

Book-Review

Parsi-Guyan-Hind o Sind by Dr. H.I. Sadarangani, Bonyad-e Farhang-e Iran, Tehran, 2435 Shahanashahi (1977), pp viii+300.

Dr. Sadarangani needs no introduction to the readers of Persian. His thesis on the *Persian Poets of Sind*, published by the Sind Adabi Board, Karachi, has already won him a good name in the field of Persian research. The book under review is actually a continuation of the above work in Persian, which Dr. Sadarangani selected as the topic of his doctoral thesis at the University of Tehran under the guidance of the late Prof. M. Moin.

The main work is divided into three chapters. Chapter I is a brief survey of Persian poetry in India including Sind, up to the Mughal period. Chapter II deals with the Persian poetry of India from the beginning of the Mughal period to the ninth century A.H. (fifteenth century A.D.) and the beginning of Persian poetry in Sind. Chapter III which is the main body of the work takes notice of the Persian poets of Hind and Sind.

Parsi-Guyan-e Hind o Sind will be liked by the Persian readers because it gives, in nutshell, the long history of Indo-Persian poetry, with brief, yet sufficient, note on the life of the poets and copious quotations of their verses collected from a long list of *Tazkiras*. Dr. Sadarangani has taken pains in making the selections of poetry.

The work is a worthy addition to Persian books on Indo-Persian poetry.

(N.H. Ansari)

Jadid Farsi Sha'iri (in Urdu) by Dr. Sharif Husain Qasmi, Indo-Persian Society, 1838, Shaikh Chand Street, Lal Kuan, Delhi-6, pp. v+203, price Rs. 20/-

teachers, held under the joint collaboration of the Bonyad and Jawaharlal Nehru University in May-June, 1977 in New Delhi, is one instance of many imaginative steps taken by the Bonyad to serve the cause of Persian studies in India.

Before I conclude I would like to submit that no cultural relations can be maintained between India and Iran unless the publications of each country are available in the other. The Indian scholar is almost unaware of the valuable researches going on in Iran in various fields because he has no means to procure Iranian publications. The reason for this blackout can be explained only by the trade authorities. To add to the irony, few Iranian publications are available in the library of the Cultural Department of Iran. Likewise, few Indian publications can be seen on the shelf of the Indian Embassy Library, Tehran.

tial instrument in the traditional Iranian music. I am sure that if *sitar* had been introduced in Iran by that time, it would have definitely taken the place of violin. However, a synthesis of the Indian and Iranian music will be definitely much richer than a combination of Indian and western music. Little literature on Indian music, and specially medieval Indian music, is available in modern Persian.

Persian language is probably the richest in respect of sufistic literature. The *Masnavi* of Maulana Rum alone is enough to substantiate the claim. It shows the deep involvement of the Iranians in spiritual matters. But with the advent of the Safavi zealots, sufis and sufism were exiled from the country. The loss was unimaginable. A great source of inspiration was suddenly dried up. Fortunately in India, the institution of sufism continued with all its traditional formalities and the reverence that our people, irrespective of caste and creed, still show to Khwaja Muinuddin Chishti, Baba Farid Ganj-e Shakar, Khwaja Qutbuddin Bakhtiyar Kaki, Sheikh Nizamuddin Mahbub-e Ilahi and other sufis, is immense. I think that the institution of sufism, as existing in the sub-continent, must be studied before finalising a research on Iranian sufism. I doubt if, so far, an Iranian scholar of sufism has made a thorough study of Indian *tasawwuf*.

There are many other fields of joint study between India and Iran such as architecture, folk culture, ethnology, religious movements, etc. Such joint studies will widen the canvass of Indo-Iranian culture and will make it more meaningful for the humanity at large. But as I submitted at the outset, all this cannot be achieved through official patronage and bureaucratic complexities. The real cultural relations can be established between the two countries only when autonomous institutions come forward and join hands. The universities and other institutions of higher learning can play a very significant role in this regard.

Here I would like to refer to the commendable service that the Bonyad-e Farhang-e Iran (Iranian Culture Foundation), autonomous cultural institution, has been doing for the last an few years in India. The first Summer Institute for Persian

magazine run without a proper editorial staff and so its standard is hardly higher than a routine news-bulletin.

Turning towards Iran, we see a good number of Iranian scholars engaged in research on linguistics, Old Persian, Pahlavi, Avesta, Poetics, Philosophy, metaphysics, mysticism, sociology, music, architecture, medicine and folk culture. Now for any research on Old or Middle Iranian languages or linguistics a thorough knowledge of Sanskrit is essential. The Indian philosophy and metaphysics must be studied to make a genuine assessment of Persian philosophy, metaphysics or mysticism. It may be pointed out here that the few books on Indian philosophy translated under Akbar and later on, are so archaic that the modern Persian reader can hardly make any sense out of them. No serious effort has been made so far to present Indian philosophy to the Iranian reader. As a matter of fact, little literature is available in Persian on India, past and present.

Medicine and music are two other major fields in which the Indian and Iranian intellectuals can collaborate fruitfully. The Unani system of medicine which is actually Iranian' was admirably developed by Indian physicians, many of whom were Iranian immigrants. The system still enjoys popularity in the sub-continent, and a great number of people prefer it to the European system of medicine because its indigenous approach is more conforming with their temperament. Unfortunately, this system received a setback in Iran on account of several social factors. But now attention is being paid to revive the indigenous system of medicine and encourage research on it. Much good work can be done if the Indian physicians (*Hakims* and *Valids*) who have had the continuous tradition of this system, join their Iranian counterparts in the investigation.

Indian music received some very pleasant innovations when it was experimented by the Perso-Turkish musicians. The beautiful instruments like *sitar* and *tabla* and the lovely styles like *khayal*, etc. developed by the joint efforts of Indian and Iranian artists, require very serious study. For the last few years, there has been a revival of traditional music in Iran. It is interesting to note that violin has been accepted as an essen-

I think the greatest area of cultural collaboration between India and Iran is Persian language. For several centuries Persian remained our official and literary language during the course of which it was Indianised to a great extent. Persian literature produced in India is so vast and varied that any research on the history and development of Persian language and literature would be inconclusive without a thorough survey of Indo-Persian language and literature. And such survey can be carried out only by a joint team of Indian and Iranian scholars. However, I regret to say that no such step has been taken so far in Iran or India.

Modern Persian language, like any other living language, has undergone much change in respect of vocabulary, terminology, syntactic construction and pronunciation. Some forms of modern Persian literature like drama and short story which have greater share of colloquial and regional elements, are almost inaccessible to a student who has studied classical Persian only. At present all the Indian universities having Persian department teach modern Persian language and literature, but they are hardly equipped to teach modern Persian language. According to the cultural agreement between India and Iran, an Iranian scholar is required to teach Persian at an Indian university while an Indian scholar to teach Sanskrit at Tehran University. But unfortunately for several years, no Iranian scholar in India or Indian scholar in Iran is there to teach the respective languages and the agreement stands almost dead. One may point out to the Persian classes held under the auspices of the Iran House in Delhi and some other cities. First of all, these classes are meant for the beginners only and not for the university teachers. Secondly, since, these classes have no specially trained teachers, they lack serious planning and scientific approach.

Under these circumstances one can very well imagine the Persian programme broadcast by the All India Radio which has no staff artist specially trained in Iran or in modern Persian language suitable for mass media. Much more pitiable is the case of *Aina-e Hind*, the Persian magazine published by the Indian Embassy in Tehran. It is probably the only official

New Dimensions of Cultural Relations Between India and Iran

Dr. N. H. Ansari

The 'official' cultural relations maintained between two countries sometime raise doubts about their genuineness for the simple reason that any relation maintained after a lot of scrutiny and screening by numerous official agencies and several ministries, may be called, at the best, 'diplomatic' and not cultural. I would therefore make few references to the cultural agreements existing between India and Iran, the practical utility of which is little known to a student of Indo-Iranian affairs.

As stated by Pandit Jawaharlal Nehru, there are few countries in the world so closely linked together as India and Iran. Needless to say that these two neighbouring countries have had deep-rooted relations from ancient times in the various fields of religion, philosophy, metaphysics, mysticism, fine arts, Persian literature, medicine, etc. India has always been considered by the Iranians as the great store-house of wisdom and knowledge, philosophy and spiritualism, secularism and free thinking. On the other hand, Iran has been regarded as the cradle of fine arts, lyrical poetry and lovelier aspects of culture. What we call Indo-Islamic or Indo-Turkish is actually Indo-Iranian. Thus, Iran has influenced our country throughout the medieval period in respect of language and literature, architecture, music, painting, costumes, food and even mysticism.

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KHANLARI

NIGHT THE PLUNDERER

Night came to plunder, and with open fist
Seized all that stirred within the hollow vale :
Long since the river was his captive-list,
And yon might hear the river's plaintive wail.

The garden's treasure, purple, crimson, white,
All vanished into night's far - plundering hand ;
The walnut bough lifted its foot in fright
High o'er the apple branch, and upwards spanned.

Like a black smoke its swirling skirt night drew,
Hastening from the lowland to the hill ;
The forest's hands and feet were lost to view,
The concourse of the trees was hushed and still.

'Night ! night !' the screech-owl's warning echo leapt,
And a leaf shivered on a willow limb ;
Along the earth a wandering straggler crept
Until the thick mint-bushes swallowed him.

Night drew a long, warm sigh, to sleep at last
Reposeful after strife and stress, content :
A poplar and some ancient willows fast
Fled o'er the hillock's brow, incontinent.

(Translated by A.J. Arberry)

بغمای شب

شب به بعمای رسید و دست گشود
در ته دره هرچه بود رسود
رود دیرپست تا اسیر وی است
شما این های های راری رود

گنج باغ از سپید و سرح و سفین
همه در جنگ سب به بعمای رفت
ساح گردور سب بای نهاد
بر سر ساح سب و بالا رفت

سب چو دود سه سوره کسید
رو نهاد از سب سوی فرار
دست و پای در حینها گم شد
بر نهاد رهنج تک آوار

بانگ برداست مرغ حق : سب ، سب
برگ بر ساح بند لیران شد
راه فرسوده بر زمین سحرید
لای اسوه بونه پنهان شد

سب دمی گرم بر کسید و سحر
انگ آسوده از هجوم و سحر
یک سبندار و چند بند کهن
بر سر پستماند پا مگوسر

دکتر خانلری

116. See *Shaddul-Izar*, p. 215 (notes), p. 517, etc.
117. *Wassaf*, pp. 156-57.
118. *Ibid.* p. 151.
119. *Shaddul-Izar*, p. 211, n. 2.
120. *Shaddul-Izar*, (notes), p. 518.
121. *Wassaf*, p. 150.
122. *Shaddul-Izar* 151.
123. *Hawashi-i-Shaddul-Izar* pp. 523-527.
124. pp. 151, 156.
125. pp. 119.

97. The Qasida was composed by 'Amidud-Din As'ad, the Wazir of Atabek Sa'd in Ashkawan fort where he was imprisoned by Atabek Abu Bakr b. Sa'd in 623 and killed in 624 A.H.
98. See *Hawashi-i-Shaddul-Izar*, pp. 518-520.
99. See *Shaddul-Izar*, p. 85.
100. Vol. III, p. 77.
101. Four Persian lines are also included on p. 54 and p. 50, and a short anecdote in Arabic prose on pp. 47-49.
102. pp. 50-52.
103. p. 643.
104. For his life, see *Shaddul-Izar*, p. 85.
105. *Shaddul-Izar*, p. 87.
106. His work *Shaddul-Izar* was completed in 791.
107. *Shaddul-Izar*, p. 441.
108. Ibid.
109. *Shaddul-Izar*, pp. 441-42.
110. In the *Hazar Mazar* p. 151 it is *haftsad va chize*.
111. In the *Joghrafiya-i-Mufasssal-i-Iran*, v. 3 p. 231, Afzar, a region in Qashqai division, has been stated to be surrounded by Qir and Karzin in the north, Junam in the east, Khanaj in the south and Chahar Nahie in the west. Its climate is hot, with its population about 5000 people.
112. Mirza Muhammad Qazwini states in the *Hawashi* of *Shaddul-Izar* that the appending of the Fali *nisbat* may either be due to the fact that Fal was more important a place than Abzar or that Abzar may have been a part of Fal at that time (p. 521, n. 3).
113. *Hawashi Shaddul-Izar*, pp. 521-22.
114. *Tarikh-i-Wassaf*, p. 150.
115. Ibid. p. 157.

71. p. 69
72. pp. 85-86.
73. p. 86.
74. p. 86.
75. pp. 108-126.
76. p. 151.
77. Full name appears in the *Mujmal* under year 751. (v. III, p. 77).
78. p. 46.
79. See Muhammad Qazwini's elucidation in the *Shaddul-Izar*, p. 430, n. 2.
80. *Shaddul-Izar* p. 430.
81. Ibid.
82. p. 193.
83. *Tarikh-i-Wassaf*, p. 156.
84. *Shaddul-Izar*, p. 432.
85. p. 147.
86. *Shiraz-Nama*, p. 193.
87. In the *Tarikh-i-Wassaf* p. 157, it is Mahmud; but it is wrong for in all other sources viz. *Shaddul-Izar*, *Hazar Mazar*, *Shiraz-Nama*, *Mujmal*, *Fatul-'Irfan* and in *Sharh-i-Qasida-i-Ashkawania*, the correct name Muhammad is available.
88. See *Shaddul-Izar*, pp. 433-35; *Hazar Mazar* pp. 147-48.
89. This is not mentioned in the *Hazar Mazar*.
90. p. 435, n. 3.
91. p. 148.
92. v. III, p. 21.
93. p. 193.
94. p. 435.
95. p. 119.
96. p. 126.

54. *Shaddul-Izar*, pp. 426-27, *Hazar Mazar*, p. 146; *Mujmal*, III, p. 43.
55. This school was constructed by 'Amidud-Din Abi Nasr, the famous minister of Atabek Sa'd, who was put to death by Atabek Abu Bakr in 623. The Madrasa was located in the Mohalla Darb-i-Istakhar (presently Darwaza-i-Isfahan); see *Shiraz-Nama* p. 79.
56. *Shaddul-Izar*, pp. 427-28; *Hazar Mazar* p. 146.
57. In the *Hazar Mazar* his Laqab Abi Silm is given. It is also recorded that the author of *Shadd* used to sit in assemblies but it is not mentioned in the *Shadd* itself.
58. *Hazar Mazar*, p. 146 has Abi Muhammad, which is incorrect.
59. In *Hazar Mazar* the word *al-Sharifa* is perhaps redundant.
60. In the *Hazar Mazar* he has been called Qazi-ul-Quzat and his father Sultan-ul-Quzat but these titles are missing in the original *Shaddul-Izar* p. 428.
61. *Shaddul-Izar*, pp. 429-30; but in the *Hazar Mazar* p. 146 Abiud-Din seems to be a printing error.
62. In the *Hazar Mazar* p. 146, the date is *haftsad va, chize az hijrat*. This suggests that 'Isa, too, had a defective MS of *Shaddul-Izar* at his disposal.
63. *Tarikh-i-Wassaf*, p. 208.
64. Ibid. p. 359.
65. The whole *ta'ziyat-nama* is reproduced on pp. 360-61.
66. p. 118.
67. pp. 436-38.
68. pp. 148-49.
69. The anthology has been published by the University of Isfahan, Publication No. 137, in 1353 in Facsimile edition.
70. pp. 63-64.

Shiraz-Nama, pp. 172-174, Ibn Batuta, Eng.
Trans. by Gibb, pp. 92-94, 202.

44. Ibn Batuta, Gibb's Trans. pp. 92-94.
45. This incident is also briefly stated by Subki in the *Tabaqat*, VI p. 83, and by Mu'inud-Din Junaid in the *Shaddul-Izar* p. 423; but Mirza Muhammad Qazwini does not accept it on the ground that it is not mentioned by other authorities (*Shaddul-Izar* pp. 423-424, n. 3). But besides Ibn Batuta's first hand information, Junaid, the author of the *Shaddul Izar*, a close associate of the Qazi, has referred to the said incident in these words :

ثم جتمعهم عند السباع الضارية واكلاها معاويه والسلام
عن ارا انبيهم و ترحب اهل الحيه اياه

In view of this it is difficult to reject it. Mu'inud-Din Junaid calls him a follower of the Hanafi sect, which is also supported by his son 'Isa in the *Hazar Mazar*, p. 145. Qazwini regards it as incorrect on account of Qazi's notices being included in the *Tabaqatush-Shafaiya*.

46. Gibb's Trans. pp. 92-94.
47. Ibid. p. 202.
48. p. 464; see also *Hazar Mazar*, p. 145.
49. Subki puts it at 94 years but it is not correct; see *Shaddul-Izar*, p. 423, n. 4.
50. *Mujmal*, III, p. 83.
51. Ibid. p. 24.
52. *Mujmal*, III p. 83; *Tabaqatush-Shafaiya*, VI, p. 83.
53. The actual words of *nisba* in the *Mujmal* v. III p. 43 al-Sirafi al-Fali may also suggest that the family was originally settled at Siraf and subsequently at Fal. But the source of this information is not exactly known.

19. Ibid. p. 442.
20. He is perhaps Faqih Sain-ud-Din Husain b. Muhammad (d. 664). See *Shaddul-Izar*, p. 442, n. 5; pp. 176, 177.
21. Ibid. p. 374.
22. Ibid. p. 406.
23. p. 235.
24. p. 392.
25. Ibid.
26. *Shaddul-Izar*, p. 443.
27. Ibid.
28. This date is found in all the sources. See also *Mujmal-i-Fashti*, v. 2 p. 297; *Shiraz-Nama*, p. 172.
29. See *Shaddul-Izar*, p. 444. He is mentioned neither in *Shiraz-Nama* nor in *Mujmal*.
30. *Shaddul-Izar*, pp. 420-21; *Hazar Mazar*, pp. 143-44.
31. *Mu'jamul-Udaba*, 5:250.
32. *Tabaqat*, 2:309.
33. *Yatimatud-Dahr*, 4:22.
34. The sources are quoted in the *Shaddul-Izar*, p. 421 n. 6.
35. *Shaddul-Izar*, p. 421; *Shiraz-Nama*, p. 173.
36. *Shaddul-Izar*, p. 422; *Hazar Mazar*, p. 144.
37. *Tarikh-i-Wassaf*, pp. 205-206.
38. Ibid. p. 359.
39. *Kulliyat-i-Sa'di*, Forughi, Tehran, new edition, p. 728.
40. *Tarikh-i-Wassaf*, pp. 360-61.
41. p. 422.
42. Ibid.
43. *Shaddul-Izar* pp. 423-426 ;
Hazar Mazar pp. 144-146 ;
Tabaqatush-Shafaiya VI, p. 83 ;
Mujmal-i-Fashti, III p. 83 ;

References

1. *Shiraz-Nama* Taliqat p. 231.
2. *Joghrafiya-e Mofassal-e Iran*, v. 3 p. 482.
3. *Shiraz-Nama* Taliqat p. 233.
4. v. 3 p. 481, see also Hawashi, *Shaddul-Izar* p. 521 n. 4.
5. Speaking about Qazi Majdud-Din Ismail b. Nikruz (d. 676) the author of the *Shaddul-Izar* p. 421 says that his livelihood came from his property in Siraf.
6. His teacher was Qutbud-Din Muhammad. Vide *Shiraz-Nama* p. 192.
7. p. 173.
8. It was written from A.H. 744 to 765. See *Shiraz-Nama*, Introduction p. 20.
9. *Shaddul-Izar* pp. 442-43.
10. *Joghrafiya-e Mufassal-e Iran*, vol. 3 p. 231. Hawasi, *Shaddul-Izar* p. 521 n 3.
11. *Shaddul-Izar* p. 215 n. 2, Hawashi, *Shaddul-Izar*, pp. 517-527.
12. Prepared on the basis of *Shaddul-Izar* p. 442; *Shiraz-Nama* p. 101, *Zau'ul-Lam'e* v. 1 p. 172, *Mujmal-i-Fashti*, vol. 2, p. 297.
13. Prepared from *Shaddul-Izar*, pp. 420-30; *Shiraz-Nama* p. 172; *Mujmal*, 24, 43.
14. It is based on *Shaddul-Izar* p. 436 (Text & notes); *Wassaf*, pp. 208, 360-61; *Bayaz-i-Tajud-Din Wazir*, pp. 60, 107, 118.
15. Prepared on the basis of *Shaddul-Izar*, pp. 430-35; *Shiraz-Nama* p. 192; *Bayaz-i-Tajud-Din* pp. 66 etc. and *Mujmal-i-Fashti*, III, p. 77.
16. Based on *Shaddul-Izar* p. 438.
17. Based on *Shaddul-Izar*, pp. 205. Hawashi, *Shaddul-Izar*, p. 521.
18. *Shaddul-Izar*, p. 374 n. 1.

أطوف باطراف الحسان لعلني بواحدة منهم اسلو فلا اسلو
شمت ريلحين الرياض لعلني كريك يا ريا- انال ولانيل
سمعت بان الخط قد ينبت القنا وهذا قناة ينبت الخط بيننا
وفد فيل ان البدر في القوس نازل وهذا القوس تجعل البدر موطنا
فطورا ترينى النجم عند ابتسامها نهارا واخرى الصبح والليل اوجنا

This is a brief survey of the scholarly activities of the members of an illustrious family of Shiraz. As their activities covered a long period of over a hundred and fifty years, a full study of the family requires the patience of scholars interested in the development of Islamic learning, for their main field was theological sciences and Islamic jurisprudence. It is, however, to be noted that their contribution to Persian literature is apparently nil but I am confident that a thorough research in the subject will result in the discovery of more source material which is bound to throw light on their contribution to Persian literature and learning.

While in the fort, 'Amidud-Din As'ad composed a long ornate Qasida in Arabic and his son Tajud-Din, when released after the execution of his father, presented it to 'Amid's maternal uncle's son Safiud-Din Mas'ud b. Mahmud b. Abil Fath (d. 678) who arranged it properly and got it published. Subsequently his talented son Qutbud-Din Muhammad (d. 721 A.H.) wrote a commentary which became a popular reading and even to this day the poem with the commentary is available in MS¹²⁰ and in printed forms, and a few introductory lines of which have already been quoted under Qutbud-Din Muhammed.

Besides this well-known poem, several other poems of this Wazir have come down to us. Wassaf speaks very high of both his Arabic and Persian poetry.¹²¹ It is related by the same historian¹²² that once Jalalud-Din Khwarazmshah tested his poetic capability and 'Amid very successfully competed with him.

Mirza Muhammed Qazwini¹²³ has published a long letter in Persian which 'Amid-ud-Din had written from the prison. It is, however, stated both by Wassaf and Qutbud-Din Muhammad that because of want of pen, ink and paper, his son wrote the Qasida on the wall of the prison. It seems after some time he managed to get these, otherwise such a long letter could not be commemorised like a poem.

Besides the stray Persian lines and a few qit'as quoted by Wassaf,¹²⁴ two small qit'as are quoted in the *Bayaz* of Tajud-Din Wazir in the hand-writing of Abul Karam Muhammed b. Abdul Muhsin b. Abi Bakr b. Ahmad b. Abi Ghassan Fali Sirafi, in Sha'ban 782 A.H., and since it is not published separately, I shall quote them here :¹²⁵

مللت حياتي لو طكت هواكا وشئت نواها لو اردت نواكا
ومن مل طيب العيش حتى ملته وهل لي مني في الكائنات سواكا
فما حد فلي حيث لست تحله ولا كان طرفي حيث ليس براكا

The following poems are quoted in the *Bayaz-i-Tajud-Din* (pp. 531-32)

should have died in the last quarter of the 8th century, but certainly before 791 A.H. which is the year of completion of the *Shaddul-Izar*.

The last branch of the Fali family does not hail from Siraf, or even Fal, but from Abzar¹¹¹ (=Afzar) in the vicinity of Fal and not even very far off from Siraf which was a port on the Persian Gulf. It seems that some members specially 'Amidud-Din As'ad b. Nasr had settled for some time at Fal and on this account the Fali *nisbah*¹¹² has been appended to his name, though it is very significant that in the introduction to the commentary of As'ad's *Qasida-i-Ashkawania* it is al-Farsi and not al-Fali. However, since Ibnul Futi in his *Talkhis Majma'ul-Alqab*¹¹³ has called him Fali and has gone even so far as to say that during his early days while he was busy with his studies and had stayed at *Rabat-i-Dasht-i-Fal*, As'ad was called upon to act as minister (by Atabek Sa'd b. Zangi), he wrote the following lines on the gate of the Rabat :

عليك سلام الله يا خير منزل رحلنا وخلفناك غير ذميم
فلا زالت معصوما ولا زالت أهلا . ونزلك الرحمن كل كريم

'Amidud-Din As'ad, was a great scholar, poet and an effective writer. He carried on his official duties efficiently. Once he was sent as an emissary to Sultan Muhammad Khwarazmshah (d. 628 A.H.) who was so impressed by the Wazir as to offer him a golden chair to sit on.¹¹⁴ It is further stated by Wassaf¹¹⁵ that Sultan Muhammad also offered him ministry but he was reluctant to accept the offer. However, in 623 A.H. when Atabek Abu Bakr b. Sa'd sat on the throne he imprisoned the minister on account of some previous misunderstanding¹¹⁶ along with his son Tajud-Din Muhammad, on the 1st Zil Hijja, 623 A.H. in the fort Ashkawan.¹¹⁷ The minister tried to remove the misunderstanding but all his efforts for release failed and he was put to death in Jumadi I or II, 624 A.H.

'Amid's scholarship was of such a high order that Imam Fakhrud-Din 'Umar Razi¹¹⁸ (d. 606) used to consult him on frequent occasions. Mirza Muhammad Qazwini had come across a copy of the collection of their letters.¹¹⁹

Karim had had their lessons from Maulana Abul Baqa, they had several things common in them.

His exact date of death is not known, for in all the MSS of the *Shaddul-Izar* the first two digits are missing, the last being seven. However, he must have died in the last quarter of the 8th century, for his teacher Abul Baqa died in 776¹⁰⁶ A.H., and his friend Mu'inud-Din Junaid after 791¹⁰⁸ A.H.

Abdul Karim was a poet and six concluding lines from one of his Qasidas are quoted in the *Shaddul-Izar*.¹⁰⁷

عبيد الكريم المستكين فعاة حمير ضعيفان وقصور بكره
عربى حياء خجلة من نوبه فليس يودى شكر شمة نعمة
تشرف قدرا ان بعد خويدهما لخدام خدام لانصار سنة
فيا رفعة للقدر ان كان تربه يد وكونها لعظم وانيل برفعة
فيدرك من اقدامهم بركاتهم فيذخرها ان ذاك اسمى ذخيرة
فيا رب اصلح شأنه واختمن له بكاف ايمان و صالح توبة

Imamud-Din Abdur Rahman¹⁰⁹ b. Abdul Latif.

He was the real brother of Abdul Karim, and like his brother, he under took his holy pilgrimage and then went to Syria and studied under reputed scholars, and thereafter engaged himself as a teacher. He was a writer and poet and some of the treatises he completed are these :

1. *Miftahul-A'mal*
2. *Tuhfatul-Hasania*
3. *Iza'at-ush-Shams*
4. *Manzumatul-Kafia*

Of his poetic specimens nine lines are quoted in the *Shaddul-Izar*.¹⁰⁹

الا يا نفس قد انقضت ظهري باوزار و اجرام تقال
فايام الشباب لقد تولت و ضيف العمر اذن بارتحال
دنا وقت الغروب بلا ارتباب اذا بلغ النهار الى الزوال
الهي اتنى رشدا وعلما و نورا منك في جسدى و بال

The date of his death is not known, for in the *Shaddul-Izar* the first two digits are missing, the last being seven.¹¹⁰ He

چون مجنون شد بخلوتخانه خاک بگوش اورسید از اوج افلاك
 كه اى مجنون چه آوردى بدرگاه برآمد از دل مجنون يكى آه
 كه شور و عشق لیلی در سرم بود كجا پروای كار ديكرم بود

Now we proceed to the consideration of two notable members, who were brothers, of the fifth line. They are :

1. Maulana 'Imadud-Din Abdul Karim b. Abdul Latif.
2. Maulana Imamud-Din Abdur-Rahman b. Abdul Latif.

Maulana 'Imadud-Din Abdul Karim

'Imadud-Din was a great scholar of Arabic, Islamic and theological sciences. He studied at first from the scholars of his family and then from Maulana Qawamud-Din Abul Baqa¹⁰⁴ (d. 776 A.H.) and acquired full proficiency in literature. Then he set out on his journey and performed his sacred pilgrimage to Mecca and Madina, and then went over to Syria and studied Traditions and acquired mastery in this branch. On his return to Fars he was offered the office of Qazi but he declined and preferred to stick to the profession of teaching and research in religious sciences. The Maulana undertook to prepare critical editions of the prevalent religious books, and simultaneously wrote books, of which the names of the following are given in the *Shaddul-Izar* :

1. *Hawashi of Sahihain* and some of the seven compilations of *Hadith*.
2. *Hawashi of Kashf*.
3. *Risala-i-Da'wat u Targhib*
4. *Risala-i-Tasli'a*
5. *Risala-i-Jum'a*
6. *Talkhis-i-Azkar*
7. *Talkhis-i-Salah-i-Mu'min*
8. *Muqaddamat fi al-F'rab*.

Mu'inud-Din Junaid, the author of *Shaddul-Izar* was a personal friend of Abdul Karim and both had been together several times in their travels. As both Junaid and Abdul

iii) Mu'izzud-Din was a great divine and his father also held the post of Qazi.

5. Another member of the illustrious family is Qutbud-Din Muhammad who was a contemporary of Tajud-Din Ahmad Wazir and contributed to the preparation of the reputed *Bayaz* of the Wazir in 782 A.H. The reason for assigning Qutbud-Din to this line is two-fold.

Firstly, he bears exactly the same name and title as one of the most illustrious members of the line noticed above.

Secondly, he has selected two lines from Qazi Abul Fath, his great grandfather who is the head of this line of the Fali family.

Nothing is known about this Qutbud-Din except that he participated in Tajud-Din Ahmad Wazir's project of anthology and selected verses mostly from Arabic poets¹⁰¹ and got it incorporated in the aforesaid anthology (pp. 55-37 leaves are interposed in the present copy) in his own handwriting.

Qutbud-Din was a poet and his selection contains verses from five of his poems, some of which are as follows :¹⁰²

اخيرا رشفنا من شايك ام جعرا فقد اسكرت صبا وقد ا-
 بينا البرد فيهن والحمى وسقت الينا البرق منهن والجمرا
 بکیت بعثه

اناى خيال بعد حول تقدا ما فرم وصالا كان قبل مهد ما
 وهاجرنى وقت الصباح مورعا وواصلنى حتى الظلام مسلما
 يعاتبنى حتى الصباح تغازلا ويلصق حتى كاد ان يتكلما

One member of the Fali family about whose life and time nothing is known is Maulana Kamalud-Din Sheikh Abu Ali Fali. His following Persian lines are quoted in the *Bayaz*¹⁰³ of Tajud-Din Ahmad Wazir. The scholar who has selected the verses and in whose hand they have been copied, is Sharafud-Din Fazlullah Balyani :

اما بعد فان مولانا صاحب السعيد المجتهد الشهيد علامه
 علامه زمانه و نادره اوانه الذي كان جنابه مرجع الفضائل و
 مرتع الافاضل يفرغ الي فناءه المتبحرون من كل صوب وينحدر
 الي بابيه المحققون من كل اوب عميد الحق والدين اسعد بن
 نصر الفارسي الانصاري كان في زمن الطك الموايد المظفر
 الكامل مولى ملوك الغالين مظفر الدنيا والدين سعد بن
 زنگي انار الله برهانه واسكنه جنانه واعلى شأنه

Amongst his notable pupils one was Maulana⁹⁹ Qawam-
 ud-Din Abul Baqa Abdullah b. Mahmud b. Hasan Shirazi (d.
 772) who took lessons in *Fiqh* from Maulana Qutbud-Din
 Muhammed Fali.

4. Another notable member of this line of the Fali family
 was 'Allama Mu'izzud-Din Mas'ud b. Qazi 'Izzud-Din Mahmud
 b. Safiud-Din Abi Khair Mas'ud b. Mahmud b. Abil Fath. He
 is mentioned in the *Mujmal-i-Fasihi* under the year 751 A.H.
 in which he died. The full title of the members are given as
 follows :¹⁰⁰

وفات مولى العلامة العلماء عزالدین مسعود بن القاضي
 عزالدین محمود بن المولى العلامة صفى الدين ابوالخير
 مسعود بن ابي عبد الله محمود بن ابي الفتح على الفالى

The following points emerge from the above :

i) Mu'izzud Din Mas'ud was the cousin of Qutbud-Din
 Muhammad, and the son of 'Izzud-Din Mahmud. Safiud-Din
 Mas'ud was Qutbud-Din's brother. As 'Izzud-Din and his
 son, Mu'izzud-Din both bore the names of their grandfathers,
 Mahmud and Mas'ud respectively, it may be concluded that
 'Izzud-Din was the elder brother of Qutbud-Din.

ii) *Mujmal-i-Fasihi* supplies the title of Mahmud, son of
 Abul Fath, as Abu Abdullah and the name of Abul Fath as Ali,
 not found in other sources available so far.

2. *Tanzih-ul-Hawi* (on *Fiqh*)
3. *Sharh-i-Tanzih*
4. *Sharh-i-Lubab*⁸⁹ (on *Syntax*)
5. *Sharh-i-Qasida-i-'Amidia*
6. *al-Aghrab fi al-I'rab*.

Maulana Qutbud-Din's father Mas'ud spent the early part of his life in poverty. Though he was the nephew of 'Amidud-Din As'ad, the minister of Atabek Sa'd b. Zangi, he had nothing for sustenance on the occasion of the birth of Qutbud-Din. Mu'inud-Din Junaid, the author of *Shaddul-Izar* has narrated an anecdote in the words of Qutbud-Din how his father managed to get a sufficient amount of sugar with hundred Dinars from a trader as a reward for his *Fatwa*. Qutbud-Din adds that on his birth, the same sugar was applied to his lips.

Qutbud-Din Muhammad died in 721 A.H. but there is a divergence of opinion about this date. In all the MSS of the *Shaddul-Izar*⁹⁰ the first two digits in the date are missing, while the *Hazar Mazar*⁹¹ gives six hundred and some. In the *Mujmal-i-Fasihi*⁹² it is in the month of Rabi'I, 622. But since the author of *Shiraz-Nama*,⁹³ who was Qutbud-Din's pupil, gives 721 as the date of his master's death, it should be taken as correct.

The following two verses are quoted in the *Shaddul-Izar*⁹⁴ and in the *Bayaz*⁹⁵ of Tajud-Din Wazir in the handwriting of Abul Karam Muhammad⁹⁶ b. Abul Muhsin b. Abi Bakr b. Ahmad b. Abi Ghassan in the beginning of Shawwal, 782 A.H.

يا قوم انى ضعيف عن زياركم بحو ما بيننا من خلة زور
من كان يترك اسبوعا احبته بلا التقا فدعوى حبه زور

Of all the works of Qutbud-Din Muhammad perhaps only one is extant and that is his commentary on the *Qasida-i-Ashkawania*.⁹⁷ This treatise is very significant for it supplies certain very valuable facts about the history of Atabeks of Fars. Its introduction⁹⁸ begins in this way :

mentioned in the *Shaddul-Izar*, while in the *Shiraz-Nama*⁸² its title is given as *Tanqih-i-Kashshaf* and it is stated to be in four volumes. The following four lines of his poetry are quoted in the *Shaddul-Izar* :

لقد غرنا خفض الليالى و طيبها
 ولم نتفكر ان نرا الدهر دائر
 فعمشنا قليلا ثم فرق بيننا
 " صروف الليالى والحدود العوائر "
 فلا تغترب بالدهر ان نعيمها
 الى بوسها اما تفكرت سائر
 ولا تياسن من روح ربك صاحبى
 اذا تاك الاحزان فالفه قادر

Safiud-Din's father was the maternal uncle⁸³ (*Khal*) of the well-known minister 'Amidud-Din As'ad who was imprisoned by Atabek Abu Bakr Sa'd in 623 A.H. and subsequently killed in 624.

Safiud-Din died at an advanced age in 678 A.H.⁸⁴ but in the Persian translation of *Shaddul-Izar*, called *Hazar Mazar*,⁸⁵ the date is given as 660 A.H. But this latter date, though found in some of the MSS, of the *Shaddul-Izar*, is incorrect, for the reason that the date 678 is also available in the *Shiraz-Nama*. He was buried in Musalla-i-Shiraz in the vicinity of Maulana Ruknud-Din Yahya.⁸⁶

3. Maulana Qutbud-Din Muhammad b. Abil Khair

Maulana Qutbud-Din Muhammad⁸⁷ was an illustrious scholar and divine of the Fali family, had acquired full proficiency in all branches of theological sciences and Islamic learning and spent his whole life in teaching and propagating knowledge and learning. He started this work at an early age of twenty⁸⁸ but when he reached eighty he started writing books. The *Shaddul-Izar* gives the following works composed by him :

1. *Taqrib* (on *Tafsir*)

6. One point to be noted is that, though nothing except the name of Abul Karam's father viz. Abdul Muhsin is known, in the *Hazar Mazar*⁷⁶ one, Maulana Qawamud-Din Abdul Muhsin b. Shamsud-Din Fali is mentioned who had held the office of *Wizarat* under Sultan Sa'id b. Muhammad. But since the *Shaddul-Izar* does not contain his notice, it is not clear how, the translator who was the son of the author of the *Shaddul-Izar*, could include his notices. It is, however, certain that the account is not free from errors. However, he is stated to have died in 803 A.H.

Now I shall deal with the notices of some of the personalities mentioned in the table No. 4.

1. Abul Fath Ali Sirafi⁷⁷ Fali

About Abul Fath we have no information except this that he was a poet of Arabic and some of his verses are quoted in the *Bayaz* of Tajud-Din Wazir in the hand writing of Qutbud-Din Abu Sa'id Fali, perhaps the grandson of Qutbud-Din Abu Sa'id Fali (d. 721). The date of transcription is 782 A.H. These are the verses.⁷⁸

لا سحق ركوب الخيل كل فتى ولا يلتق بعمل الرمح كل بد
الا فتى كملت في المجد همته وفي الممارك بسطوا سطوة الاسد

2. Safi-ud-Din Abul Khair Mas'ud b. Mahmud b. Abil Fath Sirafi Fali.

Safiud-Din Abul Khair was the son of Mahmud but in the *Shaddul-Izar* his father's name is wrongly given as Muhammad. Similarly, in the above book the name of his grandfather is recorded Abul Khair instead of Abul Fath.⁷⁹ The confusion respecting the names of Abul Khair's father and grandfather remains unaccounted for.

Safiud-Din was a great scholar and divine, well-versed in Arabic literature and all the branches of Islamic learning.⁸⁰ His main interest was in teaching, research and issuing *Fatwa* in which he had been engaged for eighty years.⁸¹ He was also a writer and a poet and his one work *Tahzibul-Kashshaf* is

بفوايد كلام و نوادر اقلام يار دار را - بيت -

خلفي بن ايدم درين سعيه شور آورده

من نيز در ميانه شور آوردم

اگر از راه بزرگي و طريق دوست هروري بدستاخي محمول

نفرمايد - صراع -

زهي سعادت و دولت نه يار ما باشد

و نيز بيت :

گرفت زلتی ز سر لطف رگدرد
ور هست هفتوی زره مهر در گدرد

حرره العبد الضيف محمد بن محمود بن ابي الخير اصليح اللد

سنهم حامدا و مصليا مسلما .

His writing is very similar to his father's.

5. Of the same table but of the other line is Imamud-Din Abul Karam Muhammad b. Abdul Muhsin b. Abi Bakr b. Ahmad b. Ghassan. Nothing is known about him except this that he was a contemporary with Tajud-Din Ahmad Wazir who was called up to contribute to the completion of his well-known anthology. He readily agreed to the proposal and submitted a selection of prose and poetry⁷⁵ from various writers including from Imam Nawawi's *Riazus-Salihin*. He has quoted a long poem from Farazdaq whereof he was ordered to be imprisoned by Hisham. His selection contains poems of Imam Shafa'i, Imam Zainul-Abidin, Abul Tash Busti, Ahmad Fali Sirafi, Qutbud-Din Fali and many others. The selection ends in this colophon :

تصدی بتحریر هذه الکلمات و تسويد هذه الورقات العبد المحتاج

الی رحمة . . . ابوالکرم محمد بن عبد المحسن بن ابي بکر بن ابي

غسان الغالی ثم السیرافی . . . مطاوعا لاشاره صاحب الكتاب و

مالکة . . . فی اوائل شعبان المعظم بسنة اثنی و ثمانین و

سبعمائة . . . الح

The concluding verses are these :⁷²

وی اردر صد هزار مدحت	ای حاجب با علوهمت
وز کوی تودد و فتوت	از روی تواضع و مروت
جزوی که بمخلصان سپردی	یاری که زدوستان نمودی
نزعادت طبع نام جویت	بنمود عجب ز خلق و خویت
وز کنج مکارمت سقط بود	از حرف تو صفت لفظ بود
زانفاس مطیب تو طرفیست	ز اخلاق مبارک تو حرفیست
بر لفظ رکیک و خط رسوا	آن حرف لطیف نغز زیبا
مجهوده از آن تباه کردم	سر تا سر سیاه کردم
چون جمع کنی رهی جا هل	با حمله عاملان فاضل
در رای و تفکر صوابت	پوشیده نباشد از جنابت
در جنب دمن نظیف باشد	کان قصر که بس لطیف باشد

Then follows the signature with date :⁷³

حرره العبد الضیف محمود بن ابی الخیر بن ابی بصر بن ا-
بن (ابی عسان) الغالی السیرا فی جمل الله عاقبة امره محمود
و بالسعادات نصر فی عره رمضان لسنة اثنی و ثمانین و سبعطایه
حامدا و مصليا و مسلما .

4. Muhammad b. Mahmud b. Abii Khair.

He is the son of the foregoing writer. But nothing is known about him except that he also participated in the project prepared by Tajud-Din Ahmad Wazir by writing the following words on the last page of the leaves covering his father's *Tuhfatul-Ikhwān* :⁷⁴

بعد از حمد ملك علام و درود و صلوه بر محمد علیه السلام
همگان را معلوم که ذات محمود و حصان منکوره جناب مکارم
شمار معاند دثار

محمد باب احمد نام احمد حوی احمد حد
معطر حب مشک اخلاق شمس انوار رراضان

بر حدقه ارباب دانش مریور و بر سطح حدقه سینه بس
مکتوب و مسطور است . . . خون داسب که بی سینه بر
حراب این دریای عمیق محیط سوان شد و بی فلك فلك اس
بحور مریور سوان روی دل بدان بهار با لوح وارده بنسبه
اندیشه الواح این سینه سینه فراهم حید تا در رعبه آن
از بحر حواطر اصحاب دها و شهامت و ارباب فصاحت
و حصافت با احرار حواهر رواهر معانی دل گشای و ادجار
در رفاخر فواید جان فراد فایر تواند شد . . . الح

The treatise is intermixed with verses, a few of which are
quoted below :⁷¹

آن ماهی مشک حوار در پاش
صورت گرمشک سای نقاش
رخت از سر رشته بنا نسیم
حالی بی بر تخته زبانم
چون حصر چشمه سیاهی
حورد آب حیات نطق ماهی
بر عرصه سبگون فرطاس
شد نامل و نقش بد انعاس
آورد پس از سر مهارت
در سلك کثابت این عبارت
زان خشک نی این منکر برآمد
زان تیور شب این سحر بر آمد

Kamalud-Din died in Muharram 748 and was buried in the family burial ground. However, an earlier date i.e. 708 is mentioned in the *Hazar Mazar*⁶⁸ which is incorrect.

The following Arabic verses are quoted from his qasida :

و زو فطنة ليست تخالج صدره
 لدى اللبس اقوال الطنون الكواذب
 اخوازماتن لا يقلقل جاشه
 صروف الليالى والهجوم المواذب
 وانوار راي فى الخطوب كائنها
 شموس انارت او نجوم ثواقب
 مدحتك بالقول النقى اذا غذا
 زلالا وما فيه قدى و شوائب

3. Fakhrud-Din Mahmud b. Abil Khair b. Nasr b. Ahmad b. Abi Ghassan.

Fakhrud-Din Mahmud was the son of Kamalud-Din Abil Khair, and a contemporary with Tajud-Din Ahmad Wazir, the literary minister of Shiraz who got prepared an anthology⁶⁹ of prose and poetry in Arabic and Persian in 782 A.H. in the handwriting of over seventy scholars. Fakhrud-Din Mahmud also participated in this project by contributing a fresh treatise under the title of *Tuhfatul-Ikhwan* and preserving it in his own hand, on the first of Ramazan, 782 A.H.

The small ethical treatise on bounty and generosity has been illustrated by four anecdotes relating to Awza'i, Abu Sa'id Khargushi, Caliph 'Umar and Sultan Sanjar. The author states that Wazir Ahmad desired his participation in the '*Safina*' to which the writer agreed; but instead of selecting from the works of others he decided to write a fresh treatise. The introductory lines are as follows :⁷⁰

يا من برى علم الاصول بالبا
 اودى اصول العلم والاحسان
 بحر اذا ما جئته وبى الصدى
 من فيض جود الفضل قد احسانى
 لو كان يدرى صوب من هاطل
 حسان فى مدح بنى عسانى
 ها اننى مهما افول مراشيبا
 اذرنى وطالبن ابى غسان

Fakhrud-Din Ahmad was a poet and the specimens of his poetry are quoted by his great grandson Imamud-Din Abu Karam in the *Bayaz* of Tajud-Din Wazir,⁶⁶ in his own hand, as follows :

تطاول الدهر مد شط العزار بكم
 فكلم يوم لنا خصون الف سنه
 من فازنا بوصل واستوفى مسرتة
 لا غروان ساء ه الهجران او حزنه
 ان اللىالى لو لم تبد سيئة
 ما كان يشعر منها قط بالحصنه

2. Kamalud-Din Abul Khair b. Abi Nasr b. Ahmad

Kamalud-Din was the grandson of the foregoing Fakhrud-Din Ahmad, and himself a great scholar who has been much admired by the author of *Shaddul-Izar*.⁶⁷ His one work *Kitab-al-Zulal min Nazme a'immat-al-Fal* has been mentioned in the above book and its author has showered heaps of praises on it. The contents of the book are not mentioned but, as the title suggests, it must have dealt with the writings of the scholars of the Fali family, because it has been stated in the *Shaddul-Izar* that he had revived the memories of his forefathers through his compositions. The *Kitab-al-Zulal* was used as a source book by the scholars, epistolographer and conversationalists.

one of its MSS it is 756, and this seems to be incorrect for the simple reason that the same is the date of death of both his father and his uncle.⁶²

Now I shall come to the third table.

1. Fakhrud-Din Ahmad b. Abi Ghassan

Ahmad b. Abi Ghassan was a great scholar of his time and was attached to Abaqa Khan. According to Wassaf, when the Khan died in Hamadan he was in his company and composed a *Lughz*. Wassaf⁶³ remarks :

مولانا علامه الزمان تارک رمالدوران فخرالدین احمد بن ابی
غسان درین حال ملازم حضرت صاحبی بود . اخبار این حالت
را در ضمن این الغاز تعبیه کرد متعددی عربی ابن میمون ابن
میمون بآنها نون از موالدات موالی یکی را نام بماند بن میمون
بود حاصل لغز یعنی ایقا نماند .

Wassaf held the scholar in high esteem and when in 698 Fakhrud-Din Ahmad died, he was much distressed. His death coincided with the severe epidemic in the grip of which the whole region had been and in which about fifty thousand men,⁶⁴ mostly young ones, had died. When the news of Ahmad's death was conveyed, Wassaf immediately composed an elegant *Ta'ziat Nama* in Arabic prose and poetry with an elegy on the death of Ahmad, and sent it to Qazi Ruknud-Din Yahya, the senior Qazi-ul-Quzat of the Fali family. I shall quote a few lines :⁶⁵

و در تضاعیف این حال خبر وفات مولانا علامه العمامه العالم
فخر الملت و الدین احمد بن غسان بشیراز رسید
محرر این سطور این تعزیت نامه بخدمت مولانا لعظم قاض القضاة
المسلمین رکن الملة و الدین . . . و جمع موالی قال . . . اصدار
کرد موشح بغرر بدائع و ملح نوادر و ایهام اسماء و القاب ایشان

اشترى الحزب ببيع فما الحزب بقال
 بالقصار الصفوان شئت اوالسمر الطوال
 ليس بمضبون شرعا من شري عزا بقال
 والفتى من جعل الا سوال اسباب المعالي
 انما يدخر العا ل لحاجات الرجال

7. Maulana 'Alaud-Din Muhammad b. Ishaq.

'Alaud-Din⁶¹ Muhammad was the grandson of Qazi Ruknuddin Yahya and the nephew of Majdud-Din Isma'il and the cousin of the foregoing scholar.

'Alaud-Din was a Qazi and a well-to-do person who had good name in learning and scholarship as well. His teacher was Maulana Qawamud-Din Abul Baqa, a scholar and writer of repute, noticed by Mu'inud-Din Junaid in the *Shaddul-Izar*.

'Alaud-Din Muhammad had some interest in poetry. Mu'inud-Din Junaid has quoted the following two Arabic verses :

لسان المعالي باعتلاك ناطق
 وما العجد الا باعتلاك واثق
 وما الجود الا ما عليك مداره
 وما النور الا من حبيك شارق

It must be noted that the *Shaddul-Izar* which is the main source of information for the scholars of the Fali family, has not given any Persian compositions of any of them, though it may be frankly admitted that Arabic poetry of all of them may not be of very high standard. The only excuse for the author may be that his book was in Arabic and as such he confined himself to Arabic compositions alone.

Maulana 'Alaud-Din's exact date of death is not known for, as in the previous case, the first two digits of the date are missing in the two manuscripts of the *Shaddul-Izar*; while in

715 A.H.⁶¹ and died in 747 A.H.⁶² at a young age of 22 years during the life time of his father.

4. Maulana Sirajud-Din Mukarram b. Yahya b. Isma'il b. Nikruz b. Fazlullah Sirafi Fali⁶³.

Mukarram, Majdud-Din's cousin and a Qazi, was a man of dignity and of a strong conviction. He was very generous towards students and scholars and these virtues had earned him a fame which was not confined to Fars only. He died in 732 A.H. and buried in Musalla in the family burial ground.⁶⁴

Sirajud-Din Mukarram had also engaged himself as a teacher in the Madrasa-i-'Amidia⁶⁵ in Shiraz.

5. Maulana Ruknud-Din Ishaq b. Yahya

Ishaq was perhaps the youngest brother of Majdud-Din Isma'il. He was a man of dignity and respect and he had very ably combined religion with politics and administration. Besides his interest in Islamic jurisprudence, he had a liking for the construction of mosques, schools, caravan-sarais, wells and such other buildings of public welfare.⁶⁶ He died in 756 A.H., the same year his brother Isma'il died.⁶⁷

6. Maulana Muhibbud-Din Muhammad⁶⁸ b. Mukarram b. Yahya⁶⁹

Muhibbud-Din⁶⁹ was a very just and honest Qazi and a scholar of respect. Mu'inud-Din Junaid, the author of *Shaddul-Izar* used to visit him frequently and was profited by his discussions. The author has not mentioned any of his books except quoting five verses in Arabic.

The Qazi's exact date of death is not available, for in the *Shaddul-Izar* which is the main source of his biography, the first two digits of the date are missing. From the last digit which is seven, the author of *Hazar Mazar*, a translation of the *Shaddul-Izar*, by 'Isa b. Mu'inud-Din Junaid, has reproduced the date *haft-sad*, and this is obviously wrong. Fasihi in his *Mujmal* though mentioning him under his father Siraju-Din Mukarram, is silent about his date of death. The obvious reason seems to be the availability of the defective manuscript of the *Shaddul-Izar*.

Muhibbud-Din was a poet and the verses quoted by Junaid are as follows :

على الحبة قلب الصب قد وقفا
 فما حدا غير من يهوى و من عرفنا
 كيف اصطبارى و صرف الدهر صرفنى
 عن المراد و صفو العيش قد تلفنا
 سلمى منى و مقصودى و معتصمى
 ان طال هجرانها عنى فوا اسفا
 كم اكنم القلب عن صحبى و يطهره
 ز مع يدل على مكنونه و كفا

يا حبذا معهد الاحباب منعطف
 الوادى الذى فيه صرف الدهر قد عطفنا
 انا لنى ما تعنى القلب من ارب
 ازال عنى ما قد شفى و شفا

In the *Bayaz* of Tajud-Din Wazir (pp. 339-340), three Arabic and two Persian lines are quoted in the hand of the one called Nasirud-Din Khatib under the title

قيل قال المولى الاعظم السعيد مجد الدين اسماعيل الغالى

It is most likely that he is the same Majdud-Din Isma'il and not his grandfather. The Persian lines are :

هرچه بر من مى رود از جور و ظلم
 آن نگار سيم ساعد مى کند
 آن نگار سيم ساعد را چه جرم
 روزگار نا ساعد مى کنسد

In an old *Bayaz* a small Persian treatise is quoted. But it could not be available to me so far.

The Shaikh is stated to have been born in 670 A.H. and died at an advanced age of [86⁴⁰ years in 756 A.H. Fasihi of Khwaf⁴⁰ assigns 755 as the date of his death along with 756. But the latter seems to be correct.

Majdud-Din's one son called Afzalud-Din who was born in

place called Qarabagh, which was his summer residence, and when the Qazi arrived, he ordered him to be thrown to the dogs which he had there. These are enormous dogs with chains on their necks, trained to eat men... But when the dogs were loosed on the Qazi, they would not attack him, but, wagged their tails before him in the friendliest manner⁴⁶. The Sultan, on hearing of this, showed the greatest reverence and respect to him, and renounced the doctrines of the Shiites. He made vast presents to the Qazi including a hundred of the villages of Jamkan which is the best district of Shiraz. I met the Qazi again on my return from India in 1347. (A.D.) He was then too weak, but he recognized me and rose to embrace me. I visited him one day and found the Sultan of Shiraz sitting in front of him, holding his own ear. This is the highest of good manners amongst them, and all the people do so when they sit in the presence of the king."⁴⁸

Ibn Batuta⁴⁷ has further informed us that when Sultan Muhammad b. Tughlaq heard the story of the learned and pious Qazi Majdud-Din of Shiraz he sent ten thousand Dinars to him at Shiraz.

Shaikh Majdud-Din was a writer, scholar and poet. He is stated to have written several treatises of which the names of the following are given in the *Shaddul-Izar*⁴⁸.

1. *Sharh Mukhtasar Fi al-Usul L'ibn Hajib*
2. *al-Fiqh al-Akbar*
3. *al-Zubdat Fi al-Tasawuf*
4. *Kitab al-Rukniya*

Mujdud-Din's *Diwan*, containing many thousand verses, was collected during his life and Mu'inud-Din Junaid, the auther of the *Shaddul-Izar* who was closely associated with him and used to attend his lectures, has referred to this and has quoted the following six lines :

No work of the Qazi is mentioned either in the *Shaddul-Izar* or the *Tarkh-i-Wassaf*.

Ruknud-Din Yahya died in 707 A.H.

3. Maulana Majdud-Din Isma'il b. Yahya

Majdud-Din Isma'il⁴³ who bore the same name and title as his grandfather, was the most illustrious member of the Fali family. He had maintained the high standard of discipline and scholarship in the discharge of the affairs of *Sharia* as was usual with the most of the Qazis of the family.

The Shaikh was a man of strong character and the most powerful upholder of the cause of Islam. He would never hesitate in uttering truths in respect of *Sharia* even before the kings and rulers. It is said that once the Ilkhanid Sultan Muhammad Khuda Banda was so annoyed by his boldness as to cause him to be thrown to ferocious animals but, surprisingly, they did not hurt him. Ibn Batuta had met him in Shiraz and relates the first hand account⁴⁴ which is given below :

"We then set out from Isfahan to visit the Shaikh Majdud-Din at Shiraz. On entering Shiraz, I had but one desire, which was to seek out the illustrious Shaikh Mujdud-Din Isma'il, the marvel of the age. As I reached his dwelling he was going out to the afternoon prayer ; I saluted him and he embraced me and took my hand until he came to his prayer mat, when signed me to pray beside him. After this, the notables of the town came forward to salute him, as is their custom in the morning and evening. Then he asked me about my journey and the lands I had visited, and gave orders to lodge me in his Madrasa. Shaikh Majdud-Din is held in high esteem by the king of Iraq, Sultan Muhammad Khuda Banda. He had as a companion, while he was yet an infidel, a Shi'ite theologian, and when the Sultan embraced Islam together with the Tartars, he showed the greatest respect for this man, who persuaded him to establish the Shi'ite faith throughout his dominions. At Baghdad, Shiraz, and Isfahan the population prevented the execution of the order, whereupon the king ordered the Qazis of these three towns to be brought. The first to be brought was Qazi Majdud-Din of Shiraz. The Sultan was then at a

Shaikh Sa'di has eulogized him in a Ghazal available in his *Badai'*.³⁹ Some of the verses are quoted below.

بسا نفس خردمندان که در بند هوا ماند
 در آن صورت که عشق آید خردمندی کجا ماند
 اگر بر هر سر موئی نشیند چون تو بت روئی
 بجز قاصی نپندارم که نفس پارسا ماند
 جمال مجلس و محفل امام شرع رکن الدین
 که دین از فوت رایش به عهد مصطفی ماند
 کمال حسن تدبیرش حنا آراست عالم را
 که تا دور ابد باقی بر او حسن تا سلطنت
 همه عالم دعا گویند و سمدی کمترین قائل
 درین دولت که باقی باد تا دور بقا مساند

On the occasion of the death of Qazi Fakhr-ud-Din Ahmad b. Ghassan Sirafi Fali in 698 A.H., Qazi Ruknud-Din Yahya was the Chief of the Fali family. It is why Wassaf, who composed⁴⁰ an elegant elegy (Ta'ziyat Nama) in prose and poetry along with an elegy on the death of the above scholar, sent it to Qazi Yahya in 698 A.H.

Ruknud-Din Yahya was gifted with poetic talent but only three lines of his Arabic poetry are quoted in the *Shaddul-Izar*.⁴¹

الا ان للرحمن جل جلاله
 خفيا من الالطاف في كل ما يفضي
 ورب قصاه كان يكرهه الفتى
 اذا جاء يوما جاء بالقدر العرضي
 افول لنفسي لا ترعك طمعة
 فلا عشر الا بعده ايسر الخفص

1. Majdud-Din Ism'ail b. Nikruz.

He was the great divine of his time with whom was entrusted the discharge of the religious affairs of Fars. The Qazi was very indifferent to pomp and show and would not like to be accompanied by the contingent wherever he used to ride. He would say that it is because of the dignity of the office that he puts on the turban, otherwise he would do without it.³⁰ The piety of the divine had reached such a stage that he would decline to take anything from the *Baitul-Mal* and would live upon the income he had from his property in Siraf. Majdud-Din was gifted with the poetic talent and some specimens of his poetry are quoted by Yaqut,³¹ Subki,³² Sa'labi³³ and others.³⁴ But in the *Shaddul-Izhar* the following two lines are given.

ولم ابتدل في خدمتكم مهجتي
لاخدم من لا فيلكن لاخدمنا
وما كل برق لاح لي يستغزني
ولا كل من في الارض ارضاه ضمنا

The Qazi died in Ramazan 666 A.H.³⁵ A.eThdate 661 H., as given in the *Hazar Mazar*, is incorrect.

2. Qazi Ruknud-Din Yahya b. Isma'il

Ruknud-Din Yahya was a scholar³⁶ of repute who had held the position of the Chief Qazi for about 29 years. It is stated by Wassaf that in 678³⁷ A.H. a dispute arose as to who should be appointed as the Chief Qazi of Fars. Some favoured Qazi Nizamud-Din Abdullah while others put their weight in favour of Qazi Ruknud-Din Yahya. At last, it was decided that the office should be shared by both of them but the first position would be held by Qazi Ruknud-Din.

Qazi Yahya was held in high esteem by his contemporaries. Wassaf³⁸ has spoken very highly of him and that is why he addressed him with such high sounding epithets as these.

مولانا قاضي القضاة الاعظم سلطان الائمة في العالم سريح
عمده و نعمان زمانه و شافعي دورانه ركن الملة والدين ابو
محمد يحيى اعلى الله شعار الشرع المحمدي بحسن اخلاقه

هي الدار ترمى اهلها بالبوائق
 وتعتاد غدرا في عهد العوائق
 فنظرها ما شئت حسنا وبهجة
 ومخيرها مستوئل غير رائق
 اذا بطشت فالبطش ليس بكاذب
 وان عطفت فالعطف ليس بصارق
 ومن عرف الدنيا وشك انقضائها
 تعجل بالمعروف قبل العوائق
 ومن ينفى منها خلاصا فعليه
 اليه سبيل غير قطع العلائق

Qazi Sirajud-Din died in 621 A.H.²⁸

2. Qazi Sadrud-Din Abu Muslim²⁹ b. Ali b. 'Ala

Sadrud-Din was a grandson of 'Ala and the nephew of Qazi Sirajud-Din Mukarram. He was a scholar, well-versed in Islamic learning. He performed the sacred Hajj where he came in contact with Shaikh Shihabud-Din 'Umar Suhrawardi (d. 636) and became his *Khalifa* and was granted the *Khirqah* by the Shaikh. On his return to Shiraz, Abu Muslim was appointed *Naib Qazi*. He was much interested in imparting training in religious education. Qazi Sadrud-Din Abu Muslim died in 663 A.H. and was buried in Musalla near his uncle Mukarram

3. The last name in the table is 'Izzud-Din Ibrahim b. Sirajud-Din Mukarram, not to be confounded with his namesake noticed earlier. Ibrahim flourished in the 9th century A.H. and as such he is included by Sakhawi in his work *Zaw'ul-Lami' fi Ahl-i Qarn al-Tasi'* (V.I.p. 172). He is said to have died in 874 A.H. Thus, as we shall see later, he is the last known person of the Fali family who has been noticed by the subsequent writers.

Now I shall proceed to the consideration of the personalities of the second table.

Now I shall deal briefly with the notices of the known members of the Fali family in accordance with the tables given above.

1. Sirajud-Din Abul Iza Mukarram b. 'Ala b. Nasr. b. Sahi

Nothing is known about Sirajud-Din's father, grandfather and great grandfather. His father was 'Ala but at some places it is found as Abi 'Ala, which is nothing but a clerical error.¹⁸

Sirajud-Din Mukarram came to Shiraz for imparting religious education¹⁹ and here he was offered the post of Qazi. According to a contemporary authority²⁰, he was a great Shaikh and an outstanding scholar, very simple and straight forward both in words and deeds, in dress and mode of living. He had acquired learning from Arshadud-Din Abul Hasan Ali b. Ali b. Muhammad Nairizi²¹ (d. 604 A.H.) and Imam Fakhrud-Din Abu Abdullah Nasr b. Ali b. Muhammad known as Ibn Abi Maryam Shirazi²² (d. before 600 A.H.). Among Mukarram's notable pupils were Shamsud-Din Abul Mufakhir b. Muzaffar b. Ruzbihan²³ b. Tahir (d. 683) and Maulana Nurud-Din Abdul Qadir known as Hakim (d. 629)²⁴.

Qazi Mukarram was contemporary with the learned minister 'Amidud-Din²⁵ Asad Abzari Fali (d. 624). Qazi Majdud-Din Isma'il b. Nikruz Fali (d. 666) was his younger contemporary.

Sirajud-Din was a poet and writer. He had several works to his credit²⁶ but in the *Shaddul-Izar* no particular work is mentioned. The following seven lines from two of his poems are quoted in the aforesaid book.²⁷

لا تحسبنا في العقبى بضجاء
ولست تفرق بين الله واللات
ان الاولى عبد والاتي فحسن لهم
لن يخلصوا ابدا لاهم ولا اللاتي

Table No. 5¹⁶

Is 'haq

Hamid

|
Mazkur

Abdul Latif

'Imadud-Din
Abdul Karim
(d. after 700)

Imamud-Din
Abdur Rahman
(d. after 700)

The sixth line called Fali and Abzari and not Sirafi. ¹⁷

Farr Khan

Husain

Abi Shuja'

Jahshyar

Nasr

'Amidud-Din Abu Nasr As'ad Ansari Fali Abzari (d. 624)

Table No. 4th

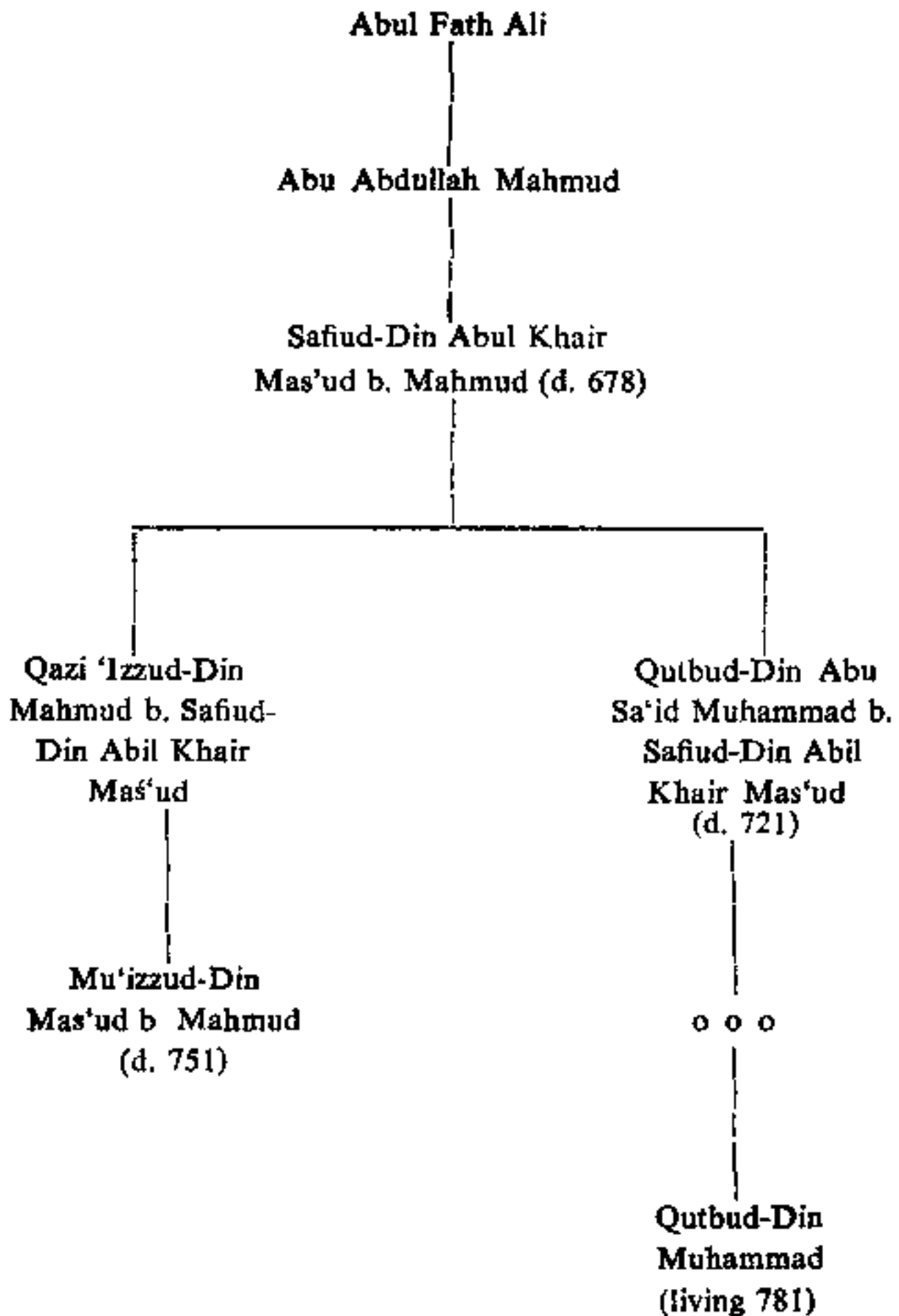


Table No. 314

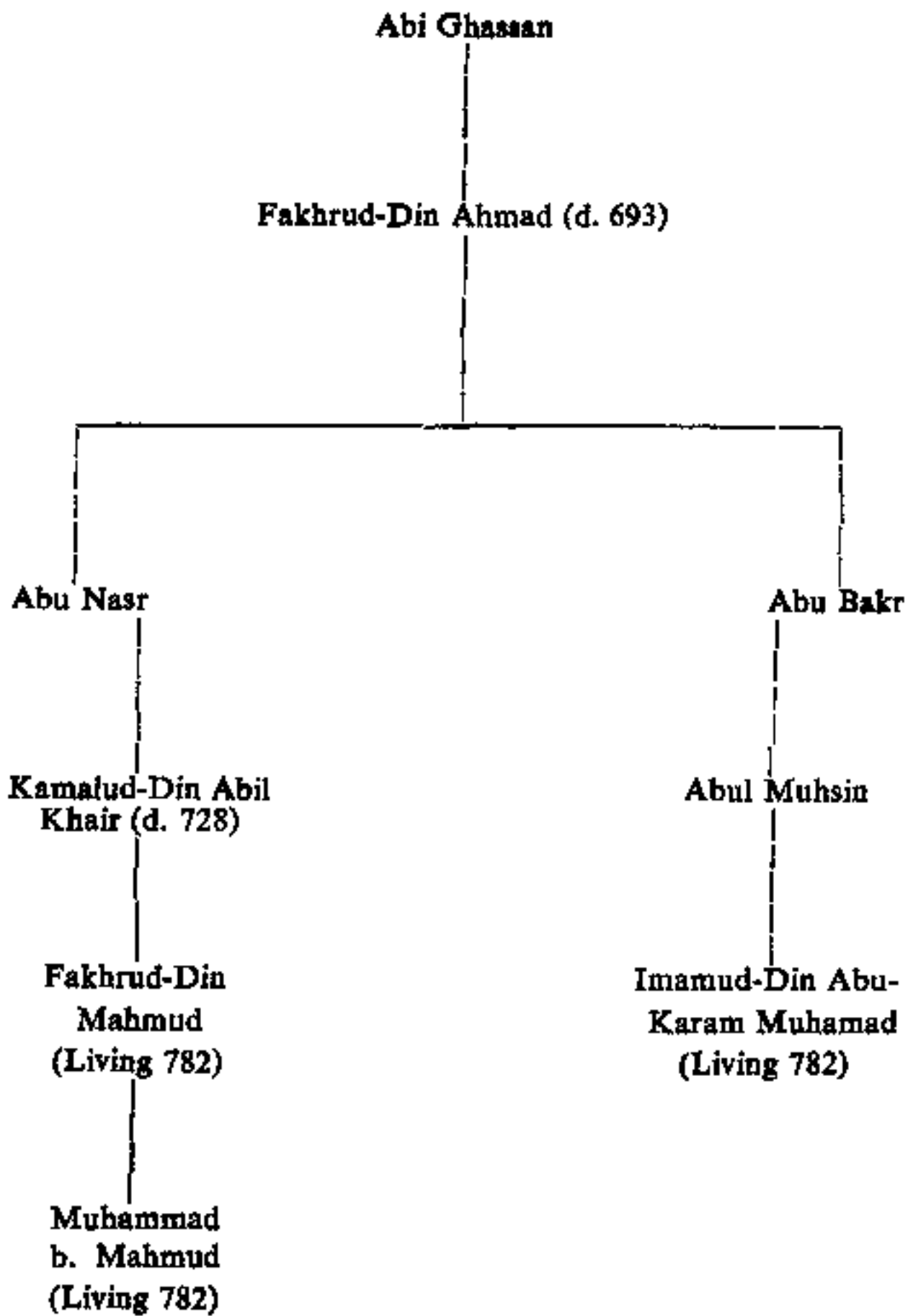


Table No. 2¹³

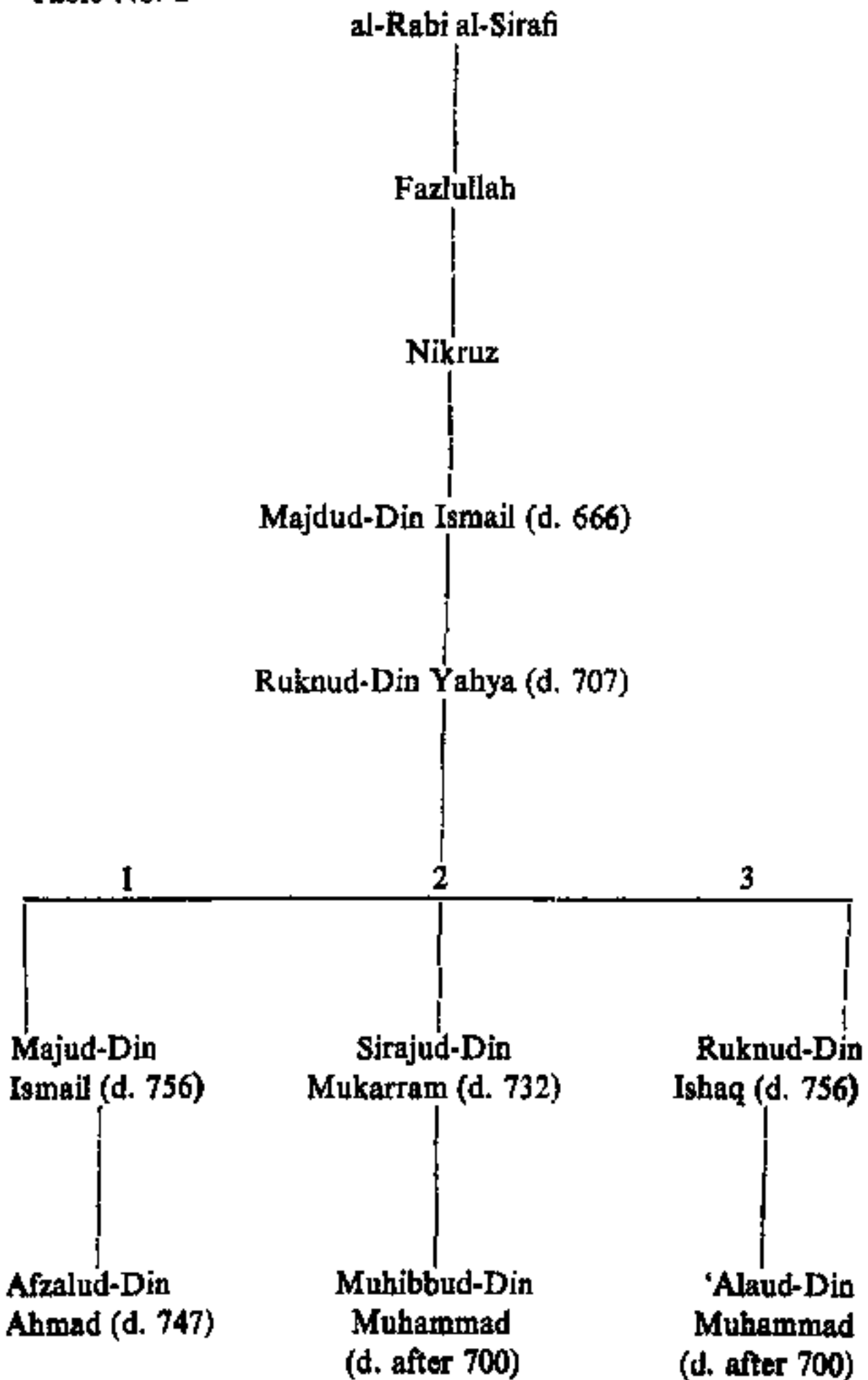
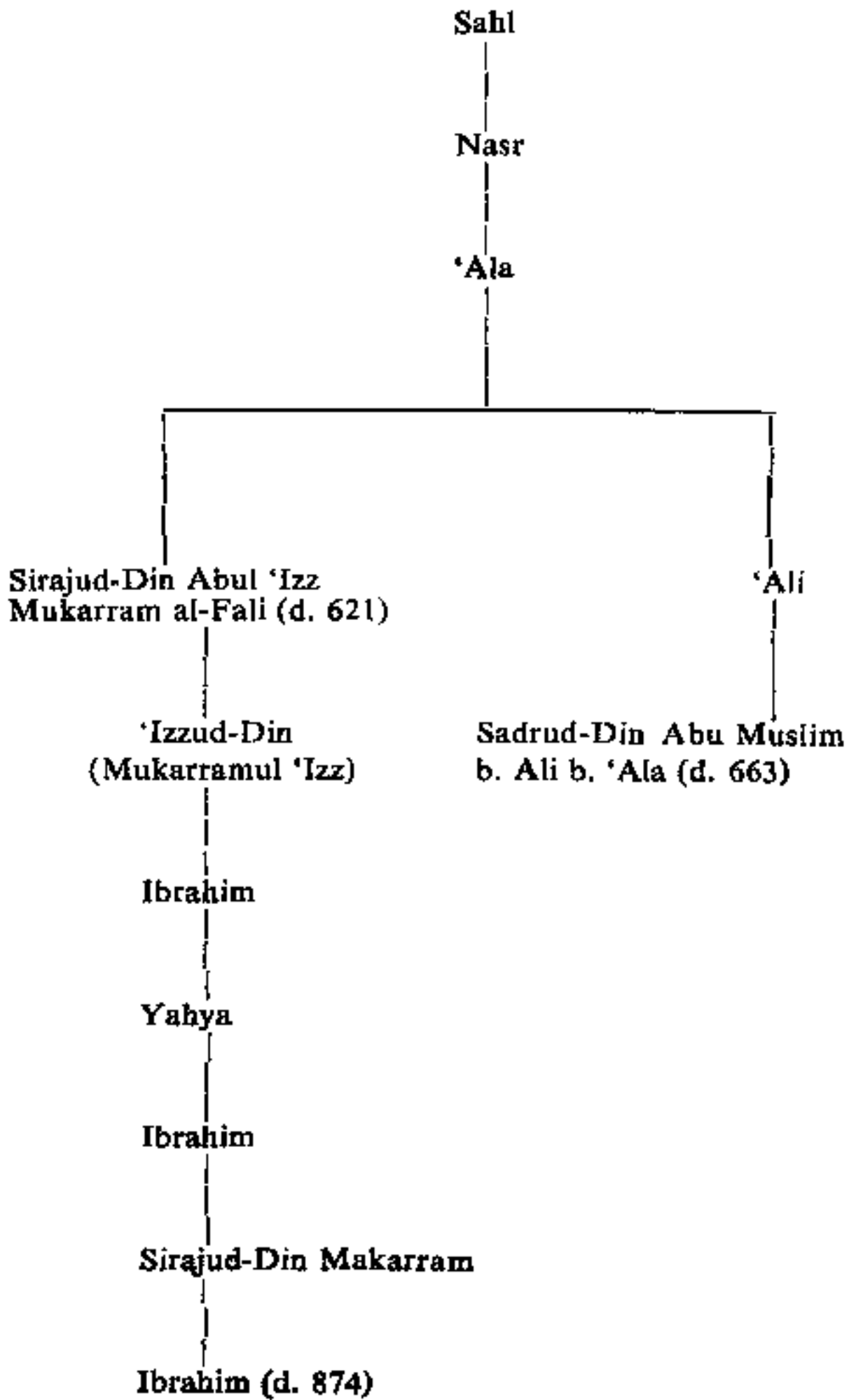


Table No. 1¹²



Maulana Mu'in-ud-Din Zarkub Shirazi⁸ (d. 789) who had close association with the family had stated in the *Shiraz Nama*⁷ that the members of this family had been holding the charge of the religious affairs of Fars for about one hundred and fifty years :

و این زمان تقریباً صد و پنجاه سال است که منصب شریعیات
و امور دینی مملکت فارس علی الاطلاق باین خاندان مبارک که
به وفور فضل و تقوی و حلّیه درس و فتوی مزین و محلی است گرفته۔

As the *Shiraz Nama* was written in the middle of 8th century⁸, the period of supermacy of the Fali family had started from the beginning of the seventh century of Hijra.

Perhaps the earliest scholar of the family who had held the post of the Qazi, was Sirajud-Din Mukarram b.⁹ Ala. As he died in 621 A.H., his scholarly career must have started even before 600 A.H. Similarly, another scholar who is also called Fali, though he hailed from Abzar¹⁰ (=Afzar), a place quite near Fal, is 'Amidud-Din As'ad b. Nasr. He was the illustrious Wazir of Atabek Sa'd b. Zangi b, Wadud (594-623), a writer and poet of repute, who was killed in 624 A.H. by Atabek Abu Bakr b. Sa'd.¹¹ The Wazir had come in prominence before the beginning of the 7th century.

There were several lines of the Fali family settled at Shiraz which had been in charge of the affairs of *Sharia* for centuries, and this writer has been able to prepare the following tables from various sources :

The Fali Family of Shiraz

Prof. Nazir Ahmad

The illustrious Fali family of Shiraz also called Sirafi, had a line of brilliant scholars, divines and jurists who had dominated the Persian scene, specially in Fars, for over one and a half centuries from the beginning of the 7th to the close of 9th centuries of the Hijra. The family owes its name from two places situated near the Persian Gulf in the southern part of Iran, viz., Siraf and Fal. The former was a prosperous town and seaport at a distance of 68 *farsakhs*¹ from Shiraz to its south. But today it is in ruins and a part of it remains which goes by the name of Bandar Tahiri, included in Maliki Boluk with its chief town Bandar Alaviya, Bandar Tahiri being the next² important port. Fal was another³ town with a number of sub-divisions included in it, situated very adjacent to Siraf to its north east. It is now called Galadar, and the author of the *Joghrafiya-i-Mu fassal-t-Iran*⁴ has given reason as to why Fal is called Galadar. The family under our consideration had perhaps settled first at Siraf and then at Fal wherefrom it owes both the *nisbats*. It may also be suggested that since Siraf was more important city, the members chose to append its *nisba* as well to their name. But it is not very likely for we know for certain that the family had its property⁵ in Siraf, which suggests that it had for some time settled at Siraf.

also the Honorary Patron of the Bonyad-e Farhang-e Iran. The Editorial Board of the Bayaz is deeply grateful to Prof. Khamari for the keen interest that he has been taking in the journal.

Dr. A.W. Azhar, Director of the First Summer Institute for Persian Teachers presented to the Shahbanou the special folder given to the delegates of the Summer Institute. Dr. Shoaib Azmi, Reader in Persian, Jamia Millia Islamia presented his Urdu book which he has written on his visit to Iran, arranged by the Bonyad-e Farhang-e Iran. Their Imperial Majesties expressed their happiness at the service being rendered by the Indian teachers to the cause of Persian language and literature.

Her Imperial Majesty Farah Pahlavi had some of her exclusive programmes during which she visited the Children Ward of the All India Institute of Medical Sciences and the Cottage Emporium of India. The Shahbanou also paid a visit to the tomb of Amir Khusrau, the greatest sufi-poet of India and probably the most vital cultural link between Iran and India. It will be a great news for every lover of Persian literature and Iranian culture that the Shahbanou has kindly donated Rupees one lac (Rs. 100,000) to the Amir Khusrau National Celebrations Committee in order to build a befitting memorial on the tomb of Amir Khusrau.

According to the joint communique issued at the end of Their Imperial Majesties' visit to India, wide ranging cultural exchanges are to take place between the two countries. It has also been agreed that two chairs would be established, one at Tehran and the other at Delhi to promote research and study of Indo-Iranian history and culture, which is the most precious gift of our mutual history.

Their Imperial Majesties Shahanshah Aryamehr and Shahbanou very graciously granted an audience to the Persian teachers of Delhi University, Jawaharlal Nehru University, Jamia Millia Islamia and Zakir Husian College. Their Imperial Majesties also met the members of the Executive Committee of Indo-Iran Society and the Parsi community of India.

Dr. N.H. Ansari, editor of the Quarterly journal BAYAZ presented the first two issues of the journal to Her Imperial Majesty Shahbanou of Iran. The second issue of the BAYAZ contains the message of the Shahbanou which she had very graciously sent on the occasion of the First Summer Institute for Persian Teachers organised under the joint collaboration of Bonyad-e Farhang-e Iran and Jawaharlal Nehru University. Fortunately, Prof. Parviz Natel Khanlari, Director-General of the Bonyad had also come in the royal company, and it was through his good offices that the editor of the Bayaz had the opportunity to present the journal to the Shahbanou who is

