

109/10  
109/1

Millenary of  
Abū Raihān Muḥammad Ibn Ahmad Al-Birūni

AL-BIRUNI THE GREATEST ASTROLOGER  
OF THE TIMES

by  
DR. M. S. NAMUS



Sponsored by  
Ministry of Education Government of Pakistan  
in co-operation with UNESCO  
Under the auspices of  
Hamdard National Foundation, Pakistan.

Presented on the Occasion of  
**Al-Biruni International Congress**  
November 26, 1973 thru December 12, 1973  
Pakistan.

AL-BIRUNI THE GREATEST ASTROLOGER OF HIS TIMES

by Dr. M. S. NAMUS

Without doubt al-Biruni is the greatest astrologer of his times. He is a practical practicing astrologer; as well as one of the greatest and original authors of the world on the art of astrology. He combines in his genius a thorough knowledge of astronomy, geometry, arithmetic, surveying, geography, and astrology. These are the basic branches of knowledge on which the art of ASTROLOGY is founded. In fact he has produced works on all the branches of human knowledge which existed in those days. And he discusses all the subjects in a masterly manner. This statement sounds like a sorcerer's bluff. But I am giving you actual facts. All this store of knowledge is correlated by al-Biruni, and is judicially used by him, in his intellectual productions.

During his lifetime al-Biruni compiled about 150 large or small works on various subjects. The range of science subjects covered by this genius is astonishing: astronomy, mathematics, chronology, mathematical geography, physics, chemistry, mineralogy, precious stones. Along with these he composed about 20 books on India: both translations and original. From the ancient lore of Iran, he composed a number of tales and legends. He wrote the history of his native land: Khawarizm, and a history of the sect of Karmatians (Kashf al-Zanun of Haji Khalifa).

Besides these there are other books written by al-Biruni on other subjects: poetry, pharmacy, history, geology, botany, philosophy, etc. etc. Astronomy and astrology are his major subjects. In fact the field of literary activity of al-Biruni is so wide that it covers all the knowledge which was known to the civilised world of those days. He wrote in Arabic: the learned language of the glorious period of Islam. He wrote some of his works in Persian. His major work in Persian is on astrology; although there is another book on astrology of exactly the same title Taftim al-Najum by al-Biruni which is in Arabic.

Al-Biruni is a master of many languages. His talent in Arabic and Persian is confirmed by his works. For writing his book on chronology of ancient nations and to learn astronomy and astrology of the ancients, he studied Aramaic and Syriac. He quotes passages from books of these two languages in his works. In India he studied Sanskrit; and became such a great master that the Pandits of India gave the title of 'Viddiya Sagar': Ocean of Learning to him.

We are at present concerned with his knowledge of astrology. Al-Biruni is the author of a number of books on astrology. The two major works on astrology have got the same title: كتاب القزيم لاوائل صناعة التذيم

One is in Arabic and the other in Persian. The two run so close to one another in the matter of their body, that one seems to be the translation of the other. Nobody has been able to decide positively, which of these two versions, has served as basis for writing the other.

We will take up the Arabic book on astrology first. Full title of the book is:

Kitab al-Tafhim liawa'l Sana't al-Tanjim.  
(The Book of Instruction in the Elements of the Art of Astrology.)

Written in Ghaznah, 1029 A.D.

Reproduced from the British Museum Manuscript No. Or. 8349.

The translation facing the text by R. Ramsay Wright, M.A. Edin., LL.D Tor. and Edin. Emeritus Professor of Biology University of Toronto; 1934, London Luzac & Co. 46, Great Russell Street.

(Panjab University Library Lahore, No.Ar. h/III 194.)

NOTE: The edition is limited to one hundred copies of which this No. 77.)

The Arabic in this book is a photographic copy of the text given in British Museum Manuscript No. Or. 8349, written in 1029. This is on the left hand page. The total number of folios in the book is 333 (very thick paper).

The total number of Babs ( ب , singular; باب , plural): Sections in the original Arabic text is 530. The translator R. Ramsay Wright has divided these 530 paragraphs according to modern methods into 13 Chapters. The related Paragraphs have been placed under one Chapter.

The Book has been divided into two major parts:

- (a) Astronomy: Paras 1-346 in Arabic original.
- (b) Astrology: Paras 347-530 in Arabic original.

Part I of the Book (a) ASTRONOMY

Chapter 1. (Paragraphs 1-71 of original Arabic) Geometry. It deals with geometrical definitions and propositions from Euclid.

Chapter 2. (Paras 72-119 original) Arithmetic. Arithmetical operations, Decimal Notation, Algebra representation of numbers by letters.

Chapter 3. (Paras 120-235) PURE ASTRONOMY. Spheres, stars, planets, ecliptic, The SIGNS, The Planets, Combusion and Conjunction with the Sun, Moon, Fixed Star Mansions of the Moon, The Galaxy, Paraclyptic, Apogee of the Sun. The amount of movement of the Sun in the Ecliptic, Orbits of Planets and Moon, Daily rate of Movement of the Planets, World Days, World Years, Size of Planets, Earth, Altitude Zenith, Gnomon and Shadow, Azimuth, Azimuth of Qiblah, Time of Prayers, Direction of Mecca; and other matters.

Chapter 4. (Paras 236-241) GEOGRAPHY Earth, Seven Climates, Cities in seven climates.

Chapter 5 (Paras 242-267) ASTROLOGICAL ASTRONOMY Co-ascensions of Equinoctial and Ecliptic, ascendent Houses, their angles, Anniversary, CONJUNCTIONS of Saturn and Jupiter, Conjunction and Opposition of Moon, Phases at which forecasts are made, Eclipses of Moon, Sun; Parallaxis.

Chapter 6 (Paras 268-323). CHRONOLOGY Solar and Lunar years, Hindu names for days of the week; Various Nations: their dates, cycles, Eras (Jewish, Christian, Muslim, Persian); Days in Greek, Persian Calendars.

"WW"

Chapter 7 (Paras 324-346). ASTROLABE: parts., kinds, uses.

Chapter 8 (Paras 347-380). THE SIGNS (b) ASTROLOGY their nature and characteristics, influence on: character, figure, face, profession, diseases, crops, animals; years of the Signs; Signs and Planets in aspect and conjunction; relations other than aspect; Ascending and Descending halves of the Zodaic, Triplicities and Quadrants of the Zodaic, etc.

Chapter 9 (Paras 381-447). THE PLANETS Their nature and characteristics, their years, indications of soils, buildings, countries, jewels; foods, drugs, animals, crops, parts of the body, Disposition, Numbers, Diseases, Professions, etc.; Domiciles, Detriments, Lord; Planets in Aspect; frindship and enmity of planets.

Chapter 10 (Paras 448-460) DIVISIONS OF SIGNS Faces, Decenates, Ptolemy's thirds, TERMS and their Lords, Characteristics of Degrees of Signs.

Chapter II (Paras 461-474) THE HOUSES Tables of indications of Nativities; at Horary Questions: as to Organs, Powers, Strength of Planets in Joys; Sex: Characteristics of Groups of Houses in Threes and Sixes.

Chapter 12 (Paras 475-514) THE PART OF FORTUNE Relative positions of planets and Sun. Orientality; influence changed under certain conditions; application and seperation. Dead Degrees; Dignities: Favourable; unfavourable situations of planets in the Signs and Houses.; Substitute for Conjunction and Aspect; Strength and Weakness of Planets, etc.

Chapter 13 (Paras 515-530) JUDICIAL ASTRONOMY The five Divisions and their astrological Principles, Lord of the year: Salkhuda; conditions of Nativity; gifts of length of life, procedure at birth; Elections; selecting suitable time for action. General questions, thought reading; danger of hasty conclusions.

A person who is conversent with the art of astrology and Astrological Methods, will immediately conclude that only an author who is master of the subject can write such a book. If you go through the original Arabic work of al-Biruni, you will feel convinced that the author has a conviction about the facts of the subject, he is a thorough master of the field, the details are perfect, the diction is clear and forceful; and the treatment is so scientific. In these pages you meet a great scholar, a great author, a great scientist and a great astrologer.

Another book on astrology, was also written by al-Biruni in Persian. The title of this book is also the same as that of the Arabic book:

کتاب التفهیم لاوائل صناعة التنجیم

It has been edited by Aqaa'ai Jalaal Humaa'ie and published by CHAPKHANA MAJLIS (Majlis Press) in the years 1316-1318 Solar Persian.

Total pages Muqaddimah (Introduction) to (1 to 100 plus 90:190) Body of the Book 677 pages.

(Punjab Public Library, Lahore: Persian Section; Call Number 523 Accession Number 1502)

It is a praiseworthy production in all respects: editing, explanatory Notes, depth of understanding the subject and printing.

(Panjab Public Library, Lahore Persian Section ACC. No.1502; Call No.523 )

"WW"

Abu Raihan, Muhammad bin Ahmad al-Biruni has written almost all his works in Arabic. This book is in Persian, Aqaa'ai Jalaal Humaa'ie writes (page : 26, Muqaddimah).

آثار ابوریحان در زبان عربی فراوان است - اما در فارسی یگانه اثری که از وباقی مانده همین کتاب است که به عهد بنی امیه جغات را از قبل اشمال موضع علمی و فوائد تاریخی و قدمت و صحت و اعتبار مطالب و اهمیت ادبی و امثال اینها در نظر بگیریم - بی شبهه بزرگترین و بهترین یادگارهای فارسی است و در سراسر آثار فارسی بعد از اسلام هیچ نظیر ومانندی برای او نتوان یافت -

(Translation: 'There is a large number of compilations of Abu Raihan in the Arabic language. But in Persian this is the only compilation from his pen, which survives. According to my belief, (says the editor of the Persian version) judging it from all the criterions: inclusion of learned discussions, historical usefulness; antiquity and precision; and truthfulness of the subject matter; literary importance; and other qualities like this; without doubt this is the biggest and the best monument in Persian. And after the rise of Islam, in the whole range of Persian works, nothing can be found which can be compared to it, or is like it.'

Before we proceed further, it seems necessary to express the peculiarities of the Persian language of al-Biruni. The language used by al-Biruni is the Old Persian which was current in the period when al-Biruni was alive (973-1048 A.D.) We may also keep in mind that al-Biruni spent his life in Khawarizm, its surrounding area, Ghaznah; which is in Afghanistan; and India. In these areas Persian was not the first mother tongue, but was used as the Second Mother Tongue; and as literary and court language. This is the Eastern or Turkistani Branch of Persian which differs in its stock of words from the Western or Fars Branch, current in western Persia; where Persian is the First Mother Tongue. Eastern branch has got an admixture of Turkistani, Pashto and Indian words in its stock, though in a persianised form. Western Branch has got a larger number of original Pahlawi and Dari words in it.

In phonetic values of the phonemes of the two branches differ distinctly. On hearing you immediately discern the difference. The two speakers also feel a strangeness in the comparative values of the phonemes, as spoken by them; although they can fairly understand one another.

The great scholar and diligent research: Aqaa'ai Jalaal Humaa'ie, has explained the peculiar words in the narrative of al-Biruni from page 129 to page 180 of the Muqaddimah.

Now we possess two works from the pen of al-Biruni on astrology. Both are named:

کتاب التفهیم التدریج

One is in Arabic and the other is in Persian. We cannot judge whether the Arabic version was written first or the Persian version. But it is clear that the Second version, whichever it may be, was written by the great author, keeping the first version before him, right under his nose. The two follow one another closely. But both are so independent in their diction that one does not seem to be a translation of the other. A scholar who studies any one of these two versions, without comparing it with the other, concludes that it is an independent compilation.

Al-Biruni writes as an introduction in the beginning of the Book: (Page 2 of the body of the Book)

بسم الله الرحمن الرحيم

کتاب التفهیم لاوائل صناعة التدریج

عنه ابو الريحان محمد بن احمد البيروني على طريز المدخل دانستن صورت عالم - و چگونه نهاد آسمان و زمین و آنچه بعیان هر دو است از روی شنیدن - و بتقلید گرفتن همچون چیزهای سخت سود مند است - اندر پیشه نجوم - از یراک گوش بنامها و لفظها که منجمان بکار دارند خونکند و صورت بستن معانی آن آسان گردد - تا چون بملکتها و حجت هائی آن باز آید و آتوا بحقیقت خواهد تا بداند - از اندیشه و فکر آسوده بود - و رنج آن هر دو سو بر او گردنیاید -

و این یادگار همچنین کردم مروریحانه بنت الحسین الخوارزمی را که خواهند او بود - بر طریق پرسیدن و جواب دادن - بر روی که خویش بود و صورت بستن آن آسانتر -

و ابتدا کردم به هندسه - پس به شمار - پس به صورت عالم - پس به احکام نجوم از یراک مردم نام منجمی را سزاوار شود تا این چهار علم را بنمای نداند و ایزد تمالی توفیق دهنده است - بر صواب گفتار و کردار بمنت خویش -

(Translation: In the name of Allah, the Compassionate the Merciful.

This is the Book for understanding the elements of the Art of ASTROLOGY; which has been compiled by Abu al-Raihan Mohammad bin Ahmad al-Biruni, according to those methods by which a beginner should begin to learn the subject.

By this subject we understand the nature of the universe, the causes and reasons of the nature of the sky and earth, and what is in between

these two. We do this by our observation and by following the conclusions of the great masters. These things are very useful in the profession of ASTROLOGY.

For this reason it is necessary for the learner to make his ear familiar with the names and words which the astrologers make use of, in Practice. As the mind of the Learner comes back from the abstract discussions of reasons and causes of the fundamentals, it becomes easy for the student to give necessary shape to the meaning of the subject. His doubts are cleared and his thinking faculty is ripened. And the grief which he would encounter by not following these lines of instructions, does not collect round him on all sides.

According to the special request of Raihanah bint Husain al-Khawarizmi, I have compiled this memorial present. As she desired it the book has been written in the form of questions and Answers, which is a better way of explanation; and an easier form to put down on paper and to understand.

I have started with geometry. Then I have given the methods of Calculation; then the Form of the Universe, then the Laws of Astrology. I have done this with the purpose that no person is fit for being called a Munajjim (astrologer) unless he learns thoroughly these four branches of learning.

And God on High is the Benefactor, who through His divine grace bestows powers on any person to complete a task. This is accomplished of words and deeds of the person.

\*\*\*\*\*

In this Monograph there is no space to discuss the principles on which astrology is based. We have confined ourselves to one point of discussion only. We wish to know the opinion of al-Biruni himself regarding the validity of the findings and verdicts of astrology. We will search out from the book

التقديم التحميم

(Arabic version); the words of al-Biruni in the regard to arrive at a proper conclusion. Al-Biruni is a highly scientific and scrupulously clean writer. He does not allow his personality or personal opinion to appear on paper.

(P. 317) Al-Biruni discusses the Divisions of Judicial Astronomy, and states that astrology has got four divisions: like the four element which make up the world: (1) Water, (2) Air, (3) Fire, (4) Earth. After discussing the four divisions of astrology al-Biruni says:-

(P. 319) "All these are founded on beginnings or origins (Mabadi) (which are) possibly trivial."

Al-Biruni at the end of the book has himself tried to give a judgement on the validity of the verdicts of astrological calculations. He has divided the Astrological Verdicts into 5 Sections:

(1) NATURAL PHENOMENON: clouds, rain, snow, thunder, rainbows, meteors,

"WW"

atmospheric phenomenon, earthquakes, floods in oceans and rivers, tides. Here the four elements express their vitality in a single form.

(2) In the second section of astrology mixed elements exert their powers: Plants, animals, are included in this section. The effect may be on an individual or a group; failure of crops, epidemics. There is another variety in this section: battles, struggle for power, revolutions, new religions and sects, which effect groups of people.

(3) The third section is concerned with the human individual: his events of life, personal diseases, progeny,

(4) The fourth section is concerned with human activities and occupations.

What he means to impress is that the 4 sections of astrology given above have got some foundation to formulate cause and effect; i.e. movement of the planets, their position in heavens, which through the cosmos influence formulates the shape of events in this material world; which consists of four elements (1) Water, (2) Air, (3) Fire, (4) Earth. Al-Biruni states that this foundation is possibly trivial. There seems to be no direct connection between the two. There is no logical justification to adopt it as true. ( My personal finding is that in practice when the results, verdicts and prognostications are shifted: about fifty percent of these come out to be true. We mathematically eliminate the factor of chance. Judgement is still, in favour of astronomy. By some cosmic relations, beyond human conception, astrology gives 50 % correct results. Otherwise this art; if a pure artifice of deception, would have died long ago.)

Then al-Biruni goes on to describe that there is a fifth section of astrology in which such fundamental relations of cause and effect is unknown وهي مجعولة المبادئ (and it is without any foundation for cause) (p. 319). Al-Biruni now impresses upon the reader, the cause of weakness of astrology. He says "Here astrology reaches a point which threatens to transgress its proper limits, where problems are submitted which it is impossible to solve for the most part, and where the discussion leaves the basis of the material universe, and enters into intricacies of unknown worlds. When this boundary is crossed, the astrologer remains behind on one side and you meet the SORCERER who stands on the other side of the boundary. The field of the sorcerer is active with omens and divinations, which has nothing to do with astrology; although the sorcerer to hang a coloured curtain, makes references of planets and stars in connection with his verdicts." (P. 319)

Al-Biruni has thus also limited the scope, strength and influence of the verdicts of astrology; and at the same time has confined it in the activities of the material universe which is made up of the four elements: water, air, fire, earth. The world beyond this material universe, the unexplored world, the spiritual world, the upper world, the internal workings of the human mind; are beyond the scope of astrology. This is the field of the sorcerer (كاهن - كاهنات) and not of astrologer.

"WW"

To come very near the spirit of the meaning of this discussion, we now refer to the words of al-Biruni as narrated by him in the Persian version of al-Tafhim al-Najum:

He describes the first three sections (P.510) of astrology and then states:

- و سپهر او حال فعلهائی آدمیا نیست اگر د هاء ایشان - و این قسم چهارم است - و این همه قسم ها
- بناکر دست بر مبادی و آغاز های که بنیاد است آترا
- اگر ناپید باشد از بس این ( ص ۵۱۱ ) پنجم قسمت است - دانستن آن حالها با مجهولی آغاز ها -

(It means that the basis on which we construct the calculations of astrology to draw conclusions regarding facts and conditions in the fifth section are not known to us.) Al-Biruni proceeds:

- و بدین قسمت صناعت نجوم به آن جای رسد که از حد خویش خواهد بیرون آمدن و بر او چندان بار نهاد آید که نتواند کشیدن - و کار از سطحی کلیات به غایت باریکی جزویات رسد - و منجی را از طرفی ماند (مانند) و گاهنی را از طرف دیگر - چون از آنجا بگری بعبدان خال و زجه اندر آتی - نه بنجوم - هر چند که بنجوم اندران یاد کرده آید

To keep my research conscience clear and keeping in view the responsibility of the delicate judgement, I have given the Persian version.

I will translate it below for the information of those who do not not know Persian. This is old Persian which was current in the days of al-Biruni.

(Translation: PP. 510-511)  
("When we reach this fifth section of Najum, the art of Najum reaches a land, in which it can only enter by transgressing its own limits. On Najum is placed such a heavy burden, that it cannot carry that. The activities of this science from firm fundamentals, reach delicate details of the EXTRAS connected to Najum. This resembles astrology on one side and Kahawat (the art of divination) on the other. When you cross this point you enter the field of Falgiri ( فال گیری ) and Zahir (some type of art which you are not allowed to practice: open to censure; and a threat is issued in Islam to disdain from it.) This is not Najum. All the same the workers of this Black Art mix in it certain terms and idioms of Najum to give it a graceful appearance.")

However what my inner mind and sixth sense has understood from the words of the great Ustaz: al-Biruni; by a spiritual interconnection I have given my opinion in my words stated above.

When we study pages 330-333 of this book, we immediately come to the conclusion that al-Biruni is a practicing astrologer; and he knows all the details which confront an astrologer when working out predictions by help of astrology.

We may now be allowed to give the opinion of two scholars, regarding the belief of Abu Raihan al-Biruni on the authenticity of the verdicts of astrology.

The great scholar Aqaa'ai Jalaal Humaa'ie, who has edited the Persian edition of al-Tanjim with high credits, states: (Page : 14 Muqaddimah of Persian edition.)

- استاد ابوریحان در این کتاب دیگر تالیفات خویش همه جامدجمان حشوی و غیب گویان نجومی را نکوهش کرده و بے عقیدگی خود را با احکام نجوم و سنی و آشفنگی قبا سهای این فن را مکرر تصویح فرموده است - از جمله در ص ۳۱۶ از کتاب تفهیم حاضر عبارتی بے اندزه لطیف و دلپسند دارد - و نزدیک به شریین مردمان احکام نجوم نمره علمهائی و بهاض است - هر چند که اعتقاد ما اندر این علم و اندر این صناعت مانده اعتقاد کمترین مردمان است " و در ص ۳۶۰ درباره احکام نجوم میفرماید - " اصل این حدیث سنی مقدمات این صناعت و آشفنگی قبا سهاش است " ( ص ۱۵ ) " در کتاب الانار الهاتیه نیز هر جا از حکم نجومی سخن بمیان آمده صریحاً بے اعتقادی خویش با احکام بنجوم سنی اساس این فن را گوشزد فرموده - و کتاب التنبیه علی صناعة التمویه را در موضوع احکام نجوم و کشف تلبیسات و تمویهات و تحقیق در سنحنان زر اند - و منجمان که احکام عالم را با محاسبات غلط و مبادی نا صواب استمزاج و بتمهت پرستانگان از پیش خود همه نوع پیشگوئی میکنند تالیف کرده است " ( ص ۱۵ )
- ( ص ۱۵ ) " بالجملة ابوریحان راها حکم نجوم و غیب گوئی های منجمان حشوی اعتقادی نبود " -

Translation: (In this book and in other works at all places, Ustaz Abu Raihan has censured 'Extra Astrologers' (منجمان حشوی) and prognosticating astrologers. He has repeated by explained his unbelief in the verdicts of astrology, and loose and frail, and perturbed estimations of this art.

There is a highly fascinating and fine statement in this book Tafhim on page 310. He says: 'And according to the belief of most people, the verdicts of astrology are the fruit of the various branches of Mathematics. However my belief in this branch of knowledge, and in this art, is like the belief of those people who believe in it, least. On page 360, he says regarding the verdicts of astrology: "The foundation of this art is placed on frail principles, and perturbed estimations." Two other references have been given by ustaz Humaa'ie:-

(Page 4 : 15) In the book Athar al-Baqiah also, wherever a discussion has arisen regarding the verdicts of astrology, Abu Raihan has expressed his clear unbelief in them, and also the frailness of the foundation of this art. In the book al-Tanbih Iala Sana'at al-Tamwih (Admonition for those who indulge in the art of deception and pretertion, in the field of astronomy). Al-Biruni has given many descriptions in connection with the verdicts of astrology in which the fraud and frailment have been exposed, and true facts in the light of research have been explained. He has stated the cases of those astrologers, who determine the verdicts regarding this world by wrong calculations, and wrong principles. They prognosticate all kinds of predictions according to their own choice and throw the blame on the Planets.)

(Page 4 : 15) Summarising the situation we can say that Abu Raihan had no faith in the verdicts and prognostications of EXTRA ASTROLOGERS.)

Without the following evidence from a great European scholar, our field of investigation will remain incomplete. We mean the great scholar Dr. Edward C. Sachau, who although a German by mother tongue, has so successfully translated al-Biruni's Arabic book كتاب في تدقیو ما لا عند (Alberuni's India) into English.

We have taken these extracts from the preface, to this book written by Dr. Sachau. (See Footnote below)

Dr. Edward C. Sachau: AL-BERUNI'S INDIA; Lahore, Government of West Pakistan, 1962, Ferozsons Press, Lahore; Vol. I, II. Punjab Public Library Number I G a VIII, 40, Vol. I,II, Accession number 72006.

"WW"

(P. X) "Albiruni probably enjoyed the reputation of a great Munajjim, i.e. astrologer-astronomer, and it was perhaps in this quality that he had relations to the court and its head, as Tycho de Brahe to the Emperor Rudolf. When writing the "Indica" thirteen years after his involuntary immigration to Afghanistan, he was a master of astrology, both according to the Greek and the Hindu system, and indeed Eastern writers of later centuries seem to consider him as having been the court astrologer of King Mahmud." (P.X)

(P.XXXIII) "The he believed in the action of the planets on the sublunary world, I take for certain: though he nowhere says so. It would hardly be intelligible why he should have spent so much time and labour on the study of Greek and Indian astrology if he had not believed in the truth of the thing. He gives sketch of Indian Astrology in Chapter LXXX, because Muslim readers are not acquainted with the Hindu methods of Astrology, and have never had an opportunity of studying an Indian book." (Translation: Part II, Page 283)

An arguement strikes my mind, which throws light on the apparant attitude (not internal emotions and tendencies), regarding astrology, adopted by al-Biruni. You have never heard an orthodox Mulla, reciting his Khutbah in Friday Prayers. He comes down like a hilly torrent. His cogitations break down all impragnable forts of logic. He is not prepared to harmonise with any admitted principles of science or testimony of experiment. According to orthodox School of Islam, all such branches of knowledge which foretell, pronosticate or forecast, as they reflect on prophetic powers; are placed under strict censure. These should not be practiced. The period of Sultan Mahmud Ghaznawi (999-1031) seems to be furious in its orthodox zeal. Astrology and the like (Ramal, Fal, Shagun) are prohibited branches of learning. A person who practices or professes these is trodden with heavy weight of orthodox censure. Al-Biruni naturally had to disdain from declaring himself openly as a practicing astrologer. To save his honour he had to refuse the statement that astrology is an efficient or effective or useful art. He has not done so in any of his writings. That would save him from the censure of the orthodoxy. The uncompromising Mullah goes to the extant of declaring that the Funeral Prayer (Namaz Janazah) of such a mushrik (one who accepts a co-sharer of God Almighty in His powers). Shirk is the greatest sin according to Islamic Code of Faith. If censured openly by the orthodoxy, it would become difficult for anybody to complete his burial. Al-Biruni was concious of all these situations.

R. Ramsay Wright in his translation of Arabic al-Tafhim al-Najum (P. 210) states in the Footnote that according to the book al-Biruni: Chronology (P.217) : "He apparantly also shared the general belief in the efficacy of charms and talismans but his contemporary Avicenna is very contemptuous in his refutation of astrologers." (P.210)

Dr. M. S. NAMJUS

"WW"

BIBLIOGRAPHY

of the Monograph: "Al-Biruni, the Greatest Astrologer of his Times." by Dr. M.S. NAMUS; No. 9-0, Multan Road, Chowk Nawankot, Lahore.

The following works were studied or consulted for full understanding of the great genius: al-Biruni, his times, Sultan Mahmud Ghaznawi, and Indian subcontinent of those days.

Original Works of al-Biruni; under constant reference: كتاب التجهيم  
كتاب التجهيم لاوائل صناعة

Kitab al-Tafhim li-awa'l-i-Sana'at al-Tanjim;  
in ARABIC with its translation in English by R. Ramsay Wright; LONDON,  
Luzac and Co., 1934. كتاب التجهيم لاوائل صناعة التجهيم

(2) Kitab al-Tafhim li-awa'l-i-Sana'at al-Tanjim;  
in PERSIAN; edited by Aqaa'ajJalaal Humaa'ie; Majlis Press, Taheran, 1316  
Persian Solar.

(3) Original ARABIC كتاب البيروني في تحقير ما للهند

Kitab al-Biruni fi Tahqiq ma lil-Hind;  
Ministry of Education Government of India; Osmania Oriental Publication Bureau,  
Usmania University Hyderabad 7; 1958. (The Dairat ul-Ma'arif il-Osmania)

(4) ALBIRUNI'S INDIA: English translation of the book Fi Tahqiq ma lil-Hind  
by Dr. Edward C. Sachau, in two volumes; Government of West Pakistan, 1962.

(5) ARABIC رسائل ابن نصر منصور بن عراق - الى البيروني - هي  
خمسة عشره رساله

Rasa'il Abi Nasr il-al-Biruni. (Abu Nasr Mansur, b. Ali, b. Iraq, died 1036AD)  
containing 15 tracts: Mathematical and Astronomical treatises; The Da'irat ul-  
Ma'arif il-Osmania; Hyderabad Deccan, 1948.

(6) ARABIC  
Al-Qanun al-Mas'udi; by al-Biruni  
in 2 volumes; published by Da'irat ul-Ma'arif il-Osmania, Hyderabad.

OTHER AUTHORS  
(7) Mohammad Habib: Sultan Mahmud of Ghazna; Delhi, S.Chand & Co.; 1951.  
(8) Utbi: Kitab-i-Yamini; (Original in Persian) English translation by Rev.  
James Reynolds; London, Oriental Translation Fund of Great Britain and Ireland,  
1858.

(9) S.M. Jaffar; Mediaeval India, under Muslim Kings; Vol.II; The Rise and Fall  
of the Ghaznawide, Peshawar S. Muhammed Sadiq Khan, 1940.

(10) Dr. M. Nazim: Mahmud of Ghazna, The Life and Times.  
(11) Sri Ram Sharma: Studies in Mediaeval Indian History; (Principal and Prof.of  
History, Dayanand College, Sholapur) published by the author; 1956.

(12) Ibn-i-Khaldun: Kitab al-Ibrar; Urdu translation Maulvi Hakim Ahmad Hussain

(13) Ibn al-Asir; Al-Kamil fit-Tawarikh.

(14) Rashid ud-Din: Jami'al-Tawarikh.

(15) Mir Akhawond: Reuzat al-Safa.

(16) Abu Qasim Farishta: Tarikh-i-Frishta, (Gulshan-i-Ibrahimi).

(17) Minhaj al-Saraj Juzjani: Tabqat-i-Nasiri.

(18) Nizami 'Uruzi Samarqandi: Chahar Magala.