

travelled scholar who consorted with Šūfis (d. in Baghḍād in 412/1021-2). There were several well-known Astarābādhī *‘ulamā* in Šafawid times, including Aḥmad b. Tāǧī al-Dīn Ḥasan b. Sayf al-Dīn al-Astarābādhī, author of a biography of the Prophet, ‘Imād al-Dīn ‘Alī al-Šarīf al-Kārī al-Astarābādhī, author of a treatise on the recitation of the Qur’ān, and Muḥammad b. ‘Abd al-Karīm al-Anṣārī al-Astarābādhī, who translated an Arabic work on ethics. The *nisba* al-Astarābādhī is given also to several lesser known scholars, such as al-Ḥasan b. Aḥmad al-Astarābādhī, a grammarian and lexicographer, and the traditionist Muḥammad b. ‘Alī.

Bibliography: Yākūt, i, 242; Storey, 42, 177, 192; Suyūṭī, *Bughyat al-Wu‘āt*, Cairo 1326/1908, 218; Ethé, *Catalogue of Persian MSS. in the Library of the India Office*, Oxford 1903-37, 724-826 (1162); Loth, *Catalogue of Arabic MSS in the Library of the India Office*, London 1877 i, 258; Muḥammad b. Ismā‘īl Abū ‘Alī al-Ḥā‘irī, *Muntahā al-Makāl* (lithographed Tehran 1302/1885; the *Manḥaǧī al-Makāl* of Muḥammad b. ‘Alī al-Astarābādhī is published as a supplement to this); ‘Alī Akbar Dihkhudā, *Lughat-nāma*, Tehran 1332/1953, s.v. *Astarābādhī*. (A. J. MANGO)

AL-ASTARĀBĀDHĪ, RAḌĪ AL-DĪN MUḤAMMAD B. AL-ḤASAN, author of a celebrated commentary on the *Kāfiya*, a well-known grammatical work of Ibn al-Ḥāǧib. Al-Suyūṭī, who praises the commentary as unique, admits to knowing nothing of Raḍī al-Dīn’s life, except that the work was completed in 683/1284-5, and that Raḍī al-Dīn was reported to have died in 684 or 686/1285-8. He also wrote a lesser known commentary on the *Šāfiya* of Ibn al-Ḥāǧib. The *ḥādī* Nūr Allāh Shūshṭarī interprets a reference in the introductory prayer as meaning that the commentary on the *Kāfiya* was written in Naǧaf, but the term *ḥaram* which occurs in the Arabic edition could refer just as well to Mecca, where Suyūṭī obtained his information on the date of Raḍī al-Dīn’s death. There seems no doubt, however, that Raḍī al-Dīn was a Šhī‘ī.

Bibliography: Suyūṭī, *Bughyat al-Wu‘āt*, Cairo 1326/1908, 248; Muḥammad b. al-Ḥasan al-Ḥurr al-‘Āmilī, *Amal al-Āmil*, lithographed, Tehran 1302/1885, 61; Kāǧī Nūr Allāh Shūshṭarī, *Maǧālis al-Mu‘minīn*, fifth *Maǧālis*; Brockelmann I, 21, 303, 305; S. I. 532, 535, 713; M. S. Howell, *A Grammar of the Classical Arabic Language*, Allāhābād 1894, Introduction, xi. Raḍī al-Dīn’s commentary on the *Kāfiya* was published in Cairo in 1358/1939. (A. J. MANGO)

AL-ASTARĀBĀDHĪ, RUKN AL-DĪN AL-ḤASAN B. MUḤAMMAD B. ŠHARAFŠĀH AL-‘ALAWĪ, known as Abū ‘l-Faǧā‘il al-Sayyid Rukn al-Dīn, a Šhāfi‘ī scholar best known for his commentary on the *Kāfiya*, a grammatical work of Ibn al-Ḥāǧib. This commentary, the *Wāfiya*, is known also as the *Mulawassīf*, or “intermediate”, as it was the second of three commentaries. Al-Suyūṭī, quoting Muḥammad b. Rāfi’s appendix to the *Ta‘riḫh Baghḍād* (the passage is not included in the abridged Baghḍād edition of 1938) says that he enjoyed the patronage of Našīr al-Dīn Ṭūsī [q.v.] in Marāǧha where he taught philosophy and composed commentaries on Ṭūsī’s *Tadǧīr al-‘Aḫā‘id* and *Kawā‘id al-‘Aḫā‘id*. He accompanied Ṭūsī to Baghḍād in 672/1274 and, after the death of his patron in the same year, settled in Mawṣil, where he taught in the Nūriyya *madrasa* and composed his commentary on Ibn al-Ḥāǧib. From Mawṣil he went on to Sulṭāniyya,

where he taught Šhāfi‘ī jurisprudence. He died in 715/1315-6 or 718/1318-9 (two MSS. in the Bibliothèque Nationale give the date of his death as 717/1317-8 and 719/1319-20). Rukn al-Dīn was reputed for his modesty as well as for the honour in which he was held in the Mongol Court.

Bibliography: Suyūṭī, *Bughyat al-Wu‘āt*, 228; Subkī, *Ṭabaqāt al-Šhāfi‘iyya al-Kubrā*, Cairo 1906, vi, 86; Ethé, *Catalogue of Persian MSS. in the Library of the India Office*, Oxford 1903-37, 724-826 (1162); idem, *Arabic MSS. in the British Museum*, London 1894, 946; de Slane, *Bibliothèque Nationale Catalogue des Manuscrits Arabes*, Paris 1883-95, 2369, 4037; Brockelmann I, 305, SI, 536; M. S. Howell, *A Grammar of the Classical Arabic Language*, Introduction, v.

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ASTARLĀB [see ASTURLĀB].

ASTORGA [see AŞTURKA, in the Suppl.].

ASTRAKHĀN, city and district. The city lies on the left bank of the Volga, some sixty miles from the point where it runs into the Caspian Sea, 46° 21' N, 48° 2' E, 20.7 m. below normal sea level, 7.6 m. above the level of the Caspian Sea. Ibn Baṭṭūta, ii, 410-2, who passed through here in 1333, mentions for the first time a settlement supposed to have been founded by a Mecca pilgrim, whose religious reputation brought the district exemption from taxes; this was supposed to explain its name, viz. Hāǧǧī Tarkhān (*tarkhān* means among the Mongols in later times a man exempt from taxes, a nobleman). Other forms of the name are Cytrykañ or Zytrykhañ, in Ambr. Contarini’s account (1487) Citricano, in Turkish-Tatar sources also Aǧdarkhān and Aştarakān. The settlement lay on the right bank of the Volga on the Šareniy (or Žareniy) hill; the first coins discovered are from 776/1374-5 and 782/1380-1. (777/1375-6: Chr. Frähn, *Münzen d. Chane etc.*, St. Petersburg 1832, 22, no. 102; idem, *Recensio etc.*, St. Petersburg 1826, 300, no. 1; A. K. Markov, *Inv. Katalog*, St. Petersburg 1896, 860; 1380-1; ibidem, 476; P. S. Savel’ev, *Monety Dnūčidov*, ii, St. Petersburg 1858, 18, no. 416; also the Kaiser-Friedrich Museum, Berlin, possessed a specimen.) In the winter of 798/1395-6 Timūr destroyed the city, as well as Sarāy [q.v.] (Šhāmī, *Zafar-nāma*, ed. Tauer, i, 158-62). In contrast to the latter Astrakhān rose again and took over eventually its importance as a centre of trade; in the course of this it became, as earlier the neighbouring Khazar city of Itil (Atil) [q.v.] eventually the centre of the traffic on the Caspian Sea and the lands bordering on it.

In 871/1466 there was established in Astrakhān, during the decline of the Golden Horde [cf. BĀTŪIDS] a Tatar dynasty of the Noghay princes stemming from the Tatar Khān Küčük Mehmed. The territory ruled by the Khāns Kāsim (871-896/1466-90) and his brother ‘Abd al-Karīm (in Russian and Polish Ablumgirym; 896-910/1490-1504) encompassed the country as far as the modern Stavropol’, Orenburg (Čkalov), Samara (Kuyblshev) and Saratov, and was divided into various *uluses*. The population supported themselves mainly by cattle raising, hunting and fishing. Conflicts with the *begs*, the rapid changes of Khāns after 910/1504 and the interference of the Crimean Tatars and the Noghays brought the Khānate into difficulties; the Khān ‘Abd al-Rahmān 941-5/1534-8 sought help against these and the Ottomans from the Russian Czar. (For a list of the Khāns see Zambaur, 247, and for a genealogical table ibid., 24¹.)