



BIBLIOGRAPHIES AND CATALOGUES II. IN IRAN (CONTINUED)

2. Bibliographies.

The Arabic and Persian word *fehrest* (lit. list, index) was the traditional term for a catalogue or a bibliography; in the latter sense it has now generally been superseded in Persian by *ketāb-šenāsī*. This section is concerned with bibliographies of the works of individual authors or on particular subjects. The primary focus is on works of Persian and Shi'ite authors, but some other bibliographies edited or published in Iran or important for Iranian studies have also been included. They will be discussed in two categories: i. old-style bibliographies and ii. modern bibliographies in Persian.

i. *Old-style bibliographies*. The oldest extant bibliography in the Islamic world is that of Abū Zayd Ḥonayn b. Eshāq (194-260/810-74), who in 242/856 wrote to 'Alī b. Yaḥyā (d. 257/871), one of the caliph al-Motawakkel's courtiers, enumerating works by Galen that had been translated into Syriac and Arabic. The unique manuscript (Aya Sofya, Istanbul, 3631) was published with a German translation by O. Bergsträsser ("Ḥunain Ibn Ishāq über die syrischen und arabischen Galen-Übersetzungen," *AKM*, 1925); a Persian translation by Mehdī (Mahdī) Moḥaqqueq is included in *Bīst goftār* (Twenty articles, pp. 368-417; for Rāzī's supplement to Ḥonayn's list, see 1 below). Among the



earliest known examples of Persian bibliographical work were *ejāza-nāmas* (see *ejāza*), lists of books that students were certified by their masters to teach. As in the early Islamic period book titles generally reflected their contents more clearly than was common later on, these lists provide useful information on lost works. Some early *ejāzas* and other bibliographical compilations are known only through references in later works (e.g., Ebn al-Nadīm, ed. Tajaddod, pp. 240, 244, 422; Yāqūt, *Odabā'* XII, pp. 109-11; Qohpā'i, I, pp. 66, 114, II, p. 41, IV, p. 186, V, pp. 127-31, 174, 254, VI, p. 34; *al-Darī'a* XII, p. 374, XVI, pp. 379; Sezgin, *GAS* VII, pp. 123, 177). Among the most significant early bibliographies still extant are the following, arranged in chronological order.

1. Moḥammad b. Zakarīyā' Rāzī (250-313/864-925), a native of Ray, compiled a supplement of Ḥonayn's list of works by Galen (Ebn al-Nadīm, ed. Tajaddod, p. 358). It is listed as a separate work and classified under the miscellaneous sciences by Bīrūnī in part I of his *Resāla fī fehrest kotob Moḥammad b. Zakarīyā' al-Rāzī* (no. 175; annotated edition published by P. Kraus in Paris in 1936 under the title *Resāla le'l-Bīrūnī*, German tr. J. Ruska, "Al-Bīrūnī als Quelle für das Leben und die Schriften al-Rāzī's," *Isis* 5, 1922, pp. 26-50; Persian tr. in M. Moḥaqqueq, *Fīlsūf-e Ray. Moḥammad ebn Zakarīyā-ye Rāzī*, 2nd ed., 1352 Š./1974; see also 6 below), but Aḥmad b. Abī Oṣaybe'a (Ebn Abī Oṣaybe'a, 590-668/1194-1270), author of '*Oyūn al-anbā' fī ṭabaqāt al-aṭebbā'*, described it as chapter 12 of Rāzī's *Ketāb al-jāme'* (i.e., *Ketāb al-ḥāwī*, Moḥaqqueq, 1352 Š./1974, p. 144). As for Rāzī's own writings, Bīrūnī enumerated 184 titles. Rāzī himself had compiled a list of his works, which was cited by Ebn al-Nadīm in the *Fehrest* (ed. Tajaddod, pp. 356-59, 423; see 3 below) and by Ebn al-Qeftī (*Tārīḵ al-ḥokamā'*, ed. J. Lippert, Leipzig, 1903, p. 271); Ebn al-Nadīm credited Rāzī with 171 works (according to Tajaddod's edition), Ebn Abī Oṣaybe'a with 238. Maḥmūd Najmābādī has compiled a list of 271 works by Rāzī, drawn from all these early sources, with information on surviving manuscripts (see ii. 64 below).

2. Abū Gāleb Zorārī (280-368/893-978) issued an *ejāza* in 356/967, perhaps the oldest extant example of such works, containing excerpts from earlier *ejāzas* and other authorities. It was included in volume I of the published edition of the *Kaškūl* of Shaikh Yūsof Baḥrānī (q.v.; Bombay, 1291/1874-75; *al-Darī'a* I, pp. 143-44; II, p. 465).

3. Abu'l-Faraj Moḥammad b. Eshāq, known as Ebn al-Nadīm (q.v.; d. 385/995), completed his *Fehrest al-'olūm* in 377/987 (ed. Tajaddod, pp. 41, 96, 146; title erroneously given as *Fawz al-'olūm* in *Kašf-al-ẓonūn*, ed. Flügel, and *al-Darī'a*).



It is the largest and most important bibliography of the branches of learning cultivated by Muslims in the 4th/10th century, including those already established in antiquity, and it includes the works of many learned men from Persia. Ebn al-Nadīm was particularly interested in the diffusion of learning among nations. Although he usually limited himself to recording the title, subject, and author’s name for each book, he occasionally anticipated modern bibliographical practice by including such particulars as opening and closing passages. The Austrian scholar Gustav Flügel was the first to edit this text, from a number of manuscripts (2 vols., Leipzig, 1871-2; repr. Cairo, 1348/1929-30). Subsequently M. Reżā Tajaddod prepared a more complete version, drawing partly upon the earliest surviving manuscript, 3315 in the Chester Beatty Library, Dublin, which had not been available to Flügel; he published a Persian translation in Tehran in 1343 Š./1965 and the entire Arabic text in about 1350 Š./1971.

4. Moḥammad b. Moḥammad b. No‘mān (338-413/949-1022), the famous Shi‘ite scholar known as Shaikh Mofīd, made a list of his own works, which is cited by Ṭūsī (see 9 below; Qoḥpā’ī, VI, p. 34). A more complete list of Shaikh Mofīd’s works, comprising 172 titles, has been compiled by M. J. McDermott, *The Theology of al-Shaikh al-Mufīd (d. 413/1022)*, Beirut, ca. 1978, and translated into Persian by A. Ārām (*Andīshāhā-ye kalāmī-e Šayḵ Mofīd*, Tehran, 1363 Š./1984; see also 11 below).

5. Sayyed Mortazā ‘Alī b. Ḥosayn (355-436/966-1044), known as ‘Alam-al-Hodā, was chief (*naqīb*) of the descendants of ‘Alī b. Abī Ṭāleb in Iraq under the Buyids; copies of a bibliography of his works dated 417/1026 are extant in the Sepahsālār library in Tehran (mss. 2533-36; catalogue, V, p. 391) and the Āstān-e Qods library in Mašhad (catalogue, II, p. 66). The text has been reproduced in ‘Abd-al-Razzāq Moḥyi’l-Dīn, *Adab al-Mortazā men sīrateh wa ātāreh* (Cairo, 1957, pp. 131, 164-67). Āqā Bozorg Ṭehrānī (see 27 below) surmised that either this bibliography was originally compiled by Sayyed Mortazā himself or it was an *ejāza* prepared by his pupil Moḥammad Bašrī and signed by Sayyed Mortazā (*al-Darī‘a* I, p. 373). Ṭūsī, in his bibliography of Shi‘ite writings (see 9 below), also mentions a number of Sayyed Mortazā’s works.

6. Abū Rayḥān Moḥammad Bīrūnī (q.v.; 362-440/973-1048) compiled a bibliography of his own works in 427/1036; it forms part II of his *Resāla* on the works of Rāzī (see 1 above). It was published in the introduction to C. E. Sachau’s edition of Bīrūnī’s *al-Āṭār al-bāqīa* (Leipzig, 1878, pp. xxxviii-xlvi), and H. Suter and E. Wiedemann translated it into German (“Über *al-Bīrūnī* und



seine Schriften. Beiträge zur Geschichte der Naturwissenschaften LX,” *Sitzungsberichte der Physikalisch-Medizinischen Sozietät zu Erlangen* 52-53, 1920-21, pp. 55-96; repr. in Wiedemann, *Aufsätze zur arabischen Wissenschaftsgeschichte*, Hildesheim and New York, 1970, II, pp. 474-515). In 678/1279 Abū Eshāq Ebrāhīm b. Moḥammad, known as Ġāzanfar, a Tabrīzī scholar of Bīrūnī’s works, made a copy of *Ketāb al-ṣaydana fī’l-ṭebb* (2 vols., ed. and trans. H. M. Sa’īd, Karachi, ca. 1973), to which he appended a supplement to Bīrūnī’s own bibliography; it is entitled *al-Maššāṭa le-resālat al-fehrest* and forms part of ms. 133 in the library of the University of Leiden (Moḥaqqueq, 1984, pp. 121-25). D. J. Boilot put the total of Bīrūnī’s works at 180 (“L’œuvre d’al-Beruni. Essai bibliographique,” *Mélanges de l’Institut Dominicain d’Etudes Orientales du Caire* 2, 1955, pp. 161-256; 3, 1956, pp. 391-96; see also bīruñj, ii). A Persian translation of both Sachau’s edition and Boilot’s bibliographical findings and manuscript data was published by P. Aḍkā’ī in 1973 (see ii. 1 below) in connection with the Bīrūnī millenary. In 1984 Ahmad Saeed Khan issued in India a bibliography of Bīrūnī in English (*A Bibliography of the Works of Abū’l Raiḥān al-Bīrūnī*, New Delhi, 1982); a Persian translation of an earlier version was published by ‘A. Ḥabībī (see ii. 38 below; see also ii. 67, 72, 74).

7. Moḥammad b. ‘Alī b. ‘Oṭmān Karājakī (d. 449/1057) may have compiled a bibliography of his own works, as Ebn Ṭā’ūs (d. 664/1266; see 13 below), who consulted it as a source for his biography of Ja’far b. Aḥmad Qomī, claimed (*A’lām al-šī’a* V, p. 179, *al-Darī’a* XVI, p. 393). On the other hand, Ḥosayn Nūrī (see 24 below), who published an untitled bibliography of Karājakī’s works in *Mostadrak al-wasā’el* (III, p. 497), attributed it to one of Karājakī’s contemporaries, probably Shaikh Abu’l-Qāsem, a son of Shaikh Mofīd (see 4 above; *al-Darī’a* XVI, p. 379).

8. Aḥmad b. ‘Alī Najāšī (372-450/983-1058) compiled a major work on Shi’ism, entitled *Ketāb asmā’ al-rejāl*, in the 5th/11th century. It ranked with Ṭūsī’s *Fehrest* (see 9 below) among the five basic textbooks for the study of eminent Twelver Shi’ite scholars and theologians; the entries were alphabetized only by the first letters of the authors’ names. A lithograph edition (*al-Rijāl. A Biographical Dictionary . . .*) was published in Bombay in 1317/1899 and subsequently reprinted several times in Iran (e.g., 1337 Š./1958). A recension with entries rearranged in chronological order was included in *Majma’ al-rejāl*, prepared by Qohpā’ī in the 11th/17th century (see 17 below). Although Najāšī’s work belongs to the same genre as that of Ṭūsī, his emphasis is more biographical.



9. Abū Ja'far Moḥammad b. Ḥasan b. 'Alī Ṭūsī (d. 460/1067), known as Šayḵ-al-Ṭā'efa, compiled a bibliography of Shi'ite writings generally called *Fehrest kotoḅ al-šī'a*. The first printed edition of Ṭūsī's text was prepared by the Austrian scholar Aloys Sprenger in collaboration with 'Abd-al-Ḥaqq and Ḡolām Qāder (*Tūsīs List of Shy'ah Books and 'Alam al-Hodās Notes on Shy'ah Biography*, Calcutta, 4 fascicles, 1853-55), with entries in alphabetical order and relevant data from Najāšī's bibliography included (see 8 above). An offset reprint of this version, with preface and notes by Maḥmūd Rāmyār, was issued in 1351 Š./1972 for the Ṭūsī millenary at the University of Mašhad. The original text of Ṭūsī's *Fehrest*, compiled from several manuscripts and with explanatory footnotes by Moḥammad-Šādeq Āl Baḥr-al-'Olūm, was published at Najaf in 1356/1937 (rev. ed., Najaf, 1380/1960). In Ṭūsī's text, as in that of Najāšī, the entries (ranging from 883 to 909 in the various editions) are arranged alphabetically only by the first letters of the authors' names. In later times specialists alphabetized the entries according to the complete names of the authors; three such recensions are mentioned in *al-Darī'a* (IV, p. 66, XX, p. 29). In 1107/1695-96 Solaymān Māḥūzī (d. 1121/1709) began a commentary (entitled *Me'rāj al-kamāl*) on Ṭūsī's *Fehrest*, but he did not live to finish it (*al-Darī'a* XXI, p. 228; see also 11 and ii. 45 below).

10. Aḥmad b. Ḡazā'erī (5th/11th century) compiled two bibliographies, which are now lost, and *Ketāb al-žo'afā'*, which contained notices on eminent Shi'ites. In the 7th/13th century the text of the last work was incorporated discontinuously into *Ḥall al-eškāl* by Aḥmad b. Ṭā'ūs (see 14 below). Subsequently Mollā 'Abd-Allāh Šūstarī (d. 1021/1612) assembled the scattered notices and reconstructed *Ketāb al-žo'afā'*; both of these works were used by Qohpā'ī in *Majma' al-rejāl* (see 17 below).

11. Abū Ja'far Rašīd-al-Dīn Moḥammad b. 'Alī b. Šahrāšūb (Ebn Šahrāšūb; d. 588/1192), a native of Sārī in Māzandarān, compiled a supplement to the *Fehrest* of Moḥammad Ṭūsī (see 9 above) entitled *Ma'ālem al-'olamā'*. Two editions have been published (ed. 'A. Eqbāl Āštīānī, Tehran, 1315 Š./1934; ed. M.-Š. Āl Baḥr-al-'Olūm, Najaf, 1380/1959). In his preface Ebn Šahrāšūb claims to have added approximately 600 books to Ṭūsī's list; he gives names only of individuals not mentioned by Ṭūsī (990 in Eqbāl's edition) and rarely includes those to whom no writings are ascribed. He also attributes to Shaikh Mofīd (see 4 above) a report that in the first two and a half Islamic centuries Shi'ites had written 400 books with the title *Aṣl*; in no earlier extant work are these sourcebooks mentioned, however.



12. Abu'l-Ḥasan 'Alī b. 'Obayd-Allāh b. Ḥasan b. Ḥosayn b. Bābūya (Ebn Bābūya, or Ebn Bābawayh; 504-after 600/1111-after 1204), of Qom and Ray, was the author of *Asmā' mašāyeḳ al-šī'a wa moṣannefīthem* (Names of Shi'ite shaikhs and writers). This title, given in this form both in his preface and in another work (*Arba'īn ḥadīt; al-Darī'a* I, p. 433), was later supplemented with the word *fehrest* (*Fehrest 'olamā' al-šī'a wa moṣannefīthem* is the version given on the title page of the annotated edition by Sayyed 'Abd-al-'Azīz Ṭabāṭabā'ī, Beirut, 1404/1986). In the preface Ebn Bābūya states that he undertook the work, at the instance of Ṣadr Naqīb 'Ezz-al-Dīn Abu'l-Qāsem Yaḥyā b. Abi'l-Faḏl Moḥammad b. Ṣadr Abi'l-Qāsem 'Alī, because nobody since Ṭūsī (see 9 above) had collected information about the books and scholars of the Shi'ites; he thus probably began work before the death of 'Ezz-al-Dīn Yaḥyā in 592/1195-96 (*Tajāreb al-salaf*, p. 333). 'Abbās Eqbāl argued (preface to his edition of *Ma'ālem al-'olamā'*; see 11 above), however, that the book must have been finished after 738/1337-38 because Qoṭb-al-Dīn Rāvandī, who died in that year, is described in it as “the late”; but the relevant formula *raḥemaho'llāh* (God have mercy on him) in the manuscript that Eqbāl used does not appear in printed editions from other manuscripts and may have been interpolated by the copyist. The number of entries in Ṭabāṭabā'ī's edition is 544, arranged in alphabetical order according to the first letters of the authors' names. For each of these Shi'ite shaikhs the author gives no more than two lines of biographical data and a list of writings, if any were known to him. In the 17th century Ebn Bābūya's bibliography was incorporated by Majlesī in the volume of his *Behār al-anwār* pertaining to *ejāzas* (Āḳūndī, CII, pp. 200-92; see 20 below). More recently Ayatollah Ḥājj Sayyed Ḥosayn Borūjerdī (q.v.; d. 1340 Š./1961) rearranged the entries in completely alphabetical order; a copy of his manuscript was seen by Ṭehrānī (*al-Darī'a* XXVI, p. 188; see 27 below).

13. Rażī-al-Dīn Abu'l-Qāsem 'Alī b. Mūsā . . . b. Ṭā'ūs (Ebn Ṭā'ūs; 589-664/1193-1266), who traced his ancestry to the second imam, Ḥasan b. 'Alī, was brought up in a family of arabized Kurds at Ḥella; on his mother's side he was descended from Ṭūsī (see 9 above). His bibliographical works included *al-Ebāna fī ma'refat asmā' kotob al-kezāna* (*al-Darī'a* I, p. 56), a list of the books in his personal library, which is now lost, and *Sa'd al-so'ūd* (Najaf, 1950), in the preface to which he gives further information about the titles listed in *Ebāna*. This preface consists of two chapters divided into dozens of unnumbered sections. In the first Ebn Ṭā'ūs describes copies of sacred books (*mašāḥef*); in one section he describes a copy of the Qur'ān in which the contents are arranged in an unusual sequence, in another manuscripts of the New



Testament and Psalms. In the second chapter he describes Qur’ān commentaries in his possession (p. 298). Ebn Ṭā’ūs listed his own writings in *Ketāb al-ejāzāt be-kašf ʔoroq al-mafāzāt*, part of which was incorporated by Majlesī into *Beḥār al-anwār* (ed. Āḳūndī, CIV, pp. 38-45; see 20 below). He also described many of his own and others’ writings in *Kašf al-maḥajja le-tamarat al-mohja*, which he composed as a testament for his sons Moḥammad and ‘Alī (lithograph Tehran, 1301/1883; printed ed., with preface by Āḡā Bozorg Tehrānī, Najaf, 1950).

14. Aḥmad b. Ṭā’ūs (d. 673/1274-75), brother of ‘Alī (see 13 above), wrote *Hall al-eškāl*, in which he incorporated excerpts from Ġazā’erī’s only surviving work, *Ketāb al-ʔo’afā’* (see 10 above) and from books on *rejāl* by Ṭūsī (see 9 above), Moḥammad b. ‘Omar Kaššī (d. 328/939), and Najāšī (see 8 above). ‘Enāyat-Allāh Qohpā’ī made use of *Hall al-eškāl* in compiling *Majma’ al-rejāl* (see 17 below).

15. Ḥasan b. Yūsuf (648-726/1250-1326), known as ‘Allāma Ḥellī, compiled a book on *rejāl* entitled *Ḳolāṣat al-aqwāl fī ‘elm al-rejāl*. Āḡā Bozorg Tehrānī also attributes to him a list of Shi’ite writers, *Fehrest al-moṣannefīn* (*al-Darī’a* XVI, p. 393). One of his *ejāza-nāmas*, issued on 15 Ša’bān 723/22 February 1323, is written in verse (ca. 700 distichs) and consists mainly of a list of the books that the recipient was qualified to teach; in some instances, however, bibliographical details are also given, for example, the opening words of Ebn ‘Oqda’s *Ketāb al-welāya*. Majlesī included the whole of this text in the section on *ejāza-nāmas* in his *Beḥār al-anwār* (Āḳūndī, CIV, pp. 136-37; see 20 below).

16. Rokn-al-Dīn Moḥammad b. ‘Alī Gorgānī, a contemporary and senior pupil of ‘Allāma Ḥellī (see 15 above), compiled a list of his own writings (*al-Darī’a* XVI, p. 381).

17. ‘Enāyat-Allāh ‘Alī Qohpā’ī started in 1016/1607-08 to collect material from the five main *rejāl* books of the 5th/11th century for his compendium *Majma’ al-rejāl*, which was published in seven volumes under the supervision of Zīā’-al-Dīn ‘Allāma Eṣfahānī at Isfahan in 1384-88/1964-67; for information on some of Qohpā’ī’s sources, see 8, 10, 14 above).

18. Moṣṭafā b. ‘Abd-Allāh, known both as Ḥāǰī Ḳalīfa (q.v.) and as Kāteb Čelebī (1017-67/1609-57), was the author of *Kašf al-ʔonūn ‘an asāmī’l-kotob wa’l-fonūn* (Removal of doubts about the names of books and subjects; ed. Flūgel; ed. Yaltkaya and Bilge), a bibliography comparable to Ebn al-Nadīm’s *Fehrest* (see



3 above) but in completely alphabetical order and at the same time a description of the recognized branches of knowledge comparable to Fārābī’s *Eḥsā’ al-‘olūm* and K̄vārazmī’s *Mafātīḥ al-‘olūm*, also partly in alphabetical order. Ḥāji K̄alifa spent twenty years of his short life on this work, which can be described as an encyclopedia of the sciences of his time; it contains nearly 15,000 book titles and 9,500 author entries in some 300 different branches of knowledge, including European works. Chapter titles and opening passages of the listed works are recorded. The manuscript of the first draft is preserved in the Topkapı Sarayı library, Istanbul (Carallah ms. 1619). Ḥāji K̄alifa completed the final draft only as far as *dorūs* before his death; this manuscript is also preserved in the Topkapı Sarayı library (Revan ms. 2059). According to the editors of *Kašf al-ẓonūn*, at the end of the *tā’* section Ḥāji K̄alifa states that “the first volume . . . was completed on Saturday, 8 Šafar 1062,” that is, 20 January 1652 (Yaltkaya and Bilge, I, p. 525), and at the end of the *rā’* section that “the letter *rā’* was finished in the last days of Rabī‘ II, 1049,” that is, August, 1639 (I, p. 939). It can be assumed that the former date was taken from the final draft and the latter from the first draft, which must therefore have been completed at some time between the two dates. For supplements, editions, translations, and later works based on *Kašf al-ẓonūn*, see ḥājj k̄alīfa.

19. Mollā Moḥsen Fayz Kāšānī (1007-91/1598-1680) twice compiled bibliographies of his own writings. The first, completed in 1069/1659, when he was sixty-two years old, contains only sixty-eight titles but gives such particulars as numbers of verses and dates of composition; it subsequently passed into the possession of Moḥammad-Bāqer K̄vānsārī Ešfahānī, who quoted from it. In the preface to the second, made in 1090/1679, one year before his death at the age of eighty-three, Mollā Moḥsen states that he had written 100 books since he was twenty years old; this version was lithographed, together with Abū ‘Alī Rejālī’s *Montaha’l-maqāl*, in the margins of Moḥammad b. Ḥasan Ḥorr ‘Āmelī’s *Amal al-āmel fī ‘olamā’ Jabal ‘Āmel* (Tehran, 1302/1884); the lithographed text shows differences from some of the manuscripts (*al-Darī’a* XVI, pp. 379, 393; Sepahsālār library catalogue V, p. 388; Tehran University library catalogue XII, p. 2606; see also *Amal al-āmel*, ed. A. Ḥosaynī, 2 vols., Baghdad, 1385/1965-66, I, introduction, pp. 67-77, for photographs of the lithographed manuscript).

20. Moḥammad-Bāqer b. Moḥammad-Taqī Majlesī (1037-1110/1628-99) was the subject of three bibliographies (*al-Darī’a* XVI, p. 380): 1. His nephew Moḥammad-Našīr b. ‘Abd-Allāh Majlesī compiled a bibliography in two parts,



enumerating his Arabic and Persian works respectively. 2. *Fehrest mo'allafāt al-Majlesī*, probably compiled by his grandson Moḥammad-Ḥosayn (d. 1151/1738-39) b. Moḥammad-Şāleḥ, is also in two parts, with an epilogue (according to K̄vānsārī Eşfahānī, II, p. 80, it was compiled by Majlesī's son-in-law Moḥammad-Şāleḥ Ḥosaynī Kātūnābādī, father of Moḥammad-Ḥosaynī. Ten Arabic and forty-nine Persian works are listed, and in the epilogue the total number of Arabic and Persian verses in Majlesī's writings is said to be 1,402,000. The text of this bibliography was published as "Fehrest-e taşnīfāt-e . . . Moḥammad-Bāqer Majlesī" in *MDAT* (10/2, 1341 Š./1962, pp. 203-10), from a manuscript dated 1271/1854-55 in the possession of Aşğar Mahdawī. 3. A list of the sources used by Majlesī in his *Behāral-anwār* (q.v.; lithographed., ed. Mīrzā Moḥammad-Kalīl Mūsawī Eşfahānī, 25 vols., Tehran, 1305-15/1887-98; ed. Ākūndī, 110 vols. [with gaps], Tehran, 1376-94/1956-74, repr. Beirut, 1376-92/1957-73, 1983) was completed in Rabī' I, 1127/March, 1715, by one of his pupils, Moḥammad b. Aḥmad Ḥosaynī Lāhijānī, who described each work in detail (see also 12, 13, 15 above); Āgā Bozorg Ṭehrānī (see 27 below) discovered in the possession of the director of Sepahsālār library in Tehran a manuscript copy dated 1131/1718-19 (*al-Darī'a* XVI, p. 391).

21. Moḥammad-‘Alī b. Abī Ṭāleb Ḥazīn Lāhijī (1103-81/1692-1767) wrote more than 200 books in Persian and Arabic. A list of them, said to be copied from one of his books (perhaps *Mā jarā beh al-qalam* [Deeds of the pen], *al-Darī'a* XVI, p. 378; XIX, p. 17), is given by Moḥammad-‘Alī Kaşmīrī (pp. 283-93).

22. Aḥmad-‘Alī Aḥmad began in 1285/1869 to compile a list of writers of *maṭnawīs*, which was to be entitled *Tadkera-ye haft āsmān*; it was to consist of an *awj* "zenith" (i.e., preface), seven *āsmān* "skies" (i.e., sections, one for each meter used in *maṭnawīs*), and an *ofoq* "horizon" (i.e., conclusion). The first section, on works in *sarī-e maṭwī-e mawqūf*, the meter used by Neẓāmī in *Maḳzan al-asrār*, includes seventy-eight *maṭnawīs* written in imitation of that work; it was published in Calcutta in 1289/1873 and reprinted by offset in Tehran in 1344 Š./1965. Whether or not other sections were actually completed by the author is unknown.

23. Ḥasan b. ‘Alī Kaṭnawī Yazdī (d. 1297/1879-80) was a pupil of Ḥojjat-al-Eslām Şaftī. Accounts of his career are given in *A'lām al-şī'a* (II, p. 342) and Āqā Bozorg Ṭehrānī, *Moşaffā al-maqāl fī moşannefī 'elm al-rejāl* (Tehran, 1378/1958-59, p. 138). His *Hadīyat al-asmā' fī bayān kotob al-'olamā'*, completed in 1260/1844, is a concise list of well-known books by Shi'ites and a few by Sunnites, 640 in all, divided into 28 chapters according to alphabetical letter. It



was published, with a preface by M.-T. Dānešpažūh, in *Našrīya-ye Ketāb-kāna-ye Markazī-e Dānešgāh-e Tehrān* 6, 1348 Š./1969, pp. 1-62.

24. Ḥājj Mīrzā Ḥosayn Nūrī Ṭabarsī (1254-1320/1839-1902), the teacher of Āgā Bozorg Ṭehrānī (see 27 below), wrote *Mostadrak al-wasā'el* (3 vols., Tehran, 1318-21/1900-03; repr. Tehran, 1382-84/1962-64), *Faṣl al-keṭāb*, and a number of other works. In 1297/1881, while living at Sāmarrā, he made a list of the printed books and manuscripts in his possession, which includes more than 500 alphabetical entries (*al-Darī'a* XVI, pp. 390-91). It was published, under the title “Fehrest-e ketāb-kāna-ye Mīrzā Ḥosayn Nūrī,” with a preface by Ḥosayn Modarresī Ṭabāṭabā'ī, in *Āšnā'ī bā čand nosḡa-ye kaṭṭī*, I, Qom, 2535 = 1355 Š./1976, pp. 129-53. Moḥammad-Mortazā Ḥosaynī Janfūrī (d. ca. 1337/1919), an Indian pupil of Ḥosayn Nūrī, compiled a list of his teacher's works in 300 Persian lines; it was published at the end of Ḥosayn Nūrī's *Lo'lo' o marjān dar šarḡ-e pella-ye awwal o dovvom-e rawzaḡvān* (Tehran, 1320/1902; *al-Darī'a* XVIII, p. 388).

25. Mīrzā 'Alī Āqā Ṭeqat-al-Eslām Tabrīzī (1277-1330/1861-1912) undertook a bio-bibliographical survey of Shi'ite literature. Two of the seven volumes of his work (containing biographies of *rejāl* and a list of their writings up to the letter *dāl*), which was written in Persian, have so far been published (*al-Ejtehād wa'l-taqlīd men al-tanqīḡ fi šarḡ al-'orwa al-woṭqā*, 2 vols., Tabrīz, 1363 Š./1984).

26. Abu'l-Qāsem Ebrāhīm Kermānī (1314-89/1897-1969) b. Zayn-al-'Ābedīn (1276-1320/1859-1902) b. Ḥājī Moḥammad-Karīm Khan Qājār (1225-88/1810-72) compiled *Fehrest-e kotob-e mašāyeḡ-e 'ezām* in two volumes in 1328/1910, at the written request of Š. Ūktāyī librarian of the Āstān-e Qods-e Rażawī at Mašhad. It is a bibliography of the writings of the Shaikhi shaikhs. The first volume consists of biographies of Shaikh Aḥmad Aḡsā'ī (q.v.), Sayyed Kāzem Raštī (q.v.), Moḥammad-Karīm Khan, Moḥammad Khan, Zayn-al-'Ābedīn Kermānī, and Abu'l-Qāsem Ebrāhīmī himself; in the second volume bibliographies of their writings are given. This work was revised several times. Abu'l-Qāsem states in his preface to the third edition (Kermān, 1389/1969, pp. 314-16) that his main sources were a list of Shaikh Aḥmad Aḡsā'ī's works by Sayyed Kāzem Raštī, whose autograph manuscript is in the library of the Shaikhi community at Kermān; a list of Shaikhi writings made in 1345/1927 by Sayyed 'Abd al-Majīd Fā'eqī, the manuscript of which is in the same library; a brief list of Shaikhi writings compiled by an unknown contemporary of his father; and a biography of Shaikh Aḥmad Aḡsā'ī by Moḥammad-Ṭāher Kermānī, an uncle of Abu'l-Qāsem, who had the manuscript in his possession.



An anonymous manuscript of a list of Shaikh Aḥmad Aḥsā’ī’s epistles in the K̄vānsārī library at Najaf is mentioned in *al-Ḍarī’a* (XVI, p. 383); it may well be one of the sources cited by Abu’l-Qāsem Ebrāhīmī.

27. Āgā (Āqā) Bozorg Ṭehrānī (1293-1389/1876-1969; see āqā bozorg ṭehrānī, later surnamed Monzawī, compiled *al-Ḍarī’aelā taṣānīf al-šī’a* (Guide to the writings of the Shi’ites), which represents a transition from the old style of simply listing religious works to modern bibliographical practice. He decided to undertake the project after observing that Jorjī Zaydān (1861-1914), in his *Ta’rīk al-tamaddon al-eslāmī* (History of Islamic civilization, 5 vols., Cairo, 1902-06) and *Ta’rīk ādāb al-loġa al-‘arabiya* (History of Arabic literature, 4 vols., Cairo, 1911-14) had attached only secondary importance to the contributions of Shi’ite and non-Arab Muslims. Āgā Bozorg took a quarter-century (1329-1355/1911-36) to finish his work. In *al-Ḍarī’a* he gives particulars of Shi’ite works in Arabic, Persian, and other eastern languages from the earliest times until his own. The first three volumes were published at Najaf in 1313-15/1936-38; volumes 4-25, edited by his sons ‘Alī-Naqī and Aḥmad Monzawī, at Tehran in 1363-98 Š./1944-77; and volume 26, edited with emendations by Sayyed Aḥmad Ḥosaynī, at Mašhad in 1405/1985. A subject index, *Tabwīb al-Ḍarī’a*, prepared by Aḥmad Dībājī Eṣfahānī (Tehran, 1352 Š./1973), covers twenty-four topics in vols. 1-3; an author index, *Mo’jam mo’allefī al-šī’a* by ‘Alī Fāzel Qā’enī (Tehran, 1365 Š./1986), lists the names of all authors cited in *al-Ḍarī’a*, with the titles of their works.

ii. *Modern bibliographies*. This section includes only bibliographical works in Persian; bibliographies in other languages and catalogues of manuscripts are not included. The material is listed alphabetically by author’s name.

1. Parvīz Aḍkā’ī, *Kār-nāma-ye Bīrūnī. Ketāb-šenāsī wa fehrest-e ātār az Abū Rayḥān wa D. J. Boilot* (Wezārat-e Farhang o Honar, Markaz-e Pažūhešhā-ye Mardomšenāsī wa Farhang-e ‘Āmma 3, Tehran, 1352 Š./1973), is a bibliography of printed editions and manuscripts of Bīrūnī’s works based on the author’s own list of 427/1036 and the work of D. J. Boilot (see i. 6 above). It includes 180 titles.

2. Īraj Afšār, “Ketāb-šenāsī-e farhang-nāmahā-ye fārsī-orūpā’ī,” a bibliography of Persian dictionaries in European languages, is included in the preface to *Dehḵodā*, pp. 373-78.

3. Idem, “Ketābhā-ye ‘elm-e nezām,” *Barrasīhā-ye tārīkī* 1/1-2, 1345 Š./1966, pp.



89-92, covers books on military subjects.

4. Idem, “Fehrest-e ketābhā-ī ke be-dastūr-e Moḥammad Walī Mīrzā dar Yazd tarjama wa ta’lif šoda,” *Našrīya-ye Ketāb-kāna . . .*, 1348 Š./1969, no. 6, pp. 227-33, includes a list of fifty-four books extracted from the *Jāme‘-e jafarī* of Moḥammad-Ja’far Ṭarab Eṣfahānī, arranged according to subject.

5. Idem (with the assistance of Ḥosayn Banī-Ādam), *Ketāb-šenāsī-e dah-sāla-ye ketābhā-ye Īrān, 1333/1342* (Tehran, 1346 Š./1967), a combined edition of previously issued bibliographies of books, was published in Iran between 1954 and 1963, with revised and standardized entries and including many works not previously listed. The titles are arranged according to subject and alphabetically by author within each category.

6. Idem, *Fehrest-e maqālāt-e fārsī*, consists of a subject index of Persian articles and research reports pertaining to Iranian studies published in periodicals, almanacs, and anthologies both in Iran and abroad. Volumes I (covering the period up to the end of 1338 Š./1959) and II (covering 1339-45 Š./1960-66, 4,642 titles) appeared in 1340 Š./1961 as Tehran University Publications 697 (vol. II with the serial number 1402); volume III (covering 1346-50 Š./1967-71, 5,458 titles) was issued by Franklin Publications in Tehran, 2535 = 1355 Š./1976. Second editions of the first two volumes were issued by Franklin Publications in 1348 Š./1969 and 2535 = 1355 Š./1976 respectively.

7. Idem, *Ketāb-šenāsī-e Ferdowsī* (Anjoman-e Āṭār-e Mellī 59, Tehran, 1347 Š./1968; enlarged 2nd ed., Tehran, 2535 = 1355 Š./1976), is a four-part bibliography, covering research on Ferdowsī and the *Šāh-nāma*; translations of the *Šāh-nāma*; manuscripts of the *Šāh-nāma* copied before the end of the 11th/17th century, with information on their present locations throughout the world; and printed editions of the epic.

8. Idem, Yūsof Mūsāzāda, and Ebrāhīm Hamadānī, *Fehrest-e maqālāt-e ḥoqūqī o pāyān-e 1345* (Tehran University Publications 1187, Tehran, 1347 Š./1968), is a bibliography of articles on legal subjects up to the end of 1966-67.

9. Aṣḡar Āftāb, *Tārīḡ-nevīsī-e fārsī dar Hend o Pākeštān. Tīmūrīān-e bozorg az Bābor tā Awrangzīb* (Lahore, 1364 Š./1985), includes 131 historical texts written in India under the Mughals, with particulars on editions and manuscript locations.

10. Ḥosayn Aḥmadīpūr, “Kotob-e montašera dar Ādarbāyjān az dah sāl be-īn



taraf tā 1338,” in *Našrīya-ye Ketāb-kāna-ye Mellī-e Tabrīz*, Tabrīz, 1338 Š./1959, pp. 49-55, lists books published in Azarbaijan 1949-59.

11. Aḳtar Rāhī, *Tarjamahā-ye motūn-e fārsī be-zabānhā-ye pākestānī* (Lahore, 1365 Š./1986), is a compendium of translations of Persian texts into Pakistani languages.

12. Ja‘far Āqāyānī-Čāvošī, *Ketāb-šenāsī-e tawṣīfī-e Abū Naṣr Fārābī* (Tehran, 1357 Š./1978), is a bibliography of the works of Fārābī (Tasbīḥī, p. 196).

13. Manūčehr Ašraf-al-Kottābī, *Ketāb-šenāsī-e jāme‘a-senāsī* (Tehran, 1363 Š./1984), covers books and selected reports and research findings on sociology published up to 1360 Š./1981-82, arranged in chapters according to subject.

14. ‘Alī-Rezā Azgandī, *Ketāb-šenāsī-e ‘omūmī-e tāriḳ-e siāsī-e Īrān* (Tehran, 1365 Š./1986), is a bibliography of Iranian political history from the Constitutional Movement to the Revolution of 1357 Š./1978-79.

15. Maryam Āzmūda, under the supervision of Nāṣer Pākdāman, *Fehrest-e mawzū‘ī-e maqālāt-e eqtešādī* (1351 Š./1972), is a compendium of articles on economic subjects, arranged under subject headings.

16. Loṭf-‘Alī Banān and Mīr Moḥammad Ṭāherī, *Fehrest-e ketābhā-ye čāp-šoda dar Tabrīz ṭayy-e panjāh sāl-e šāhanšāhī-e Pahlavī* (Tabrīz, 2535 = 1355 Š./1976), contains a list of books printed at Tabrīz in 1304-54 Š./1925-75.

17. Ḥosayn Banī-Ādam, *Ketāb-šenāsī-e mawzū‘ī-e Īrān sāl-hā-ye 1343-1348* (Tehran, 1352 Š./1974), a continuation of 5 above, covers 1964-69, including 7,450 titles under 11 subject headings and 555 subheadings.

18. Idem, *Ketāb-šenāsī-e neveštahā-ye fārsī barā-ye kūdakān wa nowjavānān* (Tehran, 1347 Š./1968), includes 800 Persian books for children between the ages of 3 and 15 years, classified by age group and subject.

19. Taqī Bīneš, “Ketābhā-ye fārsī-e riāzī,” *Našrīya-ye Ketāb-kāna . . .* 4, 1344 Š./1965, pp. 13-51, gives a list of Persian books on mathematics translated from Storey.

20. Idem, “Taḳkera-ye šo‘arā,” *MDAM* 3-8, 1346-51 Š./1967-72, is a list of biographies of poets translated from Storey.

21. Yu. A. Bregel, *Adabīyāt-e fārsī bar mabnā-ye ta‘līf-e Storey* (tr. from Russian



by Y. Āryanpūr, S. Īzadī, K. Kešāvarz, and P. Monzawī, ed. A. Monzawī, 2 vols., Tehran, 1362 Š./1983), based his 3-volume Russian work on Storey’s sections on Koranic studies and history (excluding India) but emended and greatly expanded them. The third volume was published as a supplement. In the Persian edition Aḥmad Monzawī has incorporated Bregel’s third volume into the first two. Volume I contains a number of prefaces and a survey of works concerned with the Qur’ān, including translations, commentaries, glossaries, concordances, and treatises on pronunciation, readings, scripts, special features, and fortune-telling from the Qur’ān; volume II covers general historical works and works on the pre-Islamic prophets, the prophet of Islam, the caliphs, and the imams.

22. Moḥammad-Taqī Dānešpažūh, “Fehrest-e pāra-ī az ketābhā-ye aklāq wa sīāsāt be-fārsī,” in *Našrīya-ye Ketāb-kāna . . . 1*, 1341 Š./1962, pp. 211-27, contains particulars on 164 Persian manuscripts or editions on ethics and politics.

23. Idem, *Modāwamat dar oṣūl-e mūsīqī-e Īrān. Namūna-ī az fehrest-e ātār-e dānešmandān-e īrānī o eslāmī dar ġenā-ye mūsīqī*, (Tehran, 2535 = 1355 Š./1976, published for the festival of Iranian art and culture held in Ābān, 2536 = 1356 Š./October-November, 1977), gives names of Arab, Iranian, and Andalusian minstrels; titles of Greek and Indian books translated into Arabic and other Arabic books on music and listening to music, extant Persian books on these subjects, lost Persian books on Indian and Iranian music, and so on.

24. ‘Azīz Deyhemī, *Ketāb-šenāsī-e fārsī* (Shiraz, 1363 Š./1984), is a bibliography of the history of Fārs, including 1,060 book titles but no articles; entries are arranged alphabetically by title.

25. Ḥāfeẓ Farmānfarmā’iān, *Ketāb-šenāsī-e tārik-e jadīd wa mo’āṣer. Fehrest-e montaḳab-ī az ma’ākeḍ wa manābe’-e čāpī-e tārik barā-ye dānešjūyān-e dānešgāh* (Tehran, 1344 Š./1965), is a compendium of printed sources on modern Iranian history for university students.

26. Farānak Farniā, *Fehrest-e pāyān-nāmahā-ye pezeškī wa dārūsāzī* (Mo’assasa-ye Taḥqīqāt o Bar-nāmarīzī-e ‘Elmī-Āmūzešī, Markaz-e Madārek-e ‘Elmī 183, Tehran, 1354 Š./1975), lists doctoral theses on medical and pharmacological subjects.

27. Maḥmūd Fāzel, “Şūrat-ī az ketābhā-ye sang-šenāsī yā ‘elm al-aḥjār,” *MDAM*



8/3, 1351 Š./1972, pp. 734-60, lists books on lithology.

28. Moḥammad-Ḥasan Ganjī, with the assistance of Javād Şafineżād, *Fehrest-e maqālāt-e joġrāfiā'i* (Tehran, 1341 Š./1962), lists articles on geographical subjects.

29. Bahrām Gerāmī, *Fehrest-e pāyān-nāmahā, maqālahā, naşriyahā, wa ketābhā-ye dāneşkadahā-ye keşavarzī-e keşvar az badw-e ta'sīs tā 1360* (programmed for computer by Bahrām Āşafī, Isfahan, 1361 Š./1982), includes doctoral theses, articles, publications, and books issued by agricultural colleges in Iran up to 1360 Š./1981.

30. Moḥammad Golbon, *Ketāb-şenāsi-e zabān o kaṭṭ* (Tehran, 2536 = 1356 Š./1977), is a bibliography on [Persian] language and scripts, with 33 pages of examples.

31. Idem, *Ketāb-şenāsi-e negāreş, ātār-e naqqāşī, mīniātūr, tađhib* (Tehran, 1365 Š./1986), lists works on painting, miniatures, and book illumination.

32. Aḥmad Gołçin-e Ma'ānī, "Golşan-e rāz wa şarḥhā-ye ān," *Naşriya-ye Ketāb-kāna . . .*, Tehran, 1344 Š./1965, no. 4, pp. 53-124, describes forty-nine interpretive works and translations of Maḥmūd Şabestarī's *Golşan-e rāz*.

33. Idem, *Tārīk-etadkerahā-ye fārsī* (2 vols., Tehran University Publications 1236, 1348-50 Š./1969-71), lists Persian *tađkeras* (biographical dictionaries), with critical studies of each and details on manuscripts and editions. A register of books on history and related subjects, part of which is devoted to biographies of poets, is included (II, pp. 423-805).

34. 'Abd-al-Ḥayy Ḥabībī, *Rāhnamā-ye tārīk-e Afġānestān* (Kabul, 1348 Š./1969), covers Persian books useful as sources for the history of Afghanistan.

35. Ƙosrow Karīmī, with the assistance of Bahrām 'Īlāmī, *Fehrest-e maqālāt-e sīnemā'i. Gozīda-ye maqālāt-e sīnemā'i dar naşriyāt-e adwārī-e Īrān sālḥā-ye 2480-2532 şāhanşāhī* (Tehran, 2535 = 1355 Š./1976), contains a select list of articles on cinematic subjects appearing in Iranian periodicals in the period 2480-2532 = 1300-52 Š./1921-73.

36. Ketāb-kāna-ye Markazī-e Dāneşġāh-e Tehrān, *Fehrest-e resālahā-ye taḥşīlī-e Dāneşġāh-e Tehrān*, is a register of students' theses. Only volumes I and IV are complete. The former covers theses for the bachelor's degree in the Faculty of



Arts and Human Sciences, compiled by Mehrīdoḡt Bešārat, under the supervision of Ḥosayn Banī-Ādam, 2536 = 1356 Š./1977. The latter, listing 7,182 theses for the doctorate of medicine, was compiled by Banī-Ādam and Ḳalīl Šīrāzī, with the assistance of Pūrāndoḡt Maš'ūf (forthcoming).

37. Ketāb-ḵāna-ye Mellī, *Ketāb-šenāsī-e mellī-e Īrān sālḥā-ye 1344 wa 1345* (Tehran, 1345 Š./1967) lists publications issued in Iran in 1344-45 Š./1965-67).

38. Aḥmad Sa'īd Khan, *Ketāb-šenāsī-e 'ālem-e jalīl-e Afḡānestān Abū Rayḥān Moḥammad ebn Aḥmad al-Bīrūnī* (tr. of an unpublished version with notes by 'A. Ḥabībī, Tehran, 1352 Š./1973), is a bibliography of manuscripts, printed editions, and translations of the works of Bīrūnī; the original work was later published in English in India (see i. 6 above).

39. 'Abbās Māfī, *Ketāb-šenāsī-e honar* (Markaz-e Asnād-e Farhangī-e Āsīā, Majmū'a-ye Ketāb-šenāsī wa Madārek-e Farhangī 3, Tehran 2535 = 1355 Š./1976), is a bibliography of books and articles on art published in Iran. Part I includes 1,093 titles of printed books up to 2535 = 1355 Š./1976, part 2 articles from 119 periodicals published between Dalv (= Bahman), 1298 Š./January-February, 1920, and Mehr, 1354 Š./September-October, 1975.

40. Moḥammad-Taḳī Mahdawī, *Ketāb-šenāsī-e modīrīyat* (Tehran, 1364 Š./1985) is a bibliography on management in eight parts: general works; theories and systems of management; common techniques and skills in organizing management; management of human resources; governmental management; commercial and industrial management; financial management; special activities.

41. Yaḥyā Mahdawī, *Fehrest-e noṣḵahā-ye moṣannafāt-e Ebn-e Sīnā* (Tehran University Publications 206, Tehran, 1333 Š./1954), contains a list of manuscripts of works by Avicenna (q.v., also called Ebn Sīnā) or attributed to him, with information on their locations. The material is organized in four parts: works definitely or probably by Avicenna; works erroneously or doubtfully attributed to him, as well as alternative titles for works accepted as his; a comparative table of titles of his works and their chapter headings; books about Avicenna and his works.

42. Aḡdas Malek, under the supervision of Ḥamīd 'Enāyat and with the assistance of Abu'l-Faḏl Qāzī and Moḥammad-Rezā Jalīlī, *Fehrest-e tawṣīfī-e 'olūm-e sīāsī* (Tehran, 1354 Š./1975), is an annotated listing of works on political



science.

43. Maryam Mīr-Aḥmadī and Ġolām-Rezā Varahrām, *Ketāb-šenāsī-e mawzū'ī-e tāriḳ-e Īrān* (Tehran, 1362 Š./1983), is a bibliography on Iranian history from pre-Islamic times to the Revolution of 1357 Š./1978-79, arranged according to period, subject, and region.

44. Maḥīndoḳt Mo'āzed, *Ketāb-šenāsī-e naqd-e ketāb* (Tehran, 2535 = 1355 Š./1976), is an index of book reviews.

45. Moḥammad-Taḳī Modarres Rażawī, *Aḥwāl o āṭār-e . . . Abū Ja'far Moḥammad b. Moḥammad b. al-Ḥasan al-Ṭūsī . . .* (Bonyād-e Farhang-e Īrān 208, Tehran, 1354 Š./1975), contains a biography of Moḥammad Ṭūsī (see i. 9 above), followed by a detailed list of 181 Arabic and Persian works written by him or attributed to him, with details on manuscripts and printed editions.

46. Ḥosayn Modarres Ṭabāṭabā'ī, *Ketāb-šenāsī-e āṭār-e marbūṭ be-Qom*, 1354 Š./1975, is a compendium of writings about Qom (Tasbīḥī, p. 150).

47. Maḥdī Moḥaqqueq, *Yād-nāma-ye Adīb Nišāpūrī* (Tehran, 1365 Š./1986), includes a valuable section on bibliographies on Iran in works by foreigners.

48. Aḥmad Monzawī, ed., *Fehrestvāra-ye ketābhā-ye fārsī*, is an index of Persian books compiled with the aid of a group of assistants at the Markaz-e Taḥqīqāt-e Fārsī-e Iran wa Pākestān in Islamabad. The work is planned as a compilation of book titles, with authors' names and sources in which the books are briefly described. The entries are grouped by subject. Some 250,000 index cards, containing information extracted from some 500 volumes, have already been prepared, and the work is continuing. The following portions of the index have been published: approximately 15,700 titles on letter writing and official correspondence, in *Fehrest-e moštarak-e Pākestān* 5, 1986, pp. 581-921; about 2,400 titles of romances and stories (*dāstānhā*), in *Fehrest-e moštarak-e Pākestān* 6, 1987, pp. 1301-1468; collections of poems by single poets (*dīvānhā*) and narrative poems (*manzūmahā*), in *Fehrest-e moštarak-e Pākestān* 7-9, 1996-87.

49. Idem, *Sa'dī bar mabnā-ye nosḳahā-ye kaṭṭī-e Pākestān* (Markaz-e Taḥqīqāt-e Fārsī-e Īrān wa Pākestān 89, Lahore and Islamabad, 1363 Š./1985), a bibliography of verse and prose works by Sa'dī available in Pakistan, as well as commentaries and translations in Pakistani languages and details on manuscripts and editions.



50. 'Alī-Naqī Monzawī, *Farhang-nāmahā-ye 'arabī be-fārsī* (Tehran University Publications 513, Tehran, 1337 Š./1959, repr. with some omissions in the preface to Dehḳodā, pp. 265-372), lists Arabic-Persian dictionaries in chronological order from the 5th/11th century to the end of the 13th/19th century and a few 14th/20th century examples, with an appendix on dictionaries surviving only in fragments, prepared by unknown authors, or containing incorrect dates of composition.

51. Idem, “Sāqī-nāmahā-ye ḳaṭṭī,” *Našrīya-ye Ketāb-ḳāna . . .* 1, 1339 Š./1960, pp. 18-50, gives a list of 130 *sāqī-nāmas* in alphabetical order by author's pen name, with details on manuscripts and editions.

52. Ḳānbābā Mošār, *Fehrest-e ketābhā-ye čāpī-e fārsī* (BTNK56, 1337 Š./1958), is an index of Persian printed books up to 1958. This is the most comprehensive bibliography of Persian printed books published to date. It was originally sponsored by the Iranian Council of Philosophical and Humanistic Sciences of UNESCO and published by the Bongāh-e Tarjama wa Našr-e Ketāb (q.v.) in 1337 Š./1958. A supplement, bringing the bibliography up to 1339 Š./1960 and including an index of authors for both volumes, was published by the Bongāh in 1342 Š./1963. This supplement included extensive addenda embodying further research by Mošār and the staff of the Bongāh, making the bibliography more nearly complete. During the 1340s Š./1960s the number of Persian printed books increased sharply, and a new and enlarged edition was therefore edited by Ehsan Yarshater in three volumes (*Fehrest-e ketābhā-ye čāpī-e fārsī az āgāz tā āḳer-e 1345 bar asās-e Fehrest-e Ḳānbābā Mošār wa fahāres-e Anjoman-e Ketāb*, Tehran, 1352 Š./1973). The first two volumes comprise an alphabetical listing of books by title, with bibliographical details; the third contains an index of authors. This new edition incorporated the annual bibliographies printed by the Anjoman-e Ketāb (q.v.) in 1345-48 Š./1966-69, a supplement to the 1958 edition by Karāmat Ra'nā-Ḥosaynī (*Fehrest-e ketābhā-ye čāpī-e fārsī. Dayl-e Fehrest-e Mošār*, Tehran, 1349 Š./1970), and the pertinent issues of *Rāhnamā-ye ketāb*.

53. Idem, *Fehrest-e ketābhā-ye čāpī-e 'arabī-e Īrān az āgāz-e čāp tā konūn . . .* (Tehran, 1344 Š./1965), is a compilation of Arabic books published in Iran up to 1965, with an author index.

54. Idem, *Fehrest-e ketābhā-ye čāpī-e fārsī* (5 vols., Tehran, 1351-55 Š./1973-76 [vol. V dated 2535]), is an alphabetical index of Persian printed books.



55. Moḥammad Mošīrī, *Ketāb-šenāsī-e sekkahā wa mohrhā wa toḡrāhā-ye pādšāhān-e Īrān* (Anjomam-e Farhang-e Īrānzamīn 5, Tehran, 1352 Š./1973), is a bibliography of Iranian numismatics, seals, and royal monograms in two parts, the first containing titles of books, the second of articles.
56. Sa'īd Nafīsī, "Qadīmītarīn kotob-e loḡat dar Īrān," *Šarq* 1, 1303 Š./1924, pp. 393-405, treats the oldest dictionaries and glossaries in Iran.
57. Idem, *Farhanghā-ye fārsī* (in the preface to Dehḡodā's *Loḡat-nāma*, pp. 178-86), gives a history of lexicography in Iran and a list of 188 dictionaries.
58. Idem, "Ketābhā-ye kaḡḡālī be zabān-e fārsī," *Jahān-e pezeškī* 1/1, 1326 Š./1947, pp. 38-43 (Tasbīḡī, p. 185), contains a list of Persian books on ophthalmology.
59. Idem, "Ketābhā-ye darsī-e ḡesāb dar madāres-e qadīm," *Soḡan* 3/10, 1326 Š./1947, pp. 647-57 (Tasbīḡī, p. 146), is a bibliography of arithmetic textbooks used in traditional schools.
60. Idem, *Ātāro aḡwāl-e Šayḡ Bahā'ī* (Tehran, 1316 Š./1937) treats the career and writings of Bahā'-al-Dīn 'Āmelī (q.v., 953-1030/1547-1621).
61. Idem, "Dā'erat al-ma'āref-e fārsī," *Armaḡān* 23, 1327 Š./1948, pp. 61-65, is on Persian encyclopedias.
62. Idem, "Sāl-nāma wa sāl-nāma-nevīsī dar Īrān," *Sāl-nāma-ye kešvar-e Īrān* 5, 1329 Š./1950, pp. 17-21, is on Iranian almanacs.
63. Idem, "Mo'allafāt-e marḡūm Doktor Nāḡem-al-Aḡebbā'," *Jahān-e pezeškī* 2/7, 1327 Š./1948, pp. 1-3, is on writings of 'Alī-Akbar Nafīsī Nāḡem-al-Aḡebbā'.
64. Maḡmūd Najmābādī, *Mo'allefāt wa mošannafāt-e Abū Bakr Moḡammad b. Zakarīyā' Rāzī* (Tehran University Publications 500, Tehran, 1339 Š./1960), is an expanded version of a bibliography of the works of al-Rāzī (see i. 1 above) by the same title published in Tehran in 1339 Š./1960. It consists of eleven parts: medicine, natural sciences, logic, philosophy, metaphysics, theology, mathematics and astronomy, alchemy, miscellaneous works, an appendix and addenda, and indexes.
65. Idem, *Fehrest-e ketābhā-ye fārsī-e ḡebbī wa fonūn-e vā-basta be-ḡebb* (Tehran University Publications 900, Tehran, 1342 Š./1963), lists Persian books on



medical and related subjects.

66. 'Alī-Rezā Naqawī, *Taḍkera-nevīsī dar Hend wa Pākestān* (Tehran, 1347 Š./1968), is a bibliography of *taḍkeras* compiled on the Indian subcontinent, with biographies of the compilers, based on Storey but with many additions.

67. Sayyed Ḥosayn Naṣr, *Ketāb-šenāsī-e tawṣīfī-e Abū Rayḥān Bīrūnī* (Tehran, 1352 Š./1973), is an annotated bibliography of the works of Bīrūnī (Tasbīḥī, p. 185; see also i. 6 above).

68. Idem, with the assistance of William Chittick, *Ketāb-šenāsī-e falsafa-ye īrānī* (I/1, Tehran, 1354 Š./1975), is an annotated bibliography of sources on the Islamic sciences; according to the preface, five further fascicles will cover works on the same subject in languages other than those of Islamic countries.

69. Idem, “Mo'allafāt-e fārsī-e Šayḵ-e Ešrāq Šehāb-al-Dīn Sohravardī” (“The Persian Works of Shaykh al-Ishrāq Shihāb al-Dīn Suhrawardī,” *Proceedings of the 27th International Congress of Orientalists, 1967*, Wiesbaden, 1971; Pers. tr. Ġolām-'Alī 'Erfānīān, *MDAM* 12/1, 2535 = 1355 Š./1976, pp. 145-60), treats the Persian writings of Sohravardī Maqtūl (d. 578/1191).

70. Yaḥyā Mahyār Nawwābī, *Ketāb-šenāsī-e Īrān: Fehrest-e ketābhā wa maqālāt-ī ke dar bāra-ye Īrān be-zabānhā-ye orūpā'ī čāp šoda ast* (6 vols., Tehran, 1347-57 Š./1968-78), contains titles of books and articles on Iran in European languages.

71. Sayyed 'Āref Nowšāhī, *Fehrest-e čāphā-ye āṭār-e Sa'dī dar šebh-e qārā wa čāphā-ye šorūḥ wa tarjamahā wa farhang-nāmahā wa taẓmīnhā-ye āṭār-e vey*, Lahore, 1363 Š./1984, lists editions of Sa'dī's works, as well as commentaries, translations, glossaries, *taẓmīns*, and the like printed on the Indian subcontinent, with excerpts.

72. Abu'l-Qāsem Qorbānī, *Fārsī-nāma dar šarḥ-e aḥwāl wa āṭār-e Bīrūnī*, Tehran, 1363 Š./1984, is a study of Bīrūnī's life and works (see i. 6 above).

73. Idem, *Nasavī-nāma* (Tehran, 1351 Š./1972), is a biography of the mathematician 'Alī b. Aḥmad Nasavī (393-493/1003-1100), with information on his works.

74. Idem, *Bīrūnī-nāma* (Tehran, 1353 Š./1974), is also on Bīrūnī's life and works (see i. 6 above).



75. Moḥammad-Ḥasan Rajā'ī Zefra'ī, "Fehrest-e ketābhā-i ke dar bāra-ye Eṣfahān nevešta šoda ast," *Waḥīd* 9/5, 1350 Š./1971, pp.723-33; 11/2, 1352 Š./1973, pp. 229-31 (Tasbīḥī, p. 15), contains a listing of books about Isfahan.

76. Moḥammad Rīāz, *Ketāb-šenāsī-e Eqbāl* (Markaz-e Taḥqīqāt-e Fārsī-e Īrān wa Pākestān 99, Rawalpindi, 1364 Š./1985-86), deals with the works of the philosopher and poet Moḥammad Eqbāl. It consists of four parts: a listing of his works in Urdu, English, Persian, and other languages; descriptions of his Persian and Urdu prose works and poems; explanation of words and passages in his poems; a list of translations of his works into Urdu, English, Persian, German, Italian, Punjabi, Baluchi, Bengali, Turkish, and other languages.

77. Māndānā Ṣadiq Behzādī, *Ketāb-nāma-ye Mawlawī* (Tehran, 1351 Š./1972) is a bibliography of the works of Jalāl-al-Dīn Rūmī (604-72/1207-73).

78. Ġolām-Ḥosayn Ṣadiqī, "Ba'z-i az kohnatarīn āṭār-e fārsī tā pāyān-e qarn-e čahārom-e hejrī," *MDAT* 13/4, 1344 Š./1965, pp. 126-56, gives a listing of Persian writings up to the end of the 4th/10th century, in chronological order according to subject.

79. Ġolām-Ḥosayn Ṣadrī Afšār, *Ketāb-nāma-ye 'olūm-e Īrān* (Tehran, 1350 Š./1971), is an index of books mainly on the pure and experimental sciences, mathematics, physics, astronomy, technology, agriculture, and medicine published in the Persian language both in Iran and elsewhere.

80. Bāqer Sārūkānī and 'Alī Pūr-e Ṭā'ī, *Fehrest-e taḥqīqāt wa maqālāt-e marbūṭ be kūdakān wa now-javānān* (University of Tehran, Dāneškada-ye 'Olūm-e Ejtemā'ī wa Ta'āwon, Mo'assasa-ye Moṭāla'āt wa Taḥqīqāt-e Ejtemā'ī 78, Tehran, 1351 Š./1972), is a bibliography of research findings and other articles on children and young people.

81. Ḥamīd Šo'ā'ī, *Namāyeš-nāma wa film-nāma dar Īrān yā ketābhā-ye namāyeš . . .* (Tehran, 2535 = 1355 Š./1976), gives particulars of approximately 1,500 plays, film scripts, and books on drama and film.

82. Ṣadīqa Solṭānpūr, *Ketāb-šenāsī-e joḡrāfiā* (Tehran, 1364 Š./1985) lists the titles of 688 printed works and 286 manuscripts on geography.

83. Mas'ūda Tafazzolī, *Fehrest-e moštarak-e ketābhā-ye āmūzeš wa parvareš* (Tehran, 1362 Š./1983), is a list of educational textbooks prepared with the collaboration of the Sāzmān-e Ketābhā and Markaz-e Asnād of the Dānešgāh-e



Mellī.

84. Idem, *Fehrest-e moštarak-e tawṣīfī-e ketābhā-ye ravān-šenāsī* (Tehran, 1363 Š./1984), is an annotated list of books on psychology.

85. A list of 1,750 Western articles and books about Iran (Persische Bibliographie), was published as a separate volume of the periodical *Kāva*, Berlin, 1920.

BIBLIOGRAPHY

Ī. Afšār, *Ketāb-šenāsī-e fehresthā-ye kaṭṭī-e fārsī dar ketāb-kānahā-ye donyā*, Tehran, 1337 Š./1958.

Ebn Kallekān, *Wafāyāt al-a’yān*, ed. M. M. ‘Abd-al-Ḥamīd, 6 vols., 1948-49; 3rd ed., Cairo, 1964-65.

Ebn Meskūya (Meskawayh), *al-Ḥekmat al-kāleda. Jāvidān kerad*, ed. ‘A. Badawī, Cairo, 1372/1952-53; Pers. tr. Š. Qazvīnī and M.-T. Dānešpažūh, Tehran, 1359 Š./1970.

M.-B. Kṽānsārī Eṣfahānī, *Rawzāt al-jannāt fi’l-‘olamā’ wa’l-sādāt*, Isfahan, 1341 Š./1962; ed. ‘A. Esmā’īlīān, Qom, 1390-92/1970-72.

Abū ‘Abd-Allāh Moḥammad Kṽārazmī, *Mafātīḥ al-‘olūm*, ed. G. van Vloten, Leiden, 1895.

M.-‘A. Kašmīrī, *Nojūm al-samā’ fi tarājem al-‘olamā’*, Lucknow, 1303/1886.

E. Majdū’, *Fehrest al-kotob wa’l-rasā’el*, ed. A. Monzawī, Tehran, 1345 Š./1966.

M. Moḥaqqueq, *Bīst goftār*, 2nd ed., Tehran, 1363 Š./1984.

A. Monzawī, *Fehrest-e moštarak-e noskaha-e kaṭṭī-e fārsī-e Pākestān*, 8 vols., Islamabad, 1362-66 Š./1983-87.



Ḳ. Mošār, *Fehrest-e ketābhā-ye čāpī-e fārsī*, 5 vols., Tehran, 1350-2535 = 1355 Š./1971-76.

S. Nafīsī, *Pūr-e Sīnā*, Tehran, 1333 Š./1954. Aḥmad Najāšī, *al-Rejāl*, Bombay, 1317/1899.

Našrīya-ye Ketāb-kāna-ye Markazī-e Dānešgāh-e Tehrān. Nosḡahā-ye ḡaṭṭī, 12 vols., Tehran, 1340-62 Š./1961-83.

‘Enāyat-Allāh Qoḡpā‘ī, *Majma‘ al-rejāl*, 7 vols., ed. Ž. ‘A. Fānī Ešfahānī, Isfahan 1388/1968.

Ġ.-Ḥ. Tasbīḡī, *Jahān-e ketāb-šenāsīhā-ye Īrān*, Tabrīz, 1365 Š./1986.