vol. i (lat–7th cent., 1 cf. PL. i pp. 1135, 1354; ii p. xxxii. Although “Javaher Kolām” is so written, without 'idfāt, on the English title-page, I assume that an 'idfāt is implied, since J. R. K. is apparently a permission of the title Javāheer al-kolām (see PL. ii p. xxxii).
PL. = Persian literature, i.e. the present survey, as has already been explained.

Rāhānāt al-adab = R. al-a. fi tarājīn al-ma‘rīfān bi-l-bayyān al-
al-taqāb [on the title-pages is added šīrāz al-aqālīm], a biographical dictionary (in Persian) of Islamic celebrities ancient and modern, mainly scholars and men of letters, not far short of 3,000 in number, by M. 'All [b. M. Tāhir] Tabrīzī [Khiyābān] 1 maqārī bāt Mudarris, who was born at Tabrīz [R. al-a. vi p. 13, l. 6 from foot] in 1296/1879 and died there (ed. tâlīf) on 1 Shu‘bān 1373/5 April 1954 [R. al-a. vi p. 419] a before completion of the printing of his work, which was seen through its final stages by his son, 'All Aṣghar Mudarris, 4 which consists of six volumes published at [Tībrān] 8 and (vol. vi only) Tabrīz (Ghafar Pr.) from A.H. 1306/A.H.S. 1326/A.D. 1947 to [A.H.S. 1333, the preface to vol. vi being dated (on p. 34) 17 Island-māh 1333 (March 1955)] or more probably [A.H.S. 1334] (1955) and containing (1) persons known by aqā šīrāz and aqāb (vols. i–iv), (2) persons known by aqāb and aqāb (vols. i–iv).

1 This second volume, printed some years in advance of the others, is meant when the N. al-a. is cited in the present survey without mention of the volume-number.
2 Khiyābān is a msakkaḵ in Tabrīz (see Maḥbūbat Rūjīr i Jābārī) . . . . p. 727.
3 The author's autobiography is given in vol. iii, pp. 505–7 (under Mudarris, M. 'All) and there is a biography by his son, 'All Aṣghar Mudarris, in vol. vi, pp. 2–34. Both are accompanied by portraits.
4 About whom the author says a few words in vol. iii, p. 506f. 507f.
5 The imprint are Chāvāq, Qātāl i Qātāl (Tabrīz) 7 (vol. i), Chāvāq, Āḏab, Āḏab i Khābat i Shāhān i Tabā i Khābat 2 (vol. ii, cover, and vols. iii–v).

LIST OF AUTHORITIES AND ABBREVIATIONS

published a.h. 1366/1947), vol. ii (8th cent., a.h. 1350/1931–2), and vol. iii (9th cent., a.h. 1371/1951) have so far been printed at the press of the Dīrāz al-Ma‘ārif al-


Wilber = Recent Persian contributions to the historical geography of Iran. [By] Donald N. Wilber (see PL, ii p. 117).

It may perhaps be desirable to explain again that the signs *, †, and ‡ appended to the dates of printed editions have the following meanings:—

* (suggested by the domed circular Reading Room) = described in one of the British Museum catalogues.

† (suggested by the Star of India) = preserved in the India Office Library.

‡ = mentioned in one of the quarterly catalogues of Indian publications.

* = in my own possession or at least seen by me.
ADDITIONS AND CORRECTIONS

Vol. I

[These notes are not by any means an attempt to bring the first volume up to date (a task which I leave to my successors), but merely a selection from the material which has accumulated. Their main purpose is to correct the mistakes that have come to my notice, to repair some oversights and to give such supplementary information about works or authors already included as seemed for one reason or another to call for immediate record. They are not, except in a few special cases, concerned with recently described manuscripts of works already dealt with and still less with works new to this survey.]


P. 29, I. 10 (cf. p. 1209[2]). [Muzaffar ʿAlī Shāh.] See also Majnaʿ al-fusūhāt ii p. 447 (“Muzaffar ʿAlī Shāh,” Kirmānī); Rīğāl al-ʿarīfīn p. 493; PL i pp. 30 (18) and 1211[4]. His Mushāfiʿiyat, or Divān ʿAlī Shāhī, so entitled in honour of his pār, Muḥsim ʿAlī Shāh, was composed in 1286/1772, the date of the latter’s death, and has been published in Tīhrān (A.H. 1333/A.D. 1374/A.D. 1954–52).


1 The selection is now much smaller than when these introductory words were written and the two sentences that follow are less completely relevant than they were, but I have allowed them to remain unaltered as an indication of my original intentions. The numerous addenda now omitted will, I hope, be included in one of my later lists of additions and corrections.


P. 45, l. 12. [Fisih dar Fatisbah (!).] Cf. *Durar* iii p. 360 no. 1305 (Tajrid al-Fatihah), where the author is called J. al-D.M. . . al-Safi and a MS. is stated to be preserved in a majma' wasa'ah transcribed before 1680/1669-70 belonging to S. Ahmad al-Tustari at Najaf.

P. 46 (12). *Majma' al-qazil idd eaw ayal = Janii al-q., Dharah v p. 139, where the author is called al-Imam Ahmad b. al-Imam al-Kajal, possibly identical with A. al-Kajal al-Khulmu al-Nasiri, teacher of al-Shaikh al-Balawi. For Kuchah, a village in the district of Sungar u Khudumah near Rashi, see Farhang i jughafah/i: ur u 229.


Also Fauj Allah Rashid al-Din. Jimii al-taawir, jild i sinevus [i.e. Quatremère p. 84 onwards + John's Prague and G.M.S. editions, a revised text with variants from numerous MSS., and Russian translation by A. K. Arens] . . . bi-sa't y u shinam ' Abd al-Karim 'Ali-yagh 'Ali-yagh, Bukh 1907 (pp. 727) (Persian text), 361 (translation), Farhangiastan i Ulum i Jami'il i Shiwwa i Sojyali fist i Ahdabiyiyan, Anstitu-ye Tarih. (Information from V. Minorsky.)

P. 161, l. 10 (cf. p. 1250)*. Dukâni b. Jâlî al-Dîn was not a Saljûq (evidently a guess of Mehren's), but one of the Alî i Afrâsîyâb (see Târîkh i Bâbûqûr, ed. Nafisî, iii p. 1510).

P. 169 (16) [Majma' al-hasânât i], p. 170 (34) [Qâyas al-anbâyî] and p. 1251 [Qâyas al-anbâyî]. These are evidently copies of the same work (the title Majma' al-hasânât being no doubt spurious). Another MS. Bodleian iii 2488 (n.d.).

P. 170 (34). See the addenda to p. 169 (16).

P. 205, n.2. The Mirâj-i-nâmah was published at Raght in 1312/A.H. 1352 [A.D. 1934] (ed. Bahman Karimî [cf. PL i p. 179]).

P. 221, l. 12. Bimîn [apparently not Bânûn] 'All seems to represent a popular pronunciation of Bî-mîn 'Ali (a form in which the name is given in some of the editions, e.g. the recent Tîrbîrî edition published without date [in 1956] by the Islâmîyâh Bookshop. For the meaning of the name see Bâbûqûr Târîkh i Nâ'in iv (Amsbî i Khânândân-hâ-yi-mardum i Nâ'in) [cf. PL ii p. 151] p. 56: Amsbî Mirzâ Je-far dîn pisârî mah-i-zâdî hamzâ kûrshâ u û râ Mirzâ Bî-mîn 'Ali ânâmâh tâ bi-yân bî-mâhâh. For a person called al-mu'izz Bî-mîn 'Ali al-Dârâchî, who died at Mahadâh ced. A.H. 1300/1912, see Dihlavi p. 294.

P. 222, l. 26 (cf. p. 1293). For "Bîdîl'î" Mîtam-kodah see Dîrâshî ii p. 186 no. 667 (under "Bîdîl'î", evidently the popular name for the work). For part 2 of this work (lith. Tîrbîrî) see Mahdâh v pp. 311-12, where Mâyânâd 1266 is given as the date of completion. Some anecdotes of "Bîdîl'î" are related in the Qâyas al-ûlâmah in the notice of M. Bâqir Raght (p. 118 in the 1308-9 edition).


P. 224, l. 2. [Muhammad al-bulâkî] Also Tîrbîrî 1285/1888-9
See Mahdâh v p. 318.


P. 251, l. 24. [Tarjumah i Tārikh i Yaminī.] For a recent edition (ed. ’Ali Qawmī. 298 pp.) see Farhang-i Irān-zamin iv/3 (A.M.S. 1335/1956) p. 304, where the place of publication (doubtless Tībrīz), the date and the press are not mentioned.

P. 256, l. 19. Read as a teacher.


P. 294, l. 1. [Māfli’i i saʿāde.] Also Lahore Panjāb Univ. (a.h. 875/1470). autograph. See M. Shafi’s article on ’Abd al-Raḍaqq in Resey. 1st., 2nd ed.

P. 300, l. 6. Khuṇā in this case indicates not descent from a man named Khuṇah but connexion with Khuṇ in Lāristān (cf. Ahmad Ḥanṣīl-i Lāristān-i kubn pp. 120–1, 187, etc.).


P. 316, l. 11. [‘Abbās-nāmāh.] Edition: Ārak a.h.s. 1329/1951 (cf. ’Īrāq Dībān. 354 pp.).


ADDITIONS AND CORRECTIONS (PL. i)

P. 338. ll. 25–29. [Sofar-nāmah i Rūdā-Qulī Mīrān.] I have suggested (PL. i p. 1354, l. 6 from foot) that this may be the original Persian text of the work translated by A. Y. Khajva (see PL. i p. 1154), but it may of course be a retranslation from the English.

P. 342, l. 20. [Sīfūr-nāmah i Khozāne.] Another MS.: Cambridge 2nd Suppt. 116 (Siāh-šīrāz in Kāhien).


P. 347, l. 3. Insert:


P. 347, l. 23 (cf. p. 1287). [Tārīkh i bādār i Irānīyān.] Another edition: [Thūrān, 1954] (Isfaḥān 1332 [Feb.–March 1954] being the date at the end of the dīwānshah) (3 vols. in 1 (mosjīla ‘an ordo khānāt i mokālātshah [the author’s preface] u jild i avval u dawwāmn u vawmūm bi Bawāsān i 1324), beginning with the author’s portrait as frontispiece, a table of contents and a dīwānshah by the editor, S. M. Hājmī Kirmānī, of which pp. xiv–xx are a biography of the author. Pp. xx, 563; 42 illustrations, mainly portraits. Ibn i Sīnā Bookshop, Mājīs Pr.)

P. 348, l. 8 (cf. pp. 1289–90). For the life and military record of ‘Abbās Allah Khan Amīr-Tahmābād b. M. Ḥasan Amīr-Tahmābād, b. Thūrān a.h. 1290/1881–2, d. 14 Farwārīn 1307/3 April 1928) see Tārīkh i jāvād i i pp. 117–21 (portrait). In that work as well as on the title-page of his Tārīkh i . Rūdā Shāh Paklaurī he is called Amīr-Tahmābād (not Amīr-Tahmāštāb, as in the Tārīkh i bādār i Iran and elsewhere.

P. 349, l. 8 (cf. p. 1292–93). [Tārīkh i Qum.] 1302 is given as the date of composition in the Mashhad catalogue.


C. HISTORY OF PERSIA: (fa) NĀ‘ĪN

P. 350, l. 5. Insert:

‘Abbās Allah Khān Bāghāsī.

Tārīkh i Nā‘īn: See PL. ii p. 181.

P. 350, l. 15. [Mīrāt al-Qāmūn.] See PL. ii p. 164*.

P. 350 ult. [Fars-nāmah.] Also Cambridge 2nd Suppt. 415 (photostats of Paris MS.), 416 (photostats of B.M. MS.).


P. 353, l. 17. [Fars-nāmah i Nā‘īn.] See also PL. ii p. 166.


P. 355, l. 2 (cf. p. 1296*). [“Sa‘īr’s” Tārīkh i Harāt.] Insert:


P. 355, l. 8. [Zamānī.] The pronunciation is given as Zimān in the Farhang i yuqghāfī-i Iran ix p. 199.


P. 368, l. 15. [Sharaf-nāmah.] Insert:

Arabic translation: al-Sharaf-nāmah . . . in (Englisg on back cover): Sharafnama ... in Iranian by Ameer Sharif Khan Al-Bilquis translated into Arabic and commented upon by Muhammad Jamshid Behzad Rostamiegān [i.e. Rostamiegān], Baghāsī 1372/1953* (480 pp. Al-Nejāh Press).


Editions: Samargand 1327/1909 (see Mikluĥo-Maklai p. 18*); Thūrān a.h.s. 1334/1955; (ed. ‘Iraq Afkūr).

P. 372, l. 28. [Mīhūn-nāmah i Būkhrā.] Also Taṣkīnt Akad. i 137 (355 foll., defective at end).
For some further sources of information about this work see Pervis in A.B. 1478-1490, an abridged translation . . . by F. Minorsky, London (B.A.S.) 1957, pp. 7, 126.


P. 379, l. 23. ['Ubaid-Allah-nāmah.] Also Tashkent Acad. i 189-93.

A complete and copiously annotated Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 769).


P. 382, § 514. This is not a history of Amīr Mašūm, but Sādiq Mūsī’s work on the Manghīts (see Bukhārā Semenov p. 33 (corrections)).

P. 384, l. 22. [Mulazmat al-tawārīkh.] An anonymous abridgment of the large work of Mullā ‘Ībād-Allāh and Mullā M. Sharīf: Tārikh i Amīr Hāmid, in 81 (according to the preface 88) dārāsin, ending with Amīr Hāmid’s death on 4 Rabʿ al-Awwal 1242/6 Oct. 1826, after which the authors intended to deal, in vol. ii, with Naṣr-Allāh Khān’s reign: Tashkent Acad. i 216 (94 foll. 19th cent.).

A complete Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 889).


P. 385, l. 1. The Gūlgūn al-mulâk was begun in 1240 and extends to 1246/1830. Other MSS.: Tashkent Acad. i 208-10, Bukhārā Semenov 33 (see Semenov’s list of corrections on p. 33).

The text and Russian translation of the history of the Manghīts has been prepared for the press by D. G. Voronovski (see Tashkent Acad. i p. 839).

1 Presumably the Tārikh i sulṭān i Manghītāy (PL. i 383).

If Hāfiz Bahmat Khân's name was Bahmat Khân and if Hāfiz is a title borne by him for the usual reason that he knew the Qur'ân by heart, it would seem to follow that in the Encyclopaedia of Islam he is wrongly placed as though Hāfiz were part of his name. The Encyclopaedia of Islam is an infallible guide in such matters. In the new edition Amir Khasan appears under Amir, which is like indexing Dr. Johnson under Doctor. (In the old edition he appears under Khāser.) It is to be hoped that this article will be allowed to remain where it is (with correction of the unscholarly spelling). Similarly the article on M. Taqī Khan Farahānī is placed under Mirzâ, where persons in search of it will be unlikely to find it except by accident.

P. 400, l. 5. S. M. Tabâštâbâ'î “al-żâbî bâl-alâhir al-âdh al-wudâqab bî-Musîr al-Zanjânî al-Ijâfâbî” ibid in 1204/1368-9 (see ‘Dârâ’îh i p. 208; Riyâšâb al-adâb iv p. 35, where there is a reference to the Anjumân-i Khâfûn). He was the father of Abû ‘l-'Hasan “Jîwâh” (a.h. 1328-1329). See ‘Dârâ’îh i al-âdhîb p. 15; Riyâshat al-adâb in i p. 273; “Balâgh” ‘Târîkh-i Nâhmân p. 54 (portrait only); etc.


P. 415, l. 10 (cf. p. 1306). [Hâshîb bâqîkh.] Also Cambridge 2nd Suppt. 109 (Ratibât vii, a.h. 1603/1683).

P. 414, (2) and (7). Cf. Notes sur les versions persanes de la


P. 429, l. 27. Read M. Râdi Tabrîzî.


P. 475 ult. Read Rieu iii.

P. 496, n.1 and n.2. With apologies to Prof. Wajîh Mirzâ I should like to record that editions of “Khasan’s” Mâshî al-‘unânî (Alligarth 1921) and ‘Umarî ‘Umarî (Alligarth 1921) are mentioned in M. Mu’tis Amir Khasan in Dâlînâvî (Tehrân a.h.s.1331/1952, navâsîh in majâlîh in Mîhrî) p. 21.


P. 608, l. 16. ‘Alîb-Dâs is probably the correct spelling (see PL. i p. 1437b, ii pp. xxii, l. 6, 30, xxiii, l. 7.)


1 n.d. 1335/1906-7 according to ‘Dârâ’îh viii p. 36.
2 Plural (used here respectfully) of the Hindî adjective mâyâb — middle, intermediate (between the eldest son and the youngest, for example).

P. 644, l. 9 (cf. p. 1322). [Sīkhā-i 'Ālam-nāmah.] Also Cambridge 2nd Suppt. 202 = Ellis Coll. 259 (early 19th cent.).

P. 644, l. 22. Sīhāpūrī, not Sīhāpurī, is probably the correct transliteration (cf. PL i. p. 1437b., Sīhāpūrī, 2 ii. p. xxii, l. 28).

P. 647. ["Farāsh" (or "Farānāsh"?): cf. pp. 650, 1322-3.] His name is given as François Gotlieb 1 Köme in Râm Bāhib Saksānā's European and Indo-European poets of Urdu and Persian (Lucknow 1945) 4 pp. 267-77, where it is stated on the authority of the inscription on his tomb erected at Harīmandāpur (Meerut District) by his grandson "Shāh" that he died on 15 July 1861.


P. 670, l. 9. Bātī Shāh: so Rieu, but Bātī Shāh, doubtless correctly, in the OCM.


P. 695, l. 3. [Sargalākhāt i Nawābī Najī al-Daulah.] Insert: English translation with introduction (pp. i-c) and notes: An account of Najībuddaulah by Sayyid Nuruddin Husaini, Khan Bahadur Pathiri, translated... by Sh. Abdur Rashid. ‘Afsād-i Sīrāh 1962 [?].

P. 695, l. 17. Nv-Pangāb: so Rieu and others, but, as indicated elsewhere (PL ii. p. 1437), I believe Shīv, to be the correct spelling of this Hindī form of the name.

P. 697 penult. The Istīlāb i Yādār is an Urdu tadkhirah of poets connected with Rāmpūr (see T. Grahame Bailey A history of Urdu literature pp. 76 and 80).

1 Gotlieb
2 I am indebted to the kindness of a friend in India for a transcript of the account of "Farāsh" in this apparently unprecepeable book.
3 Gotlieb
4 See PL i. p. 718.
some in Persian, others in Arabic, including a Persian account of Aḥmad Nāsir (Pp. 13-49).

P. 749, l. 23. [Sattānī Ḥ i Dākan.] Also Cambridge 2nd Supp. 58 (A.H. 1229/1814).


P. 777, l. 21. [History of the Rājāhs of Coorg.] Also Cambridge 2nd Supp. 154 (early 19th cent.).

Urdu translation: see Blumhardt’s cat. of Hindustani MSS. in the B.M., no. 8.


P. 793, l. 6. [Ṭarjamah-i Ṣiḥāḥ al-nafis-i.] The translator’s name seems to have been Ṣiḥāḥ-Muḥammad b. Muḥārak (or Muḥārak-Ṣiḥāḥ) Qārwinī. Forms in which it occurs are Ṣiḥāḥ al-Muḥārak Muḥammad 1 al-Qārwinī (so in his preface to the Ṣiḥāḥ al-nafis-i as given in the Aṣ’ad Eftīdī MS.), Ṣiḥāḥ Muḥammad b. Ḥ ājī Muḥārak-Ṣiḥāḥ (so in the same preface as given in Prof. Sa’d Nafis’s MS.), al-Ḥakīm Ṣiḥāḥ Muḥammad al-Qārwinī (so in al-Shaqqī qa al-Nū’mānīq 1 i, p. 371v), al-Ḥakīm Ṣiḥāḥ Muḥammad al-Qārwinī (Ḥ. KI. iii p. 124, under Ṣiḥāḥ al-bayānīn: cf. Bochert ii 816).


P. 802, l. 24. For ed. read translated into Urdu by.

P. 802, n.3. The persons named are not relatives of the author

1 Presumably Ṣiḥāḥ is omitted here as in Arabic (cf. PL. i p. 216 n.3).

and are mentioned in Bāb iv, not in the Ḥ aṭṭimān, of which Pertsch gives no details except the heading.

P. 810, l. 4. Doubtless gird-gard should be read.

P. 814. [Muṭṭu ‘m] [Ṣa‘ādār-i.] Taṣḥīḥk 2nd Supp. 134 (without title, 298 foll. 17th cent.) seems to be a different taṣḥīḥk composed at Samarrād in 1013/1604 by this author.

P. 826, l. 2. [Taṣḥīḥk al-aḥwā’ī al-Sūḥāb i ‘Uṭbān Qaṭl; Ḥ iḍāthi, composed in 1100/1688-9.] Other MSS. : Taṣḥīḥk 2nd Supp. 133-3 (in the first of which the work is given the (spurious?) title Muḥāfazak al-ḥāfat al-ṣaḥḥ).

P. 832, l. 6. For S.M. “Wālī” Muṣawwī see also Naṣīr al-Dīn Ḥ aẓārī, Yārūf māḥ Dākkanī makhzūm, Ḥ iḍāthābād 1230/1622, pp. 427-35, and Blumhardt’s cat. of Hindustani MSS. in the I.O.L., no. 72.


P. 848, l. 25. [Taṣḥīḥk al-muṣāfārīn min al-aḥwā’ī, as “Ḥ āṣin” himself calls it in his list of his own works: see Ḥ asā’ī a.H. 1334/1956* (Ṭānīq i Ḥ aṭṭ, 132 pp. Ta’līḥ Bookshop, Dōd Pr.).

P. 892, l. 4. Also Mis Taqī “Mir”: Ḥ asā’ī i sāḥib i (a detailed Urdu biography of 632 pp.), by Khväja Ahmad Fārāqī, ‘Alīq 1954; (Anjman i Tāraqqī i Urdu).

I. 126. [Taṣḥīḥk i rukshāb-gīyān.] The date is 1333 according to Mis Taqī “Mir”: Ḥ asā’ī i sāḥib i (see the preceding addendum) p. 629.

P. 876, l. 27. [Riqāq al-fasāhā.] The date of publication was 1934 (see Mis Taqī “Mir” (in Urdu) by Khväja Ahmad Fārāqī, ‘Alīq (Delhi printed) 1945, p. 622.

P. 894, l. 8 (cf. p. 1338*). [Taṣḥīḥk i Muḥammad-i-Ṣḥāḥ.] Also Cambridge 2nd Supp. 438.

P. 908, l. 33. Irawānūn is the correct spelling (cf. PL. i p. lvii, I. 15).

1 Modelled presumably on Moḥāfazak al-ṣaḥḥ (see PL. i p. 802).
ADDITIONS AND CORRECTIONS (PL. i)

P. 913, l. 7 from foot. The place is Bhāpūl according to Karatay p. 143.

P. 914, l. 20. [Tur i Kafirn.] The place is Āgrah (Muḥiṭ i 'Āmm Pr.) and the date 1298/1880 according to Khwājāh Ahmad Fārūqī's Mir Taqī. "Mir": haqīqī or ḍhātī, 'Aligarh 1954, p. 624.  

P. 914, l. 8 from foot (cf. p. 1339). [Ali Hasan Khān.] The words "originally Ā Świat" should be deleted (see PL. i p. 1436a n.1).

P. 915, l. 19. [Bazm i suḥbān.] The place is Āgrah (Muḥiṭ i 'Āmm Pr.) according to Mir Taqī. "Mir": haqīqī or ḍhātī (see the preceding correction) p. 624.

P. 915 penult. Ā Świat, not Ā Świat, should be read. For another work by Qārī Rāḥmat Allāh see PL. ii p. 160.

P. 916, l. 5. [Taḥfīz al-ḥabīb.] Also Taḥkent Acad. i 332–8.

P. 919. ["Rasāḥīd"] Yāsami. See also PL. i p. 1340, ii p. 177.


P. 930, l. 15. [Taḥqīq al-unūṣiyya, appendix. See O prosivkochonomen "Dopëlænig" k "Tagiænt al-unūṣiyya" Afša, by N. D. Mikhnik-Maklai (pp. 19–27 offprinted from an apparently unspecified Russian periodical).]


P. 938, l. 11. [Mandāb al-arifin.] Insert: Turkish translation: Ahmet Ḍhāhīs; Āriferin mensikeleri,
in the spelling “Gazār-gāh [read Kāzar-gāh]” in the Mājdūl as-safī‘īs, ed. Ḥikmat, p. 229 (cf. Dih-ḵonā’s Logh-tānsah, ḡīf, p. 9c), though that spelling may be merely a mistake.


P. 974. For Darāḡi Ḥusain Ḥāfīz maʾrūf b. Ḥarbah b. Bihā- Farāsāj see Dāvīdshahānī in Dāḥkārīyā, p. 149.

P. 975, l. 1. The Roudāt al-jinān deals with the graves of saints and others in Tabriz and its neighbourhood and is divided into a maqāmāt, eight roudāhs and a lājāmāt (see Dāvīdshahānī in Dāḥkārīyā p. 149).

P. 975, i. 19. The Wārī al-maʿrūfi was completed in 951/1544-5. For a MS. (a.h. 994/1586, with extensive commentary) see Bodleian iii 2796 (2). Another edition: Lahori 1885 (Darāḡi in kalān etc., Muḥammatī Pr.).

P. 984, l. 9. [GHĀGHI MĀNHĀ?] Probably the correct reading is neither Māndūwālī (as given by Imanov) nor Māndū-wālī (a hypothetical (and rather unlikely) plural of respect from Māndū-wālī, as suggested by me), but Māndī-wālī, which, like Māndī-wālā, would mean “belonging to Māndī”.

P. 993, l. 9. Read palashgī.

P. 996, i. 10. [Ṣalāmat al-aʿilāyī.] In Indo-Ifanica vii/2 (1954) p. 39 antepenult, an edition is mentioned as having been prepared (but not yet published?) by Dr. Bikramā Jīt Ḥṣarat (for whom see the next addendum and also PL. i. p. lvi).

1 With, or with, is a Hindi suffix, “added to a stw. to derive nouns implying possession or relation generally” (Plauta’s Urdu dən, where dən-wālī, “belonging to, or a native of, Delhi”, is one of the examples). A similar word, Māndī-wālī, has already occurred in this survey (PL. i. p. 979).


l. 13. The Maṭāb al-tībīn, composed in 1074/1663, is concerned more especially with Khwājā M. Islam (d. 971/1563) and Khwājā Ṣa’d (d. 997/1688). Another MS.: Tashkent Acad. 1510 (a.h. 1093/1681).

P. 1004, l. 15. [Hārūyat al-qūshā.] This work, which according to Blochet is divided into twenty sections (though in Blochet iv 2134 the anecdotes in each are less than ten), presumably has some connexion with the Hārūyat al-qūšā of ‘Uṯmān b. ‘Umar called Kaḥf (see PL. i. pp. 1086, 1345).

P. 1011, l. 7 from foot [Maʾrūf al-qūshāy.] There are two MSS. in the Panjab Univ. Lib. (see OCM., donāmā, May-Aug. Nov. 1925, p. 7). For another (“Nizāmī’s MS., Aligarh Univ.”) see the bibliography to the article Abā (Bi) ‘Ali Kalandar in the Ency. Isl., 2nd ed.


P. 1012, l. 11. The Khurāṣān al-maʿrūfi was composed in 1069/1659. Another MS.: Tashkent Acad. i 919 (a.h. 1277/1859).

P. 1015, l. 8. The Zawādīr al-maṣāwirā was composed in 1112/1700. Another MS.: Bodleian iii 2843 (a.h. 1114/1722).

P. 1022, l. 6 from foot. Read Shahāf al-Dīn Ahmad b. Yaqūb Manāri.

P. 1025, l. 12. [Roudāt al-maṣāwirā.] “Aurangābād 1310/1892-3?” should be [Aurangābād?] 1310/1892-3° (47 nn 76) pp. Iṣa in Saffārī Press (not Kābulī Pr.). Aurangābād is mentioned on the title-page not as the place of printing but in an expansion of the title (R. ṣaṭa dāmān in hālāt i aṣilāt‘ Allāh wālī‘ i Kābulībād ‘urf Roudāt i Ḫurīf min nasūfāt i bālād i Khwājah-bangārā i Aurangābād).
XXX ADDITIONS AND CORRECTIONS (pl. i)

[Text continues with various references, dates, and bibliographic information.]
manuscript (and also the Vatican MS.) the translation was completed on 4 Jumâdâ l-'Ula 1069, 7 March 1668.

P. 1125, l. 4. Insert: BIOGRAPHY: (a) PLACES (33a). N'IIN.
See PL, ii p. 181.

P. 1127, l. 2. For al-Jalâlîyah see Dharî'ah ii p. 498 no. 1629 (Ummâdîhaj al-ulâmâ). N'IIN.

P. 1128, n.4. Barâmâni is the correct spelling according to Rainînât al-adâb i p. 1524 (cf. PL, ii p. 186 n.4).

P. 1131, l. 16. Ahmad b. M. 'Ali Bîhbalaini died in 1235/1819-20 according to Dharî'ah ii p. 496.

P. 1134. M. 'Ali died in 1309/1891-2 before completing Najm 3 of his Najm al-wuat', which was completed by his son Mahdi (MS, at Lucknow in Nâsir Husain's library [cf. Nadhir Almâd p. lxxxvii], see Dharî'ah iv p. 416 ult.).

P. 1135, l. 9 (cf. p. 3545w). [Abd al-'Azîz Jawâhîr al-Kalâm.] More fully (see Dharî'ah i p. 8 no. 33) Sh. 'A. al-'Azîz b. 'Abd al-Ḥusain b. 'Abd 'Ali b. M. Ḥasan [al-Najâfit] sahib al-Jawâhir i.e. Jawâhir al-kalâm fi dhikr Dharî'î n. m. al-Islâm, completed in 1295/1874-5: see Dharî'ah v p. 275 no. 1296, Ha'dîyat al-ābbâb p. 192]. Evidently, therefore, this author has adopted as his family name the title of his great-grandfather's famous work.

P. 1146, l. 13. The correct vocalisation is probably Qaṣr [not Qaṣr] al-aswât bi-dhikr al-kalám. . . For the use of yir with the preposition bi see Sindbad-nâmah, ed. Ateş, p. 206: u purusha i nakhmat i khwâjâg bi-ilâhîd i aurâfag i nażîf masâ'ī' gârdânûnâh.


P. 1148, l. 26. For the 'Persian youths' sent to England in 1815 see G. Fowler Three years in Persia ii (London 1841) pp. 61, 185.

P. 1148, l. 27. The Prince Khâin Mâkâm, i.e. 'Abbâs Mîrzâ, son of Fath 'Ali Shâh': so Rieu, but presumably the person referred to is not 'Abbâs Mîrzâ, whose title was Nâ'ib al-Saltânah, but Mîrzâ 'Isâ Qâ'in-maqâm (d. 1327/ 1909-2) : cf. Râhînât al-adâb iii p. 256; PL ii p. 339.

P. 1156. See M. 'Ali Fârâbî-Nâ'înî see Bâlagh Tûriqîh âlâ Nâ'în (cf. PL, ii p. 181) 45 (portrait), Masâ'î'î al-mutâ'âm-i mardûm i Nâ'în p. 17.

P. 1156. [Fâhîr al-Dîn Mubârâk-Shâh.] That Fâhîr in Mudabbir was a different person from Fâhîr al-Dîn Mubârâk-Shâh Marwardi, which was argued by 'Âghâ 'Abd al-Sattâr Khân in Islamic culture xii (1938) pp. 397-404 (see Oriens 1/1 (1948) p. 143). My conclusions were arrived at independently, since 'Âghâ 'Abd al-Sattâr Khân's article, published in one of several years missing from my set of Islamic culture, had not, and even now has not, been seen by me. C.A.S.

P. 1175. Sh. 'Abbâs Qummit died at Najaf on 25 Dhî l-Hijjah 1359/22 Jan. 1941 (see Dharî'ah iv p. 74 and elsewhere; Rainînât al-adâb ii p. 318-19 (portrait)).

P. 1176, l. 4. Yahyâ Da'âlatâbâdî, b. at Da'âlatâbâd in the dâkkatân of Bârâkâwî (north of Isfahân) died a.h.s. 1318/ 1939-40 (see Sâlâmâvânân i wâdât i wâsâ'ir ii p. 291 (portrait)). For another biography, in which the date of his death is not mentioned, see Mũshî al-Dîn Mûdawwâr Tâdâkkârî fî Şûrâ-yî wâsâ'îr i Isfahânî, Isfahân a.h.s. 1334/1915, pp. 542-6 (portrait).

P. 1177, l. 7. "Was crucified" = masâ'î'î gârdân. A more appropriate translation would doubtless be "was hanged".


Rainînât al-adâb: see PL, ii p. vi.

P. 1181 (9). [Mîrzâ Muâmmâd, C.I.E.] According to Dehnatt's牢牢, barmannet, knighthage and companionship, 1930 p. 1341 (and other years to 1934) he was born in 1886, joined British Residency in Persian Gulf 1900 (in 1909 he was Oriental Secretary to Major (afterwards Sir) Percy Cox: see Wilson (A) SW. Persia . . . , London 1941, p. 937) I transferred to Political Office, Basrah, 1915; became a 1st class Magistrate.

1 Khutbânî is a mahâllâ in Tâbâzî (see Mushtâfî Bûrûj i Aṣkârîya . . . p. 78).
and Judge of Court of Small Causes 1915; ... Political Officer, Kandahar, 1919; Pres. Civil Courts ... 1920-21; resigned Govt. Ser. 1923; cr. C.I.E. 1919.


This work devotes special attention to the Sarwānī Afghans, the author’s own tribe (p. 28 sq).


P. 1183, n. 1. For Ṣafābī-zādah “Ṣafāī” see also World biography, New York 1948, under Schafagh.


P. 1192, l. 7 from foot. [Taṣfīr i Ḥurūfī]. This is the Jāevīdān-nāma[m] of Faḍl Allāh Ḥurūfī (see H. Ritter’s review in Oriens 8 (1955) p. 145 and his article Die Anfänge der Ḥurūfisie in Oriens 7 (1954) pp. 1-54.

P. 1195 (ad p. 131): cf. p. 1210. For the Ḵān ‘al-ṣāfi’ī see also Dharī ṣah v p. 57 no. 216.

P. 1200, l. 10. [al-Dār al-mawṣūlā]. See also Dharī ṣah iii p. 49 no. 118 where the author is said to be Tāj al-Dīn al-Ḵāṣṣān b. M. al-Ḵifānī (d. 1685/1674-5), the father of al-Ḵifānī al-Ḵifānī.

P. 1200, l. 11. For Bāhā’ al-Dīn M. b. Shaḥīd-Allāh Ṣafī-ṣa[q] see Tāṣfīr i Ḥurūfī; see also Dharī ṣah vii p. 292 no. 1388 (Ḫurūf al-ṣāfī’ī [a chronogram = 1075/1664-5]).

P. 1200, l. 13. For Sh. Ṣa’d Allāh Izād-Gusānāb “Ṣams” Gulbāyagānī (b. c. 1305/1886-7, d. 5 Jumādā I 1366/ 27 March 1947) see Maṣūṣ al-Din Mahdawi Tashkīrī va Ḥurūfī-yi mu’āṣirī in Iṣfahān pp. 279-82 (portrait). For his Ṣams al-ṣawwārīk, a tāṣfīr of logists, philosophers, mystics and poets composed in 1331/1913 and published at Iṣfahān, see Dharī ṣah iii p. 38 no. 140.


P. 1259, l. 26. [Yaqūn i bālaghāt.] The place is Ḫaḍarrahād (see ‘Alīgarh Subh, "ptl. bks. p. 46.

P. 1264, lines 12, 13 and 18. Baragānī is the correct spelling according to Rāzikhān al-‘ādāb i 1329 (cf. PL ii p. 186 n.4).

P. 1265, l. 11. [Hāpi'īq.] This seems to be the work which is called Ḥāpi'īq i Nāṣirī in Ḫārīzī vii p. 36, where the author’s name is given as Abū ʿIṣām b. ʿAlī Akbar Bihbākī ʿIṣfahānī (d. 1301/1883–4) and the work is stated to have been printed twice in Persia.

P. 1266, l. 27. [Kanz al-naqīlī.] Ṣafayyī in p. 186 [no. 1010] should have been described as a Bombay edition of 1274/1857–8. The author, S. M. Ḥasan ʿĀqī Khān (1, d. 1891, buried at Bombay), was the father of S. ʿAlī-Ṣāḥib ʿĀqī Khān II, d. 1886 at Poonah), the grandfather of S. ʿAlī-Ṣāḥib ʿĀqī Khān III, d. 11.7.1957 near Geneva) and the great-great-grandfather of S. Ḵārīm b. ʿAlī Khān ʿĀqī Khān IV, b. 1937. A work entitled Ḥrāt-afāzī by S. M. Ḥasan ʿĀqī Khān was published at Bombay in 1278/1861–2 (see Amīr i Kubīr u Irān, by Farīdūn Amīrī, 2nd ed., Tīhrān 1334/1955–6, p. 390).

P. 1267, l. 3. ‘Abī al-Raḥīm, not ‘Abī al-Karīm, seems to be correct (see PL ii p. 228 (11)).

P. 1275, l. 12. “Rumūz” is presumably a takhallus similar to Ḥādī Wantūn’s “Asrār”.

Pp. 1275–6. [[Dhali i Šafar-nāmah] etc. (Ṭūrīkh i Tāj i Saluḥūnii.) See the addendum to PL ii p. 291, II. 16, in PL ii p. xxv.


P. 1293, l. 17. [al-Isfahān i sic.] See also PL ii p. 172a.

P. 1294, l. 23. [Ṭāhirī’s Ṭūrīkh i Yāzd.] See PL ii p. 175, l. 4 from foot.

P. 1295, l. 2. “Lake” should be corrected to “Lane” (cf. PL ii p. 1667)?

P. 1295, l. 17. For Ṭūrīkh-i ‘Aqīkhān see PL ii p. xxxvi (addendum to p. 1288 (6)).

P. 1297, l. 16. For ʿĪbāhīm Ṣadāʾi-nīqār see al-Muʿāthṭir wa-l-ʿaṣīr p. 186.

P. 1298, l. 3. [Makīl al-Muʿarrīghīn ‘Abī al-Husain Khān.] See also PL ii p. 1279.

P. 1299, l. 23. [Nāshir Mirzā Qājār.] See also PL ii p. 169.

P. 1299, l. 31. [‘Ṣiphīr’.] See PL ii p. 168 and n.1 on that page.

P. 1308, l. 4. [Farīdūn Malkum.] Prince Freydoun Malcom (to use his own spellings) was educated at Eton, played a small part in Paris in the history of the Persian Revolution (see Malik-zādah Ṭūrīkh i Ṭūrīkh i javād i māghūrūgāt i Irān ii p. 229) and died on 4 June 1954, aged seventy-eight, on a bus at Dumpton, while on a visit to Broadstairs (see The Times 7.6.54 (deaths): The East Kent Times [Ramsgate] 9.6.54 p. 9: The Thaneet Advertiser [Ramsgate] 11.6.54 p. 6: The Isle of Thanet Gazette [Margate] 11.6.54 p. 11). He made a bequest to Eton College in memory of his “dear tutor”, R. L. Vaughan (see Evening Argus [Brighton] 14.6.54).


P. 1331. For M. Ṣāḥūr b. Mainwah Ṣāḥūrī see Rieu p. i. 319, l. 16 and n.a. where on the authority of the ʿAbūsir al-nāṣiri he is called Mullā Ṣāḥūrī, son of Mullā Ṣāḥūrī Qānim and is stated to have been the favourite poet of Sultan Muḥammad ʿĀdil-Ṣāḥib, who in 1661 conferred upon him the office of court chronicler. Ṣāḥūrī Qānim was presumably a different person from Ṣāḥūrī Tūrgānī.


P. 1338. For S. Ḥosain “Thāmar” Nā’inī see also Balāghī
XXXVIII
ADDITIONS AND CORRECTIONS (PL. 1)

Additions and corrections (PL. 1) p. 98.

P. 1339, l. 16. [Ali Hasan Khan.] Edwards’s ascription of the ta’lif of “Aghiqi” to this author is apparently due to a misunderstanding (cf. PL. I p. 1436a, n.1).

P. 1340, l. 7 from foot. Instead of spent real spelt.

P. 1341, l. 29. [Sahsawarain i nāmī i mu’ājir.] Insert:

P. 1345, l. 11. [Abūlqātī i... Ahmad... al-Abādī.] According to Dhar‘i‘ah p. 89 no. 391 this work, published at Bombay in 1310, is a translation by M. Tāhir of a biography by Abu‘l-‘Alā‘ b. Ahmad.

P. 1348. [Malik al-Mu‘arrifkhān ‘Abd al-Ḥussain Khān.] See also PL. II p. 179.

P. 1349. [Ḥusain Makki (pseud. Fāridūn Ādamīyat).] This identification of Ḥusain Makki with Fāridūn Ādamīyat is based on the following passage:

“C’est à la vie de l’émiriss président du conseil persan et commandant en chef de l’armée persane à l’époque de Naṣir-i-Din Shāh, qu’est consacrée l’œuvre de Ma‘bīn Makki (qui le signa du pseudonyme d’Ādamīyat Fāridūn) intitulé Amīr-i Kadr va Irān va ‘Arīq-i waqifī as tālīf-i sigidq-i Irān ...”

This is an extract from a paper delivered at the University of Tehran. L’autre y travaille pendant sept ans et publia son livre à l’occasion du 50e anniversaire de la mort de Mirzā Ta‘qī Ḥān, nommé Amīr-i Kadr va Amīr-i Najīm ... The première édition du tome I de l’œuvre de Ma‘bīn Makki (dont nous avons entre nos mains la seconde édition) fut épousée en six semaines ...”

(Franciszek Machalski Quelques remarques ... [see PL. I p. 1178 n.1] p. 101).

These sentences suggest special knowledge, but nevertheless it seems at least possible that there is here a confusion of two different persons who have written works on the same subject. Dr. Farīḍūn Ādamīyat, at one time 2nd Secretary at the Persian Embassy in London (see Whitaker’s Almanack 1948 p. 927b, 1949 p. 963b), is the author of Amīr-i Kadr va Irān, of which a second edition (ghafî‘ hā’vewram) revised and enlarged, was published in 1334/1956-57; 310 pp. Mir‘assah i Ma‘bīnī i Amīr i Kadrī. Chāduq-i Pirūz. On p. 33 [of that edition that are mentioned two other works by the same author, namely, Bahrein Islands: a legal and diplomatic study of the British-Iranian controversy and The diplomatic relations of Persia with Britain, Turkey, and Russia, 1815-1830. On p. 503 the author mentions that his work, originally published in three volumes (cf. PL. I p. 13569), was being reprinted after ten years. On the other hand the work of Ḥusain Makki (entitled ‘Indogā i Mirzā Ta‘qī Khān Amīr i Kadr, or the like, and apparently unmentioned by F. Ādamīyat) seems to have been published originally in 1945 or thereabouts and the second edition in 1950 or 1951 (cf. PL. I p. 13509). This problem must be solved by someone having access to all these editions: meanwhile the statements made in PL. I p. 13499-90, p. 13509 should not be accepted without verification.

P. 1353, l. 6. [Rījāl i Isfahān yā Tadhkīrat al-qubūt.] Cf. Dhar‘i‘ah x p. 96 ult. no. 198. This second edition of the Tadhkīrat al-qubūt is so greatly enlarged that it may be regarded almost as an independent work best referred to as Rījāl i Isfahān (rather than T. al-q., 2nd ed.) and Muṣliḥ al-Dīn Mahdīwī al-Dīn Mahdūwī as the joint author, not merely the editor.


P. 1353, l. 5 from foot. Instead of Burjāwār read Burjāwār.
ADDITIONS AND CORRECTIONS (PL. ii/l)

Vol. II, pt. 1

[These are mainly additions from catalogues which arrived when the earlier pages of this part were already in type.]

P. 2, l. 4. Insert:


P. 3. [In Sīnā.] Of the works published in honour of the millennium of Ibn Sīnā, the following, among others, are important from the bibliographical point of view: (1) Fihrist i musūkhāh-hā-yi musānānaftāt i Ibn i Sīnā (French title: Bibliographie d’Ibn Sina), by Yahyā Mahdawi, Tīhrān a.h.s. 1333/1954 (Tīhrān Univ. Publs., no. 206); (2) Zindān-i u tāl i u mānabāt-i rāghūt-i Fīr i Sīnā (English title: Autobiography: His life, works, thoughts and times), by Sayyid Nafīsī, Tīhrān a.h.s. 1333/1954 (Darz rāh-i dāngī: Towards Learning), 3. Kitāb-khānah-i Dāngī.

P. 6. [Naṣīr al-Dīn Tūsī.] Of the works published in connexion with the 700th anniversary of Tūsī’s death, the following, among others, are important from the bibliographical point of view: Abhūl i abār-i . . . M. b. M. b. al-Hasan al-Tūsī suhaqāb bah Khājah Naṣīr al-Dīn, by Muḥammad Rādawi, Tīhrān a.h.s. 1334/1956 (Tīhrān Univ. Publs., no. 292) and Fihrist i musūkhāh-hā-yi abār-i . . . Tūsī dar Kitāb-khānah-i Millī . . . [presumably by Mahdi Bayānī, who has signed the preface], Tīhrān a.h.s. 1355/1956 (12 pp. Univ. Pr.)

P. 11, l. 15. [Mālik-Muḥammad’s Jāhur u mawjudāhāt.] Also Mīghākāt ii/2 pp. 874-5 nos. 1089 (circ. a.h.s. 959/1550-1), 1081 (a.h.s. 1257/1841).

P. 18, l. 1. [Arzāfī-jāh.] The spelling is that of ‘Abd al-Majūd’s Urdu dictionary Jāmī al-bughāt.


1 For a list of such publications see Fadil-Jusnsai vi/3 (Sept. 1564), pp. 41-2.
2 For a list of those published by the University of Tīhrān see Farhang-i Irān-avam iv/3 (a.h.s. 1333/1956) pp. 311-12.

P. 28, l. 10. Insert:

(23a) Mīghākāt al-arqām (beg. al-Ḥ. li-Mun ’am yuṭa’ ‘alāshī ‘l-hālāt wa-’l-ha’āb), composed apparently in Buḥārā circ. 1210/1796 by an unknown author and divided into five bahās: Tashkent Acad. i p. 219 no. 495 (42 foll. Early 19th cent.).

P. 30 (47). [Riżālah i ‘aqd-i aniwal.] For another short work on this subject see Mīghākāt iii/2 p. 837 no. 1052 [944 (5)].

P. 31, l. 24. Insert:

60A. Bahā’ al-Dīn M. b. Husain al-Āmill died at Isfahān in 1031/1622 (see PL. ii pp. 11, 87, etc.).


P. 36, l. 7 from foot. [Tarjamah in Thamrah in Bustangīs.] Also Mīghākāt iii/2 pp. 856-8 no. 1060 (a.h.s. 1055/1645).

P. 39. [Abū Ma’ṣhar.] Presumably based on no. (1) is:

Mukhtasār dar ma’rifat i sāhāh-yi mawaddāt u aḥkām i an muntakhab az kalām i . . . Abū Ma’ṣhar . . . (beg. al-Ḥ. i. R. al-‘Ā. . . a. b. ‘in mukhtasār-st. . . ) in nine mawjūdāt: Mīghākāt iii/2 pp. 941-2 no. 1146 [478] (foll. 7b-136a. a.h.s. 1016/1067 (1)).

P. 41, l. 9. Insert:


Gujjār andar aḥkām in ittiḥāṣ in qamar bi-bawākhīb in mukṭaḥarvātah dar barūj ẓīrīn az iṭtāfīh u iṭtāfīh bāz gardād (beg. al-Ḥ. i. R. al-‘Ā. . . . Gujjār andar . . . bāz gardād az tansīf-i i. i. H. A. i. Q. al-mukallāb bi-Gh. Z.), an astrological dissertation in five bahās (i) Faṣīl i Zuhāl, (2) Faṣīl dar su’ud u su’ud in Muḥtār ast, and so on), presumably translated from an Arabic original, of which it is
perhaps only one chapter: *Tahkent* Acad. p. 224 no. 505 (19 foll. 19th cent.).

P. 42, l. 6. "Abd al-Rahmân al-Sâfî." Insert:

P. 43, l. 7. Insert:
77A. Abî Sâ'id Abîlcâm al-Alî al-Alî al-Sîzî was alive in 958, 969 and 979, (see PL ii p. 397–99).
*Jâmsî* i shâhî (1) an astrological work, possibly by Abîlcâm ... al-Sîzî: *Mîhkât* iii/2 pp. 770–7–2 no. 1078 [912] (Maqâllats iii–v (Tâlî) i kâdak ... ihkâtîrâh i kârdâh, Guftârî as Abî Mâshîr i Bâdûsh â sonîh i M. b. *Umar al-Bâdîyûr*), beg. Maqâllat i shâhîs az k. b. J. i sh. ... Chân basûrûrân i kâdâh. *Colophon*: *Fammat al-kâdâb i Jâmsî* i shâhî bâ-tûrâh in arvad î dâbâh i 996. 147 foll.

P. 43, l. 21. [M. b. Aîyûtâh’s "astrological treatise."]. Also *Mîhkât* iii/2 p. 828 no. 1039 ("Istihkhâmâr dar Khâsîstân i umr u kâdâb."). Circ. a.h. 1055/1645.

P. 47, l. 14. [Kîshfût al-tâlîm. Also Tahkent Acad. p. 507 (14th cent.), 508 (early 19th cent.).

P. 48, l. 15. [Jâhîmâ i abkâh i naqûsân. Also *Mîhkât* iii/2 pp. 727–2 no. 1053 (n.d.).

P. 48, l. 28. [Bârbân al-kîshfûyâh. Also *Mîhkât* iii/2 pp. 838–9 no. 1055 (a.h. 995/1587).

— l. 33. Insert:
Anonymous abridgment: Guftârî i Bârbân al-kîshfûyâh (beg. ... Bî-kârân i râsûhâk kâdâh kârdâh shukdâh az k. b. B. i k.). *Mîhkât* iii/2 pp. 934–5 no. 1199 (not later than a.h. 1329/1913).

P. 53, l. 7. [Bîbût bûb dar usûrlâb.] Also *Mîhkât* iii/2 p. 841 no. 1057 (a.h. 1104/1692–3 probably).

1 This is the title given to the work both at the beginning of Maqâllat iii and in the colophon, but it appears from the description that Abîlcâm ... al-Sîzî does not occur in the MS, as the name of the author. In any case the work is evidently different from *Jâmsî* i shâhî, which consists of fifteen astrological tracts in Arabic by Abîlcâm ... al-Sîzî (see Rieu, Arabic Septs. no. 776).
P. 58 penult. [St faśl dar taqwîm.] Another edition: Persia 1903/1855-6 (likewise with the "Khiyâlah i Bahâ") and the "Harî'at i Fûsî in Qâdîyî"). See Mîhkhât iii/2 p. 916.

P. 62, l. 3. [Akkâm al-qâ'im.] Also Mîhkhât iii/2 pp. 618-19 no. 1090 (a.h. 1291/1875).

P. 62, l. 8 from foot. [Akhâr u athnâr.] Also Mîhkhât iii/2 pp. 831-3 nos. 1045, 1046 (both late apparently).

P. 63 antepermut. [Ifrîqî.] Also Mîhkhât iii/2 p. 827 no. 1038 (circ. a.h. 898/1494-5).

P. 64, l. 29. [Ism-yi Mu'âlî.] Also Mîhkhât iii/2 p. 822 no. 1034 (once owned by Bahâ' al-Dîn Âmîlî, for whom see PL ii p. 11, etc.).

P. 64, l. 4 from foot. Bâyândurî is the spelling adopted in Islam Avâkipohtjî, but Bâyândurî seems to be correct (see Minorsky's Persia in a.d. 1478-1490 p. 19).

P. 65, l. 23. Insert:

92a. In 729/1329-9 (= 688 Yazdârî = 1640 Iskandari = 251 Jâlalî) was composed:

Risâlah dar bâb i taqwîm dâmnîsan (beg. . . . a. b. in meqaddamât i dîndgii ast kih dar mar'îfât i taqîm waqî'irah ba-kâr ùjîd voqâyâmîlîlî bâr fasîlî bûnd. Fâsl i ûnâlîl dar bâb i hûsîb i jumma'îl:] Mîhkhât iii/2 pp. 501-2 no. 1110 [382] (foll. 134-8 a.h. 1111/1699).

P. 69, l. 12. [Losâf i al-balîms.] Mîhkhât iii/2 pp. 906-7 no. 1141 was transcribed in 915/1509 by Nûhîyû 'l-Dîn al-Ânârî (cf. PL ii p. 80).

P. 69, l. 7. [Zîj i Sultânî i Gûrînî.] Also Mîhkhât iii/2 pp. 891-3 nos. 1105 [471] and 1106 [499] (2).

P. 71, l. 8. [Birjandî's Sharh i Zîj i ja'fîd i Sultânî.] Also Mîhkhât iii/2 p. 915 no. 1283 [473] (a.h. 1213/1798).

P. 74, l. 5. [Punjâbî bâb i Sultânî.] Also Mîhkhât iii/2 pp. 842-3 no. 1058 [583] (2) (grobably circ. a.h. 1104/1692-3, defective).

P. 76, l. 30. [Qâdîyî's Risâlah dar ha'ît.] Also Mîhkhât iii/2 p. 890 no. 1103 [359] (lacks khitâb).

P. 77, l. 11. [Sharh i Risâlah i Qâdîyî dar ha'ît.] By Hîbat Allâh Sîhîh Mir.] Also Mîhkhât iii/2 pp. 919-20 no. 1126 [383] (acaphalous and otherwise defective. 206 foll.).

P. 82, l. 4. [Mu'âlîfîbîr Qâhîhîdîn's Sharh i Rûbûb bâb dar taqwîm.]
P. 112, l. 4 from foot. Insert:

(65a) Risālah dar māʾrifat i saʿādat u maḥšārat i darajāt i barāj (beg. In risālah ist d. m. z. u n., etc.), with special reference to the views of M. b. 'Abd al-Rahmān Kiyā'ī and Tankalīnghā (cf. Pl. ii p. 35). Risālah ii, 2 p. 887 no. 1097 [950 (6)] (foll. 142-54).


P. 141, l. 21. [Tārīkh i Ruṣūl i Mumtāz-Moball.] Cf. Berlin 538 (8 foll.) and perhaps also R.A.S. P. 173 (see p. xlvi no. (13) infra.)

P. 149, l. 23. Stirling: so spelt by Buckland, but Stirling is the spelling in the B.M. general catalogue and in the I.O. catalogue.

P. 169. For another work by Ismāʿīl “Dārūl” Isfahānī see Aṣafiyyā’i p. 1218 (Amerdī i Mumtānzānīn, published A.H. 1303/1885-6).


P. 174, l. 22. Sarhang Ahmad Ītisābīyān is described as Muʿīn al-Dīn i ʿAbd al-Raḥmān i Kāshghārī in the Farhang i jāfārīyyā’i i Iran, vol. i, p. (1). Another work by him is:

Jāfārīyyā’i i Kāshghārī: Asyūṭī yā gharbā’i u [sic?] ʿArābī yā gharbā’i u lāhārist. (Asyūṭī yā gharbā’i u lāhārist) i Iran: Tehran (see Farhang i Iran-zamān i 1/A.H. 1332/1953) p. 277.

P. 187, l. 15. The general guide to Persia is presumably the

“Bāḥsa-i Iran” (Ministry of War map service, Tehran 1922) cited in some articles in the new Encyc. Isl. (e.g. under Ardashīr and Ardštān).

P. 187, l. 18. In the new Encyc. Isl. (article avdīyānān) Ḵānān i ʿĀthār i Miḥrī is translated “Committee for National Monuments.” Consequently the translation “Persian Archaeological Society” may be incorrect.

P. 192. The following, intended for inclusion in the appendix, were accidently omitted:

(1) Account of the building called Sīh Gumbadāʾi i Sārāi,

by Shāh Ḫān (Persian: Leningrad Mus. Asiat, (see Māhānīyāt asrā’īlīyya’i iv (1865) p. 499).

(2) Account of Hamadan: Cambridge 2nd Suppt. 157 (1) (12 foll.).

(3) Account of the tribes of Luristan: Cambridge 2nd Suppt. 157 (3) (foll. 37-57).

(4) Afwālāt i Makkah i Muʾēzʿzamāh, by M. Pārās (?): see PL ii p. 138 n.


(8) ‘Ajāʾīb i rubī i maskūn (beg. Akhnān gharbāʾi kūmīn dar gharb i baṭst i ʿĀthār u ʿĀthār i aṣībān i aṣībān i Ḵāṭr i bakhsh i as ‘Ajāʾīb i rubī i maskūn): Etbe 2812 (1) (foll. 181-203).

(9) Aḥmūr, a description of the town: Lindesiana p. 112 no. 728 (a.d. 1249/1833).


(12) Description of buildings (mosques, madrasas, mausoleums and citadels) in India, containing no date later than 1186/1772-3: Upana Dzezhestan 403.

(13) Description of the tomb of Shāh-Jalān, with inscriptions, etc. (cf. PL ii pp. 143-3-5): R.A.S. P. 175.

(14) Dhikr i gharbāʾi i rubī i maskūn: ... Bolestan 1241 (21), is the ʿāghāstān of the Ḵāhāb i al-sīrāf (cf. PL ii p. 130).

(15) A Gazetteer, or modern geographical dictionary,

1 Sanskrit (Hindi etc.) bhā = earth, gōl = ball, sphere.
“curious rather than valuable,” without title, author’s name, preface or colophon, but evidently based largely on European geographies and containing the names and brief particulars of towns and countries in all parts of the world, especially in the western hemisphere: Browne Coll. K. 8 (14) = Houtum-Schindler 45.

(16) Geographical account of the Persian empire (beg. ʿHadm i bī-kdād u sīkūshū i bī-adād mar Khāliqi rā kīk az kutn i ṣadān) written apparently for a Bīzādān named Ishāq in the reign of ʿAbd al-Salām I (a.h. 996–1028/1887–1929) and consisting of a meagre enumeration of the Persian provinces and their principal towns with the distances between them: Rieu ii 815a (foll. 107–23, 17th cent.).

(17) Gharāʾib i rūṣār u ʿajāʾīb i ʿāṯār (beg. Dur bádūn ʿi ḍh. i r. u ʿa. i ʾā. kī Khadrat u ʿAshraf fīlāhah and u amāʾ i maṣāḥah kīh az akhīr ir Khūṭān in muʿammār sanṣārīdah Qilā i ʿAshraf Mīr rūʾānu mīn gharāʾib al-muṣāḥāt wa ʿajāʾīb al-maḥālīdūt), on remarkable towns, islands, mountains, etc., seen by the author, who is called ʿHadrat u ʿAshraf in the heading and al-ʿAshraf 1 at the beginning of the work: Bodleian 425 (foll. 20).

(18) Flām al-mār fi ʿaḥāl Bandar ʿAbbās, on the history, geography, economics, etc., of Bandar i ʿAbbās, by M. ʿAli b. Ahmad Khān known as Ṣadīq al-Salṭanah: Maʿārif i 243 (210 foll.).

(19) Jughrāf-i Afghānistān, for the fifth standard elementary, by M. Husain Khān: Lahore a.h.s. 1306/1927* (Mufid i ūmm Pr. Two editions, of 71 and 112 pp. respectively).


(22) Jughrāf-i tābrīz i Afghān, for secondary

1 It is not clear whether Ethē had any sound basis for his identification of this person with the poet “Harašt” or “ʿAshraf”, who lived in Muhammad Shah’s reign (see Rieu ii 7120). schools: Lahore a.h.s. 1305/1927* (Mufid i ūmm Pr. 382 pp.).

(23) List of the caravanserais of Ḫoḥā ṣāḥ: Rieu i 432b (18th cent.).

(24) Maʿārif i Ṣāḥābi-hā-yi Hindustān, tables showing the distances of the provinces, districts and towns of India from one another according to the statistical surveys under the Moguls, especially Ṣāḥābi-hā-yi Ethē 732 (a.h. 1194/1780).

(25) Mirʿāt al-ʿalām, a compendium of geography and cosmography, by Sh. M. ʿAzam b. M. Shāfiʿī b. ʿAbd al-Salām, in ten bāb (1) the planets, fixed stars, etc., (2) smoke, clouds, snow, rain, etc., (3) mountains, (4) salt and sweet waters, (5) the divisions of the earth, (6) the Seven Climes, (7) the distances between various towns, (8) the wonders of the inhabited world, (9) precepts of prophets and philosophers, (10) moral tales and pious traditions: Ross and Browne 138 (ends at beginning of Bāb 6. 18th cent.).

(26) Mirʿāt al-būdān: Aṣṣāfīyah i p. 594 no. 49 (a.h. 1006/1600–1).

(27) Murāqqat i Karbalā, on the history and toponymy of Karbalā, by Ijāz Husain, Amrōbal 1904* (124 pp.; illustrated).


(29) Qiblat al-ṣāiq (beg. Al-kabīra kā-vā mā waṣīlit Nānābīya qiblāt waṣīlitā), an anonymous treatise in four ṭūbāt on the qiblah 2 and the position of various places in relation to it: Bodleian 427.

(30) Short tract (foll. 37–46) on deserts, beginning with the biyāḥān i Maḥābār and followed (on fol. 42b) by an account of some cities, Ardabil, Qazwīn, Nībāwand, Ḥamāzan and two others, the headings of which are left blank: Bodleian 429.

(31) Tabulated list of stages between Lahore and Qandahār together with tables of distances from Delhi to Lahore, 3 Cf. PL. ii pp. 88 (Rūṣūmān), 114, etc.
Additions and Corrections (pl. ii/1)

Muldähn and Kughnür, and from Ágnahl to Benares and D'ahakah: Rieu i 429a (late 18th cent.).

(32) Tabulated lists of stages and distances between (a) Mirzâpur and Bighaqhap, (b) G' hô'iqwal and Shâhpiür, (c) Benares and Nâqgâpur, (d) B'îharqâgh and Nâqgâpur, by four different routes, (e) Mirzâpur and Nâqgâpur, by three routes, (f) Delhi and Nâqgâpur: Rieu i 429b (late 18th cent.).

(33) Tabulated list of stages between Mirzâpur and Nâqgâpur, by way of Rêwâân ("Rewa"), taken down from the dictation of Rag'humâh Pandit: Rieu i 429b (late 18th cent.).

(34) Tabâlih al-misâkh h Hindûstân: Ṣâ'ūtâh i p. 591 no. 65.

(35) Ta'rif i Banâras u darya-yi Gang, (beg. Dibâqâh az Mirâ M. Taqî. Hamudî kîb tarîkhân i bind' i adhîkâr), a description of Benares by Mirzâ M. Taqî Munch, who wrote also a Mandaqrah i d'înâh u mizâhâh (Ethb 1763 (15)): Ethb 1763 (14).

(36) Towârîkh i haft sa'îr, on astronomy and geography, by ? : Lindesiana p. 226 no. 449 (circ. a.d. 1760).

(37) Unidentified work on geography: Cambridge 2nd Suppt. 434 (epochalons. 86 foll. a.d. 1066/1666).

Finally it may be mentioned that the list of printed books composed or compiled by the teachers of the Dîr al-Furûn College and others in E. G. Browne's Press and poetry of Modern Persia pp. 157-64 includes works on geography by Zakî Mâzandârî (p. 157 no. 3), 'Abd al-Dhâ'far Nâjm al-Dâlûh (p. 158 no. 22); cf. PL ii pp. 22, 101, 167), Ri'âq Khân Muhândis al-Mulk (p. 138 nos. 30, 32, 33. Cf. PL ii p. 23), Asad Allah Khân Muhândis al-Sulân (p. 156 no. 37), Âqî Khân Muhâsbî al-Dâlûh (p. 158 no. 43; Cf. PL ii p. 24), M. Saff Khân Nâjm al-Utran (p. 158 no. 43), and Sulâmîn Khân Îhtîsâb al-Mul ("Pocket Atlas", p. 138 no. 44).

A. MATHEMATICS


1. Eucid (Eukleides) taught at Alexandria in the reign of Ptolemy I (306-283 B.C.). Of his Elements only one Arabic recension need be considered here, namely:

Ta'brîr Uqlîdîs, as it is commonly called, or Ta'brîr kitâb Uqlî al-handâsah wa-l-īhâsâb al-mansûb illâ Uqlîdîs (beg. al-H. l. "l. minhu l-'isâb"); in fifteen manuscripts completed in 614/1218 by Naṣîr al-Dîn M. b. M. al-Tâfîl (see Brockelmann in p. 510, Spibl. i p. 929; Krause p. 499; Dinsâfî i-i pp. 380 ult.-381).


(b) Ta'brîr al-Ta'brîrî, or Tarjâmâh i Ta'brîrî i Uqlîdîs (beg. Shâhkr ast mar Khudâ t-râ' al-īhâsâb illâ), prepared in 1144/1731-2, in Muhammad Shâb's reign, by Khâir Allâh Khân b. Luṭf Allâh (cf. PL i p. 50114, i p. 15 n.2, and p. 95) and divided into fifteen manuscripts; Ethb 2290 (a.d. 1194/1780).

(c) Tarjâmâh i Ta'brîrî i Uqlîdîs.¹

¹ Not Nâsir.

² This title, not mentioned by Ethb, is that by which this commentary is designated by the author's son, M. 'Abî, in his preface to his father's Ta'brîr al-Ta'brîrî, a translation and explanation of Thâlûn's Ta'brîr al-Mâqi'h (see Ibn-khâdî-pûr at 1684, Ivanov 2nd Suppt. 1094).

³ The identity of the translator is not disclosed in the Calcutta edition of 1824, which has no preface and begins immediately with the bu'dâl ("Uqulîh ethê al-khâr al-khâr pa an milâdîd got ni an afshârîh l-îhâsâb illâ illâhîn i dîrâsah i dîrâsah, etc.

⁴ This title, not mentioned by Ethb, is that by which this commentary is designated by the author's son, M. 'Abî, in his preface to his father's Ta'brîr al-Ta'brîrî, a translation and explanation of Thâlûn's Ta'brîr al-Mâqi'h (see Ibn-khâdî-pûr at 1684, Ivanov 2nd Suppt. 1094).
Mune ofif 'ala 'l-wood'ul fi 'l-qipaw', prepared at the instance of Abu Ma'sur Bahal al-Daulah by a translator whose name perhaps has been ascertainable, if the Maghad MS. had not been defective at the end: Dhar'ah iv p. 79 ult., Maghad iii, fol. 17, MSS., no. 37 (defective at end. Old).


4. Abu 'Ali al-Husain b. 'Abd Allah Ibn Sinah was born in 370/980 at Makkah,- a village near Bulghar, and died in 382/1097 at Hamadan (see Braverno, Lit. Hist. ii pp. 106-11; Encyc. Isl. under Ibn Sinah (de Boer) : Brockelmann in pp. 492-8. Spbd. i pp. 812-28). His pupil 'Abd al-Wahid Juzajani, while editing his master's work, the Darsish-nama i 'Ali', had some additional short notes by Ibn Sinah on different subjects. Those relating to geometry were collected by him in the ri'salat described below.


5. In 'Abd b. Zain al-Ba'hasi's Tatimmat Sivin-al-khawm, composed circa 560/1165, Abu Ja'far M. b. A'yub al-jahsh i al-Tahari is spoken of (p. 54: cf. Durrat al-akhirah p. 50) in the past tense and is placed between Khusyay1 and al-Qabish, a position which

1 For an Indian edition (Lahore [1897]), pp. 44 of a translation addressed to Qutb b. Lugh and Tahir b. Qurras see Fulton-Ellis coll., 395-6.
2 For the meaning of al-mutanawwif see Dhar'ah iii p. 399.
3 Presumably Bazajani's work, though this is not stated in the catalogue.


(d) Tahrir i Ug'dis i mansam: A'safiyah i p. 808 no. 176.

2. Theodorus lived not later than the first century A.C. (see Ency. Brit., etc.). His Spharies exist in at least three or four Arabic translations* and adaptations (cf. Brockelmann in p. 294*; Spbd. i p. 369*, 368*; Krause p. 444 (3)). Of interest to students of Persian are:

(1) Tahhir i Ukar Thahadhsiyah, in Arabic, completed in 653/1253 by Nasir al-Din M. b. M. al-Tusi (H. Kh. ii p. 213; Brockelmann Spbd. i p. 804*; Krause p. 502 (a); Dhar'ah ii p. 276 antepenult., iii p. 383 no. 1383).

Edition of the Arabic text: Tahran 1304/1886-7 (in a collective volume, Majma'at al-Ukarat at 'l-kitab at-al-mutanawwi); Dhar'ah iii p. 382 penult., p. 383*).

Edition of a Persian version of Tusi's Tahrir: Persia ('"sepolis'at al-tarjamah al-Farsi sacki at-ibadat'" kama fi b'a'al-fakhsara' Dhar'ah i p. 276 penult.).

(2) Chaukhar 143 (neophalus).


al-A'mal al-handsahiyah, in Arabic (see Brockelmann).


(b) Tarjamah i A'mal i handsahiyah* (beg. H.-I. i. al-

1 For an Indian edition (Lahore [1897]), pp. 44 of a translation addressed to Qutb b. Lugh and Tahir b. Qurras see Fulton-Ellis coll., 395-6.
2 For the meaning of al-mutanawwi see Dhar'ah iii p. 399.
3 Presumably Bazajani's work, though this is not stated in the catalogue.

3 F. 382, 995-4 (see Pl. ii p. 423).
4 A contemporary of Sad al-Daulah (cf. 395/997) ; see Brockelmann Spbd. i p. 399.
suggests at least that Balhaqī (whose arrangement is very roughly chronological with exceptions) did not regard him as an author of the recent past. The date 632/1234 given in the Āyā Šīfah catalogue (cf. Brockelmann Spbd. i p. 856) as that of the composition of the Miftāḥ al-mu‘āmalāt is in reality the date of transcription (see Krause p. 492).


Doubtless this author is the same person as Sh. M. b. Ayyūb al-Mazandarānī, who wrote:


6. Bhāskara Āchārya,1 of Bīrāj in the Dravī, was born in 1114 A.D. and finished his Siddhānta-sūrīnā, a course of astronomy, in 1150. Of that course the Liṅga-vinaya is the first section and the Vija-ganita the second.


1 Āchārya (Skt.) - "Guide or instructor in religious matters . . . a title affixed to the names of learned men". (Platia, Urdu dictionary.)
2 This was the name of Bhāskara’s daughter.
9. M. Abd al-Karim (so Palmer) or M. b. Abd al-Karim (so H. Kh.) al-Dajjli (so Palmer; H. Kh. omits) al-Ghamawi.

Tulm al-ṣulār (beg. Trinity MS.) al-H. b. R. al-
ā . . a. b. fa’nina ‘l-Nabiyya y’sin qilla . . . . (Cairo MS.)
al-Bīb al-awwal fi ma’rifaq al-ard), on arithmetic and mensuration “written a.d. 1217” according to Palmer (i.e. Ramadān 644–Ramadān 645), but according to H. Kh. completed in Rabi‘ ii 744, presumably a mistake for 644, i.e. Aug.–Sept. 1240), dedicated to Shams al-Da‘ūd and divided into three (so Cairo cat.) or five (so H. Kh.) maqālahs: H. Kh., ii p. 230, Cairo p. 510 (a.h. 670/1271-2. Author’s name not stated in the catalogue),


(1) (K. al-ḍarb wa-l-qismāh) (beg. In mukāthaṣarāt dar hīṣb i Ḥind u ghin i in kh ta’tīf kardah mi-šowad binda i an bar sih maqālah), in three maqālahs each containing eleven fasāls: Iṣṭanbul Sarayi 3327 (3) (51 foll. a.h. 703/1303-4. Krause p. 497 (13)).

(2) Fāmī al-ḥisāb (so in [the heading of f.] the Kapūrī al-halāh MS., which begins In mukāthaṣarāt dar ‘ilm i hīṣb i Ḥind kih yihay i da‘ītī ta’tīf kardah mi-šowad mukālāt bar sih maqālah), in three maqālahs each subdivided into several (dārū) fasāls, a work apparently similar to, but not identical with, the preceding: Kapūrī al-halāh (a.h. 1160/1747. See M. Shafi’s description in OCM. iii/4 (Aug. 1927) p. 7).

(3) Kāšf al-qiṇā‘ an asrār al-qattār (beg. Lillahī ‘l-h. ‘alā dī‘āthi’), an anonymous work (by Naṣr al-Dīn Ṭūsī according to H. Kh. v p. 212) on the functions of the sector, dedicated to the great ẓahih al-Mu‘ayyad b. Husain and divided into five maqālahs: Bodleian 1498 (a.h. 1100/1695-9).

4) Taḥṣīr ʿUkār Thānīhārīyīn, in Arabic: see p. 2 supra.

5) Taḥṣīr ʿUqādis, in Arabic: see p. 1 supra.

11. Of unknown authorship is:

Lūbāb al-ḥisāb fi ʿilm al-turāb: Cambridge 2nd Suppt. 41 (40 fol. Fine old naskh. 7th/13th cent.)

[FS. Possibly this work is identical with the Lūbāb al-ḥisāb (beg. Sp. u ʿl. mar ʿl Ḥusainī [ra] kh mubanis i tāsidūra) of Mahmūd b. al-Wusūfī yuʿraf bi-Ḥanāfī, Tashkent Acad. I 492 (95 foll. 17th cent.).]

12. Shams al-Dīn M. b. Aḥmad ʿUsūnī Samarrānī is said by H. Kh, to have died about 660/1263-4, a date which may be a hundred years too early. A passage ascribed to him in Leyden iii p. 157 no. 1196 (3) contains a table of fixed stars for the year 645 of the Persian era (a.h. 675).

Aṣbāl al-taʿstis, an Arabic work on Euclidean geometry (see Brockelmann in p. 468, Spābā, i p. 850).

Persian translation: Fardād i Jamāl (beg. H. i bi-h. u ʿl. i bi-muntakāh u sp. i bi-q. lik quduzi in shah-nawīr), prepared by Mahmūd b. M. b. M. Qawān al-Qādis al-Wālidī (al-maṣḥah bi-Mahmūd al-Harrūsī al-Ḥarīrī [who flourished cire. 838/1434-5]; see p. 9 intro), dedicated to ʿAmr Jamāl al-Dīn Ṭūṣī-Ḥusain [a provincial governor not yet identified] and divided into a maqāla and thirty-five theorems (gabāl): Rieu ii 449a (defective at end. a.h. 1014-18/1603-9), Ayyā Sīyāh 1865 (3).
14. For Abū ʿl-Muzaffar Ghīyāh al-Din Sulṭān Uwais [presumably the Ilkhan, who reigned 757-76/1356-74] was composed: *(Risālah i misāḥāt)* (beg. Sp. i bi-q. nitābirtā i bārdā : kū Êurūb ← be-var-angālītā i õndā), in a majlīsanah and twelve bābā : Bahītūr xvi 1732 (fol. 1-31. 18th cent.).

15. Qutb al-Din Khurrau-Shāh was a disciple of Shāh Nīmat Allāh Kirmanī [who died in 834/1431: see PL. i p. 932 n.1] and a contemporary of Timūr.

Khulāṣat al-ḥisāb (beg. Nāmañdakā yā Āsrāa ʿl-Hašān), questions and answers on arithmetic and mensuration in a majlīsanah, two maqāla and a kāṭitunāh: Dharīṭāʾ vī p. 224 no. 1077, Maghādāh iii, fol. 17, MSS., nos. 49 (a.h. 1034/1624-5), 50 (a.h. 1009/1600).

16. Shāh al-Din Īsā b. M. b. Abū Ḥamūd, called Qāṭe-ṣāḥab i Rūmī, collaborated with Ghīyāh al-Din Jamāḡād in the astronomical observations carried out for Ulugh Bēg at Samarqand and continued the work after his colleague’s death [not earlier than 830/1427, the date of the completion of Jamāḡād’s Meṣfiṭh al-ḥusūs], but died himself before the conclusion of the observations [i.e. doubtless before 841/1437-8], which according to Rieu is taken as the starting point of several of the tables in Ulugh Bēg’s Ţijā]. The incorrect date 819 given for his death by Abū Ḥ. Kh. is mentioned in the Ṣanqūṭī as that of his commentary on the Auḥbal al-taṣāsī (cf. Abūward: v 943), al-Ṣanqūṭī’s al-Nuṣẖnī-ye (Cairo 1310) pp. 17-20, Reescher’s trans. pp. 7-8; Rieu ii p. 496; Barathol (fr. Hinz) Ulugh Bēg and seine Zeit pp. 150-1, 162-4; Broedelmann ii p. 212.

Riṣālah dar ḥisāb (beg. Tāḥā-yi bi-muntahā Khudawandī rā-ṣ): Maghādāh iii, fol. 17, MSS., no. 94.

17. Abū ʿl-Wafāʾ b. ʿAbīḍ was alive in 823/1420 (see below).

Mubkhaṣar i muṣṭamil bar misāḥāt i awād u suṭūb u maqāmaṁā u bar kaṭīfa i dāmā i Hindā : Leningrad Mus. Asiat. (a.h. 909/1501) transcribed from an autograph of 823/1420. See Mélanges asiatiques iii (St. Petersburg 1859) p. 560.

1 Cf. Rieu ii p. 466a, l. 21.


Mubkhaṣar dar ‘ilm i ḥisāb (beg. Baʿd as h. (Paris sp.) u st. i (Boud. abds ḡarbat i) Parvaṇqāpur u durūd bar ḡūṭbāhā i nāvāṣī i haft u ḡāhārān, in a majlīsanah and two maqāla : Bolītan 1528 (fol. 1130-133b). A.H. 892/1487, Blochet ii 772 (2) (early 17th cent.).


Ḥisāb al-qūdī (beg. Baʿd as h. (Parvaṇqāpur-i) nāvāṣī (napāf) : Maghādāh (not in the published volumes of the catalogue apparently, but see Dharrāʾ vī p. 11 no. 39). (P.S. See p. 30 (47).


(Riṣālah dar ‘ilm i ḥisāb) or “Fārsī Ḥisāb” (beg. al-H. ʃ. R. ʃ. d. a. b. ḡ. ki txā ḡomāfīl-ṣ, on arithmetical and geometric in three maqāla : (1) dar ḥisāb i ʾabī i Hindā, (2) dar ḥisāb i ʾabī i tāṣīmān, (3) dar miṣḥāhāt : Bolītan 1528 (a.h. 932/1528. List of maqāla and bābā), 1529 (a.h. 936/1529), 1530-3, Ivanov Curzon 570 (a.h. 958/1551), 1st Suppl. 896 (fragment), Leningrad Mus. Asiat. (a.h. 979/1571-2. See Mélanges asiatiques iii (St. Petersburg 1859) p. 499), Bolchet iv 2364 (2) (a.h. 984/1576), 2363 (1) (a.h. 1063/1653, ii 783 (1) (Maqāla ii), iv 2160 (2), Maghādāh ii, fol. 17, MSS., nos. 77 (a.h. 1020/1611), 76 (a.h. 1031/1622), 72, 75, Meherun p. 9 to 17 (2) (a.h. 1169/1757), Eṣbā 2254 (8) (a.h. 1190/1776), 2245-6.

1 For Walīḏānī (= Bāllah or Bālah, the district round Bāllah in Balkhjeqtān) see le Strange L.E.C. p. 147.

2 HYWI (apparently without kāmess both in Bolchet ii 772 (2) and in the B.M. Ms. of the Fowādi i Jamiʿī, Rieu ii p. 466a) presumably means "astronomer".

(1) Mīntā h i kunāt i arbāb i qalam u mīshāh i rumūz i aṣālāh i raqām (beg. 32, u sy. mawdūd i ḥabrāt-st ḵāk dārāt i ʿāz esfār i tumkān), on some arithmetical operations invented by the author, composed in the reign of Sulṭān M. b. Murād b. M. [i.e. Muḥammad II, a.h. 855-86/1451-81] and divided into a muqaddamas, ten faṣlas and a khaštāmah: H. Khwānī, pp. 29 nos. 12549 (where the author is called Khañ al-Dín), 12600, Bhocet ii 771 (a.h. 904/1498), Bodleian 1905 (6) (a.h. 914/1508). Chapter headings given, Rieu ii 446b (17th cent.).

(2) Muxkāl-ḵuwāṣṣ y i hussāb u muʿāl-mumāy y i kuttāb : Aya Sūyāh 2731.

(3) Muxkāṣar fī l-ḥisāb, possibly identical with one of the preceding: Iṣtāḥbāl Ṣafī Khañ Sulṭān 294.

(4) Risālah fī l-ḥisāb, doubtless identical with one of the preceding: Asʿad Elnahdi 3158.

22. Ghīrāb al-Din ʿAlī b. ʿAlī Amirān [Husainī Isfahānī] composed his Anwār al-burūf (Āṣafyāh ii p. 1674, Browne Pers. cat. 133 (2)) in 870/1466-6, his well-known Ẓāhīr-nāmaḥ i jahān (Browne Coll. M. 1, Bodleian 1456, Ethā 2173-4, 718, Rieu ii 439, Edwards col. 108, etc., etc.) in 871/1466-7 in Badalḵšān, and his Tadbīr-nāmaḥ i awsfus u ʿāfs, an ethical work (Madrās i 420), in 885/1480.

Durrat al-miṣāḥah (beg. Bandāb i haqīqi ʿAlīm i Ḥakīmī rū, on the elements of geometry and mensuration, compiled at the request of a Waṣir Nāẓm al-Din Darvigh ʿAlī for the instruction of an architect Ǧhāb al-Din Khwājāgī, dedicated in 890/1485 to Abū ʿl-Fath Sulṭān Ṣaḥāb al-Malāmī Ǧahlī)


"Ruler of Iran and Trans" [the Timūrid, who ruled in 889-900/1494, but was Governor of Māzdārān from 884/1480] and divided into a muqaddamas (on the general principles of mensuration), four muṣāfāt (on the measurement of (1) plain surfaces, (2) spherical surfaces, (3) irregular curved surfaces, (4) the surfaces of solid bodies) and a khaštāmah (some elementary algebraic rules): Ivanov Curzon 572 (54 fol.). A.H. 1003/1504).

23. Malīk-Muḥammad b. Sulṭān-Husain Isfahānī received an ijārah from ʿAlī b. Ḥilāl al-Karsī in 984/1576-7 (Dhārīʾah ii p. 223).

(Risālah dar jāb u maqābalah u qaṣaḍīd i istīkhār jahān fī muḥālāt i ʿaddāyatāh) (beg. al-ʿA. l. al-Malīk al-ʾĀlīm), composed as a supplement to Qoḥājī’s Risāla al-ḥisāb (cf. PL. ii p. 9): Dharīʾah v p. 88 no. 307, Mayḥād iii, fīl. 17, MSS., no 64 (a.h. 1096/1685).


(1) Khulāṣat al-ḥisāb, an Arabic compendium of arithmetic (see Brockelmann for MSS., Arabic commentaries and printed editions).

Persian translations and commentaries: (a) Mīntā h al-Khulāṣah (beg. al-ʿA. l. al-ʿA. ḵānīfī), by M. Amin Nāṣīfī Ḥajjāt Ḥumānī, a pupil of Bahā’ al-Dīn al-ʾĀmilī, in whose lifetime the commentary was written: Dhārīʾah iv p. 493 no. 2210 (Ṭabīb Kh. al-h.), Mayḥād iii, fīl. 17, MSS., no. 171 (not later than a.h. 1166/1753).

(b) Sharḥ i Khulāṣat al-ḥisāb (beg. Ḥamidī kah maqāfūr ma-sāḥab bāhrān), an anonymous commentary (without the Arabic text) completed possibly in 1081/1670: Bānkīpur xi 1063 (a.h. 1226/1811), 1034 (19th cent.).

(c) Mumṭāḥah (a chronogram = 1082/1671. Beg. Ḥāb. l. R. al-ʿA. wa-ʿl-i, wa-ʿl-i, wa-sāḥab al-Rażlīh), composed by Lutf Allah “Muḥandīs” (for whom see p. 16 īṣfā) at the request of Mir M. Sāʾīd b. M. Yāhūyā: Bānkīpur xvii 1731 (a.h. 1096/
(l) Tarjamah i Khulāsat al-ḥisāb (beg. (without precise
Nahmshoq yā Mān lā yuḥšu bi-jumāt il'amāh i 'adād–Sp.
mi'jamān Th-rāi 4 'Ab-khīth ijāhān na-mānūn ba-farshān
āvandān i 'mathā-yi 'U kī 'adād'), by Raḥṣān 'All Ḥaftūrūt i:
Bīḥār 223 (a. H. 1257/1842), *Aṣafayḥ Subh. MSS. p. 21 no. 2
(a. H. 1249/1833-4), Lahore Panjāb Univ. (see OCM. x/3, p. 100),
*Aṣafayḥ iis p. 338 no. 371.
Editions: 1. The Khodasat-col-ḥisāb: a compendium of
arithmetic and geometry; in the Arabic language, by Bahār-e-
coll.: Amol [sic]... with a translation into Persian and
commentary by... Muḥammad Ṣuqūn Ule, of Jomīr; to which is
added a treatise on algebra, by Nūma-coll-追逐. Ule 1
Khan... Revised and edited by Torīnīn Ṣarīn Mūsr, Muḥammad
Qom Ule and Ṣuqūn Ule... Oculata 1812 (477 pp.);
(2) Oculata, Tīrūn Pr. 1281/1865* (Tarjamah i Khā-
āl-ḥ. 423 pp.).

(m) Kanz al-ḥisāb sharḥ Khulāsat al-ḥisāb, by
‘Ṣāhīb-e-lahā Farīdā b. Wallā-ḥa’l; i.e. evidently Farīdā
Mirāj, who died in 1888 (see PL. i. pp. 314, 358); Tīrūn 1257/
1841 (*Aṣafayḥ i. p. 818 no. 245).

(a) Taṣāhīl al-ḥisāb (beg. al-H. I. list ‘mulākta-lumābā),
by M. Ali, called Nūma-Ḥaftūrūt, Kirmānī: Dharārī
iv p. 188.

(o) Unidentified translations and commentaries: Browne
Suppt. 438 (a. H. 1124/1712, Chrī’s Dī. 3, 16), Cambridge
2nd Suppt. 405 (16th cent.), *Aṣafayḥ i. p. 816 no. 123 (Sharḥ i Khā-
āl-ḥ. a. H. 1236/1821), *Līdūnī p. 125 no. 705b (the Arabic

1 R. A. *Nāṣīr* b. Nūdīn ‘All Ḥaftūrūt, a professor in the College
of Fort William at Calcutta, died about 1810 and was buried at Mughalād. He was the
author of a most popular Persian grammar entitled *Qaṣaṣ* i Farsi,
two tracts relating to the preoccupations of letters in Arabic (1) Ḥaftūrūt i
Mughalād i ‘All ‘ādād i fāsīkāt; and according to the Taṣāhīl e
mārm. i ‘asās al-Artīrī, of a commentary on the *Mughalād* al-Ḥaftūrūt. See Chakhar–Hasham Šārī’s
Account of Ḥaftūrūt (cf. PL. i. p. 609, lātīnīmān; Wall Aḥkām Farsi i Farsi-
Kebādī (PL. i. p. 694), Qism i, māqūlāt 3; Taṣāhīl e mārm. (PL. i. p. 112) ii p. 105
and p. 19 in the separately paginated lives of poets: Kīrī i 877a.
2 *Ṣīr, but all seems to be an incorrect addition. See PL. ii, p. 18.
25. 8. لویض الله الحسینی was a contemporary of Bahá’í al-Din al-‘Amili (for whom see p. 11 supra).

26. عمانی محمد b. رضی محمدعلی al-Firdawsi 8 al-‘Abbas al-Kufrí al-Sarkhiš,9 the author of the La’îf al-fuyūţ, is probably the same person as ی. b. ر. محمدعلی ‘ABBAS, who transcribed the I.O. MS. Ethel 1032 (Kuliyât ی. ‘Affûr) in 1025/1616.

27. نادری al-‘Aṣr 4 ustád Ahmad i mîrâ in Lihauri, who died in 1609/1610,1 was revealed to us not long ago 2 as the architect of the Randah i Mumtâz-Mahall (the “Taj Mahall” 3) at Āgra. 

28. اگی احمد i Mîrâ i Lihauri (cf. PL. ii p. 14) was the elder brother of لویض الله “Mumandî” (for whom see pp. 16, 41, 92).

(1) Khudâsh i râz (cf. pp. i–ii, i–iiWâhî i Aslah), a metrical work on arithmetic, algebra and mensuration in ten bâbâ, beginning with eulogies of شیعه Jaheh (i.e. 1037–9) and Prince Dârâ-Shâh (for whom see PL. p. 992–1628–39).
9), the latter being the dedicatee: Bānkīpur xvii 1730 (A.H. 1067/1666), Rieu ii 451a (A.H. 1130/1718).

(2) Tarjamah i Bij gani (A.H. 1044): see p. 5 supra.

Ifrāz al-ḥiṣāb (beg. al-H. 11. matta’anā bi-naa’aw’dhī bi-lḥiṣāb), composed in 1072/1661–2, in the reign of Aurangzeb, and divided into a muqaddamah, two muqālaḥs and a kḥitimaḥ:
Rāmpūr (Nadīr Aḥmad 244).

30. Māni-Mal b. D’harum-Narāyan (or, according to Iванов, D’harum-Diś Narāyan) b. Khalvī-Mal Qāyāt’h 1 Baṣnān.2 Badā’i’ i funūn (beg. Jahān jawān niyyarīh i Wāhid al-Qahhārī), on arithmetic, composed in 1074/1663–4, the sixth year of Aurangzeb’s reign, at Iswāh, based mainly on the Liwān, and divided into nine (or ten) bāba’s: Bīchet iv 2178 (breaks off in Bīb viii. 18th cent.), Iванов 1497 (18th cent.), Āṣafīyah i p. 806 nos. 312 (A.H. 1262/1846), 155, Bīchet 2259 (breaks off in Bīb iv).

31. Luṭf Allāh “Muḥadīr” wrote a concise Arabic commentary on the Khudīyat al-ḥiṣāb (MSS.: Loth 761, Rāmpūr i p. 416) as well as a Persian translation of ‘Abd al-Rahman al-Sofi’s Shum ar-ḥašāb (MSS.: Berlin 332 (3)) and an ethical work Sīrar bi khalīl composed in 1070/1660 (MSS.: Bombay Univ. p. 47 no. 27 (cf. Islamic culture xi/2 p. 207 n.3)), Ḥāṣarābād, M. Qauṭh’s private library (Islamic culture, bīd.). For his Aṣrān i sīrah see PL i p. 7386, and for his dīwān PL ii p. 158, where some information will be found concerning his father and other relations.

(1) Ḥaṣṣān i dā’ūd (beg. al-H. 11... niyyar i L. A. mu’tazalīlis bi-M.), in four muqālaḥs: Rieu ii 451a (foll. 100–7). A.H. 1130/1718), Ḥāṣarābād Sa’idīyah Library (see Islamic culture xi/2 (April 1937) p. 2074).

(2) Mu’tazalīh (A.H. 1092): see p. 11 supra.

1 Cf. PL i p. 874 n.1.

2 This is presumably the correct form of the word written ṣikar by Iванов (and omitted by Bīchet and Bīchet). Cf. PL ii p. 471 n.4.

32. M. Zamān b. M. Šādīq Anbāla’i Dihlawī Šāhīṯ Hanāfī, already mentioned (PL ii p. 12 (f)) as the author of a commentary written in 1130/1718 on the Khudīyat al-ḥiṣāb, composed in 1120/1708–9 on a treatise on astronomy (Bīchet iv 2370).


34. Indarman [Jīsārī].
Dastūr i ḥiṣāb [Jussāb?] (beg. H. 1 bā’da’ Dīhūt i Isāḏī rā khā dar yārāt) composed during a visit to Delhi, completed in 1180/1766–7 (the chronogram, however, Guldbastah i dindāhefarī = 1060), and divided into a muqaddamah, five muqālaḥs and a kḥitimaḥ: Bānkīpur xi 1037 (217 foll. 5 Rajab 14th year of Šāh-i-ʿAlam [1180/1772]).

35. M. Šāhīṯ al-Dīn b. Diyyānāt Khān Jahāndār-Šāhī (presumably flourished in the later years of the eighteenth century and perhaps in the earlier years of the nineteenth, since the epitaph Jahāndār-Šāhī’s) doubtless refers to his father Diyyānāt Khān and not to himself.


36. G’hāṣ Rām Dihlawī.

37. Karim-bakhsh.
(1) ‘Umdat al-ḥiṣāb : Āṣafīyah i p. 818 no. 1035
(2) Iniḥāṣab i ‘Umdat, composed in 1294/1879–80 for

1 In view of the date of the Khazānāt al-dā’ūd this author cannot be identical with ‘Aṭlā’ Allāh b. Unbāl Ahmed Šīḏar Dihlawī (for whom see p. 12 supra).

2 These regel epithets are usually appended to titles not to personal names.

3 For Jahāndār Šāh see PL ii p. 624 ‘. 799.
39. Dīwān Kāhābī Khāyāt’s ‘Aqīmābādī. Khiżnāt al-ilm (beg. Ḥusain b. Ṭabīb b. ‘Abd al-Rahmān). Dār al-Miftah, 1888. This work was dedicated to Francis Hawks and divided into two parts: Khāzīnāt al-ilm, or The Treasury of Science, being a course of instruction in the various branches of Mathematics, and completed under the supervision of Dr. J. Tyler was published in 1837.

---

40. ‘Abd al-Rahmān Ḥūr Rawḥūnī, otherwise known as ‘Abd al-Rahmān Dāhri, travelled through Afghanistan with Mountstuart Elphinstone and W. Fraser (1808-9) and died in Calcutta. The Kār-nāmah i Haidarī (for which see PL. i pp. 715, 1335) is described as “his famous work” in the Catalogue of the Arabic and Persian manuscripts in the library of the Calcutta Madrasah, p. 105. In that library are preserved five small volumes dated 1825 and 1826 containing his Persian translations from the Mathematical Course of Charles Hutton.

Shīrāzīs bayān, a miscellany containing inter alia (1) a history of the genealogies and evolution of the human race (foll. 1-26b), (2) a brief autobiography (foll. 26b-32a), (3) an Arabic treatise on astronomy (foll. 40b-56b), (4) five important reasons for translating into Arabic and Persian the standard European works on astronomy, geography, and mathematics (foll. 62a-65a), (5) reasons for preferring the work of Simpson to that of Naṣīr al-Dīn Ţūsī on Euclid’s Elements (foll. 69a-70): Calcutta Madrasah 175.


42. M. Irtādāl Ḵūz Āḥmad Khan died in 1251/1833-6 (see PL. i pp. 1038-9, 1344 ult.). Naqīd al-ḥisāb (beg. Boḥānī b. Ḥādī b. Rabb b. Ḥāfiz, on arithmetic with special reference to the Hindu system, completed in 1323/1819 and divided into 13 sections, seven parts and a hākemīh: Ḫūz Āḥmad Khan, 1st Suppt. 902 (a.d. 1241/1820).


---

1 This title seems not to refer to the whole MS, but to the first or to the first and second of the compositions contained in it.
Jāmī' i Bahādur-Khānī (beg. 'Anbarīn fīrāsī kāh), completed in 1249/1833 and divided into a muqaddamah, six ḥaricānāh (1) geometry, (2) optics, (3) arithmetical, (4) mensuration, (5) astronomy, (6) astronomical tables and almanacs) and a fiṭnatā (Dhorīnahvā v p. 43 no. 176, İvanov Curzon 589 (mid-19th cent.), Rieu iii 1058a (extracts only. Circ. a.d. 1859).

Edition: A Book styled Jang Bahādur Khanī containing four sciences of Mathematicks that is Geometry, Optics, Arithmetical and Astronomy. Selected out of the Arabic and English authors, dedicated to Rajaḥ Khan Bahādur Khan Dalavār jang ... in the year 1584 ... By Golam hosīn of Jum pore. Calcutta 1833* (720 pp.).

Description (probably of this work): Analysis and specimens of a Persian work on mathematics and astronomy [author: Maulawi Qulām-Husain], by the late John Tyler 1 (in JRAS. iv (1837) pp. 254–72).

44. Ḥakīm Ṣirāj al-Dīn Ḥasan. Dastūr al-ḥisāb (or al-ḥussāb), composed in 1520/1834–5: Āsafīyah i p. 810 no. 207.


(2) Nūr al-muḥāsibān : Āṣafīyah i p. 820 no. 144.

46. It may be conjectured that Ḥāfiz Ahmad b. M. Maqābībī Tūšūnsī Āṣāfī i dedicated his work Aʿẓam al-ḥisāb to

Nawwāb Aʿẓam al-Umarī M. Ḥāshīb Kháš "Aʿẓam" (d. 1850; see PL. i p. 887).1

(1) Aʿẓam al-ḥisāb : Āṣafīyah i p. 806 no. 135.

(2) Mīrāʿat al-ʿalām : Āṣafīyah i p. 820 no. 71 (a.h. 1293/1846. Under Riyādí, but without further particularization of the subject).

(3) Zubdat al-ḥisāb (beg. al-H., ... a. b. 'īm i ḥisāb būtarīn i 'ulām i 'agāfī ast), a short work in a muqaddamah and four muṣāllāhā : İvanow 1st Suppt. 899 (a.h. 1290/1874), Āṣafīyah iii p. 338 no. 394.

49. Artillery Lieutenant August Križič was one of the seven Austrians who went to Persia in 1851 as teachers in the Dār al-Funūn College and the Military College in Tīhrān. He returned to Europe in 1859 (see Browne's Press and poetry p. 154). In addition to works on gunnery he wrote:

(1) *Kitāb dar taṣrīf u taudhīr i 'ilm i jarr al-thaqīl u 'īlm i hikmat i taḥfīz*, translated by M. Zaki Māzandarānī from the French of Lieut. A. K.: [Tīhrān 1858?] (unpaginated).


50. Najm al-Daulah 2 Mirzā 'Abd al-Ghaffār Khān b. 'Alī Muhammad Ḥaftān, Chief Astronomer (Muṣawwī-haftān) to Nāṣīr al-Dīn Shāh, and "Professor of all the exact sciences" in the Dār al-Funūn College, was born in 1285/1869-70 (so Ḍhurʾīʾāḥ ii p. 85) and died on 14 Jumādā I 1326/14 June 1908 (so Ḍhurʾīʾāḥ iii p. 581a, vii p. 824). Several of his mathematical and scientific works are mentioned in Browne's Press and poetry pp. 157-8.

2 Some of the mathematical and scientific works produced by the teachers at these two colleges are recorded in Browne's Press and poetry pp. 157-8 and in Ǧhurʾīʾāḥ ii bāb aḥkām al-jāmiʿ u aḥkām al-ṣadāʾīq under such titles as al-Jāf r wa-l-maḥāḥib dāh al-ḥaqq and al-ḥīṣāb. Only a few of these works and of analogues later works have been included in the present survey as specimens of those branches of literature or as illustrations of the activity of certain authors and translators.

3 He only died recently, in 1409-19 (A.H. 1285).
Tuhfah i Mukhtāriyyah, composed in 1295/1876 and dedicated to Nawwāb Mūktār al-Mulk: Ṣafliyāh ii p. 808 no. 52 (a.h. 1295/1876, autograph).

54. Ḥusayn-Qull b. Ḥusain-Qull Bayāt Mūḥammad Nīẓāmī [no].  
(1) Ashkāl i ba‘ḍ (beg. Baidi i musafīr sañā’ ast), composed in 1301/1883-4: Dhori’ah ii p. 112, Majlis 154 (a.h. 1301/1883-4).

(2) Risālah i makhūṭ u ustāwānah (beg. Wa-ba‘d ghān rasm i muṣūsma), dedicated to Āṣaf al-Daulah, Governor of Khurāṣān: Majlis 179 (a.h. 1302/1884-5).

(3) Risālah i rasm i muṣūsamāt i mu‘āṣābih u qaṭ‘ i zā‘id (beg. A. b. in risālah fat dar mar‘fat i qaṭ‘ i zā‘id), composed in 1294/1877: Majlis 176.

55. Aṣqā Khān b. Ḥusain-Qull Khān Mūḥammad al-Daulah was one of the teachers at the Dār al-Funūn College in Tihrān (cf. Browne The press and poetry of modern Persia p. 158).
Usūl i ‘ilm i jābr u muqābahalāh: Tihrān 1305/1888 (216 pp.): 1310/1892-3 (Dhori’ah ii p. 179 no. 661).

(1) Ḥisāb i jādīd, known as Ḥisāb i ‘Alī Khān: printed (Dhori’ah vii p. 8 no. 29).

(2) Usūl i ‘ilm i fisḥ: printed (Dhori’ah ii p. 200).

(3) Usūl i jābr u muqābahalāh: printed Tihrān (Dhori’ah ii p. 179 no. 662).

Ḥisāb i jādīd: Tihrān 1300/1882-3 (Dhori’ah vii p. 8 no. 30).

*This title presumably belongs to the father, not the son.*

58. Sh. Ḫosrow b. M. Ṣafīnānī.

(1) Ḥall al-‘uqūd fi sharḥ ḥisāb al-jummal al-ma‘āhid (beg. al-H. l. al-Wāhid al-Aḥad), composed in 1322/1904 ‘dar ta‘rif i ghumārah bā anguṣṭān ‘ḥisāb i sar-anguṣṭāt ‘u ghurānā‘i i ṣarār i ma‘ādhā i ahjad haswas ḥaffi’t’ (in Arabic or Persian ?): Majlis 761 (1).

(2) Muktasas al-jummal (beg. Bād. az b. u th. bar Khāliq i Ma‘āhid), on the same subject: Majlis 761 (2).

59. Š. Ḥusain Quds-al-Shari‘ī, entitled Fakhīr al-Salām, b. 8.  
Taqī known as Mustawfi was born on 12 Dhū’l-Qa‘dah 1308/19 June 1891.  
Ḥisāb i 128 [128 = Ḥusain]: printed (100 pp. Dhori’ah vii p. 7 no. 23).

60. APPENDIX

(1) Aqlab al-rubah: Dhori’ah ii p. 300 no. 1207 (MS. at Najaf in Khūna’s library).

(2) A‘mal Abī Bahār al-Khālīl al-tājīr al-rayādī (beg. Faṣi fi qimāt al-muṭahhābāt al-qīm al-‘āwá’ir wah-hayā muṭahhābāt al-qiyāl ‘alā niṣṭat al-arithmeticā), on dividing right-angled triangles, measuring arcs, pulleys, the laws of reflection, measuring the heights of inaccessible objects, etc.: Blochet ii 772 (18) (early 17th cent.).

(3) Arba‘ān (beg. (in Maqṣūd MS. without hamalah) in risālah muṣṭamiṣīt ast bar dārān su‘āl), answers to forty questions relating to arithmetic: Maqṣūd ii, fol. 17, MSS., no. 9 (not later than 1166/1753).


(5) Bahār al-jawāhīr (beg. Fajānān Khudāy rā sīyāsī).


(7) Bilāt Chintamani, a Persian version by Browne Suppl. 210 (King’s 66. Palmer p. 25).


(9) Chihil su‘āl: Dharī‘ah v p. 315 no. 1505 (M.B. presented in 1166/1753 to the Imām Rīḍā Library at Mashad; see no. 3 above).


(11) Dastūr i ta‘lim i ḡisāb i muqaddamah, by Ḥabīb Allāh Šāhīṭī, printed (Dharī‘ah vii p. 152).

1 Works on the ‘ilm i sīyās, ‘ilm i sīyās (cf. Dusy), or ‘ilm i sīyās, contain varying amounts of mathematical material, but they will be dealt with in a later volume of the present survey. For this subject see Dīrāštā-ye Falsafagīh dar ‘Abbāsī, by Muhammad Ḥusayn Kāshāni. Einer persischen Leipziger Ausgabe der scholastischen Korrespondenz (1923). Hamyqānī (ed. W. H. Hinse, Wiesbaden 1932) and the works referred to in the editor’s introduction (e.g. A. Zeki Yelini Tugat’s Tafsīrīh i faṣla in the four treatises, (1) ‘Alīdhī’s mashā‘ir (Ayyūbīyāt 1100), by Fakhr i ‘Alīy al-Tābīni (A.d. 1307), (2) Rūḥānī i Fakhrīyāt (A.S. 1776), (3) Sā‘īd al-Sīyās, composed at Hārūt cir., a.d. 1441 by ‘Alībīrī (362. Aṣīr i ‘Iṣhtābi‘), and (4) ‘Iṣhtābi‘ al-ḥisāb, composed a.d. 1357-8 (M.A. Qīmārī). For Indian and other works of this kind cf. Hīnabītī (p. 17 no. 60, Āṣfāyah i p. 810 no. 41, Berlin 429 (2), Rūsī, 7709a, ii 990a, OCM. x 2999, p. 90, Biocchi in 2168 (1), Browne Suppl. 438, Ethel, 3125, Berlin 78 (2), 823 (1), 824 (2), Blaszyk Suppl. in 2942, OCM. x 29 p. 210, Rūsī ii 9896, OCM x 3 p. 100, Ivanov 2nd Suppl. 1096 (2), Āṣfāyah i p. 806 no. 310, 810 nos. 315, 317-20, 813 no. 313, p. 820 no. 314, Leyton vii p. 77 no. 1099 and Rūsī 904a. For printed works see also Edwards coll. 386, 581, and Dharī‘ah vii p. 225.

2 For Gīrkanī see PL. i p. 915 n.1.

3 Evidently the work referred to by Garcia de Tassy (p. 389) in the words “chintamani” or “chintamani” is the author of an ouvrage sur le calcul de l’arithmétique, écrit en traci-bakhti, et dont en trouve un manuscrit (no. 66) on caractère nasta‘lis dans la bibliothèque de l’Université de Cambridge (sic) sous le titre de Rūṣāt.
(21) Khuṣaṣrūh i Ḥāšimi, by ʿĀqī ʿAbd i-Ṣāḥ. Edition: 1913/1914-6 (Āṣafiyāh i p. 510 no. 265, under Riyaḍī, but without mention of the precise subject or the place of publication).

(22) Khuṣaṣrūh i ryādīyyat i mutawassīṣah, by Bi-rāyšk Anwārī: printed Tihrān A.H.S. 1236/1917-8 (Dhīrāyāh vii p. 227).

(23) Maʿdīn al-ḥisāb, by Bīm [Bīm?] Rāj: Cambridge 2nd Suppt. 90 (1) (136 fol.).


(25) Makhzan al-aṣrār: ʿĀṣafiyāh i p. 820 no. 118 (under Riyaḍī, but without mention of the precise subject).

(26) Mirʾāt al-ḥisāb, by M. Māh (doubtless identical with Khawṣāb M. Māh, who wrote a commentary on the Khuṣaṣrūh al-ḥisāb, for which see PL. ii p. 12 (b)): ʿĀṣafiyāh i p. 820 no. 96.


(29) Mukhtāṣar dar ʿilm i misḥābat (beg. Ṣp. i b-i g. u h. i bi-aṭād i Ḥakīmi kī āṣmān i mubawwar bah parār ī quadāt), in eight bābās: Blochet ii 772 (9) (early 17th cent.).

(30) Muntakhab al-ʿajīb, on arithmetic, by Gōpāl Singḥ: Siyaqsāt [18*] (Qādīmān i Fāṭiḥ Pr. 34 pp.).

(31) Nāṣīrīyāh, apparently a prose work on arithmetic by M. Jālik b. Māllā Ḥusain: Rehātsk 20 no. 34 (2).


(33) Qādīmān i kalyān, by M. Fāyād al-Dīn Khān, Edition: 1285/1868-9 (Āṣafiyāh i p. 818 no. 273, under Riyaḍī, but without mention of the precise subject or the place of publication).

1 Rehātsk’s description of the collectaneous MS. which contains this work is not as clear as it might be.

(34) al-Qītīṣāb al-mustaqīm, on arithmetic, in two rubes each subdivided into maqālaḥs, defective at both ends in the Maḥāzad MS, and therefore lacking the author’s name, but doubtless identical with the work of this title by “Dālamī”, which is one of the sources of the anonymous arithmetical tract preserved in Bānkīฏ i fī Ṣaʿād i, fol. 17, MSS., no. 146.


(39) Risālah dar ʿilm i Ḥisāb: Leningrad Univ. no. 406 (Saʿīdman-Rosenn. p. 13).


(41) Risālah dar ʿilm i Ḥisāb (beg. . . . at end of maqālaḥah) as kutub i mutawaddāna ḍāḥi khitāb muḥāṣṣīb ḍaḥaḥaṣṣīb u muḥāṣṣaṣṣīb u ʿāṣmān bi-Pārsī wa-yūṣṭam wa-yūṣīm dākām kī dar-īn bāb risāla iḥ-ḥadīṣi, in twenty-four bābās: Majlis 840 (9).

(42) Risālah dar ʿilm i miṣḥābat (beg. . . . a. b. bi-dān-kī bāb wujūb u bāb bi-nafūṣ i bāb bi-nafīs i āṯāṭ i miṣḥābat u tāḥi maʿrifat i naḥāk u ṣulūk bi-maʿrifat i ṣurūq i miṣḥābat amma āṯāṭ i miṣḥābat sīḥ ast dhīnā ...): Blochet ii 772 (10) (early 17th cent.)


(44) Risālah dar ʿilm i miṣḥābat (beg. al-H. I. R. al-ʿĀ. wa-ʾl- ... : a. b. i risāla iḥ-ḥadīṣ [read iṣḥāḥ?] i āḥt i
metrical work on arithmetic and geometry: Rehatsek p. 20 no. 34 (1).

55) Shihâbîyâh: see Risâlah Shihâbîyâh.


57) Tabisrât Sûr 1-'albâb fî 'ilm al-hisâb (beg. al-H. I. an-munawwâb 'an ibrâk an-sâd [read al-afâm 1]): Chanykov 128c.

58) Ta'isr al-mafâlî fî d'mâl al-juyûb, by Hâdî Ahmad: Așâfiyâh i p. 808 no. 158.


60) Ta'isr al-majâlis: Așâfiyâh i p. 808 no. 212 (under Riyâdî, but without mention of the precise subject).

61) Ta'isr al-râshâd (beg. Moujâfi kib kandahâ): deduced by an anonymous author to Bâlâ-prâdhêlî, son of Châdhî Labûd, and divided into six munaqaddamâh and six faqûs: Ivanov Curzon 582 (20 foll. 19th cent.).


B. WEIGHTS AND MEASURES

61. [Mir M. Mu'min b. Ali Husainî (Astarbakhdî) is mentioned in the Haft Qâ'im (no. 1172) as being at the time of writing [circ. 1002/1593-4] in the service of Muhammad-Quli Qutb-
Copies of his divān, the Divān-i Mu'min, are described by Ethis (no. 1530) and Sprenger (p. 506). For his work on prosody, completed in 1007/1608-9 and dedicated to Muhammad-Quli Qutb-Shāh, see Sipahsālār ii p. 442 no. 1060.

Taqi Kājī (Sprenger p. 42); Haft qiln no. 1172; Fīrūqītāh, Bombay 1851-2, ii p. 341, [Lucknow] 1281, ii p. 173 (cf. Naqšān al-samā' p. 88, where there are some differences of reading); Turāk in album-dāryā-i 'Abdān p. 109; Safīnāna i Khwājah ii no. 187; Āstān-kulah p. 144 (no. 322); Maḥfūz al-qāhīrī no. 2315 and 2317 (which probably relate to the same person in spite of the distinction drawn between Mir M. Mu'min Samākki [cf. PL ii p. 329] and Mir M. Mu'min Astarbābāli); Shams-i anjuman p. 446.

(Risālah miqārāyyah) (or Risālah dar azān u maqādir) (beg. Ba'd al, u sp. i afgān al, wadīl u maqādir), on the weight of coins and on legal measures, composed for Muhammad Qutb-Shāh [AH 1020-30/1612-26] and divided into a maqādamān, a fāsūd and a khātūnāh; I.J.F. 1289, Fonah 334, Maḥfūz i, feld. 17, nos. 95 (35 foll. Not later than 1067/1657-6), 66, Būhrā 229 (10th cent.), Āṣafihā i ii p. 1735 no. 31 (9), Ethis 2310 (extracts only).

62. The weights used in medicine are the subject of the fifth tālqānā in the Taḫfīf al-mu'min dedicated to Shāh Sulaimān (AH 1077-1105/1664-94) by Mir M. Mu'min Tumakbhūr (see Rieu ii 476-8, etc.). For similar chapters in medical and other works see Ethis ii p. 598, Fonah p. 110, etc.

63. M. Ḩalīma Jilāi was born at Isfahān in 1103/1692 and died at Benares in 1189/1776 (see PL ii p. 840-9, 13).

(Risālah i azān i shar 'i 'urji) (beg. al-Ḥ. i Ṣ. al- ḥamzâ' kādārâ'â ... wa-sulama 'alāma'â wa-san 'afiq shar 'ībāhāt Allāh), a short tract on the weight of coins and on legal measures (in Khurāsān according to Rieu): Bāzīndar ii p. 392 (AH 1175/1764-5), Rieu ii 4838 (AH 1213/1756), 4838b (transcribed from the preceding in 1245/1830), Ivanov Curzon 502 (7) (early 19th cent.).

64. 'Abd Allāh b. M. Aqṣaf Sīdīqī must have flourished in the second half of the eighteenth century or early in the nineteenth.
Qistās al-ausāz, on the nisāb i zabāt, etc., and the equivalent weights and measures in various Islamic countries: Bombay 1308/1891 (19 pp. Cf. Maghādī v p. 605).

68. APPENDIX

(1) Risālah dar bayān i ahusan: Aṣṣāfīyaḥ i p. 810 no. 190.
(2) Risālah dar bayān i miṣyār i dīna in Makkah: Leninograd Univ. no. 369a (Salehumn-Rose n. 15).
(3) Risālah i ahusan u mākāyāl [mākāyāl?] u nuskhah-jāt i mutafarrīq: Aṣṣāfīyaḥ ii p. 952 nos. 399 and 253 (under Tāḥīt i Yūsūf).
(4) Risālah i ḥisāb i karr: Aṣṣāfīyaḥ i p. 810 no. 298.

C. ASTRONOMY AND ASTROLOGY

69. Teukros wrote in the first century of the Christian era an astronomical work, Ta paradeloton tos dekmanon, which is now lost, but of which passages are quoted in other Greek works (Brown Vol. p. 369) and which was known in a translation from a Pahlavi version to Abū Maṣṣāḥ, who died in 722/886 (Brown Vol. p. 369). In Pahlavi the normal transcription of Teukros would be Tewwroš, but the sign representing ǣ could also be read ǣ or ǣ, etc., while that representing rō could be read r, rū, lū, etc. (Brown Vol. pp. 362–3). Consequently in Arabic works the name appears in the corrupt forms Tunkāš, Tankāš, and Tīmārā. Finally in the Arabic forgery al-Fikāleş al-Nuskhīyaḥ (a. h. 318/930; see Brockelmann in 242, Spolt. i 430) it is given the Arabic form Tankālīhā, which after the fourth/tenth century displaces the earlier corrections. These facts and other relevant matters are set forth in an article, Traces di opere grecho giunta agli Arabi per tralicia pellecica, contributed by C. A. Nallino to A volume of Oriental studies presented to E. G. Browne, Cambridge 1922, pp. 345–63. (Risālah dar aḥkām i darajāt) (beg. al-Ḥ. l., ch. g.)

1 Pronounced Tankalkāḥ, Tangalkāḥ, Tankalkāḥ by different lexicographers.
A final improvement was to write Tankalkāḥ.
mu'allif i in riasah malik al-bukamal ... [name mutilated] i Bahlil, an untitled work (possibly a version of the Parastanlaton) explaining the methods of foretelling the future of men born under different constellations:  

70. Claudius Ptolemaeus, in English Ptolemy, in the Islamic languages Bâlalmûs, Baţlaimûs, Baţlîmûs (to which the Arabs append al-Qalûdî = Claudius), was an Egyptian and observed at Alexandria in the reigns of Hadrian (A.D. 117-38) and Antoninus Pius (A.D. 138-61) (see Ency. Brit., etc.).

(1) Karpos [Grk. — Fruit], sometimes called Centiloprium (Lat.) or, in English, Centilopy, a collection of a hundred astrological aphorisms.


one of Tusi’s pupils (d. 710/1311), see the section relating to Encyclopaedias in the present survey.

71. The Hindu astronomer Vatsyana-mihir (Bhaskamahir, as the translator calls him) probably lived from 505 to 587 A.D. Brihat-samhita, a Sanskrit work on astronomy in 104 chapters (ed. J. K. H. Kern in Bibliotheca Indica, Calcutta 1864–5, trans. by the same in JRAS. 1870, 1871, 1873, 1875).

Persian translation (with omission of eight chapters containing centre): Tarjamah i Barah [Sang-hi] (beg. II. u sp. i veifur u ah. u th. i mathwosfer (mathwosfer !) kaafir i Pahlavi rā kih gunduk), made at the request of Sultan Firuz-shah (Tughluq, A.h. 752-90/1251-88: cf. PL. i pp. 506-11) by ‘Abd al-Asr [b. Shams, b. Bahá’ Núr Dílawí, the author of a Tárikh i Firdos-Sír i; Edéh 1997 (breaks off in Báb 104. 313 foll.), Bihkanurf, U.P., India, Habibiyah Library (see Nuzhat al-khawosfer in Arabic) p. 68, where the opening words are given as Ba’d az adda-ghi atyeb i tabijat... paabdak na-miud kih).

72. Māš-ha’u’l-lah i Ḥakim (i.e. presumably Māš-ha’u’l-lah al-Baṣri, the leading astrologer under the early ‘Abbāsids from al-Manṣūr (136-58/754-75) to al-Mamūn (198-218/813-33) see Brockelmann Spbd. p. 391; Krause p. 444; Ency. Isl. under Māš-ha’u’l-lah (J. Ruska) is said by the Persian translator (!) to be the author of the Mafāṭiḥ al-qadāt, but it should be noted that, as Bhōchet points out, the Firdos saucers a work of this title to Bān b. Bīghr (for whom see Brockelmann Spbd. i p. 390) and not to Māš-ha’u’l-lah.

Mafāṭiḥ al-qadāt, also called Arebāb al-mafāṭiḥ, an Arabic astrological work on the signs of the Zodiac: no MSS, recorded! Persian translation (beg. ... Anmā bi-dān-kih in kibāb

1 Bhaskamihir according to Bihá, but the p’t is doubtlessly a derivait error. In the Nuzhat al-khawosfer the author’s name is given as TDD Bhášt b. Miráh [sic] Mihir.
2 Bihá Sanghi as the translator calls it according to Bihá.
3 This last nášf is from the Nuzhat al-khawosfer.
4 Two works of this title have already been mentioned (PL. i pp. 507, 511). This one can nearly be identical with that of Shams i Siní, as Bihá was inclined to believe.


73. Ābá Ma’qar Ja’far b. M. b. ‘Umar al-Balghí died at Wāsišt in 272/886 (see Ency. Isl. under Abá Ma’qar (Suter); Brockelmann i p. 221, Spbd. i p. 394; Chákhr māqālā, notes p. 196, trans. p. 129; Krause pp. 450-3; etc.). His works were written in Arabic, but there are some Persian translations.

(1) Abhām tahnīl sinā ‘l-mawṣlād, Arabic, in seven māqālāhs: see H. Kh. i p. 171; Krause p. 451 (5); Brockelmann i p. 222, Spbd. i p. 395 (8).

Persian abridgment (presumably the translation of an Arabic abridgment?): Burhān al-bīfayah (probably a spurious title) [al-makāfṣar min Tabī‘i sinā ‘l-mawṣlād, tahnīl Abá Ma’qar according to Dhrar’ah iii p. 100 no. 320] (beg. Abh. i. R. al-‘. . . . Mawṣlāmāh, Bi-dān-kih abhām in meʃams rā chūdīn chī bi-bayd), by Abá Sa’id Ahmad b. M. [b. Abá Jafal] al-Sanjari [sic, but read al-Sijjā], who was alive in 358/969 and 369/979 (see Brockelmann i p. 219, Spbd. i p. 388; Krause pp. 468-72; Chákhr māqālā, notes p. 199, trans. p. 129): Maghdah (Fīristī’s bequest. Not on the catalogue, but see Dhrar’ah, loc. cit.).


(3) al-Mawṣlād (beg. . . . Amwali mā yahy ‘ūlāh i’ilmi ‘l-mawṣlād ma’rifat al-tabarqās), in Arabic (different from Abhām i 895 (9) (24 foll. Cir. A.h. 700/ 1300-1. Cf. Krause p. 451 (3)).

Persian translation: Mawṣlād (beg. (in Majlis 214) Bbā
40 PERSIAN LITERATURE, VOLUME II


(6) Șāʾat-nāmāh i muktašārah (beg. al-H. 1. R. al-ʿā.), written for Sultān Bahram-Šāh and therefore, whichever Bahram-Šāh be meant, later than Abū Maṣṣār, though possibly based on his teachings: Maghdh i, fol. 17, MSS., no. 109 (less than 10 fols.).


74. Abū Nāṣr al-Ḥasan b. 'Alī al-Qummi wrote (in 357/968 according to Ḥ. Kh. v. p. 472*) an Arabic work in five naqshāds and sixty-four fāṣelāt of which the title, absent apparently from the text, is given in headings, colophons, etc., as al-Madḫal iṭtāʾ əhmām al-nujūm or the like. Several MSS. of this work are extant (see Brockelmann i p. 223, Sythd. i p. 398, Krause p. 466). There is also (MS. Ahwardi 5662) an Arabic abridgment (presumably of this Arabic work), in which the epitomator calls the original al-Bārī al-madḫal [or al-madḫal iṭtāʾ əhkām al-nujūm us-r-iṭṭāʾ] [lit. "allamāh, al-H. b. ʿAlī al-ʿā. . . ."]. This form of the title occurs also in Ḥ. Kh. ii p. 3 no. 1802 (al-B. al-m.

C. ASTRONOMY AND ASTROLOGY 41

ii. a. al-n.). Another MS. in Berlin (Ahwardi 5663) contains this work in a Persian form, which does not describe the planetary Šarq, pt. 2 (unfortunately not available for the present survey), describes as an ancient Persian work composed circ. 257 (?)


75. ʿAbd al-Ḥamān b. ʿUmar al-Shīhī al-Bārī died in 376/986 (see Brockelmann i p. 233, Sythd. i p. 388; Krause p. 463, where references are given to A. Hauber Zur Verbreitung des Astronomen Šofti (in Der Islam viii (1918) pp. 48-54) and Jos. M. Upton, Metropolitan Museum Studies iv (1933) pp. 179-97).

Ṣawwar al-kawāḥīb, in Arabic (see Brockelmann and Krause).


(2) (Tarjamah i Sawwar al-kawāḥīb) (beg. . . . a. b. qirāndāt iṭṭāʾ əhmām as qirāndāt i ṣar-gardāmī Ḥasan b. ʿUmar al-Qummi)., completed in 1400/1631-2 by Ḥasan b. ʿUmar al-Qummi and dedicated to Abū ʾI-Fath Minūghur Khān: for a MS. dated 1011/1601-2 (presumably in private possession) see Bichot ii p. 48 (under no. 773), where nothing is said concerning its whereabouts.


translation of the *Khuššat al-ḥisāb*; see PL, ii p. 19]. Berlin 332 (3).

Persian abridgment 1: *Khuššah i Şusar i ʿAbd al-Rāhman al-Ṣafī* (beg. al-H., i.e., wa-bi-dīn-ku kānašīb i thābišah i faḵl ašt bāyārī qumār i ān munīzān nīśān); Brockel 773 (46 foll. Late 16th cent.).

76. According to the Maghāb catalogue Ibn al-Mahandis ʿAli b. Ahmad Anjāḵī [cf. Suter 141], who died in 376/987, is shown by certain indications (dawandahāt az pārāh i qarā-īn i khafīyāt ba-dāst āmmādāt) to be the author of:

(Mukhtāṣar i mahrāf i ʿusūrlāb i muṣārtan) (beg. In risālah i mukhtāṣar-i d. m. i. h. i. m.), doubtless a translation from the Arabic: Maghāb iii, fol. 17, MS., no. 58 (5 foll. Presented in 1067/1077).

77. Abū ʿl-Ḥasan Kūšyār 1 b. Labbān, or Labār; 2 b. Bābāhārí al-Jīlī refers in his *Mujāma al-ṣawād* to the Yazdārūdī years 321 (= a.H. 342/953–4) and 391 (= a.H. 383/993–4) in contexts which suggest that they fell within his lifetime. The MS. Rehts 36 p. 43 no. 86 contains some Arabic tracts by him. (Tawwūmat ʿawās i al-ḥikmah p. 82; Qāḥar maqāṣid, notes p. 26, trans. p. 139; Brockelmann i p. 222, Spedl. i p. 397; Krause p. 472).

(1) *Mujāma al-ṣawād* or *al-Makhdal fi ṣīnāʿat aḥlām al-nājīmān*, a compendium of astronomy in four maqāṣid, extant both in Arabic (see Brockelmann i p. 222, Spedl. i p. 397, Ethé 2256 (3), Krause p. 472 (2); H. Kh. V pp. 405 (Mujāma al-ṣawād), 475 (Makhdal fi ṣīn al-najīmī)), and Persian.

Persian text: Dharīḵāt i p. 407 no. 2123 (ʿal-ʿArbaʾ maqāṣid ʿ) .

Acephalous MS. Dated 729/1325 in the possession of 8. Abū ʿl-Ḥasan al-Māʾṣawī at Najaf, Meherji Rana p. 92 (a.H. 1033/1624), Botulian 1543 (acephalous. 48 foll.).

For a Persian Commentary on the Arabic text, see p. 69 infra. 1

1 An abridgment by ʿAli b. Ahmad Anjāḵī (for whom see Brockelmann Spedl. i p. 306), dedicated to 8. Murtuza and entitled *Murtuza*, is mentioned in the Nušāt al-munajjīma (see Majla i p. 108, where the passage is quoted, and Rieu ii p. 879b, 1. 1–4).

2 The Persian dictionaries give both this spelling and also Gūšyār. Cf. Jutt's Transliteration Nombradoch p. 122, where the word is (incorrecly?) translated.

3 Which latter, according to the Tawwūmat ʿawās i al-ḥikmah, means "lion" (al-sawād) in the Jīlī language.
fasla each containing many subdivisions followed by a kitâb al-isâbriyat consisting almost entirely of tables: H. Kh. iii p. 568 (title only). Browne Coll. O. 1 (defective at end. 180 foll. Some lacunae and dislocations. Apparently transcribed in author's lifetime [7]. Note of ownership dated 790/1390-1).

80. Abû 'l-Ra‘îân M. b. Ahmad al-Birûnî was born at Khwârezm in 362/973 and died at Ghaznî in 450/1058 (see Brockelmann p. 475, Spol. i p. 870; Browne Ist. Hist. ii pp. 96–98; Châdar mappâr, trans. pp. 127–9; Evrey. Isl. under Birûnî (Brockelmann); Al-Birûnî—the life and his works, by Dr. Zia Uddin [i.e. Diya’ al-Dîn] Ahmad (in Islamic culture v/3 (July 1931) pp. 343–51; Al-Birûnî’s researches in trigonometry as given in the third book of Qâman Mas‘ûd, by Dr. Zia Uddin Ahmad (in Islamic culture vi/3 (July 1932) pp. 363–9; Abû 'l-Ra‘îân al-Birûnî, by F. Krenkov (in Islamic culture, vi/4 (Oct. 1933) pp. 525–34); H. Nettles Orientalia 4 (1933) pp. 74–8; Krause p. 479; Al-Birûnî commemoration volume, Calcutta 1951 etc.).

al-Tasfih li-anad’il šînâ at al-tanûm (beg. Dînistan i šîrat i ālam u çîhghina’i i nishâd i âsmân u zînîn), a catechism of elementary astronomy and astrology (geometry and arithmetic, the shape of the world, and judicial astrology) in 580 sections composed, partly if not entirely, in 429/1039 for Ra‘îshân bint al-Hasan and extant also in a similarly dedicated Arabic edition (for which see Brockelmann p. 476, Spol. i p. 872; Krause p. 480 (4) and Niccol’s detailed description in his Bodleian catalogue pp. 292–8); H. Kh. ii p. 385 (where nothing is said about the Persian edition, the date of composition is given as 421 and the dedicatee is Abû ‘l-Hasan ‘Ali b. Abû ‘l-Fa‘îl al-Khâji). Dehshâlât al-Khâji p. 45 no. 93 (A. Yâzdi, 628 [A.H. 688–90]), Rehatsî p. 45 no. 93 (A. Yâzdi, 628 [A.H. 688–90]), p. 28 no. 47 (2) (extract only). Breivi-Dhâbhir p. ii no. 2 (2) (the same extract, transcribed presumably from the preceding MS.), Blochet ii 774 (A.H. 666/1269), Rieu ii 451 (A.H. 685/1286), 452b (19th cent.), iii 1619b (extracts only. Cir. A.D. 1580), Nur u Dînmânîyâh 2780 (defective at end. 7th/13th or 8th/14th cent. Krause p. 480), Landesiana p. 127 no. 700 (circ. A.D. 1780).

C. ASTRONOMY AND ASTROLOGY


81. Shâb-Mardân b. Abû ‘l-Khâir Râzî, a secretary (dâhir) and accountant (musta’fî), not a professional astrologer, is the author of an encyclopedia, the Nûshat-nâmah ‘il ’Allî (see Bodleian 1489, Gotha 10, Majlis 784, JRAIS. 1929 p. 863 n.2, etc.), which must have been written after 475/1082–3 (or 477/1084–5 according to the text quoted in the Majlis catalogue p. 492), since that is the date which he assigns (with a query) to an event witnessed by him at Kâkân (N.-n., maqâlah x, bîb 1, last fâsil). His Ruqdot al-munajjîmîn was submitted for approval to his master Abû ‘l-Hasan ‘Ali b. Brâhîm [so Rieu] al-Nasawi (apparently a mistake for Abû ‘l-Hasan ‘Ali b. Ahmad al-Nasawi, an astronomer of Râây, for whom see PL ii p. 42 n. 1; Tattimma Şevîn al-khâçois p. 109; Brockelmann Spol. i p. 390).

Raqdat al-munajjîmîn (beg. Sp. Khodâyê râ kîh Afgârîr i ja’dân-ast u Râzî-dvândah), a large work on astrology for beginners in fifteen magâlih composed probably, in part at least, in the Yazdagirdi years 442–3 [A.H. 465–6/1072–4], “which are given as examples of calculations” (Rieu): H. Kh. iii p. 512, Rieu ii 870a (A.H. 514/1411), 872b (extract only, foll. 77–85; A.H. 894/1489 or thereabouts), Rehatschek p. 22 no. 39 (acephalous. A.H. 821/1418), Nur u Dînmânîyâh 2788, Leyden iii p. 160 no. 1196 (18) (maqâlah vi (the astrolabe) only), probably also Berlin MS. Orient. 4. 848 (see BSOIS. x/1 (1939) p. 124).

82. ‘Ain al-Zamân Abû ‘Ali al-Hâsan b. ‘Ali b. M. al-Qâtiân al-Marwâni, physician and man of letters, was born at Marw in 465/1072–3 and was put to death there by the Ghuzz invaders in Rajah 548/October 1153. He was the author of a treatise on prosody, of medical works and of al-Dvâlah fi ’l-anadîb. He
corresponded with Rasjid al-Din Wa'iz (see Majma'at rasai'il R. al-D. al-W., Cairo a.h. 1315/1307-8, ii, p. 15 sqq.).

[Tatimmat Siyāq al-khikmah, ed. M. Shafi', pp. 155, 212 (where some other references will be found); Tāhirl al-arib iii pp. 120-179 (defective at both ends and wrongly printed as part of the biography of al-Iṣākh: see Tāst mahālah in Qazisi (ii pp. 274-7); Bihybat al-usūl, p. 224; Majlis catalogue pp. 113-14].


83. Of unknown authorship is:

(Ikhvāyārāt-ī Sanjar) 1 (beg. A. u. th. Khudāy rā kī jūz Ī ū rā har-ghīr-nām i hasāšt as), composed by order of Sultān Sanjar b. Malik-Shāh (a.h. 511-512/1117-18) and dedicated to him: Majlis in 147 (2) (A.H. 1040/1630-1).

84. Zahir al-Hasq [wa-l-Din] Abū l-Maḥāmīd M. b. Mas'ūd b. M. b. al-Zakī al-Ghaznāwi was the author of (1) al-Baladī [fi l-ahār] (cf. Muḥājir) 'l-lāhil, Cairo 1325-9, ii, p. 117m, Buhayt al-usūl, p. 105; B. K. 2, ii, p. 39), (2) Niṣp al-Thamārah, a commentary on Tachery's 'Thamārah (for which see PL. ii, p. 36), mentioned by the author himself in his Kifayat al-tallmān (fol. 41a in the Panjāb University MS.: see Tatimmat Siyāq al-khikmah, notes, p. 2089), and (3) Ḥiyāt al-ḥaqiq, mentioned in the Tatimmat S. al-h. No MSS. of these works seem to be recorded.

[Tatimmat Siyāq al-khikmah, ed. M. Shafi', pp. 149, 297-10; Durrat al-akhbār p. 96; Ittānāt al-Tatimmat (MS. Kūpūnlī 902, fol. 198h, quoted in M. Shafi's notes to the Tatimmat Siyāq al-khikmah p. 208 penult.).]

It has been assumed (e.g. by Brockelmann, M. Shafi', and Krause) that M. b. Mas'ūd al-Ghaznāwi was the same person as M. b. Mas'ūd al-Maṣʿūdī, the author of the Jāhān-dāngīg, a

1 Title invented by me, C.A.S.: in the catalogue the work is called simply Kīhāb i jīhāyārāt.

C. ASTROLOGY AND ANTHOLOGY

translation of the translator's own (non-extant !) Arabic work, al-Kifayat fi 'ilm ha'at al-'ulām (see PL. ii p. 514). In spite of the curious resemblances, however, the latter seems to be a different person, whose ha'ib was apparently Śafrān al-Dīn, not Zahir al-Dīn.

Kifayat al-tallmān fi siāsāt al-tanqim (beg. Sp. u st. Khudāy rā kī Afrīdūr-āst bī mahdīyāt i bahāt), on astronomy and astrology, mainly the latter, composed partly in 942/1147 (the list of Muḥarram in that year being mentioned as the date of writing on fol. 906 of Ivanov-Curzon 566, which is 168 leaves) and divided into two books called jīna (jīna i numīd dar 'ilm i ha'at, in three sawāt, jīna i darum dar 'ilm i akhdām in five sawāt) : II. Kh. v. p. 219, Ītānāt Wahbi Efendī 994 (100 fol. A.H. 740/1339-40). Krause p. 512 (A.H. 1362/2050 a.h. 865/1461). Bihayt i 904 (A.D. 1576-7). Ornate MS. transcribed for ʿĪsā b. Naṣīr al-Dīn, Ross-Browne 16 (A.H. 1033/1624), Rehtāsekh p. 41 nos. 79 (A.H. 1057/1646-5), 80, Majlis 200 (A.H. 1125/1713), Ivanov-Curzon 566 (A.H. 1147/1735), 567 (1) (said to have been transcribed from a MS. dated 729/1329, which had been copied from an autograph. 18th cent.), Ivanov 1500 (a fragment = foll. 2-29 of Ivanov-Curzon 566. 18th cent.), Bānkīpūr xi 1050 (much damaged. 18th cent.), 1049 (19th cent.), Browne Supp. 1046 (A.H. 1219/1804), Lahore Panjūb University (A.H. 1253/1837). See O.C.M. x/3 p. 101), Levingrad Mus. Assiut (see Melanges asiatiques iii (1850) p. 309), Univ. no. 415 (Salemann-Rosen p. 17), Āyā Sōṭāy 2999 (n.d. Krause p. 512 (1), Esmī Khān Sultān 297, Nūr i Ujīmānīya 3797, Leyden p. 106 no. 1136 (9) (11) (12) (short extracts only).


1 Cf. the words quoted from the Panjūb University Lib. MS., fol. 99b, in M. Shafi's notes to the Tatimmat Siyāq al-khikmah, p. 2089.

2 So "nach dem Anfang" in Ahwardi 3891; Krause calls the work "ein arabisches Kompendium".

3 Title invented by me, C.A.S.: in the catalogue the work is called simply Kīhāb i jīhāyārāt.
86. Zahir al-Din Abū ‘Umar al-Razi died at Haçin in 1066/1067 (see Brocklenn in pp. 596–8, 599; 1204: -Durat al-akhdar p. 121; and Fawzi’ al-bahiyah p. 191 n. 1).
(1) al-Akhkām al-‘Alīyyah fi ‘l-‘Alām al-sama‘iyah, or, as it seems to be more frequently (but less correctly?) called, al-ikhitiyarat al-‘Alīyyah fi ‘l-ikhitiyarat al-sama‘iyah (beg. ‘Ismā‘īl b. Muṣṭafā) was translated from a manuscript preserved at Kūhâyri rā khādī i 6 az mandarab 3 i 6a. al. b. khākh 6a bard az 6a i Kūhâyri), on the selection of propitious days and times for various acts and ceremonies, composed for Sultan ‘Alī al-Din M. Khwārazm-Shāh b. Takshe (a. h. 596/617/1202-90) and divided into two maqāla (1) dar kuliyyāt u maḥfi manū, in nine books (2) dar jāzā jāyih in eighty maqāla (so Ḥusayn MS.). Fol. 40 no. 29 (Jāmi‘ i Bahaqī). Presumably extracts from this work.
For six other MSS. (including one at Sānawār dated 949 and one in the Madrasah in Sīrakshār in Tīrān), see the Tārīkh i Bahaqī, muqaddamah.

86. Abī B. M. al-Sahrā’ī al-Bakīrī.

(1) al-Akhkām al-‘Alīyyah fi ‘l-‘Alām al-sama‘iyah, or, as it seems to be more frequently (but less correctly?) called, al-ikhitiyarat al-‘Alīyyah fi ‘l-ikhitiyarat al-sama‘iyah (beg. ‘Ismā‘īl b. Muṣṭafā) was translated from a manuscript preserved at Kūhâyri rā khādī i 6 az mandarab 3 i 6a. al. b. khākh 6a bard az 6a i Kūhâyri), on the selection of propitious days and times for various acts and ceremonies, composed for Sultan ‘Alī al-Din M. Khwārazm-Shāh b. Takshe (a. h. 596/617/1202-90) and divided into two maqāla (1) dar kuliyyāt u maḥfi manū, in nine books (2) dar jāzā jāyih in eighty maqāla (so Ḥusayn MS.). Fol. 40 no. 29 (Jāmi‘ i Bahaqī). Presumably extracts from this work.
For six other MSS. (including one at Sānawār dated 949 and one in the Madrasah in Sīrakshār in Tīrān), see the Tārīkh i Bahaqī, muqaddamah.

86. Abī B. M. al-Sahrā’ī al-Bakīrī.

Persian translations: (a) *Tajjāmāh i Sīr r i maktūm*, an anonymous translation made by order of the Sultan of Delhi Shams al-Dīn ... Abū 'l-Muẓaffar Iltutmish (a.h. 607/38-1210-35) and dedicated to him and his son Abū 'l-Ḥārīrī Rukn al-Dīn Firūz-Shāh: *Bichet* ii 897 (a.h. 955/1877), *Leningrad Mus. Asiat.* (see *Mélanges asiatiques* iv (1863) p. 50).


(b) Extracts concerning the progeny obtainable from the planets and the moons, translated in 780/1378-9 by Abū al-Malik b. Aṣrad Shīrāzī: *Bichet* iv 2399 (a.h. 780/1378-9).


Persian commentaries: (a) Sharīr i Muḥākkāt (beg. H. u sp. u š. i b-h u q. haʃrat i Hāšim u Qašir u 'Alīn u Khaʃrā rā kh maʃrīn), dedicated to Šafī-i Uṣūl Bāg by Ḫusain b. al-Ḥusainī [sic] al-Khiwārinī: *Bodleian* 1324 (foll. 16-72).

(b) Ḥikam al-riqā'ī (beg. Aḥmad i l-hašat lāšī tawawṣīrātā l-moʃīrī)], begun in 1120/1708-9 (for which date the title is a chronogram) and completed in 1130/1719-18 by M. Zamān b. M. Ṣadīq b. Abī Yaṣār Ḵanbalāzsī Dihlawī, who completed in the same year a commentary on the *Khwalāṣat al-khišāb* (see

1) *Ball* al-falāṣif wa-muʃājiym according to Krause.
2) Possibly, as Ḫodī suggested, Ḫusain b. Ḫusain Khiwārinī, who died in 838/1430-6 (cf. *PL* i p. 177, *Leyden* iii p. 17).
name given as 'Ali b. al-Husayn al-Mas'ūdī [1]. (Circ. a.d. 1750). Ma’ārit i 120, Ḥumfyān 1639.
For the Ashār i ‘ulam of M. b. Mas‘ūd al-Mas‘ūdī, in which the Jāhān-nāmād is mentioned as a work of the author’s own, see the section relating to Meteorology in the present survey.
90. Masmūd b. ‘Umar.
Zīj i Nāṣirī, dedicated to Nāṣir al-Dīn Ḩabīb ‘Ulu-Muṣaffar Masmūd b. al-Sulṭān Yāmīn 1 so in the Ḥabrāh, i.e. Nāṣir al-Dīn Masmūd b. Shams al-Dīn Ittimād, of Delhi, a.h. 644/64/1244-65: cf. Oriens v.1 (1962) p. 193 penult.: Husain Aqī Najjījvān’s library [presumably at Tabriz]: cf. Oriens v.1 (1962) p. 193) (Subhān viii p. 215), probably also Rehātak p. 27 no. 47 (4) (extract only) and Breiwi-Dhāhbar. p. ii no. 2 (4) (the same extract, transcribed doubtless from the preceding Ms.).
91. Nāṣir al-Dīn M. b. M. al-Ḥasan al-Tūsī, astronomer, philosopher and Shi’ī theologian, was born at Tūs in 597/1201 and died at Baghād in 673/1274 (see Durrat al-akhbār pp. 121-2; Brockelmann i pp. 508-12, Sptbl. i pp. 924-33, Ency. Isl. under Tūs (Strothmann and Ruska); Brown’s Lit. Hist. ii pp. 484-6; Kheirījāy Nāṣir al-Dīn i Tūsī, by Murdaḫ Murdaḫis Chāhīrādīh (in Armcgūn. 19 (a.h.s. 1317/1938-9) pp. 190-2, 191-6, 292-3, 481-6, 530-40, 651-64); Krause pp. 494-500, etc.
* Not Nāṣir.

8536 (a.h. 1067,1667), 4593 (a.h. 1079,1669), Suppt. 195 (2) (a.h. 1123,1711), Gāthā 38 (a.h. 1072,1669), Eṣṭā 2284 (2) (a.h. 1081,1707), Leningrad Pub. Lib. (at least four MSS., two of them dated a.h. 1081,1670-1 and 1116,1704-5. See Dorn 128 (1) and 130 (5), Charykov 124 (a), 138 (c), Mus. Asiatic (see Mélanges asiatiques v. 1968 p. 459), Lāhāb ii 3874 (4) (cire. a.h. 1067,1689), Krause p. 495, Lahore Panjab Univ. (2 copies, one dated 1323,1711. See OCM. x.3 p. 102). Mohren p. 9 no. 17 (3) (a.h. 1160,1747), Līpesiana p. 202 no. 717b (1) (cire. a.h. 1760, 1176), Ivanov Curzon 568 (18th cent.), Ivanov 1484 (a.h. 1212,1757-8), Bānkīpur xvii 1724 (18th cent.), Mājīs 156 (a.h. 1359,1842), 206 (7), Bānīhār 235, Āṣīfīyāh i p. 120 no. 149, Bānīhār 5330 (2) (Krause p. 495), Kāpīrīḥah (see OCM. iii.4 b. 6), Ma’ārit i 332, Mādrās i 636, Rehātak p. 33 no. 69 (2), possibly also a p. 137 no. 40 (5).
Editions: [Persia] 1276/1859 1 Sīrāh i B. b. . . . The B. b. with an introduction and commentary by Mullā Muṣaffar [b. M. Gāsim Gūnalīr] based on Birjand’s commentary, and, on the margin, the Maṣḥadd i marāmīn ascribed to Tūsī; 1316,1858-9 (Dhrā’ah iii p. 187 penult.) and others (‘tabi b. m. b. nūrār’ bi-irān ‘Dhrā’ah, loc. cit.).
Commentaries: (a) Waṣālāh, a commentary on Tūsī’s treatise on the astrolobe [i.e. doubtless the Bist bāb] by Sāyīd Mūnajjīm (i.e. presumably M. al-Husayn, author of the ‘marāmīn al-kalâm (see Pl. ii p. 63), who was alive in 865,1400-1 according to K. Kh.): Leningrad Mus. Asiatic. (see Mélanges asiatiques iii (1859) p. 501). (b) Māṭīrā i Bist bāb (beg. II. b. b. ḥ., in ‘eṣṭā-yi Bist bāb, ḥ., in Waṣālāh bād bād in Wāṣālāh al-Waṣālāh rā bād bād), anonymous in most MSS., but described in the Maṣḥadd catalogue as written in 817/1414 b. Shams al-Ma’ārī M. Kiyā Jurjānī: Bodleian 1506 (a.h. 986,1525), Eṣṭā 2255 (2) (a.h. 879,1474), Princeton 73 (16th cent.), Maṣḥadd i., ifd. 17, MSS., no. 151 (not later than

1 1276 (Persia, 1859) according to Edwards. The reason for the query is not clear.
2 For whom see p. 88 infra. A commentary on the Bist bāb (presumably Tūsī’s) composed by him in 1004 is mentioned in the Dhrā’ah, i p. 369. For his commentary (composed in 1004,1606-7) on Birjand’s Bist bāb dar tagvīn see p. 82 infra.
(6) Muhťašar dar ma‘rifat-i usturlab : see Bist bāb above.


According to the Majlis catalogue p. 98 (no. 180) the work has been printed.


Appendix: (Dhail-i Risālah-i Mu‘īnyah) (beg. Chūn

‘ināyat-i Ruhbānī), in eight fasāls, perhaps identical with the preceding annotations: Bodleian iii 2389 (foll. 136-56. 16th cent.), Ross and Browne 269 foll. 105-28.

(8) Risālah-i usturlab (beg. al-H. ii. R. al-‘ār. wa-l-ṣ. . . . a. b. a. b. a. b..), a short tract "treat[ing] the position of the planets in longitude and latitude": Bānkīpūr xvii 1725 (foll. 326-355. 18th cent.).

(9) Risāláta al-usturlab: see Bist bāb above.


Edition: 1295/1878 (Ṣaḥīf i 18 in p. 818. Evidently appended, with Qāshghār’s Risāla-i kavi‘at, to a Persian edition of the Khiyāt al-ḥisāb: see Ṣalāḥīyāh in pp. 796 (no. 247) and 814.

Commentaries: (Sāḥīb-i Muhťašar dar ma‘rifat-i taqāwim

(11) Tahtîr al-Majnûnî: see p. 37 supra.

(12) Tarjamah of Siwar al-kawâhkî: see p. 41 supra.

(13) Tarjamah of Thamarah and Bahtâmîyân: see p. 36 supra.

(14) Zîj al-Il-Khântî (beg. al-H. [i. . . . Ba’d as ap. u st e Bîrî . . . (so Bâd. 1013, but several MSS. begin without haddalân) Kâtibiyât tiild Chîkîl Khân râ queq-assâd), astronomic tables compiled by order of Halâghi (a.h. 654-63/1256-55), completed (in 670 according to Krause) under his successor Abâqî (a.h. 663-80/1263-82), to whom they are dedicated, and divided into five maqâla: H. Kh. ii p. 561, L. H. 1636, Bodleian 1513 (a.h. 679/1280-1 mainly), Berlin 336 (a.h. 689/1290), Blochet ii 779 (defective at end. Said to have been transcribed by N. al-D. ‘in’s son, ‘Alî al-Din Zayzâni. Late 13th cent.), iv 3995 (defective. Early 13th cent.), Rieu i 454a (14th cent.), Sarly 3513 (a.h. 614/1411-12. Krause p. 495 (6)). 3592 (12th cent. Krause ibid.), Leyden iii p. 149 no. 1181 (a.h. 835/1431-2), Majhdud iii, fdl. 17, MSS., nos. 104 (a.h. 907/1501-2), 105-6, Brownse Coll. O. 2 (15th cent.), Asâffiyah 1 p. 814 no. 306, Cairo p. 513, Cataloghi iii p. 314 no. 29 (Bibl. Medicea Laurenziana), Rehastedek p. 24 no. 43 (old), p. 30 no. 59 (tables only), Vatican Per. 88 (Rossi p. 165), and others at Istânbûl.

Extract: Rinae tabulae geographicae una Naseer Eddîni Persae altera Ulug Beigii Taturae opera et studio J. Gravi

C, ASTRONOMY AND ASTROLOGY 59


Abridgment: al-Umdat al-Il-Khântiyyah, or, as H. Kh. calls it, Zîj al-Shâhî (H. b i-iq. intihi ‘Sîni rây), prepared by ‘Ali al-Din ‘Ali-i-Shâhî b. M. b. Qâsim al-Bigu‘îalî (for whom see PL ii p. 63), dedicated to the Wâsîr M. b. Ahmad b. ‘Ali al-Tahtârî and divided into two arik: H. Kh. iii p. 566 (under Zîj i Shâhî), Blochet ii 781 (early 14th cent.).

Arabic translations: (i) al-Isp al-Yamâni fi Hall al-Zîj al-
fixed stars for the Alexandrine year 562 H (1598) corresponding to 645 of the Persian era [A.H. 675]: Leyden iii p. 157 no. 1196 (3) (foll. 40–4).

93. In 676/1277 was completed: An unidentified work on astrology and chronology divided into two parts (the sixth of which is headed: Dar mawalat u istikhraj i aän u håkam kardan bar aän), subdivided into qimaa, which in turn are divided into fașiha: Batchelor ii 898 (fragments only, 231 foll. (comprising 89–91, 92–320 of the original foliation and some other leaves). A.H. 676/1277).

94. 'Ali b. al-Din 'Ali-Shah b. M. b. Qasim al-Khuwārizmi al-Bukhari must have been born in, or about, 623/1226, since his age was thirty-six in 659/1261 (Ashjar u athnaw, Bombay Univ. MS, fol. 194), when he returned to Bukhara from a journey to Turkistan (Samargand, where his father had gone as a merchant, Shāh, etc.). After the devastation of Bukhara by Aḥāq's army in 671/1273 (a calamity about which he wrote a qasida) he went on a visit to the tomb of 'Ali b. Aḥ Tālib and fifteen years later he was still in al-Frāq, suffering much distress and unable to carry out his desire to make a pilgrimage to the Hija'ah. Apparently it was not until 690/1291 that he was able to leave Frāq. He refers in the Ashjar u athnaw to his Ziyā u 'Umrah and his dīwān in ashjar (see Bombay Univ. Cat. p. 44), and says that his proficiency in poetry and music enabled him to consort with kings and other great men. [Autobiographical statements in the Ashjar u athnaw (summarized with some quotations in the Bombay Univ. Cat.) and in the Abkham al-qawm (summarized by Karwan)].

(1) Abkham al-qawm (beg. al-H. I. al-Abim al-Hakim), a treatise on astrology composed probably in, or not long after, 690/1291 and divided into two maqallah (1) dar iṣnafat i amal i tashqīrī, in four bāhs, (2) dar abkham i 'fāri i tahfīz, in eight bāhs: H. Kh. ii p. 170, Nadhir Ahmad 236 (1) (begins H. u 'Ashīfārīs rāz khāt u mafīṣmīn. A.H. 1069/1658–9. Majdhūb

2 So Batchelor, but there seems to be a misprint here.
(2) آبخیز و اطمن (in some catalogues Teymarut al-shajarāh, Teymarut al-akhžar, Teymarah u shajarah, etc.) (beg. Il. u th. Afrīdīgārī rā kih ofāk ī dana'īr ī nujūm ī musī'īr ī), on astronomy, composed fifteen years after Abāq's invasion of Buljārā in 671/1273 [and therefore in 686 (1281-2) and at the request of the Wāzy Shams al-Dīn M. b. Saiif al-Dīn Ahmad-Shāh b. Badr al-Dīn Mubārak-Shāh and divided into five shajarāhs

(1) dar ēgīt ī mūnāfīdī l būrīj ī kawalīrī, in seven shēbakāh subdivided into thomarūt, (2) dar akhām ī qirānī ī šītawīdī, in twelve shēbakāh, (3) dar akhām ī tāzi ī ta'hūdī ī sāl ī fagāl ī in six shēbakāh), (4) dar akhām ī tā'īh-yi mušafī, in seven shēbakāh, (5) dar akhām ī cūhī ī ta'sīrīdī, in five shēbakāh:

- H. Kh. p. 318, Dhrā'ītah p. 12 no. 44 (Teymarut al-akhžar), Old MS. (beg. Il., Jām-lūst i Ṭubahī-dawrī-i Mashqālāt al-Shāhān i Mūhrūsīn (spurious beginning)) in the Tustariyāh at Najaf,
- A.H. 1292/1809, Āṣafiyyah ii p. 1698 no. 17, Berlin 342, Bombay Univ. p. 52 no. 26 (162 foll.), Peshawar 1859, Relahtek p. 15 no. 24, p. 16 no. 23 ("not a copy of the same work, though the arrangement of the subject is nearly identical"). Defective at end), Arād 1964, Āfīrūklāsh 2688, 2756 (3), Bāyāzid 2264, Nūr i 'Ujamkānah 2776, 2777. Edition : Teymarah u shajarah ī nujūm, Lucknow 1909° (lithographed from a MS. dated 750. 204 pp.)

(3) al-‘Umdat al-Il-Khāntīyāh : see PL ii p. 59.

95. The author of the Hidāyat al-nujūm, whose name appears in both the MSS. recorded below as Nāṣīr al-Dīn Ḥādirī b. M. Shīrāzī is probably the same person as the author of the Irāqāt, whose name is given variously as Nāṣīr al-Dīn Ḥādirī b. M. Shīrāzī ( أغیل بخاری's MS. (Dhrā'ītah i pp. 5068, 5069 : cf. 5069)), Nāṣīr al-Dīn Ahmad b. M. Shīrāzī (Rieu, Majlis, Nūr i 'Ujamkānah), Sūfinī Nāṣīr al-Dīn b. M. Shīrāzī (Fīhrītī's MS.), A. B. b. Ḥādirī b. M. Shīrāzī (Mūharrāt, without the laqab) and A. B. Shīrāzī (Rieu 334, likewise without the laqab). Very possibly he is identical with the ramānī who wrote (1) Tuhfat al-rumāl, or al-Tuhfat fi l-ramal (in four mazplāh by N. al-Dīn b. M. Shīrāzī, according to H. Kh. i p. 244; by Fīhrītī Nāṣīr al-Dīn b. M. Shīrāzī, according to Browne Supp. 1504 (1), which is dated 969/1567-8), (2) Mākāmat al-rumāl (Nāṣīr b. M. Shīrāzī, according to Arberry. M. N. b. M. Shīrāzī, according to Edwards), (3) Nāṣīr al-rumal (ditto), (4) (Risālah dar rumal) in (two mazplāh, composed for S. Ḥusayn b. 'All al-'Alwī by N., or N. al-Dīn, b. M. Shīrāzī, Shīrāzī, Rieu 690, Mehrue p. 12 no. 27 (4)), Risālah u Nāṣīrī (perhaps identical with the preceding, by N. al-Dīn b. Ḥādirī, Āṣafiyyah ii p. 1684 no. 130) and (6) Lubb u lūbb (by N. b. M. Shīrāzī, Āṣafiyyah ii p. 1689 no. 60).


(2) Irāqāt, sometimes called Panyah bah (1) (beg. Sh. u sp. i bi-hadd u 'ard Afrīdīgārī rā jalla jāhālīkūh kūh Mūhārīrī ī zamīn ī zamīn-āst), on the astrolabe in fifty short bahs composed probably at Ifshām (mentioned repeatedly in the examples) in 697/1297-8 (a date for which the position of some stars is indicated) : Dhrā'ītah i p. 507 no. 2502 (where an old MS. in the author's possession is mentioned), Sipahšīrāh (a.d. 772/1370-1. See Dhrā'ītah i p. 5069). Majlis 149 (a.d. 773/1371-2), Mašhad iii, f.f. 17, MSS., no. 8 (not later than 1607/1657).

1 But to be distinguished from the Panyah bah i Sulṭān (for which see PL ii p. 73).
Another MS., belonging to Fihrist’s bequest, is mentioned in Dharisah (p. 507 ukt.). Rieu ii 4556 (18th cent.), Najaf i:ussainiyah (see Dharisah p. 507 ante-penult.), Nūr-i Ulfamāniyah 2994, Rehatsek p. 18 no. 31 (1)

Abridgment in ten bāls (beg. Sp. 2 i bā-q. Parvandīrā rā sānā ast kāh Mūsīdī 2 i zamūn); Berlin 334 (modern).

96. Presumably in the reign of Ghāzūn Kūsh (a.h. 694/703, 1285-1294) was composed:


97. Qūṭb al-Dīn Māmūd b. Mas‘ūd Shīrāzī, the greatest of Naṣīr al-Dīn Tāhir’s pupils, died at Tabrīz in 710/1311 (see PL ii p. 185; Broekelmann ii p. 211, Sp. ii p. 296; Ency. Isl. under Kūth al-Dīn (Wiedemann); etc.),

Iḥtiyārāt i Maṣūfīrāt (beg. Sp. 2 ut i bā-q. Masbud u b. 2 bā-hadūd u ‘add bā-q. 2 hadūd u ‘izān i Shīrāzī bāhād), an abridgment of the author’s Arabic Nihāyat al-ʿirdārā fi dināyāt al-ʾāfālī, dedicated to the Amīr Maṣʿūfī al-Dīn Yūḥūq Šālān b. Alp-Yārūk [the Chāpānīd ruler of Qastāmūnī, who died in 704/1304-5; see Zambari Manuel de généalogie . . . , p. 148] and divided into four maqālātāt (1) on the maqālātāt, (2) dar hāst at i ajrām 2 i ʿulāt . . . , (3) dar hāst at i zamūn . . . , (4) dar muʾārāt i maqūlāt i al-ʿūd 2 ajrām 1 i kanābūk . . . ) and a Shīrāzī: H. Kh. i p. 190, 5302 (1) (163 foll. a.h. 716/1316). Krause p. 508, Leningrad Fīnstitut (a.h. 830/1427. See Rosen no. 124 pp. 300-17, where the description is described at some length). Ayā Shūyān 2574 (252 foll. a.h. 885/1479). Krause p. 508, 2574 (a.h. 912/1506-7. Krause śabd.), Nūr-i Ulfamāniyāt 2773 (Krause śabd.), Sarbī 3310, 3911 (Krause śabd.).

98. M. b. Aḥāb Abīl Ālāh Sanjār al-Qāmālī, known as Saif al-Dīn in manājīma in Bāyāzīdī [so Blochet: read perhaps Bāyānīdī], composed his ʿızī after living for some time at Shīrāz.

(1) ʿızī i Aḥṣarī (beg. Sh. 2 ut 2 Pādshāhī rā kāh waṣṣād i har . . . )

1 M. b. Aḥāb Abīl Ālāh Maṣʿūd al-Qāmālī known as Saif al-μanājīma al-Yaṣṣī according to Tashkent Acad. i 166.

muṣād az fād i jād 2 ʿızī), composed in 702/1302-3 and divided into a maqālātāt and eight maqālātāt: Blochet ii 784 (1) (16th cent.).

(2) Sharḥ i Muṣam al-uṣūl, a Persian commentary composed in 703/1303-4 on the Arabic M. al-t. of Kūshārī (for whom, see PL ii p. 42; Tashkent Acad. i 506 (19 foll. a.h. 881/1479), probably also Rehatsek p. 21 no. 35 (Risūlāt dar muṣām, composed in 703 by M. b. Aḥāb Abīl ʿĀlāh). Aṣṣāfīyah i 812 no. 153.


(1) k. i muʾārāt i ṣīrūfūl 2 i shīmālī (beg. H. 2 bā-hadūd u th. 2 bā-hadūd . . . a b. shīmālī zu ṣīrūfūl i in kāhāmūn), in two parts containing two and thirty-two chapters respectively: Ištāfol Bahārī 3927 (4) (27 foll. a.h. 703/1303-4). Krause p. 519.


100. M. al-Ḥusainī, called Saiyīd i Munajīmī, was alive in 803/1400-1 according to H. Kh. He is doubtless identical with the Saiyīd i Munajīmī who wrote a commentary entitled Wīlakāh on Naṣīr al-Dīn Tāhir’s treatise on the astride (MS.: Leningrad Mus. Asiat. See Mīnānats αsiasiκικα i 1859) p. 501. Cf. PL ii p. 53 supra).

1 Wīlakāh in H. Kh., and in Krause’s transcript from the beginning of the Zīj, Wīlakāh is the term given in the Lubūk al-Ṭabīḥ p. 579; cf. Sam’tī fah. 155e). For the village of Wīlakāh (Yaqūt writes Wīlakāh), Wīlakāh, etc. Wīlakāh, three foresights from Bījār, see Barthold Twiskes pp. 114, 129, 132. A modern Wīkānšī has already been mentioned in this work (PL i p. 384).

1 So Nūṣārī Ahmad, doubtless correctly, but other catalogues have M. al-Ḥusainī (Berlin 340), M. al-Ḥusainī (Blochet) and M. al-Ḥusainī (Mughād).

103. Mâsâ b. M. b. Mahmûd, called Qâfî-zâdah i Rûmî, died probably about 831/1421–2 (see PL. ii p. 8).

Dar bayân i isticfâr i jaib i yâk darajah (bar wâjî khi muraqaf bi-dâ'ân mulâm gudah ân bâlâh az Shukr i Zij mahâmâm gudâh), agreeing with the passages quoted by Mirîm Qâhilî in his commentary on Ulugh Bég’s Zij (cf. PL. ii p. 79) as the work of his grandfathers ‘Ali Qâhilî and Qâmil-zâdah i Rûmî: Berlin p. 1057 no. 339b (foll. 74–81).

104. Ulugh Bég b. Shâb-Rûgh was born in 796/1394 and died in 833/1429 (see PL. ii pp. 271–3; Brockelmann ii p. 298; Spedl. ii p. 298; etc.).

(1) Zij i Khâqân dar takmil i Zij i It-Khânî (beg. H. u sp. i bi-q. hadrat i Khâqân râ khi bas-yad i idâh u qudrat), the original edition completed in 816/1413–14 under Ulugh Bég’s supervision by Ghiyâth al-Dîn Jamâgîî b. Mas’ûd b. M. al-jâbib al-Kâshî, and divided into six majalûks: (I) dar mutârîf i lâzimîh i masâbih, in a masqaddamah and four bâbes (unlike the remaining five mazâlih, each of which comprises a masqaddamah and two bâbes), (2) dar mutârîf i jaib i sâm u zill u mât u màjîh u dîzâr i tâl u ard i bâlân, (3) dar mutârîf i mawâdîh i kawkâb dar fâl u ard ....., (4) dar mutârîf i quz i màkhtârûh, (5) dar mutârîf i tâl i azâlât i màkhtârûh, (6) dar bâlî i ommâl i wâjûn i khi zill u tâl (see infra ...).


(2) Zij i Sultânî i Gîrâkânî, the official title according to the ‘Malûf’ i se’dân, or Zij i jâdâ i Sultânî, as

1. So Il-khân, Baghdad and Blochet, but Berlin has al-khân and Naghir Ahmad al-dirâm.

2. The name of the dedicatee seems to be absent from the Leyden MS.


4. Il-khân, Baghdad and Blochet, but Berlin has al-khân and Naghir Ahmad al-dirâm.

5. The name of the dedicatee seems to be absent from the Leyden MS.


7. This date implies that Jamâgîî’s association with Ulugh Bég began earlier than is usually supposed.

8. See PL. ii p. 72 infra.

9. ‘Râj-i Sultânî i Gîrâkânî sâmân ehêl (see the passage quoted in Blochet ii p. 64).
it is called by the commentator ‘Abd al-'Ali Birjandi, or Zij-i jadid-i Gürkâni, as it is called in the Rowdâl al-safâî and the Habîb al-siyar, or Zij-i Ulugh Beg, as it is called on the title-pages of some MSS., no formal title being mentioned in the work itself, or Mu‘ānarrât-i Gürkâni, as it is occasionally called (cf. Bânkâpur xi 1043, where Birjandi’s commentary is called in the colophon Tabârân-i Mu‘ânarrât-i Gürkâni): (beg. Tabârân-i ‘ulâyq jsîla fi ’lsamâ’i bâryj’ . . . ch. g. U. B. . . .), astronomical tables composed, it seems, not earlier than 1411/1417–8 and the following years on the basis of the observations of Ulugh Beg and his collaborators, Qâddâ‘zâdah i Rûmân, Shâhâb al-Dîn Jahreh, and ‘Ali Qâbûchî, and divided, like the Zij-i Il-khânî, which they were written to correct, into four maqâlîh with similar headings (see PL ii p. 58). H. Kh. iii p. 550, Bodleian 1015 (15th or 16th cent.). 1516 (15th or 16th cent.), 1517 (16th or 17th cent.), 1518, ii 2968, iii 2731, Berlin 337 (old), 353 (defective). Fairly old, Peshawar 1776 (note of ownership dated 972/1564–5), Ellis Coll. M. 416 (A.H. 579/1570), Tashkent Acad. i 511–13 (3 copies ascribed to the 16th cent.), Rieu ii 4556 (16th cent.), 457a (16th cent.), 457b (explanatory text without the tables. 17th cent.). Biochet ii 785 (18th cent.), 786 (defective. Late 16th cent.), 787–8 (both late 17th cent.), iv 2366 (extracts), Elbé 2233 (A.H. 1072/1663), 2234–6, Ross-Browne 17 (laciniae, 17th cent.), Leximrad Inst. (Rosen p. 317 no. 125). Defective. A.H. 1073/1663–4), Muz. Asiat. (see Melanges asiatiques ii (1832–4), p. 54), Pub. Lib. (Charneyov 118), Univ. no. 179 (Salemann-Rosen p. 16), Bûbân 227 (17th cent.), Calcutta Madrasah 166 (cire. a.d. 1700), 176 (Maqâlîh-i ii. Circ. a.d. 1700), Ivanov 1485 (defective at end. 16th cent.). Lindesiana p. 230 no. 709 (circ. a.d. 1750), Bânkâpur xi 1041 (18th cent.), Browne Suppt. 740 (King’s 214), 738 (n.d.), 738 (defective at end. Corpus 210), Rebatsekh p. 25 no. 45 (A.H. 1301/1786–7), p. 26 no. 50 (tables only), p. 30 no. 53 (Mu‘ânarrât-i Zij-i Ulugh-Begî), p. 24 no. 42.

3 "That year is taken as the starting point of several of the tables" (Rieu ii p. 406).
Translated extracts: (1) [The explanatory matter edited by Stéfiliot—(French)] Prologèmes des Table astronomicques d'Olympe Beg publié . . . par M. L. P. E. A. Stéfiliot (Pr. II, Traduction et commentaire). Paris 1893** (pp. xxxvii, 292). (6) [Baghdad I (Latin)]. See Extracts (3) above. (7) [The tables showing the latitude and longitude of towns from the end of Baghdad II (Latin)] see Extracts (4) above. (4) [The tables showing the latitude and longitude of the fixed stars from Baghada III (Latin)] see Extracts (6) above.

Persian commentaries: (a) [Sharh 'Ali i Qa'idi] (beg. without preface] Sharh: Dua-andah dar-i man b.-x-jad u pan-i jad u chahar rizast u hufar), by 'Ali Qa'idi (for whom see PL ii p. 9); U. Kh. iii p. 569, Boldeian 1519 (i) (A.H. 893/1488), Rieu Supp. 156 (13th cent.), Hāmiyān 860, possibly also Behatek p. 28 no. 49 (called Sharh 'Ali i Qa'idi in the heading, but ascribed to 'Abd al-Birjandi in the description). (b) Taṣbīḥ al-Zīj, by Imad b. Jamāl Bālgārī: see PL ii p. 75. (c) Dastūr al-ulam wa-taṣbīḥ al-jadīl (beg. Tabākabā Ḥabīb i lah-bal maḥlul 't-samāwāt wa-t-larif), completed in 901/1499 by Mirmi Qa'efī (for whom see PL ii p. 79) and dedicated to Sultan Bāyazīd Khaṇ b. M. Khaṇ: U. Kh. iii p. 569, Biochet ii 791 (transcribed in 932/1525 from an autograph). Cairo p. 511 (A.H. 1007/1598), Berlin 339 (A.H. 1141/1729). (d) Sharh i Zīj i jadīl i dilgāh (beg. Ayītā)

3 Called (incorrectly?) Sulīsaw al-ulam in a note on the first page of Boldeian 1519. This note is not the sole authority for ascribing Boldeian 1519 and Rieu Supp. 156 (the same work) to 'Ali Qa'idi.

i b. u sp. i mu'arrā' as tasavvā nhu tanāfi, composed in 929/1523 by 'Abd al-'Alī b. M. b. Ḥusain Birjandi (for whom see PL ii p. 89): Majlis 188 (A.H. 1007/1598-9), Rieu ii 457 (A.H. 1045/1635), Ross Browne 18 (A.H. 1076/1665-6), Ezbē 3900 (A.H. 1095/1684), 2237 (A.H. 1101/1689-90), 2238 (A.H. 1114/ 1703), 2393, Takshetak Acad. i 514-15, Ivanov 1488 (A.H. 1120/ 1708?) 1457 (early 18th cent.). Boldeian 1520 (A.H. 1136/1724), iii 2732, Browne Suppt. 741 (King's 233), Bābākīr xi 1042-4 (three 19th-cent. MSS., the last defective). Chanykov 119, Behatek p. 45 no. 92 (*"This MS. has two dates appended at the end, i.e. 1021 and 969") p. 28 no. 49 (i), p. 30 no. 54 (A.H. 1210/1756-6), p. 27 no. 48 (3). (e) Sharh i Zīj i amār i bašr i Ulugh Begī (beg. Rū, u sp. i tawādūl wa qiiqāś Pādhāki, rīv), a revised edition prepared in 961-8/1554-61 at Shīrāz by Maḥṣūr b. [?] M. b. Īrā'ī b. Bāhā' al-Dīn 'Alī: Ivanov 1486 (early 17th cent.). (f) Hall u'āfid: see PL ii p. 87 infra. (g) Sharh i Zīj i Ulugh Begī, a commentary compiled in the reign of Shah-Jahān (1637-99/1628-99): no MSS. of the complete work! Extract on Hindu chronology: Behatek p. 26 no. 47 (3), Behris- Dabbar p no. 2 (3) (presumably transcribed from the preceding MS.). (h) Unidentified commentary: Līdaiyān p. 230 no. 73a (Hāqiyyāt i Zīj).

Arabic translations: (i) (Ta'rīb Zīj Ulugh Bēgī) (beg. al-H. i. l. j. 'ilā ila'a qasam), by Yahyā b. 'Alī al-Rīfī: Niccol p. 239 no. 278 (16th cent.), p. 269 no. 238 (2) (fragment only. 16th cent.), Vatikan Levi della Vida p. 15 no. 269 (A.H. 1001/1692-3), de Siane 2334 (defective at end. 17th cent.), 2535 (A.H. 1057/1648), etc. (cf. Brockelmann Spbd. ii p. 298, where, however, some unidentified translations are assumed to be Yahyā's). (ii) Tadbīrat al-fakāhī fī 'alam al-taqawwum (beg. al-H. i. l. l. 'ilā al-qulāli wa-dawāra), Ḥ. Kh. ii p. 561, Brockelmann Spbd. ii p. 298 (ii), Zīj al-rajāl al-jadīl (beg. as in the original): Cairo Arabic cat. v. p. 261. (iv) Tadbīrat al-munajjanīn li-nīfāl al-mu'mīnīn, a
C. ASTRONOMY AND ASTROLOGY

73


Arabic abbreviations: al-Durr al-mażīm fi tashīl al-taqwīm (beg. al-H. 1. Wāḥib al-Munin), by an author whose name, absent apparently from the preface, is given on some title-pages, etc. (e.g. in Ahwārī 1577, Gotha Arab. Cat. iii 1377 (2), Upi p. 217 no. 998 (1), Nicoll-Pusey p. 288 no. 288 (2)) as Abu Hamīr 'Abd al-Raḥmān b. Bānāfjā al-Jauhari al-Sūkī al-Dimashqī (cf. Brockelmann Spr. ii p. 161), while H. Kh., ascribes1 the work to Taqī al-Din (Abū Bakr) M. b. Maʿrūf (d. 993/1583); see Brockelmann ii p. 357, Spr. ii p. 484; Sīlahārī al-Dhahār viii p. 429 (1); H. Kh. iii p. 197, Dharr'āh viii p. 82 no. 301 (where H. Kh.'s "T. al-D. M. al-maʿrūf bi-
'l-rādī") is erroneously identified with Abu ʿl-Khaīr T. al-D. M. al-Farīsī, for whom see PL. ii p. 83). Leyden iii p. 132 no. 1140 (A.H. 948/1541-2), Ahwārī v 5737 (circ. A.H. 1000/1591) and several others, for which see Brockelmann ii p. 213, Spr. ii p. 298.

105. Abīyāh b. Dīn al-Jawhārī b. Masʿūd b. Mūsā Șāhānī was one of the astronomers appointed by Uḥūq Bāgh to conduct observations at his new observatory at Samarqand. In 1302/1497 he completed his Arabic Misâkh al-husūb, which he wrote for Uḥūq Bāgh's library. He died before the completion of the observations embodied in Uḥūq Bāgh's Ţīf (see Enc. Isl. under Șāhīs (Sutet); Brockelmann ii p. 212, Spr. ii p. 295).

(1) Muḥākāsār dar ʿīm i hāʿāt (beg. al-H. 1. 'l. ḫl. al-sawātūnī, see 1-arāmīn), composed by order of Sultan Jalāl al-Dīn Amir-zādah Iskandār Bahātūr Șāhīs.1,2

1 It is not clear that this ascription occurs in any of the recorded MSS.: the cataloguers who so ascribe the work are probably dependent on H. Kh.

2 Ishmart b.ʿUmar Șahīs b. Fīrūz, Gouverneur of Fārā, who, having rebelled against his uncle Șāhīs-Rāhūk, was defeated and put to death in 817/1414, has already been mentioned (PL. i pp. 98, 1234) in connection with the "Anonymus of Iskandār" subsequently identified by Barthold as the Maṣṭūḥī al-naṣīrī al-fāṣīl ʿi Maṣīrī al-Muṣīn al-Dīn Naṣīrī.
hozrat e Wajib al-ta'limi rā), on the astrolabe, composed at Harāt in 860/1456, dedicated to Abū ʿl-Ḥāmid Bābār and divided into two maqālima, of which the first comprises thirty-eighth bāsā and the second twelve: Upālā 329 (a.H. 891/1486), Bānkīpurī Suppt. ii 204 (16th cent)., Maghādī iii, f. 17, MSS., no. 21 (presented by Nādir Shāh), Majalis 642 (8) (a.H. 1293/1896–7), Ayāt Șofyān 2067, Ellis Coll. M 318, possibly also Ross and Browne 14 (8) (defective at both ends. 17th cent.).

(3) Ziy e jāmī i Șaʿdī, dar taqīq e Ziy i It-Khānī (beg. Sh. u. sp. i b-i-k. u. k. i b-i-k. u. add hozrat e Wajib al-Wujudī rā), composed in 860/1456 and dedicated to Sultan Abū Saʿid Gūrkan after the author's return to Harāt from a visit to India and the completion of his Panjāb bāb i Sultānā: Majalis 183 (a.H. 889/1484). It is not clear whether this work has any connexion with the Ziy e jāmī mentioned in the next article.

109. Apparently unknown is the authorship of:

Ziy e jāmī [so in the colophon] (beg. . . māʾūm ʾaḥī sharāt i ʾin asghāf i maksištāt ast), begun at Cairo in 852/1449, continued in 860/1458–9 after a long interruption and divided into a muqaddamah, two bāsā and a khānīqāt (of which, however, the second bāb and the khānīqāt were lost in 860/1462–3 at the sack of Badr, where the author was living), being an abridgment (zīj i istighāṣī) of the “renowned” tables of Māhmūd Shāh Khājī 1: Bodleian 1542 (a.H. 957/1551).

1 The younger son of Mīrān Bāghūrī b. Shāh-Rūgh, a grand-nephew of Timūr. He died in 860/1457 at Maghādī. See Ḥāfīz al-iṣṭ iqār iii, p. 171. He is of course a different person from Zahir al-Dīn M. Bābār, the conqueror of India, who was the son of ʿUmar Shāhī b. Abū Saʿid M. Mirān Shāh b. Timūr.

2 The similarity of title and date suggest the possibility that this Ziy e jāmī may be the same work as the Ziy e jāmī i ʾṣdīr or a later edition of it deciphered for a different dedicatee.

3 Evidently a corruption or variant spelling of Bābār, a town which was besieged in 860 by Māhmūd Shāh Khājī of Mālsūb (see Firāgāh, ed. Briggs, ii p. 499, Jacquelinet ed. of 1281/1864–5, ii p. 232, l. 4 from foot).

4 As according to Esfahānī, whose description of Bodleian 1522 does not tally with Rieu's statement (p. 524 in ult.) that Grevaeus's Astronomica quaestus is the introduction of a commentary “by Māhmūd Shāh Khājī” on the Ziy i ʾṣdīr al-Dīn Yāsī. That Bodleian 1522 is the basis of Grevaeus’s Astronomica quaestus seems at least highly probable, though Esfahānī (with Rieu’s words before him, but doubles without inspection of the Astronomica quaestus) supposed it to be a different work. Some further investigation of this matter is necessary. It is natural to suppose that Māhmūd Shāh Khājī is the contemporary ruler of Mālsūb (a.H. 829–73/1423–69), who is unlikely to have been the “author” of a ziy, but may have had one dedicated to him.

5 Presumably not the whole of the muqaddamah, which fills more than sixty leaves in Bodleian 1522.

6 In Babhārān also was completed in 871/1466–7 this author’s Dīwān-nāmā i jālān (cf. JRAS. 1927 pp. 35–6, etc.).
113. یکتیریم ال-دین موحّماد، the author of the Akhūn al-nūjūm، is doubleless the same person as M. B. M. al-mušqabb bi-l-kitāb، the author of the Khusūṣ al-nūjūm. If the Trinity MS. of the former work is correctly described as an autograph, he was alive in 888/1484.

(1) اکَّمَن الْنُٰجُوم (beg. **-حَمْدُ وَشَجَّرَةً**... آن اَلَسْعَلِي وَهُوَ يَقْبَسُ يَا كَفْرًا وَمُسْتَمَعَى وَعَبُّوُتْ يَا شَجَّرَةً وَيَا كَفْرًا وَيَا كَفْرًا وَيَا كَفْرًا وَيَا كَفْرًا وَيَا كَفْرًا وَيَا كَفْرًا وَيَا كَفْرًا وَيَا كَفْرًا وَا، on astrology: **Bowkes** Supp. 15 (75 foll. **A.H. 889/1484**), autograph. **Tufton** R3.13. Palmer p. 21).

(3) خیلوذسیت المعلم: آشتیا، ii p. 1700 no. 56, probably also Biochet iv 2152 (2) ("un précis d'astrologie judaïque"). By M. b. M. surnamed هشتیار. ا.م. 1039/1629). 1
114. 'Abd al-Qādir b. حسن رضایی
(1) (Makhtasbar dar mar‘ifat i taqvim) (beg. al-H. i, Ali al-Wānî), in a maqṣūlaṇaḥ, two bīsba and a kha‘īmānāḥ: Bodleian 1543 (1) (15 fall. ا.م. 937/1531), Gouda 3(0) (ا.م. 972/1565), 4 ياح سیفیا 4878 (4), Chanykov 138 (c).
(2) Risālat al-kurrah: ياح سیفیا 4878 (3).
(3) al-Tu‘ifat al-Nizāmīyāh, or Chihl faṣl (beg. H. i bī-b. ا.م. 877, 60th mar Kha‘īq i 60th ر. فی al-mar‘ifat al-taqvim, dedicated to Sultān Yabūy Kiyā [of Gillān presumably: cf. Zambaur Manual de génalogie ... p. 193], and divided into forty faṣls, of which the first thirty are a commentary on the Si faṣl [of Naṣr al-Dīn یافز: cf. PL. ii p. 57]; Nafīz M. 'Ali Urdbādī’s library (ا.م. 1216/1801–2. See Dharī‘ah iii p. 478 no. 1766), Qum S. Shihāb al-Dīn Tabrizi’s library (Dharī‘ah, ibid.).
(4) زیج و جمعه میرزا: (beg. Sp. u. st. mar Sāhî b. 6th میرزا, composed in 891/1486 (in 857 Yazadigirdi according to the Majlis catalogue).1 Dedicated to Sultān Mīrzā 'Ali [of Gillān, ا.م. 883/1480/1485-6) and divided into four maqṣūlaṇ: Majlis 185 (184 fol. ا.م. 983/1576-6), महक 3 ii/2 pp. 885-7 no. 1108 (ا.م. 1037/1627), Biochet ii 790 (late 16th cent.).
116. Husain b. 'Ali al-Bahaqī known as (al-maqbhar bi-) al-Kāshīfī died in 919/1504-5 (see PL. ii pp. 12, 212, etc.).
Labī‘ī al-qamar: (beg. al-H. i, 6th 'l bī’sba bi‘āmātī)
1 From 813 to 838 Yazadigirdi according to the Mīkhāṭ catalogue.

azīnamatā 'l-ikhtiyār), an astronomical treatise in a maqṣūlaṇaḥ, two maqṣūlaṇ and a kha‘īmānāḥ on the choice of auspicious hours, days and months in accordance with the positions of the moon, dedicated to a šu‘rūr (unnamed, it seems, in most MSS., but specified in Bodleian 1554 as Majd al-Dīn میت al-کریف and forming the final volume of a series (evidently called by "‘Ilāhī) (Sprenger p. 74) the Sā‘irah i یافزیفیا, which deals with the seven planets and of which the previous volumes (not yet recorded in published catalogues) are named in the preface (1) میت al-būl, (2) میت al-Majdī, (3) Sawī’ī al-Mirīrī, (4) Lashīkī al-Shams, etc.): Biochet ii 503 (ا.م. 1002/1693), Browne Hand-list 1384 (ا.م. 1014/1605-6), Rehatsek p. 37 no. 68 (ا.م. 1021/1612), MajBid iii, fol. 17, MSS., nos. 148 (ا.م. 10211612), 149 (ا.م. 1226/1820-1), Ross-Browne 15 (early 17th cent. mainly. List of faṣls in the kha‘īmānāḥ, Majlis 304 (ا.م. 1073/1662–3), 293 (ا.م. 1195/1781), میت یافز iii/2 p. 824 no. 1035, Bodleian 1553 (defective), 1555 (defective), 1555 (damaged), Ashtiyā i p. 1704, nos. 47, 10, 89, 67, نیر i ‘Uthmaniyyāh 2798.

Annotations: Breivi-Dhabbar p. ix no. 8 ("Risālah i istiḥāb as Labī‘ī al-qamar hu‘ayyab in Labī‘ī al-qamar")

Abridgment: see above under Annotations.

117. To Sultān Bāyāzīd II (ا.م. 886-918/1481-1512) was dedicated:
Risālah fi 'l-amal bi-ashal ālah min gibal al-mūjīm (beg. Bk. ا.م. 886-918, 60th ا.م. 975, 60th i-60th i, ... wa-ba‘d jayyid wa-nasīb bi gihatīr al-nafi), on an astronomical instrument similar to one designed by Ḥiyyāh al-Dīn Jamāḥīl, who called it (after al-munājiq: Princeton 75 (fell. Early 16th cent.).

118. Māmūd b. M. b. Ḥāqīz-dādāh-i Rūmī known as (al-manbūsher bi-) Mirīm Ḵeşeshī, who was the grandson both of Ḥāqīz-dādāh (for whom see PL. ii pp. 8, 67) and, on his mother's side, of 'Ali Ḵešeshī (see PL. ii pp. 9, 75) and who died at Adrianople in 931/1525 (al-Šaḥāqī al-Nu‘mānīyāh p. 368, Rescher's trans. p. 214), has already been mentioned as the

(1) Risālah dar ru'ib al-muqantarāt (beg. Ḥanīf kīb hasīgah i ṭahām), dedicated to Shīrāzī Bāyazīd Khān II (a.h. 886–918/1481–1512) and divided into twenty bābah: H. Kh. iii p. 402 (under R. f. ‘l-ru’ib al-muqantāja) ; Blochet ii 793 (late 16th cent.).

(2) Risālah dar ru’ib i muqantah (beg. (in the Maḥhad MSS.) al-H. l. ‘l-‘uṣūs al-wa‘īsah [(a. h. 909/1504–5)]: H. Kh. iii p. 402 [a. h. 909/1504] ; Maḥhad iii, fol. 17, MSS., nos. 100 (1) (a. h. 1065/1656–7), 101 (1) (1) (not later than a. h. 1067/1657) ; Rehatseck p. 18 no. 32.

(3) Risālah i ru’ib i jāmn : Nār i Uṯmānīyah 2926, 119. At Samerqand in Jumādā-i ilāhī 925/May–June 1517 was completed:—

Risālah dar ‘ilm i nujum (beg. al-H. l. ‘l-ḥukm i ‘l-mulk rāma waṣṣah l-‘l-hām), a treatise on astrology in five bābāh with a detailed horoscope of Shīrāz Al-Dīn Muḥammad : Iwanov Curzon 574 (lascunae. 77 foll. Samerqand, a. h. 923/1517, transcribed apparently from the author’s draft).


Jāmn al-qirānāt, or, as Ḥanīf-zādah calls it, Aḥkām al-qirānāt (beg. Kyūṭūrīn kalāmāt kīb gūn al-fāh i ‘l-‘amān-tāb), composed in the reign of Abū ‘l-Muqallār Shāh Ismā’īl Šāfawt (a. h. 907–912/1502–4) : Ḥanīf-zādah Aḥfār i waṣṣah (H. Kh. vi p. 529) ; Maḥkāt iii/3 pp. 872–3 no. 1679 (35 foll., destructive, a. h. 1005/1694) ; Leyden iii p. 192 no. 1189 (not later than a. h. 1069).

121. Nizām al-Dīn ‘Abū al-Ḥāfiz b. M. b. Ḥusain Birjandī died in 934/1527–8 according to the Maḥhad catalogue (ii, fol. 17, MSS., nos. 7 and 79), where the authority for this date is not mentioned. For his Arabic works see Broockhann Sptb. ii p. 591 (cf. Haft iṣqīm no. 830 ; PL. i p. 53 n.1).
H. u (ba-ra) u riyâd Qadîrî râ sazā-râ), dedicated to Shâh 'Abbâs (A.H. 996-1038/1588-1629) by Muṣafar b. M. Qâsim Jamâbâdi 2; Rehatesk p. 7, no. 9 (A.H. 985/1577-8) [see 1]), Cairo p. 512 (A.H. 167 [= 1067/1657 ?]), Efrîd 2247 (A.H. 1106/ 

Editions: Tibrîn 1271/1603-4 (Sharh-i Bist bâb. See Maghâbîd iii, fdl. 17, ptd. bks., no. 11); and others (cf. PL ii p. 81?).

Summary of the contents: Rehatesk. loc. cit.

(3) Risâlah i hârât (beg. 250, 3 sp. â. b. i ba-q. mar wârî-i râ kh nappâlî qârât), a short astronomical and geographical work (by Birjand according to Bodilean 1541, but without author’s name in Bkp. xi 1918), divided into a muqaddamâh, and four muqâlabas (1) dar mar’îfît i madâhâ i sîwâl i taparîkât, (2) dar mar’îfît i ba’at-i afzûl i kawâlîk bâfâ’dk i âjâmâl, (3) [wrongly called (2) in both MSS.], dar mar’îfît i mazîn i uqâmî i bâ-âjâmâl, (4) [wrongly called (3)] dar ta’alâî i bâ’dâk i wâlîzâh i pûsh-i bâdâk u âjdâh u âhsân ii abdâh (a. H. 1062/ 
1624), Bodilean 1541 (n.d.), probably also Lahore Univ. (A.H. 1205/1790-1). OCM. x/3 (May 1934) p. 105. [P.S. See p. 137 infra.]

(4) Sharh-i Bist bâb (dar usturûlâh) : see PL ii p. 54?.

(5) Sharh-i Ziyâ i jâlîd-i sulâmî : see PL ii p. 70.

122. Mîr Ghûayb al-Dîn Mansûr b. Shâh al-Dîn M. Husaini Dashtanî Shîrâzî, who founded the Madrasah in Mašhâr, at Shîrâz and was for a time Shâh in the reign of Shâh Tahmâsp (A.H. 930-4/1524-6), died at Shîrâz in 948/1541-2 or 949/ 
1542-3. A list of thirty-two works by him is given in the Shânâs al-mu’âtînîn (pp. 351-2, towards the end of Muqâsîrî vii) and reproduced in the Bânûpîrîs catalogue ix pp. 201-2. [Hasan 1

* The date of completion is given in the Maghâbîd catalogue as 1003/1594-7, indicated by a chronogram (Tabâkhsî ‘alâh) at the end of the work. This date is later than the alleged date (A.H. 985) of the MS. described by Rehatesk, which is earlier than the reign of Shâh ‘Abbâs. Perhaps these were two editions.

2 Author of the Tasbîhât al-mawjûdât, undertaken (in 1031/1622 ?) for Shâh ‘Abbâs (see PL ii p. 88). Rûmûl p. 303, Scklon’s trans. p. 137; Hafiz iklîd p. 229 (no. 204); Râvâsî al-jannât iv pp. 129-31; Rieu ii 826; Brockelmann Suppl. ii p. 508; Hafiz iklîd i. al-bâhîr p. 226.

(1) Risâlah dar ﺣârît), in four bâbs: Leyden iii p. 152 no. 1187 (13 foll.).

(3) Risâlah dar shânît i taṣṭîr i usturûlâh (beg. Aṣâ’irâq kih az afzûl i wâlîzâh i wâlîzâh i hârât), in ten bâsîl and a khûsîmân: Maghâbîd iii, fdl. 17, MSS., no. 99 (57 foll.).

123. Abû ‘L-Khâir M. al-Taqi b. M. al-Fâsîrî, as he calls himself (apparently) in the Hall al-taqâmîm (cf. Dhrarî-th i. p. 67 no. 357), the Hall i usturûlâh (Dhrarî-th i. p. 35 no. 172) as Bkp. xvii 1651) and the Tâ’lîl-iwâmân (cf. R.-B. 270 (3)), seems in some of his works to have used shorter forms of his name, e.g. A. L-Kh. M. b. M. M. F. (Bkp. xi 984), A. L-Kh. M. F. (Aznar 346 (3)), and M. b. M. M. F. (Dhrarî-th viii p. 19 no. 8), while some authorities call him Taqî al-Dîn A. L-Kh. M. b. M. al-Fâsîrî (cf. Dhrarî-th i. p. 9 no. 23, iii p. 189 no. 674, vii p. 67 no. 537 H. Kh. i p. 486), but it is not at present clear from the catalogues, etc., that he himself gives his name in this last form. He was a pupil of Ghûayb al-Dîn Mašhâr Shîrâzî (for whom see PL ii p. 62). Among his works were A’avâs al-qâfâbd (Bânûpîrîs xi 984, New Coll. Edinburgh, p. 7, H. Kh. i p. 486). A’tâm-i tâ’lîl o tâ’lîl-iwâmân (in Arabic: cf. Dhrarî-th i. p. 9), its abridgment Tâ’lîl-iwâmân (cf. H. Kh. iv p. 167, Brockelmann Suppl. ii p. 504, Dhrarî-th i. p. 100), and al-Dî’irat al-ﬁnâlayîgh (so Dhrarî-th viii p. 19 no. 9) or Mar’îfît al-pûsh (so Maghâbîd iii, fdl. 17, MSS., no. 156, also in Arabic). It is scarcely open to doubt that, as suggested in the Dhrarî-th i. p. 100, this author is the Abû ‘L-Khâir whom H. Kh. quotes from time to time in his accounts of the various branches of literature (e.g. i p. 178, 179).

(1) Aghâs u anîmân: see Hall i usturûlâh below.

(2) Bist u chaĥar bâb, on the astrolobe: Naşîf M. ‘Ali Khânsâ’î’s library (see Dhrarî-th iii p. 189 no. 674).

(3) Hall al-taqâmîm (beg. Darâbkhând-nah-tar siârâ’ kih az wâlîzâh i wâlîzâh i hârât), dedicated to Ghûayb al-Dîn Mašhâr and divided into an aţâs and a number of fi’lûhâs: Naşîf Tusârîyah.
128. 'Abd al-Rahmān b. Șāliḥ Mūḥammad b. Nāṣir al-Dīn Șiddiqī Faḵrī dedicated the following three works to ʻĪbrahīm ʻĀdīl-Šāh (a.h. 987–1035/1579–1626):

(1) Ghāyat al-taḥarri (beg. H. mar ʻAlamī rā kih dar karimah ā Ḥādīṣh bāhū," a short tract on the determination of the qiblah: Ivanow 1494 (1) (15th cent.).

(2) Mīnhāj al-aṭabiyy, in Arabic, on the astrolabe: Ivanow 1494 (2).

(3) Rīsālah dar usūrlāb (beg. Dānā-yi zamānštā u maktubā-ye hamah ʻgd) : see PL ii p. 548.

129. Juḥāl al-Dīn M. b. ʻAbd Allāh Yāzdi was "apparently" (dīd ʻlgāšt) an astronomer of the early eleventh/seventeenth century under the Šafawīs. Doubtless he is the J. al-D. M. Yāzdi already mentioned (PL i, pp. 308, 1290).

Tūhfat al-munajjam (beg. Ḥādīṣ bi-šambali ḍadbādī): Ḏarīṭāh iii p. 472, ʻAḏlīyāh iii, fdl. 17, MSS., no. 26 (a.h. 1056/1646).


(1) al-Ṣafāḥāh, in some MSS., but incorrectly, it seems, al-Ṣafāḥah and al-Ṣafāh, (beg. Ḥādīṣhāt darajjīt jātārūdā) an Arabic treatise on the astrolabe, short enough to be written on the plate (ṣafāḥāh) of an astrolabe: I.H. 2055 (al-Ṣafāfāh), Brockelmann ii p. 415, Spbdii. p. 590, Majlis 206 (6), 642 (6), etc.


Persian commentary: (a) Shāhī ʿAbd al-Ṣafāf-āfāh, by ʻIṣnāt

1 Cf. Qurʾān iii 188.

Allāh b. Aṣgām b. ʿAbd al-Rasūl Sāḥūrāpūrī,1 probably identical with the commentary by this author which according to S. Shāhi, Ṣadārī (Procedures of the Ḫūrārī-Mawṣūrī-Islāmī, first season . . . [cf. PL ii p. 153] p. 36) is entitled Bīb û Tashrīḥ al-aṣfāfāh, was composed in 1086 and has been printed: Lahore Panjāb Univ. (a.h. 1087/1676, probably autograph. See OCM. x/3 (May 1934) p. 104). (b) Taḥāmāna in Tashrīḥ al-aṣfāfāh (beg., without preface, Rabbānā mā ḥalaqaḥ bāḥā kājitva:ītāhū ʻĪbād ʻal) (al-aṣfāfāh), a translation and commentary of unknown authorship: Bānkūpīr xi 1053 (a.h. 1244/1829).

(3) Tūhfat in Ḥāṭima, called also Ḥafṣāb bāb, (beg. al-H. i. R. al-A, . . . wa-sa-ḥda ʻdān dar-šān waqta), a short work on the astrolabe dedicated to Mīrāz Ḥāṭima Bīg. ʻĀdīl-Šāh ʻAbbās I ʻṣa ʻs (d. 1019/1610): see Tūhfat al-ṣanāʾ-ātīhā ir ʻAbbāsī p. 582ff., Rīa 1 i p. 150h): I.H. 478, Ḏarīṭāh iii p. 425 no. 1540, Ḏarīṭāh i 1508 (title not mentioned in the catalogue. 22 foll. a.h. 1177/1763, iii 2927 (7), ʻAḏlīyāh ii 335 (a.h. 1233/1816), Majlis 159 (39 foll. a.h. 1240/1824-5), ʻAḏlīyāh i p. 389 no. 169, Nūr i ʻUmdīnīyāh 2389, possibly also Ḵeṣābah p. 32 no. 58 (2).


Qūb al-Dīn b. [b.] ʻIzā al-Dīn ʻAbd al-Ḥāfīz 2 al-Zahīdī al-Kabīrī (vocalisation I) al-Ḥusainī al-Lārī, the author of the Ḥall u ʻaqd, is doubtless the same person as the author of the Ḥall u ʻaqd, whose name is given by Ḥeṣābah as Q. al-D. b. ʻAbd al-Ḥaqq al-Ḥusainī al-Lārī in the Majlis catalogue as Q. al-D. ʻAbd al-Ḥāfīz, or ʻAbd al-Ḥusainī, Lārī. The former, a Muḥfīz at Lārī, had left his birthplace for a short time to perfect himself in astronomy at Ǧarābūs. [P.S. Cf. Ahmad ʻIṣlāṭīrī ʻLārīstān i kūshna, Thirān A.H.S. 1334/1915, p. 145.]

(1) Ḥall u ʻaqd (beg. St. 1 dar az ʻalāyīhā ʻSāmī rā, on the computation of almanacs and nativities, in elucidation, for beginners, of the directions of Mīrzā Ulugh Bīg b. Șāh-


2 Q. al-D. ʻA. b. ʻI. al-D., according to Majlis and Mīḵūāt.

3 So Mīḵūāt: Rīa writes al-Kabīrī.
Raḥš, completed on Monday, 6 Rabī‘ al-Ādār, 1017 (sāl i ḥāṣr u ḥafštāh) in the reign of Shāh ‘Abbās and divided into a preface, two mauqalāhs (1) on almanacs, in five bābās, (2) on nativities, in three bābās) and a khatimānā (on the writing of horoscopes):

Mīḥkāt i, pp. 883–4 no. 1062 (94 foll. a.H. 1090/1680), Aṣafiyyah i p. 810 no. 308 (a.H. 1200/1786), Rieu i 499a (19th cent.).


132. Muṣaffar b. M. Qāsim Junūbādi (Gūndābād) was attached to the court of Shāh ‘Abbās [885/1578–1628] and accompanied him on his journeys.


(3) Ihānārāt al-majmū‘, in ḥāqalā : see Dāri’sā’ah i, p. 369 no. 1927.

(3) Shāh i Bīst bāb [dar taqī‘īn] : see PL ii p. 81.

(4) Shāh i Bīst bāb [dar ṣurtārāb] : see PL ii p. 531 a.

(5) Tumbāhāt al-munāqimāt (beg. Sūr u st. (or Sūr u Sp.) Mullā M. Mullā rā kā ba-nāzīr i ḥaqīqat.), on astrology, undertaken in 1031/1622, a dedicated to Shāh ‘Abbās and divided into a mauqālānā, six bābās and a khatimānā : Dāri’sā’ah iv p. 452 no. 2017, Biochet iv 2402 (a.H. 1177/1764), 2403 (a.H. 1226/1811),

1 This is stated at the end of the Mīḥkāt MS. The year 1027, used repeatedly according to Rieu in the examples of calculation, was regarded by him as the probable date of composition. According to the Mīḥkāt catalogue both 1027 and 1028 are mentioned in the work.

2 12 chapters on the indications of the 12 mansions, and an appendix containing the solution of questions according to Rehatsk i, and according to Dāri’sā’ah it was completed in 1028/1619.


133. Zarī bi-Dīn Mas‘ūd b. Ibrāhīm Dīhlawī, Shāh-Jāhān’s Astronomer Royal, died on 2 Rabī‘ i 1039/29 October 1629. [Pašākh-nāmāh 1, pt. 1, pp. 97–104, 288 antepenult.; Amāl i Sūlī i p. 361, 1, 8 ab infrā; Taḥṣīl i Shāh-Jāhān, taḥṣīl x; Turāž i Mu‘āmmardī, a.H. 1039; Rieu i 450–60, i 1084–5].

(1) Horoscope of a son born in 1022/1813 to Abū’l-Fath Ibrāhīm ‘Abd-Allāh Qā’ānī [of Bījān]: Berlin 83 (4).

(2) Strāj al-iṣtihkārāyī (beg. Hamd Mubātī‘ī rā sasāt kī hāmandā mā qudrāt), composed in 1006/1697–8 and divided into a mauqālānā, nine bābās and a khatimānā : ‘Eḥīs 2234 (7) (a.H. 1169/1755), Aṣafiyyah i p. 816 no. 198 (a.H. 1239/1823), Boulfian iii 1056.

(3) Zīj i Shāh-Jāhānī, or Kār-nāmāh i Sābīl-qirān i Thānī Zīj i Shāh-Jāhānī (beg. H. i 5 bāb. Khādījī rā sasāt kī hāmandā mā qudrāt), astronomical tables compiled in 1039/1629, but calculated for 1041, based on those of Ulugh Bīg and divided similarly into a mauqālānā and four mauqālas, but modified to accord with the new era, the Turāž i Ḥāši i Shāh-Jāhānī adopted by Shāh-Jāhān at Aṣaf Khan’s suggestion : Ellis Coll. M 111 (fine MS. 487 foll. 17th cent.), Rieu i 430b (lacks Fālqa 1–4 of Moqālāh iv, 17th cent.), Boulfian iii 2735 (some lacunae. 17th cent.), Lahore Panjāb Univ. (extract only. a.H. 1279/1862–3), Aṣafiyyah i p. 814 no. 302, Leningrad Univ. no. 97 (Salemann-Rosen p. 16).


135. Qāsim ‘Ali Qā’inī was a pupil of M. ‘Usain b. Shams al-Dīn M. Bāqir Yazdī. That he cannot have died earlier than
(2) Tuhfat al-Muhammadyah (beg. Ağhab i sülqı i naşir i maqıl), on the şahb and the şahbeg, dedicated to ʿImād al-Din Muharram Bēg Wazir u Kāżin: Dhtarīh iii p. 467 antepenult., Maghdad iii, fol. 17, MSS., no. 49 (not later than 1175/1563).


138. M. Amin Najafi Ḥiṣnī was a pupil of Bahāʾ al-Din al-ʿAmmī, in whose lifetime he wrote a commentary, Mūḥib al-Khulṣāqān, on the Khulṣāqān al-bisāb (see PL ii p. 118).

Risālah dar ʿusūlāb (beg. al-Ḥ. r. al-ʿā.), in a maqādānah, eight bēhsa and a šābītkānah: Maghdad iii, fol. 17, MSS., nos. 57 (a.h. 1068/1657–8), 56.

139. M. Bāqir b. Muḥammad Ḥurūsāsī Saḥrawārī left Ḥurūsān after his father’s death and settled in Ifṣāḥān, where he won the favour of ʿImām ʿAbbs II (a.h. 1052–77/1642–56) and became Imam-jamāʿah and Ṣahāb al-ʾĪsām. He died in 1660/1679. His Persian works are concerned with law, ethics and other subjects. [Śūfīfat al-ʿajīb (in Arabic), Cairo 1324, p. 499; Thāhir Naṣrābādī p. 151; Anā al-āmil p. 61; Rūḏāf al-jannat pp. 118–19; Qayṣ al-ʿulāmā’ p. 299; Nuqām al-samā wa al-aṣṣār i pp. 113–14; Sipahsārār i pp. 487–9; Ḥarīf al-āmmār p. 293; Broschmann Ṣabdār p. 578.]

(1) Kaṣf al-ʿasār (beg. Ağhab i ḍākāh i har bišāb), on astrology and talismans in a maqādānah and five maqālāhs: Boedelain 1560 (defective at end).

(2) Risālah dar taqīf i aṭyām u rūzghā-yi muṭābāk u masʿūd u manṣūs . . . . , composed by order of Şah Sulaimān al-Ḥusānī al-Māsawī (a.h. 1077–1105/1666–94) and divided into a maqādānah, three bēhs and a šābītkānah: Boedelain
1599 (96 fol. N.d.), probably also *Rehats-e* p. 17 no. 30 ("Risālah-i Mullā M. Bāqīr Shabcestāri"). Rehats-e's account of the contents tallies fairly well with that in the Bodleian catalogue.

140. According to a note on the title-page of the Paris MS. *Qeṣb al-Dīn M. B. Shaikh-‘Alī [Shaqa-i Lāhij[ī [Iṣkhawāri 1 Dailamī]] is the author of the astronomical work recorded below. He is described as a pupil of Mr Dāmūd [d. 1041/1631-2; see Browne *Lit. Hist.* pp. 406-7, 426-9] and as the author of a *risālah dar ‘alām-i muḥbūl* and of a work entitled *Mafhūm al-qāʾīb.* For Baha’-al-Dīn M. B. Shaikh-‘Alī Lāhij[ī (a brother of his) see *PL.* i p. 1200. *Aman al-amīl* p. 65 ul. ; *Hadīyat al-abnd* p. 237 (Q. al D. *al-Iṣkhawāri; Maṣḥahd* iv p. 414 no. 268.)

(*Risālah dar hat‘at*) without title or author's name, dedicated to Shāh Sulaimān (A.H. 1077-1105/1666-94) and divided into a preface, five discourses (waṣīlatu lāya presumably) and a conclusion. *Biochet* iv 2368 (1) (62 (?)) fol. 18th cent.-


142. M. Zaman b. M. Šādq Anbākājī Dīlāvi (M. Z. Faiyād *al-maḥkūm bāb Thālīk* ; see *PL.* ii p. 12 (f)) is the author of (1) a commentary written in 1130/1718 on the *Khulayl al-khāb* (*PL.* ii p. 12 (f)), (2) a commentary completed in 1129/1718 on the *Mulakhiṣṣa* of *Chaghmīn* (*PL.* ii p. 50), and (3) *Iriṣfā‘ al-jihāl* (*PL.* ii p. 17).

(*Risālah dar hat‘at*), *composed in 1120/1708-9 (chrono-

---

1 *Iṣkhawāri is a few leasons from Lāhijān (Tārīḵ-i l-aṣḥāb a ‘ṣḵur-i-šāhān Gīlān p. 27).’
2 *For a portion of this work published separately under the title Tārīḵ l-ṣaḥābān al’l-Yanār (Tārīḵ 1317/1606) see *Biochet* iii p. 256.
3 *Biochet’s description suggests that astronomy is not the only subject treated in this work.
4 *P.S. The correct title is *Risālah i irfā‘ al-jibāl* (a chronogram = 1114/1702-3. See Binkhār p. 50.}
5 *It seems possible that this is the above-mentioned commentary on Chaghmīn’s *Mulakhiṣṣa.* If so, *Iḥām al-qāʾīb* must be an additional chronogram.
astronomical observatories of Jai Singh (Archaeological Survey of India, New Imperial Series, vol. xi, Calcutta 1918); etc.

Ziš i jadid i Muhammad-Shāhī (beg. 'Imād allāh 'Abdu'llah b. Muhammad-Shahī), astronomical tables completed in 1140/1728 and divided into three magālihas (1) on the Hijri, Muhammad-Shāhī, Christian and Samvat eras, in four bābs, (2) dar ma'rifat i jāfī' in bar saqāfī, in nineteen bābs, (3) on the motions of the planets and stars and their positions, in a suqāddānah, four bābs and a kitāba: Tashkent Acad. 517–21 (of which 518 is dated 1175/1762), Rieu ii 606 (225 foll. 18th cent.), Browne Supp. 742 (26 foll., presumably therefore a mere fragment or epitome. King's 212), Aṣṣīṭiyyah i p. 814 no. 300, Bakhpū ṣī 1656 (19th cent.), Mā'ārit i 121, Malis 186 (defective, modern), Rebatīṣīk p. 20 no. 52, p. 30 no. 53 (2) (defective).


Discussion: G. R. Kaye The astronomical observatories of Jai Singh (see p. 93 supra) pp. 8 onwards.


Abridgment: Ziš i mukhtarāṣar i Muhammad-Shāhī: Rebatīṣīk p. 20 no. 47 (1), Brevis-Dhakhār p. i no. 2 (1) (presumably transcribed from the preceding MS.).

1 Cf. PL ii p. 150.

145. Abd 'l-Khair Khāir Allāh Khān "Muhannad", the second son of Lutf Allah "Muhannad" Lāhaurī (for whom see PL i p. 786a, ii pp. 11 penult., 139a, 16) acted as adviser to Rājā Jai Singh′ (cf. PL ii p. 93) in connection with the building of his observatories; in addition to his astronomical and mathematical works he wrote commentaries on (1) Kūshārī's Qīrān al-ṣūratān (see PL i p. 501b), (2) Niṣānī's Sītāndar-nāma (printed [without date!] in two volumes at the Sīkat al-Muťahārī, Delhi. Vol. ii is in the National University Library, Delhi. See S. Sulaimān Nadwi's article p. 47b–9a), (3) the divān of "Zulālit" and "Ḥāṣīt" (mentioned by his son M. 'All Riyyūd in his preface to the Taqriḍ al-Taḥfīrī (see S. Sulaimān Nadwi's article p. 47b–9a). [PL. ii pp. 19, 15 n.2, 37b, S. Sulaimān Nadwi Lāhaurī hā māhanda khitānā ... [cf. PL. ii p. 150] pp. 41–7; M. Aḥmad Chaghtāi A family of great Mughal architects [based mainly on the preceding article] (Islamic culture xi,2 (April 1937) pp. 206–9).

(1) Ḥāṣīyāb bar Sharī Ḵist bāb dar usṭūlāb: see PL ii p. 54b–9.

(2) Mādhāl al-manzūm (beg. 'Imād kām u dāhan zālā n-a-ka-nā), a metrical introduction to astronomy, composed in 1130/1727–8; Rāmūpī Ḥāṣī Mūḥammad 'Alī Khān′s library by Nadhir Ahmad 253).

(3) Risālāh dar usṭūlāb: Lindesiana p. 176 no. 706 (1820).

(4) Sharḥ-i Ziš i jadid i Muhammad-Shāhī: see PL ii p. 94.

(5) Taqriḍ al-Taḥfīrī: see PL ii p. 37.

(6) Taqriḍ al-Taḥfīrī: see PL ii p. 139.

146. M. 'All "Jaźīn, Jaźnī" was born at Isfahān in 1109/1692 and died at Benares in 1189/1776 (see PL ii pp. 849–9, 1396, ii p. 33).

1 Safīnaḥ i Khāngūpā in the account of his brother 'Imām al-Dīn Riyyūd (see the passage quoted by S. Sulaimān Nadwi in his article, p. 42, ... khāngūpā Ḥāṣīq Dīhrī Jai Singh′, ... kāh dur-i rāyān gāndhārī in rastāt dawān dawān dawān gāndhārī dawī bāl kārā pāyā ḫāla dawān dawī bāl kārā pāyā ḫāla bālā usṭūlāb i Abū l-Khair in magāliha). See T. Athar in magāliha. 1 Presumably different from the Ḥāṣīyāb bar Sharī Ḵist bāb dar usṭūlāb (no. 1 above), but this is a matter for investigation.
(Risâlah dar ha'a't) (beg. Bu'd az st. u sp. i Zand i Pâk u durûd i ne-ma'dâd), on the elements of astronomy, completed in 1179/1763: Ivanov 1778 (2) (foll. 250-266). Early 19th cent.).

147. To M. Karim Khân Zand (a.h. 1163-93/1750-79) was dedicated:
(Risâlah dar tâqwim), in twenty very short chapters and a conclusion: Blochet iv 2368 fol. 636 sqq. (18th cent.).

148. Qâbûl Muhammad, as he calls himself in the preface to the Amâr al-majân, or Q. M. Ansârî, as he is called "at the end", is probably identical with the Q. M. who wrote the undotted [Persian or Urdu?] matînâvi Sîrî hâlî u wîrd i ashîr and who is usually regarded as the real author of the Hafîz qulûm; a Persian dictionary ostensibly by Naṣîr al-Dîn Hâfish, King of Qâth. Amâr al-majân (beg. Bu'd az h. u tânî-yi Qâbûl i Dâh i-Jalîl kih bîsîr i fallak al-nfâfik râ), a detailed treatise on astrology, the preparation of horoscopes, the calculation of auspicious hours, etc., composed (at any rate partly) in 1200/1780-6, based mainly on Hindu systems and divided into four sections: Ivanov 1st Suppt. 900 (345 foll. 18th cent.).

149. Pandit Râj Nâm'dar (1).
Dil-pasand, on astronomy, composed in 1200/1780-90 and dedicated to Nawwâb Amîr al-Daulah [Amîr Khân], of Tûnk (cf. PL i p. 691); Labore Panjab Univ. (a.h. 1229/1814. See OCM x/3 p. 105).

Zakzarjad (beg. Hamd i Hay wa't i Nabî u wasîf i Hasâd râ knâm. . . . a. b. bar rây i dânish dârîyâ), in prose and verse, on astrological matters and magical formulae, composed for Tîpi and divided into forty-five ghams: Ivanov 1506 (circ. 128 foll.).

1 Persian is the language of the opening verse quoted by Sprenger, p. 631, where the poem, 22 pp., lithographed at the Mathât Press, Lucknow, in 1266/1849 with the (Urdu?) inscription Gul u râmûd; on the margin, is [ad- conversely?] placed under "Hindostâni poets" (cf. Garcín de Tavera i p. 304).

1 This spelling is current in India side by side with rây.
157. M. Husain b. Karam-‘Ali al-tājir al-İsfahānī is the author of (1) a compendium of general history composed at Baghdad in 1222/1807 (PL i p. 148), (2) Jāmi‘ al-ta‘ārīkh, composed in 1228/1813 (Dhahiri ‘ak v p. 47 no. 183, autograph MS. at Karbalā‘), and (3) a nafsīyah, or miscellany, compiled at Baghdad in 1224/1809 (Rieu ii 776, Majlis i 628). (Risālah i ha‘arat (beg. H. i b-k. ‘agmat i kibrījī i rasad kih munā‘īf), composed for Abu Ahmad Lāhijānī and including a metrical tract on the astrolabe: Rieu ii 815a (Baghdād, a.h. 1225/1810, autograph).


Edition: (Asāfiyah i p. 818, where the place (doubtless Bombay) and the date (doubtless 1827) are not mentioned).
Edition: Ressillae Udituluis quaeque bar uddhamum jaucese kubbesea dar sharraestat Zartoshteveh. Or a work exhibiting the strongest evidences of the non-existence of the Kubbesea [i.e. Kabish], or intercalation of a month to rectify the reckoning of 365 days in each year instead of 366 in every fourth year, ‘Edwards in the doctrines of Zoroaster. Composed on behalf of the

1 The Dhahiri ‘ak adds sallat al-Khoja (i.e. doubtless when the Jāmi‘ al-ta‘ārīkh was composed).
2 So in Nīkīst Eshaqīyān’s Urdu Qāhla al-ma‘ājar bi i p. 157.

Kudroeans . . . as a reply to a work published by one Haje Muhammad Hossem Isfahane . . . entitled ‘Shāvahan kaffasee for kelbāt Kubbese’ at the special request of the Rusmoeans . . . Bombay 1828 (250 pp.).

1 Anis al-‘ālāh fī bayān manā‘īl al-[l-] uṣūrāb, composed in 1234/1818–19: see PL ii p. 86.
2 Iṣṭilāḥat al-taqwīm (beg. H. u th mar Qādīrī rá rasad kīh ajma‘ī i ‘ulayyī ah rā), in a napsīdaham, fourteen short bāhs and a khitīmah: Ivanov 1st Suppt. 501 (mid-19th cent., Bānkptpr xi 1062 (19th cent.).
3 Jāmi‘ i Bahādūr-Khānī, composed in 1249/1833–2: see PL ii p. 29.
4 Zihī i Bahādūr-Khānt, composed in 1241/1825–6: Asāfiyah i p. 814 no. 68.
Edition: 1855 (Asāfiyah i p. 814 no. 15).

162. M. Rāfī i al-Dīn Muḥāndīs Dihlawī.
1 (Account of the Faṣīd era, composed in 1219/1804–5: Rieu iii 1072a ix (foll. 129–1, Cinc. a.h. 1850).

163. Rājāh Rātan Singh i ‘Zikāmī was born at Lucknow in 1197/1782 and died in 1801 (see PL i pp. 709, 890, 1328–9).
1 Ḥadā‘iq al-mujāhīm, composed in 1253 according to Dhahiri ‘ak vi p. 290 no. 1558. Editions: 1253/1837, (Asāfiyah i p. 808 no. 77); 1256/1840 (Asāfiyah ii p. 1700 no. 122); 1843 (Aligarh Subh, MĪS, p. 22 no. 3).
2 Mi‘yar al-arznār (beg. Allāhunna laba waqadma un-bika nasta‘īmu), on chronology and the eras of various peoples, completed in 1234/1819 and divided into a napsīdaham, two maqṣīlaham and a khitīmah: Bānkptpr xi 1061 (105 foll. a.h. 1239/1823–4), Ivanov Curzon 581 (mid-19th cent.).

1 This spelling is current in India side by side with aj.
164. س. آب "الفاث خواجه بهادر حسن خان ب. بهادر خان.
(1) مکہیان بیه کودری: ۴۸۷فیاه ii p. 1704 no. 55.
(2) زیح i نیرمی: ۴۸۷فیاه i p. 816 no. 112 (auto-
graph).
Commentary (1): شیخ i ز. i ن. : ۴۸۷فیاه i p. 816 no. 206
(author's name not stated in the catalog).  

Jawâmî al-tim (beg. al-H. l. B. al-â. . . a. b. ch-
g. M. b. al-R. B. al-T.)., on astronomical technical terms, etc.,
completed in 1264/1848 (if this is not merely the date of transcription)
and divided into 150 bands : ماه‌تشر i/2 p. 879 no. 1064
(93 foll.).  

166. Naswâb ‘Umdat al-Daulah ‘Umdat al-Mulk M. Rafi’
al-Din Khân b. Shams al-Umarâ Bahâdur Anîr i Kâbir M. Fâgîr
al-Din Khân (cf. PL ii p. 21) died in 1294/1877 according to the
Âsafiyah catalogue. [Gulzâr i Âsafiyah p. 290; PL ii p. 216.]
(1) Rafi’ al-basâr, on geometry and optics, composed in
1290/1884-5.
Edition : هیادزه‌هی 1290/1884-5 a (Âsafiyah i p. 814
no. 226, RAS catalogue p. 4206).
(2) Rafi’ al-dar bâyan i aṣârâbâb, composed in
1289/1882-3.
167. ‘All-Quli Mirzâ Qâhîr, entitled ‘Itdidâl al-Sâlijah, died on
10 Muharram 1286/13 December 1869 (see PL i pp. 299, 1290).
Falak al-so‘âdah : تبرز 1278/1861-2 (170 pp. See
Masjhad iii, fol. 17, ptd. bks., no. 12, Harrassowitz's catalogue
no. 352 (1912), item 1932).

1 This spelling is current in India side by side with مه.  
2 Later apparently (doubtless after his father’s death) Naswâb Shams
al-Umarâ Bahâdur Anîr i Kâbir M. R. al-D. Kh. (see Âsafiyah i p. 824 no. 69,
where his Urdu Sâdîkâr i aṣârâbâb is recorded).  
3 According to information received from the RAS, this volume weighs
10 lb, and measures 16 x 10 in.

C. ASTRONOMY AND ASTROLOGY  
1305/1887-8. [Jâsî al-Din Tâbrîzî Gâh-sâzeh; 1231 p. 188.]
Risâlah dar taḥqîq i jaib u zill : ماه‌تشر ii/2 pp. 852-3
no. 1065 (75 foll. Autograph).

169. General (Sarîf) Mirzâ Taqî Khân Ka‘înâni was حکام-
bâghi to the Governor of Fârs, Sulâq-Mas’ûd Mirzâ Zill al-
Sulân,4 and was editor successively of the weekly newspapers
Fâr, published at شیراز in 1288/1872-3, and Farhang, published
at Ispahan for ten years from 1296/1879 onwards. Among his
works are Tarih-ât al-qtâ’în (Ispahan 1299/18824) and Khamaryiyah
(Ispahan 1296/1879). [Browne Press and poetry pp. 12 n.3, 120, 156, 161; M. Shad Hâshimi Târîk i zârâl... iv p. 73.]
Hadâ‘i q al-fâk’îh, on modern astronomy, etc.,
composed in 1300/1882-3: Ispahan 1300/1882-3 a (vol. i 243 pp.
Cf. Masjhad iii, fol. 17, ptd. bks., no. 5, دهراط vi p. 288, Browne
Press and poetry p. 161).

170. Ahmad b. Mir Nasîr b. Yûnûs Hanafi Siddîqî Bulhabî,  
surnamed Ahmad i Kâhil, astronomer, poet, calligraphist and
miniaturist, died in 1314/1896 (see Tahsîk Kent Acad. p. 230
no. 519).  
Manâzîr al-kasa‘îkh, composed in 1288/1871: Tahsîk
Acad. i 529 (142 foll. Apparently autograph), 530-1.

171. S. Hasan b. Ja‘far b. ‘Ali Jâzâ‘iri Mûsawî Tustari died in
1322/1905.  
Tuhfat al-ahbâb, on astrology: Najâf S. Aqâ Tustari
Najafi (see دهراط iii p. 408 no. 1165).

172. Najm al-Daulah ‘Abd al-Qâhîr Khân Ispahânî died in
1326/1908 (see PL ii p. 22).  
Bidayat al-najîmîm : تبرز 1319/1901-2 (دهراط iii
p. 50).

4 For the Zill al-Sulân see Browne, A year among the Persians pp. 104-5,
and elsewhere; W. Sparrow Persian children of the Royal family pp. 20-34
and passages; etc.

174. S. Ḥasan Taqī-zādah was born at Tabriz on 27 September 1876 (see World biography 1948) and was one of those who frequented the Khājâ-i Gînanâh-i Tabrizi, founded in 1316/1898-9 (cf. PL i p. 1111, Browne Press and poetry p. 29). He played a prominent part in the Constitutional movement and was a member of the first Majlis in 1906 and of several later parliaments elected between that date and 1927. In 1929 he became Governor-General of Khurâsân, in 1930 Minister of Roads and Communications and later Minister of Finance, in 1934 Persian Minister in Paris, in 1941 Persian Minister in London and from 1944 to 1947 he was Persian Ambassador there. From 1947 to 1949 he was once again Deputy for Tabriz, in the latter year he became a Senator and was (later ?) President of the Senate.

He was Editor of the periodical Kâveh published in Berlin as a political journal from 24.1.1916 to 15.6.1919 and as a literary and scientific review from 22.1.1920 to 1.12.1921 (see Browne Lit. Hist. iv pp. 483-8). His work As Perâz û Changâz has already been mentioned (PL i p. 241). Several others are enumerated in Iraj Afghâr's Nafrî û Fârsî ù ma'âşir, p. 76, where it is stated that a collection of his essays and studies has been published under the title Maqâlât û Taqī-zâdah (Tehrân a.h.s.1321/1942-3). His English work The early Iranian calendar was published in 1938 by the Royal Asiatic Society (Prize Publication Fund, xvi) and several articles by him have appeared in the BSOAS.

[Browne The Persian revolution 1905-1909, 1910 (see index), Press and poetry, 1914, pp. 15, 130n, 313n, 318, 319n, 323n ; S. Jalâl al-Dîn Tbrîîn Gîh-nâmâh û 1329, p. 263; Mahdi Muftahâdî Târîk û zindagânî û Taqî-zâdah, a.h.s.1322/1944 (cf. PL i p. 1329); Hâljî Aâlî Mughârâ Târîk û Ezârî û Irân, a.h.s.1326/1947 p. 70 (portrait), etc.; World biography, New York 1948, p. 466; Mahdi Malik-zâdah Târîk û mînjâb i

1 Cf. PL i p. 1179.

175. S. Hībat al-Dîn M. 'All b. Ḥusâin Ḥusâinî Shahristânî was born at Sâmarqand on 24 Rajab 1301/20 May 1884 (see Brockelmann Speldi. ii p. 897; International Who's Who, 1904, p. 881).

al-Hâ'îr wa'l-Islâm ..., in Arabic: see Brockelmann loc. cit.

Persian translation: al-Islâm wa-l-hâ'îr, prepared by Ismā'îl Firdawsi Farhadî, Dhorâ'tâ i p. 63, Sulânîzâbîd 1304/1935-6 (serially in the Persian periodical 'Irâq); Najâf 1356/1937.

176. S. Jalâl al-Dîn Tbrîîn [b. Mir S. 'All Shahîk al-Islâm; see Dhorâ'tâ viii p. 219n] has already been mentioned (PL i p. 1353) as the author of a series of almanacs containing "appendices", some of which are ancient, mainly historical, works, while others are writings by S. Jalâl al-Dîn Tbrîîn himself. The Gîh-nâmâh i 1313, not available for inspection at the moment of writing, contains (according to the list of his own publications printed by the author in his Gîh-nâmâh i 1314 p. 2-3) not only the history of Hulâtî from the Jâmî's taṣâwîrî û Rozkâtî and a risâlah û âdârî û qismânî û Fârs [by S. Jalâl al-Dîn Tbrîîn himself] but also a risâlah û zewar û fâlak (Dûmânî û ma'âşir û Arab bai-tâm û fâlak) [also by himself] and the Tarjaman û Hâ'îr û Firdawsiyân (Hâ'îr û Tbrîîn).}

1 Cf. Iraj Afghâr Nafrî û Fârsî ù ma'âşir p. 469.

2 Cf. Iraj Afghâr op. cit. p. 409n.

3 Risâlah û ba'id û jâhilah (a translation of a Russian version of a work perhaps L'univers et les peuples, 1879) by Camille Flammarion [b. 1842, d. 1925] published at Istanbul in 1312/1895 (see Karata wys p. 5; Browne Press and poetry p. 101, Iraj Afghâr Nafrî û Fârsî ù ma'âşir p. 25 nts.). For Tārîkh 'Abbâd al-Râdîs b. Ahi Tâhî Tâhârî, d. 1328/1910 (see PL i p. 1381 nts.) and the authorities there cited, his Safânak û Târîkh û Khâtîb al-Amîn will be mentioned later in this survey.
177. M. Mut'in, born a.h.s.1201/1912-13 at Bagh, obtained the doctorate in Persian Literature at the University of Tehran in 1321/1942-3 and is now Professor of Persian Literature in the University. His publications include an edition of the *Buchān i qātī* (vols. i-ii, Tehran, a.h.s. 1330-1/1951-2, in progress) and a Persian grammar, *Tārī dastār in zabān-i Fārsi*, which is appearing in parts. At the end of Part 3 (Haftah. Tehran, a.h.s. 1332/1953-4) there is a list of his writings, published and unpublished (37 titles, including editions of Persian classics and articles in periodicals). A short biography with a portrait and an incomplete list of his publications (eleven titles) is included in *Irān Afsār-i Nāthir-i Fārsī-i maʿāṣir*, pp. 290-1.


178. Appendix


(2) *Ahkām-i tālī* i dawāzda bārj (beg. Sp. u st. ʿajūzīyār i ʿalām rā tabārānku va tu-tālī kih ʿasān rā bān-nūr i kawālīb): *Majūs* 147 (a.h.s. 1040/1630-1).


(5) *ʿAṣrār al-mujām*, on astrology, by M. Jaʿfar Ḥusainī: *ʿAṣfāṭyāh* ii p. 1986 no. 16 (a.h.s. 1090/1791).

(6) *ʿĀthār al-mujām* (beg. H. i bār-ʿadd u th. i bār-g. ʿābāb i Lam-yaqūl u ṣaṭ-ʿī) by M. Isnāʾīl b. ʿAbd al-Zamān Ḥusainī Jānābādī, who quotes the *Ahkām al-qirğānt* of Ḥuwaylī al-Dīn Aḥmad [cf. *PL* ii p. 80] and cannot therefore be earlier than the 16th/16th century: *Bodleian* iii 2742.

(7) *Bavād*, by Nawwāb Ṣafār al-ʿAll Kān, Raʿīs di Dakan: *ʿAllṣār-th* Subb. MSS. p. 21 no. 1.


(9) *Chihāl bāb*; *Rahatās* p. 34 no. 63 (spaces for diagrams left blank).

(10) *Daftār i taqām*: for various almanacs see *Dhāriʿī* viii pp. 216-25.

(11) *Dālīl al-μuṣājāmīn*, on astrology, by Ḥasan b. Ṣuhāj: *Rahatās* p. 17 no. 23.


(13) *Faṣṣ al-ḥāṭam fi maʿrīfāt haṭ-at al-ʿālam* (beg. II. i bāh. u sy. i bā-l-q. mar hāfrat in *Dhā l-Jafālī rā kih wujāb i wujāb*, by M. ʿAṣfārī; in a mufaddānah inban i bayān i baʿdī al-afṣā . . . ), and two ruhān (11) dar nātān i havāt in ʾāmān . . . (2) dar ab. h. i ʾāmān . . . ) *Bodleian* 1540 (3).

(14) *Faṣṣ al-ḥāṭam fi maʿrīfāt haṭ-at al-ʿālam* (beg. II. i bāh. u sy. i bā-l-q. mar hāfrat in *Dhā l-Jafālī rā kih wujāb i wujāb*, by M. ʿAṣfārī; in a mufaddānah inban i bayān i baʿdī al-afṣā . . . ), and two ruhān (11) dar nātān i havāt in ʾāmān . . . (2) dar ab. h. i ʾāmān . . . ) *Bodleian* 1540 (3).


(16) *Ḥasanīyāt* (beg. Būʿānāt saʿāda i kih bar aslahā i urāfāui), on astrology, by M. ʿAṣrāf al-ʿAddā, dedicated to Amīr Khwāja Abū ʿAbd Allāh al-Hāṣan and divided into a mufaddānah, two ḥanīfāt and a ḥanīfīāt: *Bīnāmī* Supp. 2900 (84 foll. a.h.s. 1066/1656).


(18) *Jaddāwīl i zuʿāl u jāwāb*, (beg. . . . u ʿaḥāt beʿdī bāb i kih bar ṣawāfī) in dast-bāb khāṣṭā mardānī mardānī, 12 × 12 = 144 tables giving the answers to twelve questions (firstly Māzūlī bi-ṣiqād gī bi-mūrāfāta), with a preface in which the author calls himself [ʿAbd al-Raḥmān al-Nādirjānī: Berlin 345* (ascellous and defective). 74 foll. Good, old nastaʿlīq].

---

3 M. ʿAṣrāf according to the *ʿAṣfāṭyāh* catalogue.
(19) *Jadval i sharh i mu'amarah i makht i ma'ulūd*, described as extracted from works of Abū l-Wafāʾ al-Bīrūnī (cf. PL ii p. 2) and 'Abd al-Jalīl al-Sikāt and divided into numerous *fasaād* : Leyden iii p. 156 no. 1196 (2) (foll. 4–39).

(20) *Jadval i sittin* : Rehatek p. 12 no. 18, p. 13 no. 19.

(21) *Jāmāsīp-nāmāh* (beg. *Sp. Isār rā kā mā rā alfīd chānānīsh khāvast... a. b. chānīn gyāna Jāmāsīp bandah i... Gunāhāb... kār bi-farmād morā nighd kardan ba-ḥāl (i ṣīn sākhtarān), on the influences of the stars and prognostications of future events : Dharvāka v p. 22. Malik 170 (27 foll.).

(22) [*Jāmāsīp-nāmāh*] Kitāb i Jāmāsīp ftī tavāsī al-ariābīyāt (beg. al-Il. 1. Ḥādī 'l-inān išā tankūt), on the conjunctions of the planets and their influence on mankind, as illustrated by the horoscopes of the chief prophets and kings, of whom Chingiz Khān is the last mentioned by name, with an introduction containing a detailed description of the human shapes of the planets, the number of their hands and the emblems they hold : Bioche ii 985 (a.h. 741/1341). Bieu ii 461a (46 fol. 15th cent.).

(23) [*Jāmāsīp-nāmāh*] Nuṭkāh i Jāmāsīp i ḥaft, an astrological work containing *ēsār ašrāh* horoscopes relating to the advent of Zoroaster, Moses, Alexander, Nebuchadnezzar, Jesus and (left blank) the *ēsār monarchy* of Islam : Rehatek p. 20 no. 34.

(24) Ḫābatābharan : see Miṭāb al-mujūm below.

(25) *Jānābīr-nāmāh*, on astrology : Dharvāka v p. 283 no. 1323 (Msh. at Najaf, Khwāsāri Lib.).

(26) *Kādasām* (Kitāb i), (beg. *St. i gūndūn ṭamādāhā*), astrological, by Maṣulawī Mīr ... [Kir] mānī [?]: Leyden iii p. 154 no. 1191 (a.h. 1137/1724–5. 155 pp.).


1 i.e. presumably Abū Ṣa’īd Ahmad b. M. b. ’Abd al-Jalīl al-Ṣijā (cf. PL ii p. 1219).

2 Cf. no. (45) below.
(38) (مانژمان دار ایتیل‌ال) در نسخه‌های موجود در مراکز و کتابخانه‌های مطالعاتی مانند ماهنامه‌ها، سالنامه‌ها، و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(39) (مانژمان دار نیوم) در سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(40) مائیفه هم بی‌ل‌اشترلاب به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(41) ک. م. خویه که این روش از رویکرد دانش‌آموزان در سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(42) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(43) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(44) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(45) ک. م. خویه که این روش از رویکرد دانش‌آموزان در سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(46) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(47) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(48) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(49) میفیش نیوم، به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)

(50) میفیش نیوم به‌عنوان یک سیستم آزمایشگیری مطالعاتی مانند ماهنامه‌ها و پایان‌نامه‌های دانشگاه‌های مختلف به‌طور آزمایشگیر بازخوانی شده‌اند. بنابراین، مطالعه کامل این متن به‌عنوان یک سیستم آزمایشگیر ارائه شده است. (به‌عنوان یک سیستم آزمایشگیر سیستم آزمایشگیری مطالعاتی.)
nujum, in four qism and nine bābā, by Jamāl al-Dīn Abū Naṣr Ḍāmād b. M. al-Ṭarqī 1; Leyden iii p. 147 no. 1176 (30 foll.).

(61) Nujum al-ulūm, an anonymous work on astronomy, astrology, talismanics, magic, etc.; A. Chester Beatty (A.H. 978/ 1570-1. See Bāyām, Calcutta 1927, p. 4).

(62) Qawā'id in brkh-phal [spelling!]; Lahore Univ. (A.H. 1226/1814. OCM. x3 (May 1934) p. 106 ult.).

(63) Qawā'id in tawāridh in mazāhirah (beg. Dībār i tārīkh i Hijrī. Bi-dān-kih 'Arab rā), a short tract on the Zoroastrian ("Qadmu Yazdajady"), Alexandria, Faṣlī and various Hindu era; Reliṣavt p. 34 no. 64 (4), Ross and Browne 296 (6) (transcribed from the preceding MS. in 1201/1884).

(64) Qirānāt i Muḥammad i Bahrāmī; see Tatīnūnma below (no. 123).

(65) (Risālah dar 'amal i rub i muqiyāb), in fifteen bābā; Dresden 23 (4) (foll. 12-28).

(66) (Risālah dar 'amal i rub i muqiyāb (beg. al-H. l. . . . šāh hūd sāfī ṭabībān i rub i muqiyāb kih ṣa[n] rā) al-dustūr ḡhadāwī, anonymous, in seventy short fasād:
Iwānaw Curzon 578 (A.H. 1168/1755).

(67) Risālah dar 'amāl in rub i muqiyāb (beg. Bkp. MS.); Ḥamīd al-dīn bi-bis-nihāyat Almin rā u Ḥa. bi-ghāybat Ḥakimmi rā kih rub i maškin bā'adām i hūkanā i ḡahmāt i ḡahmāt), a tract on the quadrant, by Nūr al-Dīn b. Sirāj al-Dīn), in a muqaddamah, nineteen bābā and a ḡahmat; Bānkštīpī 1649 (defective. Probably A.H.1051/1641-2). Biwān i 8275 (A.H.1215/1801), and probably also, in spite of differences, Bohdien 1545 (4) (Risālah i rubīyāh, apparently anonymous, in twenty-one bābā (or twenty-two according to the preface), beginning Ḥamīd al-dīn i rub i maškin maqaffrāf garādānān bū'adām i ḡahmāt i ḡahmāt i ḡahmāt. N.d.).

(68) Risālah dar 'amāl i rub i muqiyāb; Būstani 1724 (4).

(90) Risālah dar bayān i ṭiṣṣāl i kawākbī (beg. Faṣl d. b. i. i. i. k.); Qiṣṣa i Muṣṭarī bi Zaḥrāl; Cairo p. 513.

1 Possibly by Ṭarīq al-ṣawājī, who is mentioned in the text as a teacher of the brothers. He is also referred to in the text as a teacher of the brothers. He is also referred to in the text as a teacher of the brothers.
(79) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم ث. یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(80) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(81) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(82) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(83) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(84) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(85) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(86) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(87) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(88) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(89) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(90) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(91) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(92) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(93) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(94) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(95) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

(96) (ریساله دار 'یلم و منجوم) (بگ: یل. ا. 'یلم و منجوم) ریساله (سی: مسجد الساحل) روی نقشه و زیستگاه های زیستگاهی در کشور ایران، به نام یک نامه ها و پریک نامه های آبادانی، توسط یک نامه نویس در زمان خود نوشته شده است.

One of Ibn Sīnā’s pupils: see Breckelmann (1928), pp. 612; PL. ii, p. 3.

— astronomy, astrology (Hilfl).
seems to have lived in Isfahan and who wrote also a Persian work in Taeschner's *Futuweh-Studien* (Islamica v (1932) p. 313): Isfahani Saryk 3483 (20) (10 foll. 8th/14th or 9th/15th cent. Krause p. 515), *passim* also Leyden iii p. 151 no. 1184 (M. d. b. i 'i, i in &, i n. u. Author's name not mentioned. 8 foll. a.n. 676/1277-8).

(111) *Sarirah i jami*, an astrological work on the selection of propitious days abridged from *a Sanskrit* book called *Subh Shaster* ['S̱ṣpa-śāstra *f*]' [Relatek p. 19 no. 33 (3).

(112) *Sham al-yaqtin* (musataḥab): *Åšayyah* ii p. 1702.

(113) *Shahr i Rîsâlah i âlît i raṣâdah}: *Åšayyah* i p. 816 no. 129 (a.n. 1033/1623-4).

(114) *Shahr i Rîsâlah i rub i mujiyabah* : *Åšayyah* i p. 816 no. 116.


(116) *Si fasî dar *'ilîn i mujîm*], stated in the MS, to be by Khâwijah Naṣr al-Ḍîn Tāsh, probably through confusion with that author's *Si fasî dar ma'rifat i taqâwa* (see *P.L.* ii p. 57): *Ehê* 2234 (1) (acephalous). 33 foll. a.n. 1004/1596).

(117) *Tahsirat al-tâktwân* (beg. *Spî i gurân-anâsî i falak-kirghâs* [insert *Mâlik i kirgyzë*] rî kî māhêlî i 'u'mân*), on astronomy, etc., in twelve *mi'ârât*: Tashkent Acad. iii p. 523 (61 foll. a.n. 116/1781).

(118) *Tâlî-nâmah* : *Åšayyah* ii p. 1702, nos. 96, 94, 85.

(119) *Tâlî-nâmah* i zânân, on the influence of the signs of the Zodiac on the character of women: *Blichet* iv 2410.

(120) *Tanîm* (beg. *H. u th mar Khudâbând i Afrâdah-gîr [sic] râ râ, u sp. *Kâlîqâ i Lâlî i Hânîr râ*), on Indian astrology and magic: *Ehê* 2269 (much damaged. 91 foll.)

(121) *Tagzet i bâstân*, the opinions of certain eminent Persians of Bombay on the adoption by the Persian Government of the old Purve calendar: *Bombay* 1926* (British India Press. 16 pp.)

(122) *Tâshrîh dar pârgâr* (beg. *Shî, u sp. i bî-q. Khâmil-râ kî pârghâr i âfrînîr i falâk i dawâwîr*), by an author whose name has been erased (possibly Qâsim 'Alî Qâ'înîf: see *PL*, ii p.
90, where some other MSS., apparently of this work, are mentioned): [DharihA] iv p. 188, Maghahd ii, fol. 17, MSS., no. 30 (154 fol. A.D. 1607/1666-7).

(123) Tatimmañ i Qiranat i Muhammad i Baharan (beg. al-H. l. R. al-1. . . a. b. in risalah Tatimmañ . . . ast), on conjunctions in the years 860/1455 to 1080/1670 (so Bkp. cat.), or in "896, 897, 810, 827, 847, 849, etc." (so Blichet): Blichet ii 784 (3) (16th cent.), Bakhshur xi 1054 (7 foll. 17th cent.).

(124) Tawakkul-namañ i haftah, or Risalah i 9'i d' u na'hs (beg. Mi baya'd kis har kar b): Madriñ i 205 (f) (f pp.).


(127) Tufiat al-antarrif, elementary astrology, in verse (at any rate as regards Blichet iv 2759 (5)), said to have been composed by Buzurjmur at the instance of Khurasan Anghirwan for the guidance of his son Hurrum: Blichet iv 2759 (6) (17th cent.), 2408 (2) (A.D. 1145/1732).

An untitled astronomical work in prose ascribed to Buzurjmur is Rosen Institus 108 (5) (beg. al-H. l. R. al-1. wa'l-qiyrsu . . . a. b. in risalah dar bao b risalah [sic] i fai'a b binar in az tasrif [sic lega] i Khandaj Abisurjran i 9h. lemen fiarind baiyak kis nan i a. a nan i midir i a ba-hi'ah i abjad bi-qendar.


(130) Zie, an unidentified fragment: Gotha Arab. cat. v p. 499 no. 38* (31 foll.).

1 Khatari is the Hindi form of the Sanskrit Khatriya, the name of the second (the military) caste among the Hindus.

D. GEOGRAPHY, ETC.

[Some of the works already mentioned under History (PL i pp. 61-780, 1180-8, 1229-1334), especially those dealing with particular provinces or towns (e.g. pp. 348-66, 550-780, 1291-1300, 1323-34), and under Biography (PL i pp. 781-1185, 1334-55), especially Biography: Ambassadors (PL i pp. 1066-71), Biography: Places (PL i pp. 1111-26, 1332-3), and Biography: Travelers . . . (PL i pp. 1138-62, 1354-6), contain geographical information, and some of those recorded under Astronomy and Astrology (PL ii p. 35 onwards) are also in part cosmographical or geographical. A few of the more important are referred to again briefly in the pages that follow.]

written between 318,930 and 321,933 by Abū Isḥāq Ishāḳ b. M. al-Fārisī al-Ṭūsī, concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

Masālik al-mamālik (beg. al-H. 1. Mūtabi‘ al-Na‘īm was-Wali al-Ḥanām . . . a. b. ḥ. 1. 'Abd al-Majid al-Mālikī, Concerning whom no biographical details are known.

181. The Ḥudūd al-‘alām was begun in 372/982-3 during the reign of ‘Alī ibn al-‘Uṣayn al-Ṣaffī, the Farīqīnḏūḏ rul·er of Gūrgān or Gūrgān (Jumān or Jumānān), by an author who does not mention his name. Ḥudūd al-‘alām (beg. Sp. Khudāy i Tawānā [yet] Jāvīd rā), a manual of geography: Leningrad Acad. i (Mīkhŭkho-Maklī) 3 (dated 666/1268) and containing also (1) the Jāhān-NAMEH of M. b. Najīb Bākrān, (2) a short treatise on music by M. b. Māhūmān b. M. Nāghīwānī, (3) Fakhr al-Dīn al-Rāzī’s Jāmī of al-‘alām. Formerly in the possession of Major-General A. G. Tomansky.

Editions: (1) Ḥudūd al-’alām. Rakopīs ‘Urmānskogo. S evwedieniem i wukazaniem V. Bartolda [a facsimile with introduction and index by W. Barthold], Leningrad 1930.
(2) Gīb-nāmah i 1314 tu’līf i Sā‘īdī Jānūb al-Din in Tibrānī hācē i kūlū i Ḥudūd al-‘alām mīn al-maḡhrīb ulla ‘l-maḡhrīb kah ba-sāl i 372 Hijārī i Qomārī tu’līf dudūd u jiḏ i sīrāmūn i Tūrīk i jahān-nāmāy i Juvānān hācē in īrān i Makkah, Tibrān 1352/1935.


182. For the Fārs-nāmah, a history and geography of Fārs written by Ibn al-Balḥūq at the command of Ghiyāth al-Dīn Muhammad the Šaljuqīd (A.H. 498-511/1104-17), see PL. i, pp. 350-1.

183. The author who wished to perpetuate his memory1 by writing the ‘Ajā‘ib al-makhlūqāt wa-gharā‘ib al-manjūḏāt,2 but whose name seems to be absent from the preface in all MSS. hitherto described, includes in his description of Hamadān a passage (quoted in the Būhār cat., p. 71), which implies that he was born and lived in that town. Some passages from his work are quoted in the ‘Ajā‘ib al-munqīd (cf. p. 124 infra) as from the ‘Ajā‘ib al-makhlūqāt of Najīb Hamadānī (see Leningrad Acad. i (Mīkhŭkho-Maklī) p. 214-15, where it is stated that in both works the passages do in fact agree). H. Kh., who gives the date of composition as 555, calls the author M. b. Māhūmān b. Ahmad al-Ṭūsī al-Salāmīn and in the Browne MS. (but presumably not in the text) the work is “ascribed to” M. b. Māhūmān b. Ahmad “al-Ṭīr (ṭ-Ṭabarz)”3 al-Salāmīn.

‘Ajā‘ib al-makhlūqāt wa-gharā‘ib al-manjūḏāt, a cosmography dedicated to the [Saljuqīd] Šuljān Taghrīl b. Arslān b. Taghrīl, who reigned from 571/1175 to 590/1193, divided into ten rūdas (according to Browne, (1) angels, spirites and celestial bodies, (2) fire, meteors, lightning, rainbows and winds, (3) the earth, waters and mountains, (4) notable cities, countries and buildings, (5) trees, (6) talismans, buried treasures, and the tombs of famous kings and prophets, (7) the psychology, vanity and races of man, prophetic miracles, the natural sciences, especially alchemy and medicine, predestination and the resurrection, (8) the Jin, and various diabolic creatures, (9) wonderful birds, (10) wonderful beasts and reptiles, concluding with an account of seventy-two dēs or demons and the talismans appropriate to each)4 and preserved in MSS. of which the opening words and the style do not always agree: H. Kh. iv p. 188 (beg.

---

1 Goh. 35 fol. 1b: u wān i mawṣūf bi-ḥaṣa bih bi-mīnād, 2 The same title as that chosen in the next century by Qazwīn. 3 Possibly al-Ṭabarz (or a Taghrīl): cf. PL. i p. 120b30. 4 The headings (1) ‘l-‘ajā‘ib al-‘aḍām al-‘awwād, (2) ‘l-‘ajā‘ib al-būlūkhāk biha al-asma‘ wa-l-‘ard; etc.) are given in the Berlin cat. p. 366 and in the Vienna cat. ii p. 514, and more fully in Persian from the preface in the Goh. cat. pp. 59-60.
The Arabic original of the Faḍā'il i Bālīḫ was composed in 618/1223 by an author whose name, suspiciously inserted over an erasure in the unique MS. of the Persian translation, is given as Shāhīgh al-Islām Abū Bakr b. Ḥabīb Allāh b. Umayr b. Dāwūd al-Waḥīq Ṣafī al-Dīn al-Bālīḫī. A MS. dated 760/1257 came into the hands of the Qādī Majlis i al-Ṣaḥr i kabīr Fādr al-Dīn Abū Bakr Ḥabīb Allāh b. Abī l-Maḥdī al-Bālīḫī (whose name likewise is suspiciously substituted for some name erased) and at his command it was translated into Persian by an anonymous writer for the benefit of those who (like the gūfī) were ignorant of Arabic.

Faḍā'il i Bālīḫ: see PL. i p. 1296.


Extracts: Barthold Turkestan v epokha mongol'skogo nashe-

vostoyannia, i (St. Petersburg 1900), Teksty, pp. 81-2.

For some references to Russian periodicals see Mīḥākho-

Maklā's catalogue, Cx 4, p. 71. (cf. PL. ii p. 51.

Jahān-dānīsh: see PL. ii p. 51.


187. The author of the 'Ajamī al-dānīsh 2 (unnamed in the acéphalous and prefacess Leningrad MS., but called Abī l-

Mu'ayyad Abū Muḥammad al-Bālīḫī in the evidently spurious exordium of the Browne MS.) lived in the twelfth and thirteenth centuries and composed his work probably in the twenties of the latter century, not earlier at any rate than 617/1220. He seems to have lived under the Ilīgīlāt of Abū Ḥāfīz, Abū Ṣa'd the Simānīd, A. H. 311-312/1126-1125 and had visited various places in Abū Ḥāfīz, Abū Ṣa'd the Simānīd, A. H. 311-312/1126-1125 and had visited various places in Abū Ḥāfīz, Abū Ṣa'd the Simānīd, A. H. 311-312/1126-1125, and possibly Persia. He was at one time a prisoner in Georgia. The spurious exordium of the Browne MS. says that the work was composed for Abū l-Qāsim Nūḥ b. Mas‘ūd the Simānīd, A. H. 566-576/972-977. 2

1 The date 665/1269-7 given by Bouchet as that of the completion of the work by the author is presumably a date of transcription reproduced in a later MS.

2 This title occurs on fol. 688 (presumably at the beginning of “Part II”) in the Leningrad MS. The work is called 'Ajamī al-dānīsh in the spurious exordium of the Browne MS., but 'Ajamī al-dānīsh seems to occur elsewhere in that MS., since Browne gives it as an alternative title.
existing in at least four different editions (1) without dedication
(MSS.: Munich 464 (dated 678/1280), Aḥwārī 6161–2, Rieu Arab. Suppt. 698–9, etc.), (2) enlarged and dedicated to 'Alī al-Dīn Juwainī, for whom see PL. i p. 290, 1272 (MSS.: Gotha 1366–7 etc., (3) distinguished by two additional notes (on the qonf al-šād and the gīz̄ād) in the chapter on mankind and extent apparently in Persian only (MSS.: Flügel 1438–9, etc. see below), (4) a later recension of no. (3) with additional matter from various sources, adopted by Wüstenfeld as the main basis for his edition (Göttingen 1847–48): H. Kh. iv p. 188, Broeckelmann i p. 481, Suppl. i p. 882.
Persian translations: (a) without the translator’s name or any statement that it is a translation, beginning with the Arabic doxology of the original (Al-ʿagānīn lāka etc.) and containing in the author’s preface his name in the form Zakariyya b. M. b. Ḍuḥaym al-Qazwinī as well as a dedication (absent from some of the MSS.) to ‘Īzz al-Dīn Shāh-pūr b. Uḥmān: Bīnkīpūr viii 634 (1) (lacks dedication. A.n. 840/1436). Princeton 65 (A. H. 883/1476), Flügel i 1438 (inscribed Taḥfīz al-ghawthībd: A.H. 897/1492), 1439 (A. H. 948/1542). Good MS., Rieu in 462 b (A. H. 965/1558), 463b–464b (5 copies, two of 16th cent.), Browne Pers. Cat. 126 (A. H. 974/1566). Prefixed to the Arabic doxology is a Persian preface beginning H. i bi-h. Khāliq rā kāh ‘ajīb i maḥdīgīt i ʿilmām, Berlin 345, 346 and 349 (p. 1059) (the last old), Blochet ii 897–12 (six copies, one 16th-cent.), Bodleian iii 2906 (A. H. 1007/1600), i 397–8, Edinburgh 362 (lacks dedication. 17th cent.), Leiningrad Acad. i (Mīkhâlko-Maklai) pp. 34–6 nos. 16 (17th cent.), 17, Ivanov Curzon 88 (lacks dedication), Eṭē 712–13 (both lack dedication), Ross-Browne 279, Meher p. 10 no. 19 (calligraphic MS.).
Editions: (Ṭibrān) 1264/1848 (234 foll. Illustrations. This edition, however, not yet adequately described, may be of a different translation; (Ṭibrān) (be-so’ya’u tubūṣūn i Ṣafī Ḍ. Ṣafī i Ḍawāsir, dar kār-Ṣafīn i ʿarbābī i Ṣafī i Ḍawāsir), 1866.72 (pp. 299, [3]. Beginning: Yā Wāḥīb al-ʿugāl wa-Dhâ

1 See J. Bünker’s Korulentstudien (in Der Islam iv 1913) pp. 14–66 and 230–62, where four editions are distinguished on the basis of an examination of the chapters relating to minerals and mankind.

The classification which follows is merely tentative.

1) Von den mir bekannten gedruckten persischen Übersetzungen gibt die schwer lesbare Handschrift Q [i.e., Berlin 345] den besten Text, P [i.e., Berlin 346] scheint weiter vom Original abzulegen, 3 [i.e., the Tiberius Ephígraph of 1288] ist ein schon stark verändertes Text, der aber doch, wie mir scheint, näher zu G als zu P gehört.“ (Ruska in Der Islam iv/2 (1912) p. 261.) In the chapter on minerals “Die lithographierte Ausgabe von Tschernig [1288] ... ist die lückenhafteste; so fehlen d.a. sämtliche magnetische Steine, und zahlreiche Artikel sind stark gekürzt.” (Ibid. iv/1–2 p. 17.)

2) The same form of name is found in an addition to Haj. Khāl., vol. iv p. 189, in the Bodleian MS., and in other copies; see de Sacy’s Christiauthire, vol. iii p. 444 (*Rieu ii p. 464a).
below, Cf. H. Kh. i p. 155) as an enlarged edition of the author’s ‘Ajīb al-balādān, which seems to date from 661/1263: H. Kh. i p. 154, Rieu Arabic Suppt. 697 (transcribed in 729/1329 from an autograph of 674/1276), etc. (for other MSS., Whittenfield’s edition (Göttingen 1848-9), etc., see Brockelmann i p. 481, Spenl. i p. 883).

Persian translations: (a) Tuhfat al-‘ajīb (beg. H. i bī-b. Shane’ī rā khīk ‘ajīb u ḍharṣī b i ḍhām al-thā‘ir i ṣqīmā) a greatly abridged translation or adaptation made in 928/1522 (so Ethē) or 948/1541-2 (so Rieu) by ‘Ali Tāhirī (so Ethē, but ‘Ali Tāhir according to Rieu): Leningrad Univ. 1214 (?) (a.h. 870/1465-6).3 Romaszewicz p. 4, Ethē 716 (a.h. 1066/1656), Rieu iii 1059 (description only).

(b) Bah̄r al-balādān: Rieu iii 1019b (extracts transcribed circ. a.d. 1580 from a MS. dated D’hārī [= D’hārī?], Khāndīs, a.h. 1001/1692-3), 1030a (a notice of the same MS. a.d. 1851).

(c) Tarjamah i Aḥār al-balād wa-akhbār al-‘ibād, a much abridged paraphrase (beginning with the Arabic etymology of the original, al-‘izz laka etc. and continuing with a short preface, of which Ethē does not mention the opening words): Bodleian 401 (123 foll. a.h. 1021/1612-13), possibly also Chanykov 107 (beg. al-‘izz laka).

(d) Sār al-balād (beg. H. ii ʿallc-_NB=), written in ʿIrāq-Jahān’s reign (1057-68/1648-59) by M. Murūd b. ‘Abd al-Halajk for his patron Mūsawī Khāna (Mr. ‘Abd al-ʿAjīb, d. 1054/1644: see Muḥtir al-aʿwarī i p. 441, Rieu iii p. 941), Ethē 715, Bodleian 400, Rieu iii 991b (extracts only. Circ. a.d. 1580), possibly also Blochet i 668 (lacks first iqṭīma. 17th cent. Called ‘Ajīb al-balādān 2 in the colophon).

180. Ṣimād al-Dīn Abū ʿL-Fārābā Ṣimādī b. ‘Ali al-Abyūzdī died in 739/1331 (see Brockelmann ii p. 44, Spenl. ii p. 44; etc.).

Taqqīm al-balādān: see Brockelmann ii p. 46, Spenl. ii p. 44.

Persian translation: Tarjamah i T. al-b., by ‘Abd al-ʿAlī

1 It will be noticed that this date is inconsistent with the dates given elsewhere for ‘Ali Tāhirī’s translation.

2 Cf. PL. ii pp. 133, 137 n.1, 138, 141.


Abridged Persian translation: Tarjamah i T. al-b., (beg. Ammā bā’d in maqūl ... dar maʿrifat ... dār bādīq), completed in Miḥrām 1047/May-June 1637 by Gānji-ʿAlī Farahānī by order of Ḥājjī Sh. ʿAbd al-Mutaʾalī 1: Blochet i 668 (100 foll. 17th cent.).

190. Hamd Allāh Mustaʿufī Qazwīnī has already been mentioned (PL. i pp. 81–84, 1233) as the author of the Tārikh i Gūsidākh written in 730/1330-31 and of a Fāṣfār-nāmāh completed in 735/1334-5.

Nuzhat al-qulūb (beg. : Qān Wāḥīk in maqūlīh bī-illāt), a manual of cosmography and geography written, at any rate partly, in 740/1339-40 (more than once mentioned as the current year) and divided into a Ṣūfāh (subdivided into a muqaddanak, on the spheres, the heavenly bodies and the elements, and a ḍābhād, on the inhabited world, longitude and latitude and the climes), three nafūṣ (i) the mineral, vegetable and animal kingdoms, (2) man, (3) geography, in four pages (i) Merca, Medina, Jerusalem, (ii) Persia in twenty ṣibā and five appendices (muḥqūq), namely (a) itineraries, (b) mountains, (c) mines and minerals, (d) rivers, (e) seas and lakes, (iii) lands bordering on Persia and at times subject thereto, (iv) foreign lands never subject to Persia) and a ḍawt (wonders): H. Kh. vi p. 336, Blochet i 637 (a.h. 883/1479), 638 (mid-16th cent.), 659-62 (of which 661 (a.h. 1072/1661-2) contains Pictures described in Revue des bibliothèques 1898 p. 247), Leningrad Acad. i (Mikulko- Maklai) pp. 37-45 nos. 19-25 of which 20 is dated 968/1555 and 21 (16th cent.) — Rosen Institut 23, Pub. Lib. (see Mélanges asiatiques i (1859), p. 732, vi (1873) 96, Chanykov 110), Univ. (see Salemann-Posen p. 19 nos. 60, 171, 904), Rieu i 416a (16th cent.), 419b (a.h. 984/1577), 420a–209b (6 copies), ii 811b, Suppt. 136-7, Mīḥāyī i pp. 671-4 no. 258 (16th cent.), Berlin 347 (old), 348 (a.h. 1035/1624), 349-52, Majlis 691 (defective, Old), Bodleian 406-12, Fligel ii 1447 (a.h. 1011/1602-3). Tashkent Acad. i 698 (a.h. 1025/1616), Leningrad Acad. 149 no. 303 (a.h.

1 ʿAbd al-Maʾāl according to Blochet, whose transcription is Abd el-Moulad.
191. An anonymous author, who lived in Kirmān and who describes himself as an old and devoted servant of Amrūrūz al-Dīn Muḥammad [the Muṣaffārīd, who seized Kirmān in 741/1340 and Fārs in 754/1353 and was blinded by his son Shāh Shūji at Isfahān in 760/1359], wrote his untitled compendium of geography in 748/1347–8.

Şencar al-aqlīm (1) (beg. al-H. l. R. al- Sözdar tansūrī māqāl kik chān Iskandar i Fauqāqā, a compendium of geography, “too slight to be of much value . . . made up, in a large proportion, of fabulous legends and childish tales” (Rieu) and divided into two böb (11) (a) the terrestrial globe, its dimensions and divisions, (b) the southern hemisphere and the equator, (2) the Seven Climes, from East to West: Blücher i 605 (156 foll. Mid-16th cent.), 606 (a.h. 1005/1596–7), 664 (a.h. 1071/1660–1), iv 2184 (3) (Böb ii, defective at both ends. a.h. 1274/1857–8. Described by Salemann in Mālcung as a timāşıka qvi (St. Petersburg 1888) pp. 493–504, Leningrad Acad. i (Mīlahu-Makhla) p. 43 no. 27 (88 foll. 16th cent. Cf. Mālung as a timāşıka qvi (St. Petersburg 1863) p. 54, Rieu i 421a (acephalons, a.h. 1069/1469 t.), 420b (17th cent. Cf. Dorn in Mālung as a timāşıka qvi (St. Petersburg 1873) p. 574, vii (1876) p. 43), 421a (a.h. 1256/1840), Ethē 708 (a.h. 1220/ 1805), 3078, 3132 (142 t.), Şāfigāy il 212 no. 142 (14) (Majmūʿah i rub’i masbūān

1 M. B. Yahyā according to J. H. Kramers in the article Dāyghūf, Ency. Isl. Suppl. p. 70, where a reference is given to “Salemann, Mālung Anitāshīc, x (poul t. 4) 459 ncp.” A dāyghūf al-ṭquṣī, “written in India by Muḥammad B. Yahyā (Rieu i p. 426b) is mentioned by Bāyāh i Abūrī as one of the sources for his geographical work. Blücher doubted whether that work could be identical with the S. al-ṣn. (composed in 748, since the latter work was apparently written in Kirmān, not in India.

2 No title is mentioned in the work itself, but it is called S. al-ṣn. on some title-pages and in some colophons (e.g. Ethē 708, both title-page and colophon).
account of the different dynasties of Amirs, who ruled over Khurasan, viz. the Sâmadîs, the Ghaznavides, the Saljuks, the Ghârids and the Khwarizmshahs². A.H. 1044 (1634), 149 (a large fragment containing the history of Khurasan from Hulâgû's death in 668/1270 to 823/1420 and (on foll. 168v–173a) a short geographical description of Transoxiana and its principal cities, Rûmî-i 421b (A.H. 1056/1646), iii 991a (extensive extracts transcribed about 1850 from Bodleian 33). L.O. 3874, London, S.O.A.S. (cf. Barthold Tarkhast, London 1928, p. 55 n.7), Dorn p. 292 no. 290 (see Rosenstein k. p. 111), Samargand W. Yvatkin's private library (see Barthold loc. cit.), Tîhrân Hâji Malik Library, National Library and S. M. Tahq Modarres Radawi's private library (see Dharî'ah, loc. cit.).

193. 'Abd al-Malik, called (al-mutûrâ) Bâyâzid, al-Buhûnî³ translated into Persian before 840/1436, the date of the Bûnûfîr Mûsâ, a cosmographical work similar to Qazwînî's 'Ajâ'îb al-makhkhûsîyât. Persian translation: (Târjâmah i 'Ajâ'îb al-makhkhûtât)⁴ (beg. Sp. i bi-q. kih maqâyisi'is râ'iah u fâsh m i dâ'ul i maqâyisi'î in dâ'ul i maqâyisi'î in dâ'ul i maqâyisi'î in bûnûfîr Mûsâ) i p. 457 (defective at end. Illustrated. A.H. 640/1436), Aşâfî'îyâ i p. 1222 no. 354 (A.H. 1006/1597–8).

194. For the Bahjat al-tâvârîkh, which was completed in 861/1456–7 by Shukr Allâh b. Shukr al-Dîn Ahmad al-Rûmî and of which the first bûlî is devoted to cosmography, geography and etymology, see P.L. i p. 91.

195. Abû l-Hasan Şâdî b. 'All Jurjînî must have written his geographical work after 880/1447, since he uses the posthumous title Khârîân i so'BOUND dâ'ulâh bûnûfâhu in speaking of Shâh-Rûkh. According to Uytenbrouck, Iranica Persica descriptio, p. 5, the date of his death was given as 881/1476–7 in a MS. of H. Kh. belonging to Baron D'Olhousen.

¹ The correct title is unknown.
² Therollback is introduced is followed by another (beg. Sp. i bi-q. Ghâridi'î râ'iah u fâsh m râ'iah u fâsh m râ'iah u fâsh m râ'iah (cf. Rûmî-i 421b), or, as in other MSS. (cf. Rûmî iii 991a, Bodleian col. 22), Sp. i bi-q. Ghâridi'î râ'iah u fâsh m râ'iah u fâsh m râ'iah u fâsh m râ'iah (cf. Rûmî-i 421b), which appears from Rûmî's description (i p. 423b) to be a form of the predace to the Maymainâh i Hâfiz-i Mahbûb (cf. P.L. i p. 87). The Istanbul MSS. of that work described by Towner begin differently (Khârîân i so'BOUND dâ'ulâh bûnûfâhu in speaking of Shâh-Rûkh). According to Uytenbrouck, Iranica Persica descriptio, p. 5, the date of his death was given as 881/1476–7 in a MS. of H. Kh. belonging to Baron D'Olhousen.
³ So 'Abd al-Muqaddir, but it is not clear whether this vocalisation is conjectural or not. In the Asfârî catalogue the word is written Rûfî'î. The correct reading may be Rastakî, from Rastak near Lur.
⁴ In the Asfârî catalogue the title is given as 'Ajâ'îb al-makhkhûsîyât and the work is described as târjâmah i 'A. al-m. i Arâbi. 'Abî al-Muqtadîr describes it as a translation, not of al-Qazwînî's 'A. al-m., but of "another Arabic cosmographical work containing similar matters".


196. For the ḥāṭīmah, or eighth volume, of the Bawdāt al-ṣafīḥ, which is devoted to geography (beg. Bar ra’ī y ārāb i khulbat u aṣḥāb i bāṣīrāt waṣāfiḏāḥ wa-nāmah) and, as indicated in Aumer’s description of the Munich MS. 202 (a.h. 994/1586: see Aumer pp. 65–6), deals inter alia with the Creation, the wonders of the inhabited world, seas, lakes, rivers, springs, wells, islands, mountains, deserts, the Seven Climes, Ṣahā-Rukh’s embassies to China and Vijayanaṅgar [cf. PL. 1 pp. 295 (3), (4), (5), (6), 1235–6 (addendum to p. 89)], wonders of the West, and the description of Harāšt, see PL. 1 pp. 93–5, 1236–7. The date of composition, given in most copies at the end of the article on Ḥawārman, is 900/1494–5 (see Rieu iii p. 1079b).

197. For ‘Abd al-‘Alī Birjandi’s (Abī-‘ud u aj-rām) or (‘Aj-rām al-ḥalād) see PL. ii p. 81. Another MS.: Leninrad Acad. i (Mīkhūkho-Maklāi) pp. 57–60 no. 53 (16th cent.).

198. For the ḥāṭīmah, or geographical appendix, to the Hābīb al-ṣiqar (beg. Be’d az h. u tk-yi ‘alā‘i i jahān i qaḥraḵtāḏagin), which was completed by Ḥawān-Adam in 930/1524 and which (to some extent identical with the ḥāṭīmah to the Bawdāt al-ṣafīḥ) deals with the wonders of the world (remarkable countries, cities, etc., arranged alphabetically under the Seven Climes, seas, rivers, springs and wells, islands and mountains, strange creatures, men, animals, etc.), see PL. 1 pp. 104–6, 1297–9.

199. Sultān-Muḥammad b. Darwīs-Muḥammad al-muḥfī al-Balḵi was both a native and a resident of Balḵ. Among the earliest events of his life which Rieu found recorded in the Majma‘ al-gharib is a journey from Balḵ to Kābūl in 935/1528–9.

Majma‘ al-gharib (beg. Subhānaka la ‘ilmā . . . U fērāh-nigār i ‘alām . . . a. b. ma‘rād i ḍawār i ma‘nār), on cosmography, geography, marvls, etc. (very popular, according to Mīkhūkho-Maklāi, in Central Asia until the 19th century inclusive), existing apparently in two editions, one dedicated to Pir-Muḥammad

---

1 Majma‘ 619(b) is evidently another copy of this ūclymāl and there is one more (according to information received from A. J. Arberry) at the London School of Oriental and African Studies (Persian 31).
2 It may be noted that the title ‘Aṣḥāb al-ḥalād is that by which this book is cited as a work of ‘Abd al-‘Alī Birjandi in the Majma‘ al-gharib of Sultān-Muḥammad Balḵi (see the passage reproduced on p. 658 of Mīkhūkho-Maklāi’s catalogues).
3 In the Bombay edition of 1278/1867 this appendix fills 48 separately numbered pages at the end of vol. iii, pp. 4.
4 Circ. 977/1569–70 according to Mīkhūkho-Maklāi, who finds evidence (which he does not quote) for this approximate date on fol. 21a (apparently at the end of ch. 2) in his MS. no. 15. Before final acceptance of this date the passage in question would need to be taken as an addition which would not affect the original text.

2.9. The Tūfah i 'ain al-hayāt, if that is its correct title, contains in the Bodleian MS. 421 a dedication to a certain Sultān Māmūd Kāhā. The date of composition is not stated according to Edib, but the year 968/1560–1 is referred to in connexion with a discussion of eras. At that date a Sultān Māmūd Kāhā b. Mazaffar was reigning in Gilān (see Zambaur Manuel de géographie . . . p. 194), and he can scarcely be other than the dedicatee, since, according to Ivanow, “It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces.”

Tūfah i 'ain al-hayāt (1) 2 (beg. see PL. ii p. 829), a short cosmography in a megalomania, “three” (really four) megalomanias (for the subjects of which see PL. ii p. 82) and, in some MSS. (e.g. Bodleian 421 and Leningrad Acad. i. 54), a kāhāmah (dar bayān i samāt i qiblah) : Ivanov Curzon 91 (defective. 75 foll. Late 16th cent.), Bīkūpīr xi 1045 (53 foll. A.H. 1083/1624), Bīkūpīr xii 635 (51 foll. 17th cent.), Leningrad Acad. i (Mīkūlkho-Maklaj) p. 60 no. 54 (early 19th cent.), Bodleian 421 (43 foll. Several Pictures. A.H. 1204 1791?) 1541 (n.d.), probably also Lahore Panjāb Univ. (A.H. 1206/1790–1). See OCM. x/3 (May 1934) p. 105 and possibly Rehātak p. 65 no. 15 = Brevli-Dhabhār p. i x no. 8 (acephalous. A.H. 977/1569–70).

1 Not earlier than 968/1573–4 according to Mīkūlkho-Maklaj, who doubtless based his opinion on the fact that in the chapter on dates (as given in ch. 17) in his MSS. no. 15 and also ch. 20 in Kāhā 60 the last event recorded is an occurrence of that year. Here again the possibility that this is a later insertion must be considered. In the Mīkūlkīr MS. the last event is a death in 1063.
3 For the Persian headings of ch. 8–20 see Kāhā. In view of the extant of Kāhā’s catalogue I have thought it worth while to reproduce the headings of ch. 15–20.
4 This title, probably spurious, but perhaps acceptable provisionally, comes from Bodleian 421, but whether it occurs in the text or merely on a title-page is not stated. On the title-page of Bīkūpīr vii 635 the work is called ‘ājīb al-hayāt. Other MSS. have ḫātāh i bābū or the like.
5 125, possibly for 1265 rather than 1205, as suggested by Edib.
201. "Hukum", or "Hikmat", a geographical poem, metrical and defective, of little interest, composed in 977. Jan.-Feb. 1576 and containing accounts of Mashhad, Jâm, Bâibars, Shiraz, Herat, Qandahâr, Sistan, Jurjan, 'Iraq, Mazandaran, Aghsarayán, Pars, China, Central Asia, Georgia, Kurdistan and other places; Browne Coll. K. 6 (slightly defective at end. A.H. 1085/1674-5).

202. In the 10th/11th century was composed: 'Ajûb al-bulûd, a cosmographical work (beg. Siqat i aowal dar alhâr i 3frînâh) in dawâr u 'ajûbât i sâmîn i âmânah); Leningrad Mus. Asiat. (see Melanges asiatiques v (1868) p. 457)

203. For the Jâfîr al-qulub, a history and topography of al-Mudînnah, begun there in 988/1589-90 and completed at Delhi in 1001/1692-3 by 'Abd al-Hasq al-Dhâlawi, see PL, i p. 427, 1307.

204. For the Haft qâlim, which was completed in 1002/1593-4 by Amin ibn Ahmad Râzî and which, though mainly biographical, contains very brief geographical and historical accounts of the countries, provinces and towns under which the biographies are arranged, see PL, i p. 1199, 1553.

205. M. Tâhir b. Abî 'l-Qâsim, as he calls himself, is called Mâlûnâ Khwâjâ M. T. Bâhî in the colophon of the oldest Leningrad MS. and he makes Bâhî the starting-point of his description of the countries and towns of the world. 'Ajûb al-qulub (beg. Siqat i aowal dar alhâr), a mainly geographical and cosmographical work in seven tabaqât (which are not always arranged in the same order and which in some MSS. are followed by a brief conclusion), composed in the reign of

1 For a short treatise of these leaves (beg. H. 1. R. 4. b. bi-din-i bâr) dealing in questions and answers with places of pilgrimage in Mecca, Hebron, Jerusalem, Damascus, Baghdad and al-Mu'alla and described as by Khwâjâ M. b. M. b. Muhammad al-Hâfiq al-Bâhî (Khwâjâ M. Parâa, d. at al-Mudînnah in 822/1420; cf. PL, i p. 7, 1193) see Leningrad Acad. i (Mîhîlîhâ-akâ') p. 48 nos. 28 ("Absolut i Mîhîlîhâ i Râ'ûnânah"), dated 984/1576 and 29 ("Buddh dar masûl i Ka'bî"); slightly defective, 19th cent.).
Translation Fund (London 1832\textsuperscript{2}) under the title of The geographical works of Sādik Isfahānī translated by J. C. from original Persian MSS. [namely Bodleian 104 and 103] in the collection of Sir William Osney, the editor.

206. Mustafa b. 'Abd Allāh, called Kātib Ḥejābī and Hāji Khalīfah, died in 1067/1654 (see PL i pp. 127-9, 1242).

*Jāhn-nama* a geography in Turkish extant in two editions, both uncompleted, viz. (1) begun in 1068/1658 (see Babinger Geschichtsschreiber p. 197), (2) continued after the author's death by Abū Bakr b. Bahram and extant not only in MS. but also, as regards pt. 1 (the geography of Asia), in print (İstanbul 1145/1732, 698 pp. folio : see Babinger pp. 199-200) and in an incomplete Latin translation (*Gihan Numma, geographica orientalitae ex Turcico in Latinum versa a Matthiaso Norbergh, Londini Gothorum* [i.e. at Lund, in Sweden] 1818\textsuperscript{2}). Cf. Zunker i no. 1033 and D.M. gen. cat.). Persian translation: *Jāhn-nama*, prepared in 1239/1823 by Mir Abū 'l-Qāsim Khwaja b. Mullā Mir Badal Khwaja Bahrami for Amir Nasr Allāh Khān [cf. PL i pp. 385-6] on the basis of the İstanbül edition: *Tashkent* Acad. i 713 (apparently autograph. 272 foll.).

It is not clear what Latin work\textsuperscript{1} was the original of: *Varramah & Jāhn-nama-yi yazdī, or 'iγhārīfīya-yi kūrāh & zamīn*, (beg. al-U. t. f. 'iγhārī waḥāl'\ldots \ldots "Ma'da' & i ḥar kūrāh") on the geography of Europe, Africa and Asia (including the Far East) in five *maqāla*; described as having been translated in the reign of Muhammad Shāh Qājār (1250-64/1834-48) at the request of Mirzā Taqī Khān Wazir i Nīṣām [Farahānī, d. 9.1.1852 : see PL i p. 1349 n.5] from Latin into Turkish by MSY Zāhā DāWD [Monsieur Jean David?]\textsuperscript{2} and then from Turkish into Persian by Mirzā M. Ḥusain (so Maḥdāzī cat.), or M. Ḥasan (so Dharāzī, b. Sādīq b....

\textsuperscript{1} Apparently not Norberg's translation of H. Kh's *Jāhn-nama*, but the work is placed here provisionally.

\textsuperscript{2} Presumably the same person as "Hān DāWD Khān", who with M. ʿUsān (doubtless the Farahānī mentioned below) translated into Persian the descriptions of the lion and the tiger from Buffon's *Natural History* (*Maḥkāmat dar tavāri i ahvāl i bektast as haramzand*). Vienna 1826, 57 pp., ed. H. A. Barb [cf. PL i p. 362 (11, 12, 13, 14)]. See Edwards coll. 336\textsuperscript{2}.

Mašūm b. 'Īsā ʿUsānī Farahānī (Dābir al-Mulk i dawlat i Naṣīrī, according to the Maḥdāzī cat.): *Dharāzī* iv p. 96 no. 439, *Maḥdāzī* iii, fdl. 17, MSS, no. 22 (281 foll. A.H. 1274/1665-7, translated by Rūzāl Qālī Khān "Hasīyat").


210. M. Mufīd Mustūaff Rāfīq Yazīdī (see PL i pp. 352, 1142, 1153).


211. M. Hāṣidī, whose preface speaks of Nār al-Dīn M. Jahāngīr (A.H. 1014-37/1605-28) as the reigning sovereign and alleges that the author was one of several persons sent by Shāh-zādā M. Sulṭān-Shājī (Shāh-Jahān's second son, b. 1025/1616, d. 1071/1660) to ascertain the marvels of various countries (in his case Khorāsān, Kāther, Īrān and Turān), cannot have written the *Qiṣāṣ i Hāṣidī* before 1049/1639-40, since he speaks of Shāh-Jahānhāned, which was founded in that year.

*Shājī i Hāṣidī* (beg. *Sp*. i bi-qāʾih mar Khlāṣī rā kāfī tābqīt i zamān u āsānān rā*), fabulous accounts of the marvels of various real and imaginary countries: *Rīv* iii 992a (A.H. 1238/1823), i 427a (19th cent.), *Bānkūpūr* vii 642 (mid-19th cent.), *Browne Suppt. 796* (Corpus 133), *Tashkent* Acad. i 710 (A.H. 1323/1905).

Bahjat al-ālam (beg. al-H. 1... wa-ba’dh  dhān dargāf t i gharā’ib i mudhrā’ib), descriptions of the Seven Climes (mainly from the Haft iqīm), followed by a number of special sections relating to Turkey (mainly from the Huðūf bughayr), India (from the Dīn i Akbar), various towns and tracts (mainly from a work entitled Anā’ al-‘arifin), islands (mainly from Qazwini’s ‘Aja’ib al-makhlūqāt), mountains (from the Tuhfat al-gharā’ib), rivers, springs, and the Maghrib, being the first volume (mujalla’t i awwal) of a work, the second volume of which was to be entitled Rayāt al-‘afrah and was to contain translations of several Arabic works, such as the Jāridat al-sig al-‘ajīf, the Tuhfat al-ṣabāb and the Risālah al-aswal i Bahānāt; Īsmnawī Ćurzun 95 (1299 f. o. B. H. 1175/1762), Edinburgh 247 (late 18th cent.), Rieu iii 992a (extracts only). A.H. 1268/1851.

213. Amin al-Dīn Khān b. S. Abū ‘l-Makārim Amīr Khān i marāsīm al-Ḥusainī al-Hawawī, as he calls himself in the preface to the Ma‘lumāt al-āfāq, completed his Ruhshāh al-fussān, an encyclopaedia of sciences, in 1123/1711 (see Bānjīpurī ix 915, Lindesinan p. 113 no. 491, Rehmat p. 201 no. 45, Rieu iii 1050a, Āswāfī iii p. 102)

Ma‘lumāt al-āfāq (beg. Bi-o-mi ’l-bāḥti... yu‘nī Karīm i Karam-bahākh i Bahmat-qasīm), an illustrated geography without numbered divisions, completed after the death [in 1119/1707] of Aurangzēb (who is referred to, on p. 1009 for example, as Khud-makān, his posthumous title), devoted largely to fabulous marvels and including at the end a section on the titles and honorific epithets applied to various Indian officials in letters addressed to them and another on the statistics of the Indian provinces: LO. D. P. 1538 (1) (A.H. 1226/1811), Rieu iii 1013b (preface, table of contents and extracts only. Circ. A.D. 1850). Bödlein 1332 (extract relating to titles, high offices, and statistics of the sūdāh, etc.).


1 In the Ruhshāh al-fussān some at least of the MSS. give the name (doubtless incorrectly) as A. al-D. Kh. b. S. A. ‘l-M. b. S. A. Kh. al-H. al-H.

241. For the (Risālah i Sālār-Jang), which was composed in 1150/1737 by Nawwāb Dārgh-Qulī Khān Sālār-Jang and which contains an account of Delhi, its buildings, pleasure-gounds, festivals, etc., as well as notices of its contemporary awliyā’, poets, singers and dancers, see P.L. ii p. 1118.

215. Shāh-Jahan’s wife, Arjmand Būnī Bīgām, entitled Mumtāz-Mahal and through corruption of this title known popularly in later times as Tāj-Mahal or Tāj Bīb, died at Burhānpūr on 17 Dīn 1’l-Hijjah 1040/7 July (O.S.) 1631 and lies entombed at Āgra in a splendid mausoleum which contemporary historians call the Raujah i Mumtaz-al-Zamān and which is now best known as the Tāj Mahal or the Tāj (cf. Ency. Isf. under Tājī Bābā i Haig). An account of the Tāj Mahal and of the inscriptions on some other buildings at Āgra beginning with a biographical note on Mumtāz-Mahal, the heading of which sometimes provides a quasi-title, is preserved in a number of MSS., which do not always agree closely in content. The oldest of those adequately described is more than a hundred years later than the building of the mausoleum, and the book seems to be an eighteenth-century fabrication without historical value.

[Tārīkh i Raujah i Mumtāz-Mahal], an account of the death of Mumtāz-Mahal, verses by Shāh-Jahan in praise of her tomb, certain inscriptions (on Akbar’s tomb, on some large guns and a throne in the Fort at Āgra, on Shāh-Jahan’s tomb, on the Mā’tī Maqṣūd and the Diwan i Khāṣah), particulars concerning the semi-precious stones used for the decoration of the Tāj Mahal, its architects, weights and measurements of the stones and the wood, the climate of Āgra, inscriptions on the Fort at Āgra, Akbar’s visit to Mum al-Dīn Shāhī’s tomb and to Shāh Shāhī, the chronology of the Timurids to ‘Azm al-Dīn (‘Alamgīr II, A.H. 1167-73/1754-59), inscriptions on the gate of the Tāj Mahal, the measurements and cost of its various parts, etc.:

English translations and abstracts: (1) *An Account of the Expenses attending the Construction of the Mausoleum of the Emperor Shajah Khan*, which was commenced in the Fifth Year of the Reign of the Emperor Shajah Khan, and the whole completed in the Sixteenth Year, Four Months, and Twenty-one Days [singed Tribunus] (in *The Asiatick Miscellany*, vol. i. *Calcutta* 1785) pp. 380-4, (2) by Moulavi "Āzīz al-Dīn (see Bengali: past and present, Jan.-March 1939*, p. 72: "Some interesting particulars regarding the building of the Tāj Mahāl at Agra were contributed by Mr. Chandra Sekhar Das to the *Statesman* 2 of December 25th last. They are taken from a translation by Moulavi Azimuddin of a Persian manuscript: the book was printed at the Victoria Press, [Lahore,] Punjab, in 1854, and a second and a third edition appeared in 1862 and 1869 . . . .", (3) *The Tāj. A translation from the Persian* (by R. P. Anderson, Colonel Commanding 34th Regt. N.I. [i.e. Native Infantry]) (in *The Calcutta Review*, vol. lvi. 1873) pp. 233-7, (4) *A Brief history of the Tāj and other ancient Agrā buildings*. Being a translation of an old Persian manuscript, by H. M. Ascott Hasson (n.e. *Aṣīz al-Hasan*). Agra 1933) (15 pp.). A small work evidently of the same kind, perhaps an abridgement of that already described, is: *Yādgār i Mughūlyāh* (beg. *Ba'd i ādāb i Khwādghā i Jahānjāfīn u na't i Sīnand al-Mūsanā*), "a few anecdotes concerning Muntāz Mahāli . . . and Akbar, together with some lists of materials purchased, and the workmen engaged for the construction of the famous Tāj-Mahāl in Agra (the figures seem to be unreliable)"; *Ivanow* Curzon 100 (7 foll. 20th cent.). Probably this is the same work as the *Tālīg i Tāj Mahāl u mawārif i ta'ārīf i in, of which the author's name is given as Mīrzā Mughul Bīg in the Āṣafiyah catalogue, p. 224 no. 416 (or 419) (a.d. 1876).

A work, or article, entitled *Yād-dādī i 'Īsmārāt i Raoula i Tāj Mahāl* *Agra* was published by M. *Abd Allāh Khwādghā i*. as a *dāmanah* to the OCM. xiv. 1 (Nov. 1857).

216. For the *Ghafūr Gulshan*, which was completed by Rāy Chainaran in 1773/1779-60 and which contains a considerable amount of topographical information, see *PL* p. 472.

217. Fath Chand b. Čudd Rāy Kāyānīh Bulgrāmī. *Account of the course of the River Gīmī* (beg. *Bād d i ādāb i Bād d i Abul al-Samad*, written in 1180/1765-7 at the request of an unnamed Christian priest or clergyman: *Rieu* i 827b (foll. 247-54. A.H. 1215/1801). The river on which Lucknow, Sutlejāpur and Jumāpur stand, was a tributary of the Ganges.1

---

1 For an estimate of the cost of the Tāj-Mahāl said to have been drawn up by Rūduj Dīn, the Meğrīf in Şajāh-Jāhān's fourth year, a.d. 1040, the date of Muntāz-Mahāli's death, (b foll.), see Berlin 538.

2 A well-known Calcutta newspaper.

---

*Beginning of the very brief epitome regarding Bānī Būgān (usually addressed as Munāwār-i-Mahāli, i.e., the chosen of the Serajul]-and well-known as Tājībī, i.e., Crown Lady . . . . Also the names of the artisans and description of the various stones used—also the monthly salaries . . . . It is related that the King Shāh Jahān (the conqueror) had four sons and four daughters."

3 The river on which Lucknow, Sutlejāpur and Jumāpur stand, a tributary of the Ganges.
Calcutta he obtained possession of his ancestral property through the favour of the British authorities. The approximate date of his travels is indicated by his statement that he saw the army of Najib Khan [who died in 1184/1770] in PL. i p. 694) near Delhi. *An account of journeys to Russia and China* (beg. al-H. 1... anna be'duka [etc] in-ke-kh banadah M. 'Abd Allâh), little more than an enumeration of the stages on the routes (1) from Bulâhâr through Orenburg and Qâshân to Moscow and Petersburg, (2) from Moscow to Kâshân, (3) from Moscow to Mecavrid, (4) from Bulâhâr through Qâshân [Kâshân], etc., to Pekin and thence through Tibet and Kâshân to Bengal, (5) from Bulâhâr to Harât and Mâshhad: *Rieu* i 581a (8 foll. 18th cent.). *Biechot* i 651 (19 foll. 18th cent.).

219 "Al-Husaini Kalyakinin" (so Margoliouth).1 'Ajâ'ib al-bul'dân, compiled from the 'Ajâ'ib al-dunya of Sh. 'Allâhî (see PL. ii p. 137) with the use of other works and "finished 1196" 2: *Eton* 61.

220. For the *Haddât al-âqâlim*, a geographical, historical and biographical account of the seven climes written mainly in 1192–6/1778–82 by Murtâdah Husain Bilârgâhí, with a tawmâna or hikmahâne (compiled in 1202/1787, see PL. i p. 142–3.

221. Apparently towards the end of the 18th century an anonymous author who had held a command under two Shi'kh chiefs, the late Râjah Salâmat Rây and his brother Jawâhîr Mal, composed: *Hâqâqi t makhânât i dâ'âbâh i Chauh' yâ-r mâ-bain i daryâ-yi Chanâb i daryâ-yi Bahât*, a topographical account of the country between the Chanâb and the Jihlâm and between the Jihlâm and the Sind'h (or Indus): *Rieu* i 429b (foll. 5–20. Late 18th cent.).

1 If "Kalyakinin" is a misprint or a clerical error for Kalyakânî, the correct reading might possibly be Kalyânî.
2 "Finished" in Margoliouth's terminology seems to mean sometimes "finished by the author" (e.g. Eton 36, 39) and sometimes "finished by the copyist" (e.g. Eton 54). It is not clear which is intended here.


223. Mahârâjâh Kalyân Singh b. Shâtâb Rây (see PL. i p. 719–21). 'Ajâ'ib al-bul'dân (beg. Sp. i b-i-q. sâsâdryr i Ahamât-at kâh), composed in 1211/1796 and divided into seven chapters, of which only the last and longest, dealing with Persia, is of much interest: *Berlin* 506 (64 foll., apparently autograph).

224. [Mirzâ] Mughul Bîg b. Muhammad Bîg went to Calcutta in search of employment and entered the service of Wilford Shah,1 on whose behalf he travelled in north-western India and adjacent regions beyond the frontier, collecting topographical information. Among the places personally visited by him, according to his statement at the beginning of *Fa'il* 4 of his *Sa'ir al-bi'llâd* were "the Derajat, Afghanistan, Kâbul, Peshawar and Qâshghâr" (Ellis MS. fol. 128a: *dar an-zâhî in râyîn râ tîfîfî râ sa'ir u'dâdâx ax Deraj-jât u Afgânhistân [etc] u Kâbul u Peshawar u Qâshghâr bâg siat"). *Sa'ir al-bi'llâd* (beg. "Izdâ in safând i hând i Ilâh . . . numâdâd mî fâqâd kh bâni i in muzâkhâr wâlâ-gahar Wilfar Sîhâb az quan i inqâlî az tâfîhî in Naqshê ast. Dar hângisâh-kh kâhî in Hindûstân pây-mâl i hâs mânâd u muzâkhâr gahar") a geographical account of the Panjâb, eastern Afghanistan, etc., begun in 1205/1790–1 (= in 1791 according to the preface), completed (according to the Ellis MS.) on 15 Mâharrum 1214 "muzâkhâr u qârâh u Jalâl 1790 *Fa'il*" (fac. but 15 Mâharrum 1214 corresponded to 19 June 1799), and divided into four fa'âls

1 Lieut.-Col. Francis Wilford, b. circ. 1760 in Hanover, d. 4 Sept. 1822 at Brussels, was sent in 1781 as lieutenant with the Honorable East India Company forces to the British troops in India. He acquired a knowledge of Sanskrit, was one of the first members of the Asiatic Society of Bengal and from 1787 to 1822 contributed to the *Asiatic researches* a number of full and highly reliable articles on mythological and other subjects (see the notice by Kenneth in Macbride’s *Biographie universelle*, vol. 20 (Paris 1827) pp. 550–1, nouvelle édition (Paris 1844–60), vol. 44 p. 608; Joseph Thomas’s *Universal pronouncing dictionary of biography and mythology*, 3rd ed., Philadelphia (Lippincott), 1901; etc.).
with brief notes of other routes, via Dar-i-yah, Lahsā, and by sea: Rieu ii 429b (early 19th cent.).

226. For the Mirāt-i iṣṭāq-nawāz, which was composed in 1218/1803-4 by Nawwāb ‘Abd al-Rahmān Shāh-nawāz Khān Dihlāwī, and of which the second jiḥād is geographical (in eight taqallūds, the first seven devoted to the Seven Climes and the eighth to the seas), see PL i pp. 146, 1245.


228. Mirzā Jān Shīrāzī travelled from Shīrāz to Isfahān with “Mr. Loebat” 3 in July 1811. (. . . Bayān i bāḏi az kāfiyāt-i kālāt u akhbār i Dār al-ʾIlm i Shīrāz . . . ), topographical notes on Shīrāz, Isfahān and places between those towns: Bodleian 428 (18 foll.).

229. M. Waṭāq, Mirāt al-jībāl (beg. in the MS., al-jūfūl, for which Pertsch reads al-ḥuqūl. Beg. Baʿd i b i ʿaṣfīr i Khālid al-Ībāl), a description of eighteen fortresses (qalʿaṭ) in and bordering on the province of Cutch (Kotakāb), i.e. Orissa, composed at the request of Andrew Strickling 2 in 1227/1812: Berlin 1078 (2).

230. Mir ‘Isaṭ al-Ālīh was sent by William Moorcroft 8 in

1 Perhaps Abūham Lockett, about whom some information will be found in W. Gurney’s Travels.

2 1277/1860, d. 27 Aug. 1823: see DNB; Encyc. Brit.; Buckland’s Dictionary of Indian biography; the I.O.L. cat. of European MSS., vol. ii, pt. 2; etc.

3 Bodleian 1156.

4 Add. MSS. fol. 3b, 1. 9. The actual heading in the text (Ellis Ms. fol. 3b, 1. 9) is Dar-i iṣṭāq-i nādiq-rūh-i Shīrāz i Rīvāq i Kāhān i Khošk e i-Mailān i ḵūṭ in Magrib i Dīhān i Khān Dīhān i Rieu ii 429b (early 19th cent.).
1812 on a tour of the Transhimalayan countries, which he revisited in 1819-24 as Moorcroft’s secretary and interpreter. On the return journey to India he parted from Moorcroft at Quadsun in December 1824 and he died at Kâbul in 1825.

(Mâsrî i ’Izzat Allâh), or (Ahwâl i safar i Bukhârâ), (beg. A. i s. i B.), journal 1 of a tour in 1817-8/1812-13 from Delhi via Attock, Kâgnîr, Tibet, Yârkand, Kâshgâr, Qoqân (Khoqand), and Samarkand to Bukhârâ, and back via Baljî, Khwâm, Bâmiyân, Kâbul and Peshawar to Attock: Biochet iv 2181 (A.H. 1236/1819), i 648 (early 19th cent.), 648 (early 19th cent.), iîbî 2729-9, Rieu iii 952a (early 19th cent.), Suppt. 133 (A.H. 1249/1833), Bollean 1858, Edinburgh 91.

Translation: Travels in Central Asia by Moor Ezzat-o-lolah in the years 1812-13. Translated by Captain [P. D.] Henderson. 2 Calcutta 1872*. 3


French translation from Wilson’s English: Magasin asiatique, July 1826.

German translation from Wilson’s English: Ritter’s Asien vol. ii.

231. Of unknown authorship is:
Tâhtaq i haft iqlm (beg. Sp. i bi-q. mar Khâqiî mâ asazd kî zimâm), a tract on the definition of the Seven Climes, with a synoptical table, composed at Calcutta for presentation to Thomas Roeback 4: Browne Pers. Cat. 123 (12 fol.).

1 In most places little more than a mere itinerary, and . . . so far more serviceable to geography than to history; but he occasionally extends his notes so as to furnish materials for the latter. 2 (JRAS. 1843 p. 283.)
3 Afterwârs Major-General, d. 19 April 1918: see Who was who 1916-1922, p. 456. 4 Backland Dictionary of Indian biography p. 106.

2 Boden Professor of Sanskrit, d. 5 May 1860: see DNB.; Kebg. Brit.; etc.

3 In 1781, cadet in the East India Company’s service 1801, assistant secretary and examiner to the College of Fort William 1811, captain 1815, d. 8.12.1819


233. An Armenian, Dâwûd iîn Dûddir as nasîl i Malik Shâh-Shâh-Nazer 3 as asîlât i Shûfûr (so apparently in the text of Mîkhlîk-Maklî 77), or (as in the Armenian postscript to that MSS.) David-Khan Malik Shahshahzayan Shapouryan, or (as (in the B.M. catalogue, presumably from the Armenian text of the Notice) Dauith Tsatourian Melik-Shahshahzareants, or (as on the title-page of the Notice) Myr-Davoud-Zadour de Melik Schaknazar, 3 was sent to France with letters from Fath’-Ali Shâh, ‘Abbâs Mirzâ and the prime minister Mirzâ M. Shâfî’ acknowledge a letter dispatched in 1815 by Louis XVIII (1814-24) to announce his accession to the throne.

(1) État actuel de la Perse 4 par Mir-Davoud-Zadour de Malik Schahshah ... Insérée en persan, et traduit en armenien et en français. Par J. Chaban de Ciriôd. Paris 1817 (with the portrait of the author as frontispiece. See Catalogue at Calcutta, author of An English and Hindustani naval dictionary (Calcutta 1811), Annals of the College of Fort William (Calcutta 1819), A collection of proverbs, and proverbial phrases in the Persian and Hindustani languages (Calcutta 1824), editor of the Durbar i qulî (Calcutta 1818, and reprint): see the DNB.)

1 [British] Resident at Delhi 1811-19 and 1826-7; succeeded to baronetcy 1822; created a baron 1845; d. 5 Sept. 1846 (cf. PL. i p. 667); DNB.; etc. In another B.M. MS, Metcalfe’s name is replaced by that of William Fraser (cf. PL. i pp. 649, 660). The latter was Resident at Delhi from 1830 to 1835, having previously held more than one appointment there.

2 For this name cf. Taghkirkh i Zapakhsh p. 257, where there is a notice of Shâh-Shâh-Nazer as naqshbâdagh i Qamishlî i Iqbal.

3 A further variation, Mir Malik Shâh-Shâh-Nazer sîðûd Dâwûd Dûddir (Bdîrîyangî) [or rather Bdîrîyangî?], occurs in the D.M.G. cat. p. 533.


(3) Mubâtasar dar bâb-i châhânaqi i daulat-i Farámani u millat-u pây-tabbâh-i 1shân kih shahr-i Fârtz ašt, composed in 1234/1818-19: Leningrad Acad. i (Mîlikhuho-Makhlâ) p. 87 no. 77 (33 foll. A presentation copy from the author to a Russian friend not later than 11 April 1826), Lindesiana p. 188 no. 365 (a.d. 1826).

234. Munghî Sâdâsukh 'Nyâz' Dîhlawa has already been mentioned (PL i p. 481) as the author of a history of India, the Muntakhib al-tasâvir, composed in 1234/1818-19.

Ajâbh al-Hind, an account of some remarkable places and marvels in India: Rieu iii 10306 (extracts only. Cir. a.d. 1844).

235. Apparently of unknown authorship is:

Jân-i Manbâ', an account of Bombay: [Calcutta 1820] (*).

236. S. Hâshim 'Ali al-Râzâwî, whose father, Mîrzâ Yusuf 'Ali, had accompanied Šîâhâr-Jâng from Delhi to Oudh, was born at Bijnâur, a village south of Lucknow, in 1177/1763-4. Mir'âb al-bilâd (beg. al-H. i. Khâliq al-Bilâd), a geographical and historical work composed at Lucknow in 1235/1819-20 and divided into a muqaddasânah (on the celestial spheres and the divisions of the globe), seven bâbû (I) the 1st clime, the land of the Zangû, (2) the 2nd clime, Arabia, with a genealogy of Muḥammad and his descendants under Mecca,

1 To be distinguished from the much better known town of Bijnâur in Rohilâkhand.


238. For the Râislâh i al-sîyâbah completed in 1243/1827 by Zain al-'Abidîn b. Iskandar Shîrwanî see PL i pp. 1150-1 and also Leningrad Acad. i (Mîlikhuho-Makhlâ) pp. 89-91 nos. 78, 79. For the same author's Bûstân al-sîyâbah, completed in 1247/1832, and his Hâdîq al-sîyâbah, completed in 1242/1827, see PL i p. 1151.

239. For the Yâdârî i Bahâdûrî, which was completed in 1249/1833-4 by Bahâdûr Sing' b. Harâzî-Mal, and of which the muqaddasânah to the fourth sanîshah is devoted to geography (mainly Indian), see PL i p. 149.

left Tabriz, and 'Abd al-Razzag transferred himself to Urmiyah. He was living pleasantly there, when he had the misfortune to meet a former acquaintance, Rahmat Ali Khân, the Governor of Urmiyah, who took him to that town. In spite of much kindness on the part of Rahmat Ali Khân he was unhappy at Urmiyah among a people of foreign speech and he wrote the *Ahdî i Ughnîyâk to occupy his mind and forget his sorrows.

*Ahdî i Ughnîyâk u Urmîyâh (beg. *Gum gahâl i wâlî i bâ-sâmbi ‘Abd al-Razzâq i Ifshâhî),* an account of Ughnîyâk and Urmîyâh and their inhabitants 2; *Fligel* ii 1273.


242. S. M. Ridâ 4 "Najm" Tabishâb has already been mentioned as the author of works composed in the years 1231-4/1816-18 (see PL. i pp. 148-9, 488, 523, 901, 1215).

*Khanîtât i lâmî, or Manzar al-dâlam, a geographical work* Rieu in (1833) (extracts only. C.A.D. 1850).


1 It is not clear whether in Cinkovic’s case this refers to his final departure in 1883, since, as already mentioned, he had been absent on previous occasions. So far as can be ascertained from Elgood’s *Medical History,* McKell was only occasionally in Tabriz, in 1831 for example (Elgood p. 418 note), and apparently in the following year (Elgood p. 490 note). More than once he was called to Tabriz to operate on ‘Abbas Mirza for rabies (Elgood p. 437), presumably towards the end of his life (he died in 1833).

2 See the article Ughnîyâk (Shemshy) in the *Encyclopaedia.* The word is transliterated as *Oghnîyâk (in the Farsk. Ithad.* and is probably a corruption of Chaman La‘î (for which name cf. Garcia de Tezny i p. 381).

3 *I.e.* Kâyât’î 4 (cf. PL. i p. 471 n.3).
(1) *Maga' al-ard,* composed in 1251/1835-6: *Haidarahād*
1252/1836-7 (see *Aṣfahān* i. p. 594 no. 168 and iii p. 242 no. 145, presumably the same work, though in the latter place the author's name is given as Nawwāb Shams al−Umārī' Amīr i Kāḥīr (cf. PL. ii p. 21)).

Edition: *Risālah dar 'ilm i jughrāfsīyah,* 1252/1836-7 (*Aṣfahān* iii p. 242 no. 155, where the place of publication, doubtless *Haidarahād,* is not stated).


244. Āqā 'Abbās, a native of Shāhān who had seen some military service in Afgān, was introduced to R. Leech by Multān by the latter's servants as a man professing some knowledge of ferriery and undertook to cure one of his horses. Subsequently, with a Persian writer (Abbās himself being illiterate), two guides and a servant, "all habited and equipped as fakirs," he left Peshawar on a tour planned by Leech.

*(Safar-nāmah i 'Abbās i Shīrāz):* presumably now in the Secretariat of the Government of India.

English translation: *Journal of a Tour through parts of the Punjab and Afghanistan* [all frontier districts apparently], in 1837. By Agha Abbas of Shiraz, arranged and translated "partly from his original account written by his companion from his own dictation; and partly from his answers to questions put by myself ..."
by Major R. Leech ... From the Secretariat of the Government of India (in Journal of the Asiatic Society of Bengal, N.S. xii/2 (Calcutta 1843) pp. 564–621.

---

2 Presumably the same person as Lieutenant R. Leech, author of *A grammar of the Punjabi language,* Bombay 1838 (see Catalogue of printed books ... in the library of the Royal Asiatic Society, London 1843, p. 223). Lieutenant Leech (see *B. L.*, author of *A grammar of the Pukhto or Afghan language* (Calcutta 1839) (op. cit. p. 222). These and two other linguistic works by Robert Leech are recorded in the *B. L.* general catalogue. (T.S. See also Gabriel Die *Referency Der Verfinder,* pp. 173 (179), 187.)

3 See *Samariyya,* Tehran a.h. 1331, p. 306.

4 Professor of Oriental History in the University of St. Petersburg, d. 1918; see *Samariyya,* Tehran a.h. 1331, Afgān's preface pp. 4–5; Sir A. Wilson's *Bibliography of Persia* p. 236.

5 Or rather, it would seem, Abbūd-dīd, the spelling with a single šīm (originally transliterated Abūd-dīd by European orientalists) being apparently a conventional nasta'īl spelling. Cf. *Forhang i Nāmph,* i p. 402f: "lāf i 2[r]a dar ūn al-ḥālī ʿātān ʿātān bī yān šīm (23) ist-nassam."  


with the arrival at Sā'īrā, a village in the Simla hills, on 11.6.1846: Rieu iii 502b (70 foll. Circe. a.d. 1846).


(Route from Kashmir to Yārḵand), written at the request of Lord Elphinstone and presented to him in Kashmir in July 1846: Bloch et i 674 (23 foll.).


251. 'Abd al-Karim [Khān] “Mughātā” Jāhījhar, or, as he calls himself in his concluding lines, Karim Khān Jāhījhar, b. Qāsim Khān b. Tālib Khān Aghā Sirābīnī, having been invited to England by the Admiralty for the purpose of acquainting himself with the latest astronomical instruments, left Delhi in September 1839 and remained in London until November 1841. A manuscript of the Uṣūl Şī‘ah-nāmah in which he described this visit to England was in the possession of Gārin de Tassy,1 who published in the Revue de l'Orient for 1865 an abridged French translation of the first two parts (i.e. from Delhi to Calcutta and from Calcutta to London). In Dīn 1 ‘Iq‘āb 1241/November 1845 Karim Khān visited the tomb of Qaṭb al-Dīn Bāyātīr Khān (for whom see PL. i p. 943 ult.) and at an interview with the Governor General, Lord Henry Hardinge [sic 2], he was asked to write an account of the ancient buildings of Delhi. In compliance with that request he wrote not merely an account of the buildings of Delhi but a work of much wider scope, the Mīrāt-i gīr-mund.2

252. Henry Hardinge was raised to the peerage as Viscount Hardinge in 1846.

---

1 b. 1820, d. 23 Aug. 1881, tutor at Haileybury, Professor of Hinduastani at University College, London, editor of H. H. Elton’s History of India (see D.N.E. and Buckland’s Dictionary of Indian biography p. 123).

2 Jāhījhar spelled also Jāhījjar in thirty-five miles west of Delhi. For another Jāhījjar see PL. i p. 1314 peast.

3 For Sirabīnī, one of the three sons of Qaṭb al-Raqīf and ancestor of various Afghan tribes, see the article Afghanistan in the Ency. Isl., 1st ed. vol. i p. 152b, 2nd ed. vol. i p. 218b.


5 Sir Henry Hardinge was raised to the peerage as Viscount Hardinge in 1846.
255. Farhād Mirzā b. ‘Abhāb Mirzā b. Fath-‘All Shāh died in 1305/1888 (see PL i pp. 204, 1258).

(1) Hidāyat al-salāt: see PL i p. 1157.

(2) Jām i Jām, a translation of William Pinnoch’s Comprehensive system of modern geography and history with additions: [Tehrān] 1273/1856† (429 pp. Cf. Dhārī’āb in p. 24 no. 108, where the place of printing is given as Bombay); Masāḥif cat. iii, ppl. 17, pl. bks., no. 3; Mélanges asiatiques iii p. 49; R.A.S. cat. of ptol. bk. p. 326; JR.A. 1823 p. 224).

256. ‘Abd al-Lāqī al-mārāf bi- Muhīr ‘l-Dīn, as he calls himself at the end of the Jawāhir al-ḥaqiqiq p. (1811†), or Maulawī Sayyid Shāh ‘Abd al-Lāqī al-mārāf bi- Sayyid Shāh Muhīr ‘l-Dīn Qādirī Naqawī Wāhilī, as he is called on the title-page, wrote also a work entitled Jawāhir al-wilāh, “a scheme of existence, and the duties of the believer, according to the Twelv doctrine” (Arberry), published at Madīrās in 1283/1866 (276 pp., 11 charts). Born in 1297/1792–3, he taught in a madrasah founded by himself at Vellore and died at Madīrās on 3 Muharram 1288/13 March 1872 (see Rāshīd al-‘Uṣūl p. 222).

Jawāhir al-ḥaqiqiq, a Sufi cosmography completed at Vellore on 11 Rajab 1273/7 March 1857: Madīrās 1274/1857–78† (Maqāl al-‘Aţāib Pr. Pp. [1], 182, [2], 14, [2]; a large folded diagram headed al-āṯār al-awṣāfīyyah as frontispiece; 4 celestial and three terrestrial maps towards end).

257. For the Aṯār i Javārī, a topography and history of Fars, with a sketch of the history and geography of the world, by M. Ja‘far Khūrījī ([Tehrān]?] 1276/1859†), see PL i p. 352.

258. In 1276/1859–60 was compiled, possibly by order of F. A. Bakulīn, Russian consul at Astarābād—Khānāh-ār [u] anfās i manlakat i Astarābād bā jāmā i muta‘allīqāt [sic lego pro mlḥāq]; statistics, mainly demographic, concerning Astarābād and its eight districts (ḥalākhd;), without preface or conclusion: Leningrad Acad. i

1 This is the spelling given in Khwājā i Abd al-Majīd’s Urdu dictionary, the Jawāhir al-ḥaqiqi. Vellore is 87 miles west of Madīrās and 15 miles west of Arafat (Ar rated).
Agawam al-masalik fi ma'rifat al-hand al-manalik, a geographical, political and statistical account of the countries of Europe with a short account of the rest of the world: Tunis 1864–5/1865* (see Ellis i col. 841). Persian translation: by Ḥādar ‘Alli Ḥāfezī muntaggab bāh Ṣafār al-Udābā, Majlis 698.


Probably the same person is the author of:
(Rūz-nāmah i Wistasfahā'ī i Mushāb), an account of the Moscow Exhibition of 1872, especially the Turkīstān section, by an anonymous Central-Asian who went to Moscow in that year with A. L. Kun; Leningrad Acad. i (Mikhalko-Maklai) p. 192 no. 90 (76 foll.).

265. For the Mīrāt al-Qāsān, completed in 1288/1871 by 'Abd al-Rahīm "Saḥḥāl" Davūdī Dāmmākī Kāšānī, see PL. i p. 350.


266. Mīrzā Mahdī Khān, evidently an officer in the army of the Wāqf al-Mulk during a pacification of Balāchistān, was sent with 'Abd Allāh Khān in 1282/1865-6 to take the port of Tīs in Makrān (Notes . . . p. 153). In 1281/1864-5 he had taken the village of Pīqūn after a siege of five days (Notes . . . p. 181). Persian text of his report on Balāchistān: [title?]. Tihrān "July 1785" [= Jumādā II–Rajab 1292].


267. Isfahān "Durlī" Iṣṭaḥānī was a son of the poet and calligraphist Mīrzā Ibrāhīm "Sādogh" Isfahānī. He was the

1 Vysatkov (Bomian) = exhibition, show.

2 Goldsmith Telegraph and travel, London 1874, p. 383: "We remained four days [in January 1866] at Karman, most hospitably and handsomely cared for by the late Muhammad Ismail Khan, Wāqf al-Mulk, then Minister [Wāzf] of the nominal governor Prince Kāzimār [sic]; son of Karman Mīrzā [b. 'Abbas Mīrzā], and afterwards governor himself." See especially op. cit. pp. 384–90.

3 Who visited India shortly before 1287/1869-1 (when the Aḥbāb i Naṣīrī was lithographed at Bombay in his handwriting) and again in 1270/1853-4 and who died at Isfahān in Rajab 1292/1885; see Dīvān-i Hāfez'ī vi p. 157 no. 631; 'Abd al-Karim Ja'far Ṣafvat at-al-faqīr, 2nd ed. p. 656; Yād-i Ghāziqān, a.h. 1288/1849-50, Jalāl al-Dīn Humā'ī's introduction.

D. GEOGRAPHY, ETC.

author of Ta'ārij hā yāsid i mu'am u ard-yi hāyid i mu'am . . . My own experiences [sic] and my own opinions by Ḥayr Maḥmūd Durī Dūris Hāfizān. January 1884 ["A tract on the political relations of England, Russia, and Persia", according to Edwards], which was lithographed in 1301/1884 (66 pp.) at [Hādārābād]. On p. 595 of the Āsāfīyah catalogue, vol. i, which was published in 1392/1914, he is described as Sayyid, i.e. still alive. It seems probable that he was then resident in Hādārābād. [Dīvān-i Hāfez'ī vii p. 157 no. 631, ix/1 p. 321 no. 1900].

Jughrāfīyāt i 'Ālam: 1297/1880 (see Āsāfīyah i p. 594 no. 95, where the place of publication, doubtless Hādārābād, is not stated).


(1) Maḥāl al-sūma, a geographical, historical, and bibliographical account of Khurāsān and of some places on the way thither, [Tihrān?] 1301–3/1884–6* (3 vols.): see PL. i p. 356; Wilber p. 269.

(2) Mīrāt al-buldān i Nāshirī, an incomplete alphabetical dictionary of Persian towns and villages in four volumes extending to the letter jīm, [Tihrān?] 1289/1876 (vol. i only, 380 pp. ending with Tahīzāt); [Tihrān?] 1294–7/1877–90 (4 vols., of which vol. i has 606 pp. and ends with Tihrān (aḥār)); see PL. i p. 341; Wilber p. 269.

(3) al-Tādevern fī aflaqtā jībāl Sharqīn, Tihrān 1311–12/1893–4* (pp. 148; 61); see PL. i p. 362; Dīvān-i Hāfez'ī iv p. 18 no. 61; Maghāh iii, fol. 14, pt. bks. no. 31.

269. ʿAbd al-Rahmān Allāh "Wāṡd" b. Ṭāhīr Muhammad Bahārī (cf. PL. i p. 387 (6), 916) died in 1311/1893 according to Taṣkert Acad. i, p. 138*. For seven further MSS. of his Tuḥfat al-abābī see nos. 332–8 in that catalogue.

Ghadrīb al-ḥabār fī 'ajā'īb al-safār, or Sūratkhān al-mašālík wa-mašālík al-mašālík, an account of a journey in 1303/1886 to Mecca and al-Madīnah through Turkīstān and . . .


Zain al-mâ'âbid fi faḍlîlat al-masâjid, on the merits (faḍlîlat) of the Īṣkâr Shâgârī Mosque 1 at Tabriz together with nûhî f. bâdîgî b. taṣûrî b. uqâlîgî, completed in 1308/1890: Tabriz 1308/1891 (Maqâlîd v p. 270).

372. S. Lutfû-Allâh Mahulî Shâhî.

Armaghān i Hindîstân, described in the Haidârâbâd Coll. cat. p. 37 as “a geography of India”: Haidârâbâd 1311/1893-4 (see Asâfiyah i p. 584 (under Jughrâfiyah), ii p. 836 (under Safar-nâmah)).


374. S. M. Naqîf “Furqât” Husainî Jahromî Shârâ'î entitled (mulâqqâb) Furqât al-Daulah was born as Fârûqî in 1271/1854-5 and died in 1339/1920 (see PL. i p. 1295; Āthâr i ‘Ajâm, Bombay 1314* 1994). For which see the article Tährân in the Ency. Isl.
1 Not Lake as printed in PL. i p. 1295.
2 Furqât al-Shârîf wa-khâlar i-Mirzâ Muhammad Naqîf al-Husainî al-mulâqqâb bi-Mirzâ Âqâ ... bi Mirzâ Jâfar al-mulâqqâb bi-Allâh ... (Āthâr i ‘Ajâm, appended biography, v. 294).
undertaken by order of Nāṣir al-Dīn Shāh from 23 Dārūs 1131/12 November 1881 to 14 Ramādān 1299/30 July 1882: Qum private library of S. Shāhāb al-Dīn Tabrizī Marāqghī known as Aqīl Najafi 1 (see Dārūshāb x p. 169 no. 328).

(3) ʿUṣūl i jughrāfiyā: printed 1286/1861 (see Dārūshāb ii p. 190 no. 666).

278. M. ʿAli Khamān “Tarbiyat” b. M. ʿAbbās Tabrizī was born at Tabriz on 13 Jumādā dī 1294/25 June 1877 (see Dārūshāb viii p. 45) and died at Tībrīz on 26 Dārūs 1318/16 January 1940 (cf. PL i pp. 111, 1332-4, where p. 01 should be read; Arnaqghīn xx p. 433; etc.)

Zad u bīm, a geography of Persia: [Tībrīz], 1319/1901 2 (158 pp. Cf. Browne Press and poetry p. 163 (123)).

279. M. ʿAthīr Kādī Yūnāṣī b. ʿṢulāṭ i Nūrīn. Nukhabbāh i Sāfīyāh, on the geography of Astarbād, Yomūl and Gökklān, composed in 1321/1903 by order of Shāh- sādah Ḥājjī Sīff al-Daulāb, Governor of Astarbād: Mājilīs i 690 (138 foll.).

280. Vasili Vladimirovich Bartold (or, alternatively and baptismally, Wilhelm Barthold), the distinguished Russian orientalist, was born at St. Petersburg in November 1869 and died in August 1930 (see V. Bartold. Four studies on the history of Central Asia. Translated from the Russian by V. and T. Minorsky, vol. i, Leyden 1956, foreword; The Tomes 22 Aug. 1930, p. 9g (death), 26 Aug. 1930, p. 14a (appreciation by Sir E. Denison Ross)).

Istoriko-geograficheskii obzor Iran: St. Petersburg 1903.

Persian translation: Tādḥīkhār i jughrāfiyā-yi tārīkh i ʿIrān (English title: W. Barthold. Historico-geographical survey of Iran. Translated from the original Russian by H. Schulten 1).

1 b. Najaf 20 Safar 1315/21 July 1897; see Dārūshāb vii p. 262 no. 45.
2 For these large Turkmān tribes see Rabino Mosevich and Astarbād pp. 96-101; etc.
3 Hamand Sirdāzh (Ṭabīb-nādah) according to Dārūshāb v p. 115 no. 469.


Tārīkh u jughrāfiyā-yi dār al-saltanah i Tābrīz, or Jughrāfi i Tābrīz, the original title according to Dārūshāb v p. 1109, or Jughrāfiyā-yi Mughaffar, the title given to its expanded form, a geography and history of Tābrīz to 1302/1884-5, extended to 1323/1905 at the request of Mughaffar al-Dīn Shāh (1313-24/1896-1907) by Lišān al-Maklī Mālik Muḥammad Sīrāj al-Muʿarrīghīn Hīlayah Allah Khān “Sīphīr” 2 [b. M. Taqī “Sīphīr” Kāshānī: cf. Dārūshāb viii p. 18e 3], after whose death the printing was completed, though according to Mīrābī (cf. PL i p. 1299) the work was not issued until circ. 1940: Tībrīz 1323/1905 (see Dārūshāb v p. 116 no. 477; Iraj Aḥdār Nāṭḥī Nāṭāri i Fārsī i mażīrār pp. 12, 14-16, where a short extract is given). If this Nādir Mirzā Qājār died in 1303/1925-6, as stated above, he must be a different person from Nādir Mirzā “Thuraiyā” Qājār, who wrote:

Tārīkh i Thuraiyā, a history of Tābrīz begun in 1303/1885-6 and completed on 22 Muḥarram 1314/2 July 1896: Dārūshāb iii p. 249 no. 903, where no information is given about any manuscript or printed edition.

282. Of unknown authorship is:

Jughrāfiyā-yi mamlakāt i Kirmān, in five tanbihās without preface or conclusion, composed originally in 1296/ 1873, when Murtaḍā-qulī Khān was governor, but in the redaction described by Miklukho-Maklai not earlier than 1323/1905-6: Leningrad Acad. i (Miklukho-Maklai) p. 103 no. 91 (40 foll.), Univ. 1117 4 (Romashewicz p. 5).


1
286. Mirzâ Sirāč al-Dīn b. ‘Abd al-Ra‘ūf, a Bukhara merchant, wrote:

Təbāf i ahl i Buxhārā, adventures in foreign lands:
Tashkent Acad. i 402 (190 foll. A.H. 1329/1911, autograph).
Edition: Buxhārā 1330/1912 (see Semenov Korzer Abriss p. 10).


(1) Jannat i thawmānīyāh, an account of Mecca, Medina, Jerusalem, Najaf, Karbalā‘, Kāẓimān, Sāmarrā‘, and Mashhad, with a ḥāṣtimah on Qum, begun in 1327/1909 and completed in 1331/1913: Mashhād iii, fol. 14, MSS., no. 28 (A.H. 1331/1913, autograph. Cf. Dānīr i v p. 150 no. 644).


Abhār i ẖawfār, an account, mainly historical, of the province of Bihār: Patna [1914?] (Rājānītī Fr. 100 pp.).

289. Ḥasan Khūn Majiz al-Malik (cf. PL. i p. 242 (8))
Jughrāfīyā-yi bā-na‘īqah: printed (see Dānīr i v p. 114 no. 467).

290. S. M. ‘Alī Jamālī-zâdah, well-known as a writer of fiction, was born at Isfahān in, or about, 1897 and received the later part of his education at Bārūt and in France. For fifteen years he was attached to the Persian legation at Berlin and since 1931 he has been connected with the International Labour Office at Geneva. He wrote for the periodical Kāshmār (cf. Browne Lit. Hist. iv p. 489) and later edited Ish m u havar (Berlin 1917–18).

[Bertell’s Osker istori ī persiāsī ī literaturī pp. 126–8; Chaikin Kretski oshelf vnheschī persiāsī literaturī pp. 119–23; Ishqānī Modern Persian poetry pp. 65, 75–6; Sa‘īd Na‘ūfī Shāhshāh-yi

1 His father was the celebrated constitutionalist orator, S. Jamāl al-Dīn b. Ḥusaini al-Wā‘īnī, who was put to death in 1326/1908.

2 See Browne Persian translation p. 394 (portrait) and elsewhere. See Browne Persian translation p. 709 (portrait); Tābī‘ i jārād i 11 pp. 250–2 (portrait);...
náthi Dári i mow'ajir i pp. 376-7 (portrait); Tárikh i jāri'í d... iv pp. 40-2; Dhart-i viii p. 21 no. 21, and elsewhere; Cassell's encyclopaedia of literature, London 1903, vol. ii p. 1843; etc.]

Ganj i sháyáng ya údá³' i iqtišád i Íran : Berlin 1395/ 1917 (Káwayán Fr. 219 pp., 1 map. Edwards col. 610).

291. For al-Ifsákán [see], begun in Sjáwál 1342-May 1924 by Mr. S. 'Ali Janáb (cf. Browne Press and poetry p. 70 (126); M. Ṣadr Hášimi Tárikh i jāri'í d... i pp. 245-8), see PL. i p. 1298, Wilber p. 276.


Khá'ízstán-námah, on the geography, history and biography of Khá'ízstán in three large volumes: Dhart-i in p. 292 no. 935, vii p. 277 no. 1554 (where nothing is said about MSS. or printed editions).

293. Mawlaví 1 Burhán al-Dín Khán Kúshkáhí, 2 former editor of Ísláh, the first Afghan daily newspaper, was born in 1898. He became Secretary to Amán Alláh Khán (afterwards King Amán Alláh) in 1924 and from 1930 onwards he was Assistant Secretary to Nádír Sháh (who reigned 1348-52/1929-33). He was the first editor of the newspaper Itthák i mow'ajirí published twice weekly at Jalálábád from 1919 onwards (cf. Tárikh i jāri'í d... i p. 50) and in the autumn of 1924 he was summoned to Kábul to edit Haqiqát, which was published for a few months only during the Mangal insurrection.


1 It may not be superfluous to mention that this title, which has occurred repeatedly in the present survey, is prefixed in India (and also in Afgánistán) to the name of an idíl.

2 Kúshkáhí (not Kúshía) according to the spelling in the quotation from Burhán al-Dín's title-page in Kattagán i Badákshán, prefáce, p. x.


(2) *Jughrāfsiyā-yi Iran*: published by Amīr Jāhāl in *Sīlā-nāmah i Fārs*, vol. 9 (see *Dharmāk* v p. 114 no. 466).

297. Sultān Bahārmat.


298. Mīrzā Husain Gul-i-Gulāb is perhaps identical with the H. Gul-i-Gulāb who appears in *The World of Learning* 1952 as Professor of Botany in the Medical Faculty of the University of *Tihraan*.

*Dawrah i jughrāfsiyā*: a.h.s. 1310/1931-2 (3 vols. *Dharmāk* v p. 114*).

299. Ahmad Iqtisādiyān.

*Jughrāfsiyā-yi mujāhim i Iran*, Editions: a.h.s. 1310/1931-2 (554 pp. *Dharmāk* v p. 118 no. 483) and another of which the date is not mentioned in the *Dharmāk*.

300. Moḥammad Kahlān is Professor of Persian Geography in the University of *Tihraan*.


*İsfahān*, a topographical account of İsfahān with short biographies of some celebrities buried there, composed after a visit to the town in Mīr-māh 1311/Sept.-Oct. 1552 and appended as pp. 76–160 to an almanac for 1312 (Gūbā-nāmah i 1312, *Tihraan* 1351/1911/1933. Cf. *PL* i p. 263*).

302. ‘Abābā ʻIṣāḥ Āḏrāviyān was born in 1314/1896-7 and died at Rome on 21 Bahman a.h.s. 1334/10(1) Feb. 1956 (see *PL* i pp. 1085, 1348*; Farhang i İran-çamān iii/4 (a.h.s. 1334/1956) pp. 411–16 (obituary by İḥrāf Afšār, with portrait and list of works)).

(1) *Kuliyāt i ‘ilm i jughrāfsiyā*: *Tihraan* a.h.s. 1312/1933-4 (247 pp. See *Farhang i İran-çamān* iii/4 (a.h.s. 1334/1956) p. 413*).

(2) *Kuliyāt i jughrāfsiyā-yi iqtiṣād*: *Tihraan* a.h.s. 1315/1936-7 (221 pp. See *F. i I-z.* p. 414*).

(3) Ṭārīḵh i iqtisādiyat i jughrāfsiyā-yi ṭārīḵh i ‘ilm i jughrāfsiyā*: *Tihraan* a.h.s. 1314/1935-6. (See *F. i I-z.* p. 414*).

In addition to these he wrote geographical schoolbooks which have been printed several times (see *F. i I-z.* p. 416*).


304. S. ‘Ali Akbar ‘Kāḥif’ b. Rādī al-Dīn Burqāl Qummi, a descendant of Mūsā ‘l-Mabarqā’ b. īmām M. Taqī, was born at Qum on 11 Ramādān 1317/15 January 1900 (see *Sīlahāhin in nāma i muṣāfīr*, by M. Bāqī Burqāl (his son), p. 100 (portrait and list of twelve published works); M. ‘Ali Mūdahār Tabrīzī Raḥīmāt al adab in 153-4 (a different portrait and a list of sixteen works); *PL* i pp. 1136*4, 1392).

*Rāh-namā-yi Qum*, *Tihraan* a.h.s. 1317/1933 (as *istighāfāt i qoṣūr i Aṣṭānān i Qum*; Cf. Wilber p. 271; *Dharmāk* x p. 64 no. 73).

305. Ahmad Tāhrīrī’s *Ṭārīḵh i Šāhān* (PL i p. 1294) was published not at *Tihraan* but at the Gulbahār Press, Yāzdi, a.h.s. 1317/1938-9 (see Balāği *Ṭārīḵh i Nūn*; *Farhang* p. 5).

306. For the *Ṭārīḵh i Šahān*, compiled a.h.s. 1317/1938-9
by 'Abd al-Husain ‘Āyat’ (cf. Suhrehvarun i nami i mu'asir ii pp. 40–9), see PL. i p. 1294; Wilber p. 272.

307. Maulābīr al-Saltānah Mahdī-qi Ḵān Ẓīdakāt b. ʻAlī-qi Khuān Mābūr al-Daulah b. Ričā-qi Ḵān ‘Ḥidāyat’ Amir al-Sā'ir-i Mažandarānī (for the last of whom see PL. i pp. 906–13, etc.) succeeded A. C. Millspaugh (presumably in 1927) as Administrator General of Finances. He was Prime Minister in 1929 (?).


Tūḥfat al-ʻāḏāq : Tīhrān a.h.s. 1317/1938–9 (762 pp. D̄heri‘ah v p. 114, where the language, presumably Persian, is not stated).

Presumably this is the Ẓīdakāt who, with Naiyir and Siñā, was joint author of: Jughrāfīya-yi muṣawwar i ‘alām : Persia a.h.s. 1317/1938–9 (3 vols. See D̄heri‘ah v p. 116 no. 476).


Jointly with Naṣr Allāh ‘Fāsafī’ (cf. PL. i pp. 1219 n., 1283 n.), he composed:


(2) D̄arāz-i jughrāfīya-yi, in five volumes (D̄heri‘ah viii p. 277 no. 117, where the date of publication is not stated).

309. ‘Abbās Kādīwār is the author of a Tārīkh i Gilān printed a.h.s. 1319/1940–1 (see D̄heri‘ah v p. 116).

Jughrāfīya-yi Gilān : D̄heri‘ah v p. 116 no. 475 (where no further particulars are given).


Kurd u pāwostagit u nāzāhāt u tārbēkāt u ī : Tīhrān [n.d.] (see Wilber p. 273).

312. M. Rahman Rahman-Bēghī. ‘Urf u ‘ādat dar ‘asāḥīyār-i Fārs, a “quite fascinating book” (Wilber): Tīhrān i a.h.s.1324/1946; (80 + 3 pp. Chāḥphānah i Shīrāzīyat-i Mā̄būt-i, see back wrapper). Az intī qbītāt-i “Bungāh i Adhe’ī”, Khvājābān-i So‘dī (so or both title-page and front wrapper, but in my copy these words have been covered with gummed paper). Wilber p. 273).


(2) Marzē-hā-ī Iran : Tīhrān a.h.s. 1324/1945; (134 pp. 9 maps. No index).

(3) Naqsh-i bārdar i ‘ilm-i ‘amal-i : mentioned without date of publication in Suhrehvarun i nam-i mu’asir-i p. 218.

(4) Naqsh-i Iran : mentioned ibid.

1 This (in the form Yasami), not Yāṣami, is the spelling used in the biography contributed, double-columned by Yāṣami himself, to World biographies, New York, 1948, p. 5076.

2 Wilber says Tīhrān, but there seems to be no mention of Tīhrān or of any older town. Streets named Ḵīyābān i Shīrāz exist both in Tīhrān and in Shīrāz.
315. General 'Ali Râzì-arâ b. Muḥammad Kân Râzì-arâ, a professional soldier born A.H. 1280/1901-2 and educated at Saint-Cyr, became Army Chief of Staff and finally, in June 1900, Prime Minister. He was assassinated on 7 March 1961 (see The Times 8.3.51; the Daily Telegraph 8.3.51 (portrait)). In the course of his military career he had acquired an extensive knowledge of the geography of his country. Of his published works on this subject the most important is :

*Jughrâfî-yi nisâmî-i Īrân,* in numerous volumes (some nineteen 1 according to Wilber p. 275) devoted to particular parts of the country (e.g. Eastern Adharbâyân, 116 pp., Tihrân A.H. 1320; Western Adharbâyân, 103 pp., A.H. 1320; Fârs, 207 pp., A.H. 1321).2 Published, according to Wilber, in the years 1320-5/1941-6, and “of unique value,” though unindexed and poorly edited (see Wilber p. 276+; where inconsistent spellings and contradictory statements are referred to).


318. Iqbal Yaghmâlī.


1 Appreciably more, if several lectures on adjacent countries (e.g. Afghânîstân, 55 pp., Qâşîqâshâ, 33 pp., Turkîyân, 60 pp.) mentioned without dates of publication under this heading in the *Dharî‘āv* are to be included.

2 For a list, which includes some volumes described as in the press and is not necessarily complete (“*ji usâyî-bi‘âd ibnâk dângîqîh masâli wâli ad na‘âmâ Adharbâyân u khuzîstân, a.y. al-dângîqîh, . . . ,” see *Dharî‘āv* v (published A.H. 1323/1944) pp. 116-18.

319. Ahmad Barîmâni, born at Sârî A.H. 1284/1905-6, went to Russia in 1307/1928-9 at the expense of the Perno-Soviet Fishery Company (*Shirkat i Irân u Shâhârî*) to study ichthyology and fishery. After his return to Persia he devoted a year to investigations on the south shore of the Caspian Sea and he was subsequently Director of Fisheries in Mâzândârân, Gurgân and Gâlûn (see ‘Abbâs Shâyân Mâzândârân ii pp. 165-6).

*Daryâ-ye Khazar yâ Daryâ-ye Mâzândârân,* on the history, geography, biology, etc., of the Caspian Sea : Tihrân A.H. 1320/1947 (see Wilber p. 274; Prosbatîn’s *Orientalia nova* no. 2 (1946-48) p. 402; *Dharî‘āv* viii p. 147, where the date is given as 1927).

320. ‘Abbâs Shâyân see PL. 1 p. 1353.

Mâzândârân, in three volumes (1) oâdâ’i jughrâfî-yi u târîkhî, printed (see Mâzândârân ii p. 199, but apparently unprocured), 2 (2) sharîr i avezîl i rîjîl i mu‘âjir (Tihrân, A.H. 1327/1949, see PL. 1 p. 1353), (3) sharîr i nâmâ’i-i bâni u ghasîr u bâni i Mâzândârân, âdâb u râsûm i mawâli, a.mîngilâsh u bilâhîîî, dânishmandân u shu‘arâh-i khatûsh i dâr-i shâh-î dârîndâsh wa-dârân, described in Mâzândârân ii p. 199 as not yet printed).

321. Mâhmûd Dânîshwar “Jahân-gurd i Īrân.”


322. Dr. Bahman Karîmî,6 described as Fârîgh al-tâbîîî in Dîr al-Mu‘allimîn in ‘Ali on the wrappers, and as *Lâsînîyân,* dar adâsîyân on the title-pages, of at least two of his early publications, has already been mentioned once or twice, and could have been mentioned more often, in the present survey, since he was

1 Cf. Wilber p. 275: “The present writer has seen the second volume of this work . . . but has not been able to secure the first volume on the geography and history of the region.” The writer of the present survey has likewise failed to obtain the first volume.

6 Bahman Mirzâ Karîmî on the title-pages of his earliest publications.
editor of the Ṣāvār-nāma (Ṭhrān A.H.S. 1310/1.H. 1350/A.D. 1932; cf. PL. I p. 351), the Ṣāvār al-tawārīkh (Ṭhrān A.H.S. 1313/1354-5; cf. PL. I p. 1230) and the Šāh nāma al-tawārīkh [i Rashīdī], vol. ii (Ṭhrān A.H.S. 1315/1354-5: cf. PL. I p. 1231). Among other works edited by him is the Muʿjīl-nāma (cf. PL. I p. 208, n. 2) ascribed to Ibn Sīnā (Raǧī A.H.S. 1312/A.H. 1332 [A.H. 1934]) and he has also published Mirād Abū ʿl-Qāsim i Gāvam-moqām, a short biography (64 pp., Ṣīrān [cire. 1950?]) on the back of the front wrapper of which are printed the titles of ten earlier publications of his. He went as representative of the Persian Archaeological Service with Sir Aurel Stein on the tour described in the latter's Old routes of western Iran (London 1940).


323. S. ‘Abd al-Hujāh Ṣalāḥ-Allah, as a poet “Hujjat” and “Balāqī”, b. Ḥasan Husaini ‘Urāfi, was born at Ṣīrān on 24 Šeʿbān 1302 [1885] (so Anābī... p. 138), or 1313/A.H.S. 1274 [1896] (so in Tābīkīrat al-qubār, 2nd ed., preface, p. 11), or 1322

1 For the person in question cf. PL. I pp. 335, 1285; Indo-Iranica vii/4 Pp. 27-37; etc.

2 So Ḍavārah, but Juhriyā-i mufasalāt-i tārīkh according to Wilber.

3 Ṣāʿādāt-i in khadamat efend-i emē-t bavargan-ān (and Bātūr az jihat-i vā surālī... footnote: Balāghāt in dār-i manūščātan ast.) (Ṭehrān i nāma i p. 69).

4 As a descendant of ʿAbd al-Ḥusain ‘Ali al-ʿUrāfī, b. ʿAlāʾ al-Salāqī, Ṣalāḥ-Allah (Ṭehrān i nāma i pp. 69, 121: “... ʿAbd al-Ḥusain ‘Ali al-Ṣalāqī, manbar baḥ hast, ʿUrāfī kub dar ḡabarāt nāt-i Muḥammad al-Rubūlī (a) ast” (Cf. ʿAbd al-Ḥusain ‘Āfšāt al-khānaštār (in Arābī) i i p. 64; ʿAbd al-Ḥusain Shāhāštār (in Arabic) i i p. 54; ʿAbd al-Ḥusain ‘Abrāhīm i ‘Abd al-Ḥusain i p. 215.)

5 Cf. ‘Abd al-Ḥusain Shāhāštār (in Arabic) i i p. 54; ʿAbd al-Ḥusain Shāhāštār (Ṭehrān i nāma i p. 6, 5.)

6 An ‘Abd al-Husain Shāhāštār (Muḥārī; ‘Abd al-Ḥusain i nāma i p. 4.)

7 An ‘Abd al-Husain Shāhāštār (Muḥārī; ‘Abd al-Ḥusain i nāma i p. 25; Wilber p. 273.)

[1904] (so in Tābīkīrat al-qubār i Ṣīrān i p. 92) and was educated at Nāmān, Ṣīrān and Qum. Then in Ṣīrān he became the disciple of Shams al-ʿUrāfī and subsequently of Ḥāfiz główni-ṣālātān. After the latter’s death he proclaimed himself Qābī i Shīrāz-i ‘Nīrīn al-maktabāt. In S. Ṣalāḥ-Allah al-Din Muhāwī’s Tābīkīrat [... he described as having been resident for some years in Ṣīrān.

[Autobiographical information in Tābīkīrat al-qubār i Ṣīrān i pp. 60-3 (portrait), Anābī al-khānaštār-i mardom-i Ṣīrān i pp. 138-9; S. Ṣalāḥ-Allah al-Din Muhāwī’s Tābīkīrat al-qubār (cf. PL. I p. 1335.)]

1 Tābīkīrat al-qubār, in three volumes (so pp. 1-53, portraits, views, etc., (6) pp. 90-230, geography, biography, and history, (o) [= jild i], pp. [292, duplicated]-400, dar takhrīr i tābīkīrat-i Ṣīrān [preceded by separately paginated tables of contents and corrections both to vol. i (pp. xi)] and vol. ii (pp. iii), to which is appended in the same volume but separately paginated (vi (table of contents), 135, (1))]

2 Farhang i Tābīkīrat al-qubār, in two volumes (1) an alphabetical dictionary of Nāfīn families (Imāmī, Pāz-dān, Tabātabāī, Sahiyya, etc.) with biographies of their more distinguished members, (2) (p. 134), an alphabetical dictionary of persons, (o) mentioned in the Tābīkīrat al-qubār but not in the Anābī, with references to the former, (o) mentioned in the Farhang i Tābīkīrat al-qubār but not in the Anābī, with references to the former, (o) not mentioned
previously, (4) already mentioned, but now needing supplementary treatment, a Khūtimah (p. 164), dar taqāflūtāt i lūknah, a takmilah (p. 165), further biographical information, taqāflūt, 37 pictures, mainly portraits, followed by Nīyūz al-‘urfāf (= Tārīkh i Nū’īn, jild v), a chessboard-like diagram with directions for its use in taking census, and finally a table of contents (pp. 187-93) and a list of corrections (p. 186): Tīhrān 1369-70/1950-1 (196 pp. Mażāhīrī Pr.).

(4) Tārīkh u jughrāfiyā-yi muḥtasaṣar i Kāshmir : printed.

(5) Tārīkh i Nafaj i Ashfra u Ḥfrāh (of which only vol. i has been printed).

(6) Maqālāt al-ḥumāfīf fī maqāmāt Shams al-‘urfāf, or Zindagānī i Shams al-‘urfāf, in three parts, (a) pp. 1-59, Sāsir i Ḥfrāt u Ḧṣafṣiʃ dar Ḥfrāh, ending with an account of Shams al-‘urfāf (cf. PL. ii p. 181†), (b) pp. 60-107, Taqīkūnāt i Ḥfrāh, reproductions of portraits preserved in the kāhēnāh of Shams al-‘urfāf in Tīhrān, (c) pp. 115-290, alphabetically arranged biographies as far as the letter H of the persons whose portraits form the Taqīkūnāt i Ḥfrāh (and of some others), to be continued as vol. ii of the Maqālāt al-ḥumāfīf when funds are available: Tīhrān a.h. 1369/1950 (vol. i. 292 pp. (281-92 being a table of contents), Mażāhīrī Pr.).

In addition to the foregoing the lists of his works mention the following (among others) as having been printed: (1) Mūfīd al-rashīd fī l-mu’awmātāt al-samā’išah wa l-‘addād, in two parts, the first in Arabic, the second in Persian, Gulbāhār Press [Imāmī?] a.h. 1343/1924-5 (see Farghom i Tārīkh i Nū’īn pp. 4, 62), (2) Zindagānī i ‘Ali b. Sāḥi i Ḥfṣāhārī, (3) Tārīkh i anbā’i i ulu ‘l-‘arzm, and (1) Nafṣ al-Raṣūl, or Aqīlāt al-Raṣūl.²

Among his unpublished works is mentioned Dī‘rat al-mawārīf,

¹ See Maqālāt al-‘urfāf, back cover, Tārīkh i Nū’īn, back cover (cf. also p. 69), saʿādāt i Ḥnāwādanī-yi manawmāt in Nū’īn p. 165; Aḥmad al-Karimi ʿAbd Taqīkūnāt al-samā’išah, 2nd ed., editor’s preface p. xi; S. Mazāhīrī al-Dīn Māhlahwī Taqīkūnāt ... (cf. PL. ii p. 181†) p. 90.

a Persian translation in six volumes of Husain Nūrī’s Arabic biography of M. Bāqir Maḥlīs entitled al-Faṣāḥ al-ṣafī (see Maqālāt al-ḥumāfīf, plate facing p. 24).

324. The Persian Ministry of the Interior has published: Asāṃt i diḥāt i khuṣwar, a list of 41,521 villages arranged according to administrative divisions without any general index: Tīhrān a.h.s. 1323/1944-5 (see Dī‘rat i Khvānskti v p. 240 n.1 and Jughrāfiyā u asāṃt i diḥāt i khuṣwar, vol. ii, preface, p. 119†).

An enlarged and improved edition of that work is:

Jughrāfiyā u asāṃt i diḥāt i khuṣwar (so on the title-pages), or Asāṃt i diḥāt u jughrāfiyā-yi khuṣwar (so in the prefaces), the names of villages (without transliteration and, except in rare cases, without any indication of the vocalization) arranged alphabetically under their diḥāt, which in turn are similarly grouped under the khuṣwar and these latter under the ātās, which are in the order of their official numbers, each ātās and each khuṣwar being prefixed by a brief geographical and historical introduction (without any general index): Tīhrān a.h.s. 1329-31/1950-2 (3 vols., devoted respectively to ātās 1-4, 5-8 and 9-10. With folding maps of the ātās. Az Jughrāfiyā i Isrā’āl i Amīr i Sur-Ḥusnārī. Mażāhīrī Pr.).

325. S. Nūr al-Dīn Imām, a descendant of S. Ḥād Allāh Shīkhštārī (cf. PL. i p. 365) and the grandson, great-grandson, and great-great-grandson of Imām Jum’ah (whence presumably the family name Imām), was born at Shīkhštār on 1 Muharram 1317/12 May 1859 and died there on 25 Dūrābīyāt 1324/15 May 1945, after devoting twenty years to the collection of materials for a history of Khūṣistān. After his death his younger brother S. M. Allī Imām Shīkhštārī undertook the work of preparing these materials for the press. (Tārīkh i jughrāfiyā-yi ... preface, where portraits of the joint authors are given on pp. vii and ix.)

Tārīkh i jughrāfiyā-yi Khūṣistān, the first of two parts (jīlāt) of the first (preliminary) volume (maqālāt), to be followed, if circumstances are favourable, by the second preliminary jīlāt (on the economic and cultural history) and by the...

326. Karim Nik-šād Amir-İhsānī, is an official of the Archaeological Service at Isfahān.¹

(1) Janghāfīya u tārīkh i Chahar Mahāl u Bakhhtyāryi²: [Isfahān] a.h.s. 1331/1912 (vol. 1, pp. [x], 177, [5].) (Samān, p. 98, Chālāghūtar or Chālāghūtar, p. 137, Iskāfūk, p. 174, and Zāvīān, p. 175).³ Portrait, presumably of the author, on p. [176]. Preface (pp. v-vii) by Ja'far Āl i Ibrāhīm. (Giti Press).

(2) Tārīkh-čah i hinā-yi tārīkh i Isfahān: mentioned without further particulars in Mahdawī's Tadbirārat ... [see PL, ii p. 181]⁴ p. 7º.

327. 'Ali Sāmī had been Director of the Archaeological Institute of Persepolis (Ba'īs i Bunqāh i 'Imām i Tahtā jamā'īd) for fourteen years in March 1954, when R. N. Sharp's translation of his "brief and summary accounts" was published. A portrait is given at the end of his Āṭkār i batuš-i jujagh i Marāv-dagāh, and on the back of the front cover of the same work there is a list of his other works, namely (1) Gāzī-i bakhšīsh-i Pāsdārgād, (2) Khūst u tabāurd i an dar sharay i batuš ... [Sīrāz a.h.s. 1329/1950-1: see Thornton's cat. no. 335/1017], (3) Pāsdārgād ... [i.e. no. (2) below], (4) Gāzī-i bakhšīsh-i dar-šāh i Tahtā jama'īd, and (5) in preparation, Sharh i muṣaffāt i āṭkār i Tahtā jama'īd.

¹ Kārmānā i būši hāsa-i khālah-āsār-i Isfahān (S. Muṣīl al-Dīn Mahdawī Tadbirārat i gāzī-i jujagh-i Isfahān, Isfahān a.h.s. 1284/1950, p. 7º (in acknowledgment, not a biography)): Khāfū i nasbāram i būši hāsa in Isfahān: Gāzī-i bakhšīsh i Isfahān (Janghāfīya u tārīkh i Chahar Mahāl u Bakhhtyāri, p. 7º) (in Ja'far Āl i Ibrāhīm's preface).

² Though not strictly relevant, it may be excusable to mention here another work concerned with this part of Persia, namely, Pārdī-ghoš in āūmān-i gāzī-i Chahar Mahāl u Bakhhtyārī (so in the preface, l. 4, but the wording differs slightly elsewhere), by Colonel Ali Yāb-i Fatḥ Amīn Bakhhtyarī, Tīrān a.h.s. 1332/1953-4. (For the author see S. Muṣīl al-Dīn Mahdawī Tadbirārat i gāzī-i jujagh-i Isfahān, Isfahān a.h.s. 1304, p. 7º).

³ According to Ja'far Āl i Ibrāhīm's preface, p. [vii], vol. ii (then, presumably still, unpublished) is concerned with the rest of the book of Kār, Nīku, and Gurdūmān, while vol. iii (otherwise unpublished) deals with Mūdābā and Bakhhtyārī.

(1) Athār i bāstān i jujagh i Marāv-dagāh: [Sīrāz] a.h.s. 1331/1953 (206 pp. Illustrated. Muṣaffāwi Pr.).

(2) Pāsdārgād, yā gāzdāmārān pāy-takhīt i Kishwar i Shāhānshāhā i Iran: [Sīrāz] a.h.s. 1330/1951 (120 pp. plates, plans, folding map. Ma'rifat Bookshop. Muṣaffāwi Pr.).

English translation: Pusagodel. The oldest imperial capital of Iran ... Translated by R. N. Sharp.¹ Sīrāz (Publications of the Learned Society of Pars, no. 4. see Luzin's O.L. Irān, p. 46 (July-Sept. 1956) p. 45).


328. The Geographical Section of the General Staff of the Persian Army (Būšrā i Janghāfīya-i Sīrāz i Artūḡ) under the superintendence of its chief (Ba'īs), General Ḥusayn-Ali Razūkī,⁴ and with the collaboration of numerous officers, whose names are recorded in the prefaces, has prepared and published:

¹ "Who has lived for thirty years in this country, and for the last seventeen years has been in charge of the Church of St. Simon the Zealot, one of the most beautiful buildings in Shiraz, purely Persian in style and character" (from 'Ali Sāmī's introduction to Sharp's translation of Tahtā jama'īd, no. (3) below). Crewe-Fox describes him as "C.M.G. M.V.O. at Yeed 1924-27; Shiraz, Div. Iran, from 1927".

² 'Ali Sāmī, however, had in preparation a Sharh i muṣaffāt i āṭkār i Tahtā jama'īd, which he hoped shortly to publish (see the list of his works on the back of the front cover of his Āṭkār i batuš-i jujagh i Marāv-dagāh).

³ LT, p. 145º above.

⁴ "Brother of the assassinated premier": see B.S.H.A.S., xii/1 (1957) p. 66, and, for the premier in question, PL, ii p. 176 (he was Prime Minister in the cabinet of 27 June 1950: see Wāṣī's almanack, 1951, p. 9220).

¹ One of these, Colonel Ahmad Fathollah, Ashūn i āṭkār i Kār-qānī i Artūḡ (see Farhang ..., p. 117) has already been mentioned in this survey (PL, ii p. 174). Another work of his, Janghāfīya-i kūshangūhā-ārāj-i 'Abāq-i Gherbā u tiefe (sic?) ="Kūshangūhā-ārāj i Gherbā u tiefe" (Tīrān. No date?) is mentioned in Farhang i Iran-munāzir 1/1 (1332/1953) p. 27.
Farhang i jughrāfīyāt i Iran (ābādāhā), a dictionary in ten volumes, each devoted to a single sūtrā, under which the places are arranged in alphabetical order with information concerning the pronunciation of the name (indicated by a transliteration in the roman character), except in vol. i, where only 98 names are so transliterated at the end of the volume and other matters up to twenty-five in number (listed in vol. i, p. [vii]), such as position, population, industry, climate, historic buildings and crops (unfortunately without any general index to the whole work): [Tībrān] A.H.S. 1328-32/1949-53; (10 vols. Folding maps of the ābādātān and, from vol. iv onwards, views of ancient buildings, etc. Az intīghārāt i Dāyirāh i jughrāfīyāt i Sīyāh i Artīgār. Chāh-i Bābānāh i Artīgār. See Wilber p. 276; Farhang i Irān-namān ii (1333/1954-5) p. 290 (a review of vol. x (Khartān, Yazd)) : BSOS xix/1 (1957) pp. 55-9 (a description by V. Minorsky)).

Other publications of the Geographical Section are:

(1) Rāh-nūmā-yi Hamadān, prepared for the millenary of Ibn Sīnā by Muṣṭafāwī (cf. p. 187 infra), Jawād Kāmbīz

1 It is, or was, the intention of the Geographical Section of the General Staff to publish, after the completion of this Farhang dealing with the ābādāhā, or inhabited localities, a Farhang i jughrāfīyāt i 'awāvāt i Irān devoted not only to inhabited localities but also to natural features such as rivers, mountains, lakes, etc. (see vol. iv, preface, ii, 8-12).

2 Except vol. iv (Ābādāhāyān), which deals with sūtrās 3 and 4. Vols. i-iii deal respectively with the sūtrās i-iv, sūtrās 1 and sūtrās 2. From vol. iv onwards the volume numbers coincide with the official numbers of the uṣūs.

3 This transliteration, which is the same as that used in the Farhang i Saffār, successfully indicates the pronunciation (and in the case of the vowels the spelling also, both exactly and nearly, with the help of only one mark of quantity, the circumflex accent ū, so far as the consonants are concerned, the pronunciation is indicated, but not necessarily the spelling, since only one roman letter is used to represent two or more Arabic letters pronounced alike in Persian, ɣ, for example, standing for both ʃ/kh and x). The unfortunate c represents gišt, and consequently Sīrāt appears as Īštār. A curious feature of this transliteration is that the ūfūr seems to be entirely ignored, even in cases where its presence or absence does not appear to be climactic. The pronunciations indicated have not in all cases escaped criticism from persons with local knowledge (cf. Pl. ii p. 190 n.).

4 Which do not include Būrghānāt (i.e. Baraghān, bū dar fathāb, according to M. 'Allī: M. 'Allī: Tabīrit Kāshānī's Buhrūnāt al-adāb i p. 122) and other names of which the pronunciation is unlikely to be guessed correctly. Baraghānāt has unfortunately been spelt Būrghānāt, which should now be corrected, in Pl. i p. 223, 1128 A.H. 1264 (cf. Dārār, jazāl, s.v. 'Buhrūnāt', E. G. Browne, p. 444); and Edwards col. 5295, in both of which places the word is spelled Būrghānāt.

(Muṣṭafāwī i Dāyirāh i Ābādāhā dar Irān dar Bābānāh i Artīgār (see Muṣṭafāwī's Huqmātān, p. 188), doubtless the same person as Dī. C., who appears in The world of learning 1956 as one of the curators of the Archeological Museum, Tībrān, Sālīq Wulff, Prof. Dābīlī Allah Şafā and others: [Tībrān] A.H.S. 1331/1952-3; (4 pp., plate, 2 maps. Chap. i in Tābān).


(2) Rāh-nūmā-yi tahār-i Tībrān: A.H.S. 1328/1950 (see Farhang i jughrāfīyāt i Irān, vol. iii, preface, pp. i, iii, in the second of which places the Geographical Section was stated to be preparing separate guides for each ābādātān and a general guide to Persia).

329. S. M. Taqī Muṣṭafāwī, Director General of Archaeology (Rāsī i Īrān dar Bābānāh i Artīgār) and since 1937/1948 Secretary of the Persian Archeological Society (Dāhār i Amūjūnān i Ābār i Millā), was at one time Director of the Archeological Institute of Penepolis (Rāsī i Būrghān i 'Imāl i Ābār-i Šafāhād).


It has already been mentioned (PL. ii p. 186) that he was one of the contributors to the Rāh-nūmā-yi Hamadān. Another publication containing contributions from his pen is the Qasārākāhā-yi bābānānādar issued under his editorship (for vols. i and ii of which (Tībrān A.H.S. 1329-30/1961-2, with plates and maps) see Probsthain's Orientalia nova 4/1 (1952-5) p. 73/1921 and Thornton's cat. 331 (1955) p. 27,912 and for a review of vol. iii (Tībrān A.H.S. 1334; 546 pp.) Farhang i Irān-namān iv/3 (A.H.S. 1335) p. 307).

1 Rāh-nūmā-yi Hamadān, preface, p. 10.

2 Huqmātān, preface, p. x, l, i.
330. Dr. Muhammad Mukri, the son of 'Abd Allâh Ḥasan-Ṣafarî, is a Bâbâ-Mîrî Mukri Kurd born at Kirmânshâh A.H.S. 1296/1910–11. He is, or was, Director of Education for the East and 'Agâhîr (cf. 'Agâhîr i Kurd, i) of Uṣûf, p. 1 ("rigzât i tâbrîz i tašâmât i tâbrîz u 'agâhîr"); 'Ushânawrîn i nâmî i mîrâj i pîrâbîy i pîrâbîy i pîrâbîy i pîrâbîy i pîrâbîy in portrait; another portrait on dust cover of the Fârâhîn i Fârâhîn). Seventeen of his published works, including articles contributed to periodicals, are enumerated in a list printed on the back of the title-page of the 'Agâhîr i Kurd, vol. i. Seven are concerned with Kūrdîstân, its literature and dialects (cf. Fârâhîn i Irân-zanin 1/1 (1332) p. 25, iii/1 (1334) p. 80). Others are (1) Fârâhîn i Fârâhîn, vol. i (alîf alîf), Tîbân, 1333/1954 (for a review see Fârâhîn i Irân-zanin ii (1333/1954) p. 299) and (2) 'Andar-i Khûrâv i Qâbââdâs (Pahlavi text with introduction, translation, notes and glossary), Tîbân, 1326, 2nd ed. 1329.


331. 'Abd Allâh Ḥakîmi is Professor of Political and Military Geography in the Military University (Dînishk-gîh i Jang) at Tîbân. Jughrâfey-i nâmâ i mamâlîkh i ham-jîwâr : Tîbân A.H.S. 1333/1954, 1 (196 pp.; several plates; 1 map; portrait of author at end. Cf. A.H.S. 1334 p. 42).

332. Jalâl-Allâh Ahmadî is the author of Dîd u bîz-dîd ("majmu'ât i dîd-dîd") (Tîbân), Tîbân 1324/1945 : cf. Proûtbaştani's Orientalia 1

1 Four great families constitute the Mukri nobility: they are all called Bâbâ-Shirt (Bîshî-mîrî), and trace their descent from Amîr Pîshâgi (Ishq. Isf. under Nasîr-i Dînishk [Minorsky], vol. iv p. 191a, 1 b, in the English edition).

2 A pronouncing dictionary which includes "important" historical and geographical proper names (but not, for example, Baraštîn). [F. Li. ii p. 186, n. 10].

3 Date and place of publication are given in the author's list of his own works on the back of the title-page.


5 So (with a hyphen) on the English title-page of Avesta.

novi 1 (1944–6) p. 15; 2nd ed. (with the same author's Hafs Nâzîâ, 1st ed.), Afgânî 1334 p. 23a) and of Sargulîhâh i Kandîsâh (a tale: cf. Afgânî 1334 p. 23a). He has published translations of two works by Andre Gide, namely, Bâs-qâzât i Khatûnâvî (Afgânî 1333 p. 2b) and Mîzûh-kâh-ye zamânî (Afgânî 1334 p. 31b).


333. Taqī Bahârîni, Professor of the Principles of Breeding in the Faculty of Agriculture in the University of Tîbân, is the author of numerous books and pamphlets on agriculture (see the list printed on the two pages following p. 678 in the Jughrâfey-i kakhâvârî i Irân).


336. Ahmad Iqâdîrî is the author of Fârâhîn i Lâristân (a glossary of 5,000 words in the dialects of Lâristân. Tîbân 1

1 Spelt Tâlîqân [i.e. Tâlîqân] in the English translation of the preface, as in the Fârâhîn i Nîsâz, whereas Tâlîqân is the spelling given in the Fârâhîn i Nîsâz. In the same English translation of the preface Tâlîqân (cf. Fârâhîn i Nîsâz, Browne, L. H., iv p. xiv) is the spelling of the name of a place (not far from Ahrâzân) called Tâlîqân in Bahâi's Muḥammad-râh u Ahrâzân, Tâbârî in the Angâmsar-nâm-i Nîsâz and Tâbârî in the Fârâhîn i Nîsaz. 2 Cf. The World of learning 1955, p. 610.
Anjuman i Âthâr in Milli, publication no. 30. See Âfghâr 1334 p. 46b).

341. Manâqibhâr Sutdâdah (Manoochehr Sotoodeh according to the English title-page of Jamshâd Surushyân’s Farhang i Bih-dinân edited by him, Tbrân 1956) is the author of Farhang i Gilaki (Tbrân A.H.S. 1332/1953-4, 272 pp., a publication of the Anjuman i Iran-dinâsan) and of several articles on Gilaki proverbs, songs, etc. (see Âfghâr Ktishi-ajkandâr i tahshih u lahjih-hâ-yi Irâni (in Farhang i Irân-zamin iii/1 (1334)) p. 90).

(1) Qa’âh in Alamât (in Farhang i Irân-zamin iii/1 (A.H.S. 1334/1955) pp. 5-21).

(2) Qa’rân i Raqi (in Yâdghûr v/10 (A.H.S. 1328/1949) pp. 55-64).

[The mention of these two articles (and a few others) does not by any means imply that I have systematically examined the Persian and other periodicals. This will be a task for my successors which may well yield a fairly rich harvest.]

342. Bistânî Pirzad.

Râh-numâ-yi Æthâr in târikh in Kirmân, an appendix (125 pp.) to the Farhang i Usân in Hosbun (sul in tahefîl 1334-5) see Farhang i Irân-zamin iv/3 (1335) p. 310.

344. Appendix.


(3) Hazar mazâr, a popular title for the Arabic work Shadd al-îzâr: see PL. i p. 1123.

(4) Jughrasyâyâ-yi Balâgkhanîq, composed cirec. 1315/1897-8 by Sh. Mahmât Afghâl al-Mulk b. M. Ja’far Kirmânî (b. 1267/1850-1, d. at Isfâhân 1322/1904-5: see a short biography (with portrait) by his nephew ‘Âfghâl al-Mulk Rûhî

(5) *Kūǔb-chah i Rān i Kūh u Langarūd* : Browne Coll. Sup. 8 (16 foll., sent by H. L. Rabino to E. G. Browne on 11.4.1914).

¹ For a work which arose out of an earlier pacification of the same province see *Pl.* ii p. 164.