

leaves, when boiled, are suitable for human consumption.

The remaining species are *A. cholorostachys* (Gorgān, Gīlān); *A. blitoides* (Azerbaijan); *A. deflexus* (Tehran, Khorasan); *A. lividus* (Gīlān, Tehran, Azerbaijan); *A. albus* (Gorgān, Azerbaijan); *A. grecizans* (Tehran area, Gīlān, Azerbaijan, all of eastern and southeastern Iran); *A. albus* (Gorgān, Azerbaijan).

According to 'Aqīlī (p. 113) a mixture of pounded seeds of *bostānafrūz* and milk left overnight in moonlight, when taken in the morning on three or more consecutive days, cures gonorrhoea (*horqat al-bawl*) and hematuria (*bawl al-dam*).

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(AHMAD PARSA)

BOSTĪ, ABU'L-FATH NEZĀM-AL-DĪN 'AMĪD 'ALĪ b. Moḥammad b. Ḥosayn b. Yūsuf Kāteb, a notable bilingual secretary and poet of the 4th/10th century. (His full name, according to Yāqūt, I, p. 612, was Abu'l-Fath 'Alī b. Moḥammad [or Aḥmad] b. Ḥosayn b. Moḥammad b. 'Abd-al-'Azīz.) He was born in Bost, Sīstān, where he received his education in literary studies (*adab*), jurisprudence (*feqh*), and Hadīth. His teacher in Hadīth was Abū Ḥātem Moḥammad b. Ḥabbān, who lived in Bost from 340/951 until his death in 354/965. Bostī was one of the most famous followers of the Shafī'ite school (Sobkī. *Ṭabaqāt al-šāfe'īya*, Jorḡādaqānī (p. 393) attributes to him two lines of a poem in Arabic which shows Bostī as a follower of the Hanafite school of jurisprudence (*feqh*), but in *oṣūl* as adhering to the Karrāmī sect. This is, however, quite doubtful as it is contradicted by other sources which refer to him as a Shafī'ite (e.g., Ḥājī Kalīfa, I, col. 772, II, col. 1626; Esmā'īl Pasha, I, col. 685). His main enduring fame is as a master of letter writing and as a poet in Arabic. As a youth he became the secretary of Bāytūz, the amir of Bost. When in 367/977 Bost was conquered by Seboktekīn (d. 387/997), Abu'l-Fath spent some time in one of the villages of Rokkaj as a fugitive. Later, he entered the service of Seboktekīn at his invitation and was made his secretary, and he remained in this post until the beginning of the reign of Sultan Maḥmūd (388-421/998-1030). Having been slighted by Sultan Maḥmūd, he left his service and went to Transoxiana. Bostī died in

400/1009 or 401/1010 in Bukhara according to Ebn Kallekān (II, pp. 508-09) and Yāqūt (loc. cit.), or in Uzgend according to Manīnī's commentary (*šarḥ*). *Majma' al-foṣaḥā* (I, p. 150) gives 403/1012-13 as the year of his death. Dawlatšāh (ed. Browne, p. 27), quoting a poem from 'Emād Zūzanī, confuses him with Abu'l-Fath Majd-al-Dīn and gives 430/1038-39 as the year of his death (cf. Ḥājī Kalīfa, I, col. 772).

Bostī's Arabic prose work is, in the style of 4th/10th-century writers, rhymed, ornate, and decorative; he was particularly skilled in the use of paronomasia (*tajnīs*). Amīn Rāzī (*Haft eqḡīm* I, p. 303) refers to his prose works including '*Ādāi al-sādāt wa sādāt al-'ādāt* (The habits of the noble and the most noble habits), and quotes from it. Bostī's poems commemorating the early victories of Yamīn-al-Dawla Sultan Maḥmūd were very famous. Abū Maṣṣūr Ta'ālebī Nīšābūrī (d. 429/1037), who had composed his *Aḥsan mā same'to* (The best of what I have heard) at the encouragement of Abu'l-Fath Bostī, has spoken highly of him and has also made copious quotations from his works in his *Yatīmat al-dahr*. His *ḡīvān* of Arabic poems was published in Beirut in 1294/1877. One of his most famous poems is his *qaṣīda* ending in the letter *nūn* in nearly eighty couplets called '*Onwān al-ḥekam*, which has been translated into Persian both by Badr Jājarmī (d. 686/1287, q.v.) and, with commentary, by 'Adel b. 'Alī 'Adelā (10th/16th century). According to 'Awfī (*Lobāb* II, pp. 64-65), Abu'l-Fath Bostī had a Persian *ḡīvān* of which only four didactic lines in the Khorasani style have been preserved by 'Awfī and quoted by others.

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(ZABIHOLLAH SAFA)

BOSTĪ, ABU'L-QĀSEM ESMĀ'ĪL b. Aḥmad JĪLĪ, Mu'tazilite and Zaydī author of the late 4th/10th and early 5th/11th century. Little is known about his life. He or his family presumably came from Bost in Sīstān. He seems, however, to have lived for some time, probably in his youth, in eastern Gīlān where he became a follower of the Zaydī legal school of al-Nāṣer le'l-Ḥaqq (d. 361/972) prevalent there. Some time before 389/999 he became a pupil of the prominent Mu'tazilite theologian 'Abd-al-Jabbār b. Aḥmad Hamadānī in Ray. In that year he accompanied his teacher on a pilgrimage to Mecca and on their return stayed with him for some

bi chand pursish (pp. 103–107). A second commentary on these Arabic sayings by an anonymous later Sufi from the school of Ibn al-ʿArabī has also been discovered: Paul Nwyia (pp. 126–127, 148–152) attributed the original text to Abū al-Ḥasan al-Nūrī on the basis of the manuscript he found in the Beyazıt Library, Istanbul (Velıyuddin, MS 1821), although he did admit that the style of these sayings was more reminiscent of Bastāmī. Nwyia published it together with al-Nūrī's *Maqāmāt al-qulūb* in Beirut in 1968 (Pourjavady, *Zindigī*, 107).

Abū al-Ḥasan Bustī's Arabic sayings (*Kalimāt ʿArabīyya*), with the two commentaries, their Persian translations and all the above-mentioned works (apart from *Naṣīhat-nāmah* narrated by Yūsuf Ahl and Bustī's short commentary on *Sūrat al-Aʿlā*), were edited by Nasrollah Pourjavady and published in Tehran in 1364 Sh./1985 under the title of *Zindigī wa āthār-i Shaykh Abū al-Ḥasan Bustī*.

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NAJIB MAYEL HERAVI
TR. FARZIN NEGAHBAN

al-Bustī, Abū al-Qāsim Ismāʿīl b. Aḥmad (d. 420/1029), was a theologian and author of a Muʿtazilī Zaydī persuasion. He probably came originally from Bust, an area of Sīstān. Some sources (for example al-Jundārī, 7) also refer to him by the *nisba* Jīlī (a version of Gīlī, referring to his ancestry from Gilān), because of his residence in the Caspian coastal region and his association with the Zaydīs there.

Al-Bustī, who is included in the eleventh generation of the Muʿtazilī *tabaqāt*, was one of the students of Qāḍī ʿAbd al-Jabbār, and received his own theological doctrines from him (al-Ḥakīm al-Jishumī, 385–386). By virtue of being one of the *qāḍī*'s students, he lived in Rayy for several years. It is said that he held a position of considerable

Muḥammad 'Alī's cultural and economic reforms. These included the first state printing press (est. 1820), which was to play a major role in the cultural life of the nineteenth century, and several factories built under Muḥammad 'Alī's programme of industrialisation, including one that produced the popular cotton *indiennes* for export (1818), as well as an iron foundry (1829). The educational reforms of the period also left their mark: Egypt's first polytechnic school (1821 or 1822) and first museum (1863) were founded in Būlāq.

Būlāq changed dramatically in the second half of the nineteenth century, as its commerce was harmed by two developments in transportation: before that time, most goods were transported by boat on the Nile, but the establishment of the railway system in 1854 provided an important alternative, and the Suez Canal (opened 1869) likewise created an alternative route for east-west travel. Many of the establishments founded by Muḥammad 'Alī were closed down or transferred to other parts of the city. In subsequent decades, as the fields and gardens separating Būlāq from Cairo were built up and the two cities coalesced, Būlāq became one of the poorer districts of the city.

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NELLY HANNA

al-Bustī, Abū l-Qāsim (021433)

Abū l-Qāsim Ismā'īl b. Aḥmad al-Jilī **al-Bustī** (active late fourth/tenth and early fifth/eleventh centuries) was an important Zaydī Mu'tazilī author. We know hardly anything about his life, although his name suggests that he came from Bust, in Sīstān (southeastern Iran), and may have later acquired an affiliation with Gilān, on the southwest coast of the Caspian Sea, where he seems to have lived and where he became a follower of the major Zaydī Shī'ī school in the region. In the year 389/999, he travelled on pilgrimage to Mecca with the famous Mu'tazilī theologian 'Abd al-Jabbār (d. 415/1024-5), under whom he had been studying in Rayy. Both men paused in Baghdad on their return, and there al-Bustī engaged in a formal dispute