

Only subsequently has a parallel Safavid work (probably written in the early 1720s), the *Dastur al-moluk* of Mirzā Rafi‘ā Anṣārī, extant in a Tehran manuscript, become fully known and studied, and has been shown to be the possible basis of the slightly later *Tadkerat al-moluk* (see Marcinkowski’s tr., Intro., pp. 1-60).

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