

MUMTĀZ, BARKHURDĀR B. MAHMŪD TURKMĀN FARĀHĪ, a Persian writer, a contemporary of the Ṣafawid Sultan Ḥusayn I (1105-35/1694-1722).

At an early age, he left his native town of Farāh in Afghānistān and went to Marw, where he entered the service of the governor Aṣḡān Khān. After two years, however, he left this post and became *munshī* [q.v.] with Ḥasan Kūlī Khān Shāmlū Kūrčī-baṣhī in Iṣfahān. At a banquet there at his master's house he heard a story which attracted him exceedingly. He wrote it down and it became the foundation of a great collection, the *Mahfil-ārā*, which contained about 400 stories and consisted of a *muḥaddima*, eight *bābs* and a *khātima*. Soon afterwards he returned to Farāh, spent some time in Harāt and Mashhad and then entered the service of the *amīr* Minūčīhr Khān b. Kārčighāy whose duty it was to defend Darīn and Khabūshān against raids by the wild nomad tribes. His stay there was disastrous for Mumtāz, since he lost all his goods and chattels and the valuable manuscript of his *Mahfil-ārā* during a nomad raid; he did not have another copy of it. He resolved, however, to restore the book and wrote down all the stories that he could remember a second time. Thus arose the second version of the *Mahfil-ārā*, which consists of a *muḥaddima*, five *bābs* and a *khātima* and has come down to us under the title *Mahbūb al-kulūb*. The book is written in an extravagantly artificial style. The *khātima* is the best part; it contains the celebrated story of Zibā and Raṣnā, which is very common in Persia in a simplified form in many editions from the popular presses.

Bibliography: H. Ethé, *Neupersische Litteratur*, in *GIPH*, ii, 333. A ms. of the *Mahbūb al-kulūb* in Rieu, ii, 767, 1093; lith. Bombay 1852 (Edwards, *Catalogue*, 150). See also Malcolm, *History of Persia*, i, 614. (E. BERTHELS)

MUMTĀZ MAHALL, wife of Shāh Ḍjahān, and the lady for whom the Tādj Mahall [q.v. and HIND. vii. Architecture] was built. She was the daughter of Abu 'l-Ḥasan Aṣaf Khān, who was Nūr Ḍjahān's brother. Her name was Ardjumand Bānū, the title Mumtāz Mahall being conferred on her after Shāh Ḍjahān's accession. She was his favourite wife and bore him fourteen children, seven of whom grew up. She was born in 1001/1593, married in 1021/1612, and died, at Burhānpūr in the Deccan, very shortly after the birth of a daughter in 1041/1631. She was reportedly beautiful and amiable, and Shāh Ḍjahān loved her tenderly.

Bibliography: Khwāfi Khān, *Muntakhab al-lubāb*, i, 459; 'Abd al-Ḥamīd Lāhawri, *Bādshāh-nāma*, i, 384; Manucci, *Storia do Mogor*, tr. W. Irvine; Elliot and Dowson, *History of India*, vii, 27; *Indian Magazine* (December 1913), 316.

(H. BEVERIDGE)

MUNĀDĪ (A.), active participle of the form III verb *nādā* "to call", hence crier, herald.

In the Kur'ān, *munādī* is used (L, 40/41) for the one who will proclaim the Last Day and give the summons to Judgement, in popular Islam usually identified with the angel Isrāfīl [q.v.]; in another context where one might expect it, the story of Joseph, we find instead *mu'adhḡin* used for Joseph's herald (XII, 70).

In the towns of the pre-modern Islamic world, the *munādī* or town crier performed a vital function of communication in an age when there were no newspapers or, when these did tentatively appear, they could only be read by the small, literate section of the populace. Thus in Fās, the Muslims of the town (but not the Jews of the *Mallāḥ* [q.v.]) had a corps of some 20 town criers under an *amin* who acted as disseminators of information; they were not however

specifically paid by the *Makhzan* [q.v.] but exercised other callings, e.g. that of undertakers' mutes, in order to gain their daily sustenance (R. Le Tourneau, *Fès avant le Protectorat*, Casablanca 1949, 258-9). In mediaeval Cairo, up to E.W. Lane's time, there was a *munādī* 'l-Nīl for each quarter, and he went round each day from the rising of the Nile about the time of the summer solstice until it had risen to the level of 16 *dhirā's* or cubits on the *Mikyās* [q.v.] or Nilometer (see *The manners and customs of the modern Egyptians*, ch. xxiv "Periodical public festivals, etc."). But the ordinary *munādīs* of Cairo were agents of the *muhtasib* [see ḤISBA] and had the duty of proclaiming through the streets and markets information about price levels, the state of the coinage, etc. (A. Raymond, *Artisans et commerçants au Caire au XVIII^e siècle*, Damascus 1973-4, ii, 590); whilst in late 19th century Damascus, a member of the corporation of *munādīs* might be hired by the government to give out public announcements, or else they could be hired by private individuals to make announcements about lost children, animals, goods, etc., payment being according to results (Muḥammad Sa'īd al-Kāsimī, *Kāmūs al-ṣinā'āt al-shāmiyya/Dictionnaire des métiers damascains*, Paris-The Hague 1960, ii, 471-2, no. 399). Finally, it should be noted that, from al-Ḍjabartī, it appears that the head of a Cairo trade corporation (*hiṣṣa* [see ṢINF]) had his own *munādī* to act as his messenger and agent, the equivalent of the *ḡawwīsh* in Damascus (Raymond, *op. cit.*, ii, 559).

Bibliography: Given in the article.

(C. E. BOSWORTH)

MUNĀḌJĀT (A.), the verbal noun of the form III verb *nāḏā* "to whisper to, talk confidentially with someone", which is used in Kur'ān, LVIII, 13, in this sense, and in the reciprocal form VI in LVIII, 9, 10, of the murmurs of discontent amongst the Prophet's followers, probably after the Uḡd reverse (see Nöldeke-Schwally, *G des Q*, i, 212-13).

Munāḏjāt becomes, however, a technical term of Muslim piety and mystical experience in the sense of "extempore prayer", as opposed to the corporate addressing of the deity in the *ṣalāt* (see Hughes, *A dictionary of Islam*, 420), and of the Ṣūfīs' communion with God; the meanings here were perhaps influenced by Kur'ān, XIX, 53/52, where Moses engages in confidential talk (*nāḏjiyyam*) with God on Mount Sinai. In Arabic, the Ṣūfī master al-Ḍjunayd [q.v.] is said to have composed a *K. al-Munāḏjāt*, which has not survived, as did also Shihāb al-Dīn al-Suhrawardī [q.v.], whose work is in fact extant (Brockelmann, 1², 565); whilst in Persian, the *Munāḏjāt* of 'Abd Allāh al-Anṣārī [q.v.] have always been considered as an outstanding work of religious experience and of literary attainment (see A.J. Arberry, *Ansari's prayers and counsels. Transl. from the original Persian*, in *IC*, x [1936], 369-89; S. de Laugier de Beaurecueil, *Elr art*. 'Abdallāh al-Anṣārī).

Bibliography (in addition to references given in the article): L. Massignon, *Essai sur les origines du lexique technique de la mystique musulmane*, Paris 1954, 268, 290; Arberry, *The Divine Colloquy in Islam*, in *BJRL*, xxxix/1 (1956), 25. (C. E. BOSWORTH)

MUNADJĪM (A.), active participle from *nāḏijama* "to observe the stars and deduce from them the state of the world". The *munadjiḡim* claims to know the lot of humans and their destiny from the positions of the stars. He is the astrologer.

For a long time this noun designated both astrologer and astronomer, so close were the functions of the two. Often the court astrologer used to observe the stars scientifically and to interpret their movements for the benefit of his master. This is borne out