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The Government Legitimacy in Firdawsi's Opinion (How the ancient Iranian kings climbed to throne narrated by *Shāhnāmāh*)

Dr. Nuṣrat Allāh Rastigār

Basis on the narration of *Shāhnāmāh*, we can find out the structure of kinds of the ancient governments and the manner of their legitimacy. Firdawsi, has narrated those narrations which he had gathered about general structures of kingdoms of the kings of pre-islam and their legacy standards in fifty stories of *Shāhnāmāh* in the form of scattered. The most significant part of these matters, mostly has been narrated at the beginning of each story (where acquiring of power by a king is mooted) and also at the center of various stories which are important politically.

At first, this article considers the changes of humanic communities and royal governments basis on "mythological", "half-historical", and "historic" narrations of *Shāhnāmāh* and then distinguishes kinds of government and its legitimacy standards through *Shāhnāmāh* narration and Firdawsi's own view.

Facsimile of the Manuscripts (Initiated Plan)

by: Īraj Afshār

One of the necessary effort in the field of manuscripts and texts is the facsimile reprint of the manuscripts according to their value and significance from viewpoint of spritual and scientific benefit, which means development of Iranian Studies. The manuscripts which are qualified for facsimile reprinting

divide into ten categories: 1. Being in author's handwriting 2. Their writing being close to the time of writing the work 3. The text would be written from the author's handwriting 4. Being unique 5. Their writing would have been done by a famous scientist 6. Being retentive (it means that totally the manuscript should qualified all necessary characters for being creditable including retention and relation and the method of writing and the titles and parts being regular and the words being readable. 7. They should be qualified in respect of quality related to codicologic and categories of the alphabetology and outward of sheets and indicatig the distinctions among manuscripts related to the different cultural fields. 8. In view of the points of orthography, which means the method of writing words , for studing the changes of language should be effective and benefit. 9. Being in the handwriting of the prominent scrivener 10. Concerning ornamented aspects, being noticeable.

In this article, the categories of 162 manuscripts have been mentioned which reprinted in the form of facsimile in Iran and foreign countries.

Debates between Mīr Sayyid Sharīf Jurjānī and Sa'd al-Dīn Taftāzānī

by: Sadr al-Dīn Gūmūsh

Translated by: Laylā Rahīmī Bahmanī

One of the most significant and famous debates which was planed in the Timurids dynasty among sages, was the debates and discussions between two great sages; Mīr Sayyid Sharīf Jurjānī (deceased in 816 A.H.) and Sa'd al-Dīn Taftāzānī (deceased in 792 A.H.).

The first debate was about this subject whether the will of revange causes wroth or the wroth causes the will of revange.

Taftāzānī believed in the first idea, but Jurjānī defended the second one. Jurjānī like other cases overcame him in this discussion.

The second debate subject was on "social subordinative metaphor and

allegorical metaphor" and their disagreement on Zamakhsharī's attitude (deceased in 583 A.H.) in the book *al-Kashāf*, under the sixth verse of Baqarah Surah. In Taftāzānī's opinion, this verse is both subordinative and allegorical metaphor. Jurjānī dissagreed with him and convinced the audience that this verse has only subordinative metaphor and its gathering with allegorical metaphor is impossible. The arbitrator of this debate also annoances Jurjānī's opinion is right. It was said that Taftāzānī became depressed after this adventure and left teaching till died because of his depression in 792 A.H.

The Absence and Mahdaviyyat and Shaykh Muḥfid's Writings

by: Sayyid Muḥammad Rizā Husaynī Jalālī

Translated by: Jūyā Jahānbakhsh

The matter of Imām Mahdī's (A.S) absence has filled a great spread of Shaykh Muḥfid's (340 or 338 - 413 A.H.) written heritage in which he has written various books and treatises about it and has considered all aspects of the absence matter in each of them.

In Shaykh Muḥfid's time, matters related to the absence have been metamorphosed in viewpoint of both matter and method. In the last ages of his time, the matter of the age of Imām Mahdī (A.S.) was mooted while talking about his absence.

In response to all mistakes mooted on the matter of the absence, he proceeded new verbal and scientific methods. *Al-Fuṣūl al-'Ashrat Fī al-Ghaybat* is the most comprehensive writing by Shaykh Muḥfid on Ghaybat (the absence). The present article, is a translation from a part of *Nadarāt fī Turāth al-Shaykh Muḥfid* written by Muḥammad Rizā Husaynī Jalālī.

خلاصه مقالات به انگلیسی

Yāqūt and his Followers

By: Shaila.s Blair

Translated by: Muhsin Muḥammadi

Yāqūt Musta'samī is the most famous calligrapher in the 7th century and polisher of Aqlām-i Sattah. (The Six items).

His fame and respect mostly relates to the last years of the 8th century and early years of the 9th century specially in Harāt city. The climax of his reputation was in Timūrid era and the other writers imitated his handwriting style. He probably was born in the first decade or the second decade of the seventh century A.H. in Āmāsiyah of Ānātolia.

He went Baghdād when he was a teenager and started to work for 'Abbāsīd Khalīfah, al-Musta'sam Billāh (640 - 656 A.H.) and from then, he acquired the name of Musta'samī. He nearly lived all his life in Baghdād and served 'Abbāsīd rullers as a writer. Different years have been introduced for the date of his death that among them the year 697 A.H. is more acceptable.

Dūst Muḥammad, the librarian in the Şafavīd era, introduces Yāqūt as the one who completed Mudavvārī handwriting which had developed by Ibn-i Muqlah (283 - 383 A.H.)

Most of his works include writing the copies of holy Quran, but he has written some of Persian texts like *Gulistān-i Sa'dī*, too.

Yāqūt's manuscripts are with small octavo and include limited illuminations.

In several documents and sources have been expressed that Yāqūt had six pupils whose names have been mentioned in following cases with a little difference:

In exposition of Dūst Muḥammad in an album which was prepared for Bahrām Mīrzā about 952. A.H.,

In exposition of Amīr Sayyid Aḥmad in an album which was provided for

Amīr Ghayb Bayg in 972 A.H.

In *Rawḍat al-Janān* by Ḥāfīz Ḥusaynī Karbalāī

And in *Gulistān-i Hunar* by Qāzī Aḥmad Qumī.

Shāh-zādah Va Gidā

By: Jalīl Nawzari

A manuscript from an Arabic narration of *Bilawhar Va Biyūḍasf* has been found in Hālah, a city in Germany which translated by Edward Rehātsek from Arabic into English and was published in Royal Asian Assosiation Journal (London, 1890 A.D.) . One of the orientalisists believes that the mentioned narration has been translated into Arabic from an original Pahlavid copy, directly and the other says that this prose narration was adapted from a versified narration by a Muslim. What is following below, is the Persian translation of the mentioned narration of *Bilawhar Va Biyūḍasf*. This Persian translation has been done from Edwārd Rehātsek's British translation.

A Review on the Book *Sindbād Nāmāh*

By: Dr. Mīr Jalāl al-Dīn Kazzāzī

Sindbād Nāmāh is one of the memorials has left from the Parthian and Sāsānīd era. This book was translated from Pahlavid into Persian by Abu al-Firās Fanādūzī in Nūḥ ibn-i Naṣr-i Sāmānī's time. Rūdakī Samarqandī and Azraqī-yi Hiravī also versified this book in Persian, but there is no sign from them till now. The present book which is available by the name of *Sindbād Nāmāh*, was written in overformal prose style by Zāhīrī Samarqandī's handwriting, one of the author in the 6th century A.H. *Sindbād Nāmāh* edited, and annotated by Aḥmad Ātash and published (by Culture Ministry Press) in Istānbul, 1948 A.D. This book also edited by Dr. Muḥammad Bāqir Kamāl al-Dīnī in Tehran (The Written Heritage Publication Center), 1381 L.H. The

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present article deals with some of the words which were registered incorrectly and the composers of some of the Persian lines which are unknown.

Regaining Historical Information in *Ma'dan al-Durar*

by: Dr. Mahdī Farahānī Munfarid

Ma'dan al-Durar Fi Sīrat al-Shaykh Hājī 'Umar is a work on Hājī Nāṣir al-Dīn 'Umar Murshidī, one of the Ṣūfist Shayks in the 8th and the first half of the 9th century A.H. which has been written by his niece and follower Shams al-Dīn Muḥammad ibn Sulaymān Murshidī in 869A.H. This biography efforded by Dr. 'Arif Noushāhī and Dr. Mu'īn Nizāmī was published in Tehran, 1383 (by Kāzīrūnīyah Press).

One of the advantages of *Ma'dan al-Durar* is regaining some of historical and poletical matters in Timūrīd era which consist of the invitation of Shaykh Hājī 'Umar by "fourty people group" for electing Timūr's successor, visiting Pīr Muḥammad ibn-i 'Umar Shaykh with Hājī 'Umar and requesting him miracel, the visits of Shaykh Hājī 'Umar with Shāhrukh Timūrī and being granted his wishes, Ibrāhīm Sulṭān takes over the power in Shīrāz by Hājī Shaykh 'Umar... . Though existing this kind of historical information in *Ma'dan al-Durar*, it is difficult to accept the correctness or incorrectness of the historical matters mooted in this book and have no hesitate about its matters.

Zayl-i Farhanghāy-i Fārsī

By: Dr. Muṣṭafā Zākiri

Zayl-i Farhanghāy-i Fārsī is a glossary which includes 4000 vocabularies which are not in Persian glossaries (especially in *Lughat Nāmah-i Dihkhudā*) and if there were, they wouldn't have mentioned any sources or their registration are not true or they do not mean the same meaning which has

been used in this glossery nowadays or never are used or their meaning have been changed. *Zayl-i Farhanghāy-i Fārsī* has been compiled in two parts: in the first part 4000 rare vocabulary have come as entry and for many words a source of old texts has been introduced. Furthermore, this part deals with etymology of words. In the second part which has some as "postscript", many of the same words which were in the first part, have been mentioned again and explained about them. This part narrates other sources of one word and reports how a word has been explained in *Lughatnā mah* by Dihkhudā or other dictionaries.

Dānishnāmah'-i Jahān-i Islām
(Islām World's Encyclopedia)

By: 'Alī Rūhbakhshān

Dānishnāmah-i Jahān-i Islām, is an encyclopedia containing different Islamic concepts and subjects, the biography of Islamic scientists and ... which its compiling has started from the early years after the victory of Islamic revolution and till now eight volumes of it have been published. The advantages of this encyclopedia are: including the whole current matters and concepts in life generally and using the experience of the predecessors (Iranian ones of foreigners), cooperating with different scientists and researchers in the whole majors of sciences, technologies and

The eighth volume of *Dānishnāmah-i Jahān-i Islām* (Takāthur-tīyah) was published in 1383. Some of the advantages of this work are these: the amount of the explanation about each entrance is proportional with its significance and its meaning, writing some essays in different points of view, using numerous sources and some of its disadvantages are: the lack of mentioning translators' names beneath the entrances, mentioning the list of entrances in introduction of the book without reference page and being in Latin the names of people and the books titles at the last page.

**Thinking on Cataloging, A critique on the 19th Volume
of *Fihrist-i Kutub-i Khaṭī-yi Āstān-i Quds-i Razavī***

By: Sayyid Husayn Razavī Burqī

The 19th volume of the manuscripts catalogue of Āstān-i Quds-i Razavī Library which published in 1381 L.H. by the effort of Ghulām ‘Alī ‘Irfāniyān, includes following matters:

1. Introducing the titles of the treatises and the books
2. The catalogue being unscientific and mentioning unnecessary cases.
3. Disregarding and not following a unique sample.
4. Disregarding the alphabetic standard in introducing manuscripts.
5. Naming the entrances and the manuscripts titles personally and unscientifically.
6. Incorrect registrations of the old medical terms.
7. False statements.
8. Error in correct registration of the manuscripts titles and their authors.

***Bayān al-Adyān* and the Other Points**

By: Sayyid Muhammad ‘Imādī Ḥā’irī

Bayān al-Adyān, written in 485 A.H., is one of the oldest work in Persian on the nations and sects. Various editions have been done on this book, but the one edited by the late Muḥammad Taqī Dānish Pazhūh is the best and the newest among them. Though, the author and the place of writing are not obvious accurately yet. The article answers these two points.

A Review on *Tārīkh-i ‘Ālam Ārāy-i Amīnī*

by: Muṣṭafā Mūsavī

Tārīkh-i ‘Ālam Ārāy-i Amīnī by Rūzbahān-i Khunjī, including complete history of Sulṭān Ya‘qūb Āq Quyūnlū and a brief history of Ūzūn Ḥasan and

Sulṭān Khalīl dynasty. In this book, Ruzbahān Khunjī claims right - telling and he avoids reporting immoral affairs. *Tarīkh-i 'Ālam Ārāy-i Amīnī*, edited by Muḥammad Akbar 'Ashīq (Tehran: The Written Heritage Publication Center, 1382.) has been published and in spite of the accuracy of the editor, some errors have been propounded: the lack of accuracy in usage of punctuation symbols, registering some of Turkish and Mongolian names and words incorrectly, printing errors and not adjusting the list of Mongolian and Turkish words carefully.

A Glance at *Futūḥāt-i Firaydūnīyah* (The exposition of Firaydūn Khān Charkas the Camander of Shāh 'Abbās-i Avval)

By: Nāṣir Afshārfar

Futūḥāt-i Firaydūnīyah, written by Muḥammad Ṭāhir ibn Ḥasan Khādīm Baṣṭāmī, is about Firaydūn Khān Charkas's conquests, the camander of Istarābād, Māzandarān, Baṣṭām, Dāmghān, Girāylī, Kabūdjamah and Durūn. He wrote this book after returning to his home from his pilgrimage to Mashhad by the order of Firaydūn Khān in 1022 A.H. In fact, *Futūḥāt-i Firaydūnīyah* is the narration of military expeditions, warlikes, and the report of strategies and policies which Firaydūn Khān has used for making dispute and discord among the heads of Gūklāns.

The author, (Muḥammad Ṭāhir Baṣṭāmī) has explained the mentioned events in an introduction, twenty conquests and one conclusion.

This book edited by Sayyid Sa'īd Mīr Muḥammad Ṣādiq and Muḥammad Nādir Naṣīrī Muqaddam basis on its unique known manuscript numbered 3313 with the author's own handwriting which is reserved at the Central Library of Tehran University, was published in Tehran (Nuḡṭah Publication) 1380 L.H.

Introduction of *Guldastah-'i Andīshah* by Muḥammad Amīn

Vaqārī Ṭabasī Yazdī

By: Muḥammad Rizā Abū'ī Mihrizī

Guldastah-'i Andīshah written by Muḥammad Amīn Vaqārī Ṭabasī Yazdī (alived in 1098 A.H.), is one of the literary men in the eleventh century and who was the great-grandson of Mawlānā Shams al-Dīn Muḥammad Ṭabasī, a literary man in the 6th and 7th century A.H. . He wrote so many letters addressing to politicians, scientists and cultural men in his life and also for the ability he had in prose and verse, he wrote several letters for others request on different occation. Finally, he collected his letters in 1083 A.H. and wrote an introduction for it and called it *Guldastah-'i Andīshah*. He has devided this work into twelve parts by the name of twelve leaves. A copy of *Guldastah-'i Andīshah* numbered 3671, is reserved at Malik National Library which has been written at the time of the author's life in Iṣfahān, 1085.

A Letter to the Ambassador of Iran in Istanbul

By: Dr. Yūsuf Ūz

The following letter dated Ṣafar the 7th, 1323 A.H. / April. 12, 1905 A.D., related to the ambassador of consulate general of Iran in Istanbul which has been written by the official Arfa' al-Dawlah Rizā Khān Dānish. Burhān al-Dīn Balkhī, the son of Shaykh Sayyid Sulaymān-i Balkhī - the author of *Yanābī' al-Mawaddat* - wrote this letter which includes cultural and literary information about Balkhī's family and the members' relations of the mentioned family with officials. Therefore, this letter has also speciality of a historical document.