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'Aṣṣār, a powerful Azerbaijani Poet and Mystic

Reza Mostafawi Sabsewari

Preserving the Persian culture, language and literature is 'Aṣṣār's original intention in writing the beautiful poem, "*Mihr va Mushtarī* مهر و مشتری". He is a mystic detached from all worldly belongings, annoyed with all flattery, and disgusted by composing panegyrics. He never leaves his solitude to visit the statesmen and the rich, and never submits a panegyric to a king. "He abandons the unreal object of praise to seek the real beloved," so that he could endow the people with his sublime thoughts and deeply moral ideas.

Sheikh Ishraq's Innovation in The Logic of *al-Mashāri' wa al-Muṭārahāt*: A Case Study

Ahad Faramarz Ghara Maleki

Shiekh Ishraq belongs to the two-section school of writing on logic. In *Talwāḥāt wa Lumahāt*, to some extents, he follows the Aristotelians, while in *Ḥikmat al-Ishrāq*, adopts a critical approach to the Aristotelian logic. Suhrawardi has introduced many innovations into logic, some of which are quite well-known, reported, analyzed, and critized. Analogy is an example of his second type innovations. Replacing the concept of the object of intellect with the particular, he introduces a new way toward a definition of analogy. The significance of this alteration can be analyzed on the basis of the conflicts of philosophers' general definition with the principle that "a particular can neither be the cause of a perception nor the result of one prior to itself, as well as, on Ibn Taymiyya's challenge with the idea of logical invalidity of analogy.

خلاصه مقالات به انگلیسی

'Umar Ibn-Farīd and His Mystical Life via His Elegy: Al-Ta'īyya Al-Kubrā

By: Joseph Scatolin

Translated by: Ismail Baghestani

The present article offers a semantic study on the Qasida Kubra, by the Egyptian mystic poet, 'Umar b. al-Fāriḍ. A report on the poet's life is followed by a critical view on the commentaries and studies done by Eastern and Western scholars on his poetry, thought, and, doctrine. An interpretation of the poet's words on the mystical basis of Ibn al-Arabi's pattern of thought -- as has been commonly accepted, so far -- involves a confusion of topics and doctrines -- a problem which leaves us in a far distance from Ibn Fāriḍ's poetry and thought. To solve the problem, and to discover what our mystical poet expresses, the author uses a semantic pattern -- a recent one in literary studies. Finally, he reaches considerable consequences in Fāriḍ's most important Qasida, Tā'iyah Kubra¹. (تائیه کبری) Expliation of the key terms distinguishes the difference between Ibn al-Arabi's doctrine and Ibn al-Fāriḍ's.

**A commentary on a line in Gulshan-i Rāz,
by Jalāl al-Dīn Muḥaqqiq-i Dawānī**

Sahar Kavandi

Mohsen Jahed

Jalāl al-Dīn Muḥammad b. As'ad, known as 'Allāmah Dawānī, an eminent figure in the Philosophical School of Shiraz, has set forth innovative ideas in Islamic philosophy and logic. Discussing the attachment of the effect to the cause, he talks of various appearances and self-manifestation (تشان و تجلی), through which he solves two philosophical and theological problems, i.e. "how beings are created and perished", and "the mystery of transmigration and its reality". He is also the first Islamic philosopher who discusses "a temporal createdness (حدوث دهری).

دوره جدید، سال پنجم، شماره چهارم، زمستان ۱۳۸۶ (پیاپی ۳۹)

The attempt is a critical edition of Dawānī's commentary on a line from Shabistari's *Gulshan-i Rāz*:

به اصل خویش یکسر، نیک بنگر که مادر را پدر شد باز مادر

Behold your origin, well:

A mother became a new mother's father.

To edit the manuscript, we relied on two manuscripts. belong to the libraries of Majlis and Āyat Allāh Mar'ashī.

The Origin of Contemporary Literary Standard Persian Vocabulary

Ali Ashraf Sadeqi

The Persian vocabulary originates from different sources. One group of Persian vocabulary is derived from Iranian languages, such as the Middle or Pahlavi Persian language, which is the basis of the Persian language. A second group is derived from the Parthian (Arsacid Pahlavi), Sogdian, and Balkh languages, etc. Still, a third group of Persian vocabulary is derived from the old Turkish, Mongolian, Istanbul- Turkish, Russian, French, and English languages.

The article studies the Persian vocabulary with a reference to its origin.

A Look at the *al-Masā'il al-jārūdiyyah*, A Treatise by Sheikh Mufid

Author: Seyyed Mohammad Reza Hosayni Jalali

Translated: Juya Jahanbakhsh

The treatise *al-Masā'il al-jārūdiyyah*, one of the precious treasures of theological heritage left by Sheikh Mufid (413-336 H), is an example of argumentations (احتجاج) between the Twelvers and Zaydids.

Sheikh who has written this treatise in respond to some of the questions raised by Jārūdiyyah on the issue of Imam in the Twelver tradition, tries to consider all the relevant aspects and replies all the probable queries, in a

polite scholarly manner peculiar to the art of argumentation. The dialogue-like method of this argumentation makes it look as a written debate on the issue.

The essence of the discussions between Sheikh Mufid and Jārūdīyah, in this treatise, revolves round the question that why, after Imam Ḥusayn (PBUH), the Twelvers believe in the flow of Imamāat continued through his descendants and not in both Hasanid and Husainid branches, as Jārūdīyahs do. Accordingly, important theological topics, such as Imam's qualifications, details of relevant traditions, evaluation of the Hasanid claimed Imamāat, as well as, subordinate topics such as the details of "Thaqalayn" hadith, are discussed in *al-Masā'il al-jārūdiyyah*.

The present article provides a cursory analytic examination of the Treatise.

Professor Mīnavī and the text of Shāhnāma (with Notes on the Editing of the Story of Sīyāvūsh)

Sajjad Aydanloo

The late professor Mīnavī was one of the earliest scholars of the contemporary studies on *Shāhnāma*. To recall the most significant activity in this field, he was the head of Būnyad ī Shāhnāma, and carried out the first project of editing *Shāhnāma*, in Iran. As depicted by Mīnavī's collection of works on *Shāhnāma*, (books, articles, speeches, and interviews), his personal and precise suggestions concerning textual criticism (متن شناسی) and editing *Shāhnāma*- which was adopted as their general basic process, by the researchers in Būnyād ī Shāhnāma - can be divided into five parts: 1. general remarks; 2. theories on editing *Shāhnāma*; 3. on added and attributed lines; 4. correcting two lines of *Shāhnāma*; 5. on the manuscripts and editions of *Shāhnāma*.

Classifying and explaining Mīnavī's views, the article covers what can be

considered the first review of some of his reading kept in the *story of Sīyāvūsh*, which is the most significant critical work (regarding the Persian national epic) produced by him, and *Bunyād i Shāhnāma*.

Who is Manūchihr Khān I Ḥakīm?

Ali Reza Zekavati Ghara Gozlo

One thousand years earlier, Farukhi Sistani wrote: The old myth of Alexander is over; Begin a new story: new is sweeter.

Manūchihr b. Qarā Chuqāy Khān was a Safavid learned commander, in the 11/17th century. Analyzing the myth of Alexander and its Safavid version, and relying on evidences, the study concludes that the commander was either the generous parton of the narrative *Iskandar Nāmah*, or its author, as is the case with Kamāl al-Dīn Ḥusaynī Gāzargāhī's *Majālis al-'Ushshāq*, which is well known in the name of Sultan Ḥusayn Bāyuqra.

Manifestations of Persian Intellectualism at the Beginning Of The Twentieth Century: A Study of Mikado-Nāma

Ali Mir Ansari

Mikado-Nāma, the book of Mikado, in verse, written in 1905, one year before the Iranian Constitutional Revolution, is a brief history of the Russian-Japanese war (1905-1904), hence the name Mikado. Further more, the book reveals the author's major thoughts, as well as his views on the internal affairs of Iran, the region, and the world-views which can be regarded as the political identification of a part of the Persian intellectual currents in the nineteenth century.

The author, Ḥusayn 'Alī Tājir-i Shīrāzī, an unknown Iranian intellectual, was brought up in an Indian cultural sphere, which, in other words, was known as the Eastern part of the Persian Intellectualism.

The article, therefore, is an attempt in understanding the political and social thoughts of the author as a nineteenth-century Persian intellectual, which necessarily begins with a glance over the geographical distribution of the Persian intellectualism in the nineteenth century.

Mirzā Nuṣrat Qūchānī Ṭabīb (c. 1325- c.1253 H)

Parviz Azkaee

Dr. Ḥifẓ al-Mulk Qūchānī, a prominent Physician in Nasirid time, and a connecting circles between the ancient and modern Persian medical traditions, is a pioneer of the modern medicine, in Iran. His medical works are all in manuscript forms, and most of his books (totally 10), preserved in the Library of Bu Ali Sina University of Hamadan, are in his own handwriting.

Chronologically arranged, the article attempts to introduce them in brief. Descriptive and extensive introductions will appear in the library's descriptive manuscript catalogue.

Qāẓi Niẓām al-Dīn-i Iṣfahānī in the mirror of contemporary and later sources

Seyyed Mohammad Reza Ibnorrasool

After an introduction which casts a glance on the life and works of a seventh/thirteenth century Isfahanid bilingual poet and man of letter, Qāẓi Niẓām al-Dīn-i Iṣfahānī, and which offers a report on the manuscripts of his works, the article attempts to illustrate that 1) Qāẓi Niẓām al-Dīn-i Iṣfahānī and some pieces of his poetic and prose writing are mentioned in more than 20 works dated 7th-13th centuries. In other words, Qazi is mentioned by one or more than one author, in all centuries. Therefore, his pledged anonymity is a matter of doubt; and 2) some of the poet's characteristics attract our contemporaries to study his life and works. Though a vast library

investigation, the author of the present article illustrates that more than a hundred Persian, Arabic, Turkish and European scholars and authors have mentioned Qāẓi Nizām al-Dīn-i Iṣfahānī in their works, and sometimes referred to his biography or his works, since the beginning of the 14th/20th century.

Majma' al-Inshā'

Abbas Gholi Ghaffari Fard

Reviewing *Majma' al-Inshā'*, the article tends to create a general image of the roles of literary genres of epistolary composition, anthology, and correspondence in writing and studying history. In the same way, to provide more information on the *Majm' al-Inshā'*, it attempts to examine a letter from Mawlānā Muḥammad-i Mushakkik to the religious scholars (علما) in Transoxiana. The letter refers back to the one written by them, as requested by 'Abd Allāh Khān-i Uzbek, in response to the letter written by dignitaries of Mashhad concerning the brutal invasion waged against the people of Mashhad, by the Muslim Uzbeks.

Some Realities and details on *Ḥaqā'iq al-Daqā'iq*

Majid Aqa Khan poor surkhab

Daqā'iq al-Ḥaqā'iq, is the name of a book written by Shaykh Ḥmad-i Rūmī, in the 8th/14th century. The author identifies himself as a least servant and disciple of Mawlana Jālāl al-Dīn-i Balkhī, and the book, Published in 1354sh, is the oldest semi-commentary on the *Mathnavi* and *Ghazaīyyāt-i Shams*. There is a manuscript in the central library of Tabriz with the title *Ḥaqā'iq al-Dāqa'iq* which identifies its author as Baha al-Din Muhammad known as Sutan Valad, the son of Mawlānā Jalāl al-Dīn Muḥammad-i Balkhī. This manuscript with wrong title and author is in fact the same *Daqā'iq*

al-Ḥaqqā'iq by Shayk Aḥmad-ī Rūmī. Discussing the reason of this fault and error, the present article introduces the manuscript.

What Is the Lost Treatise of Shabistarī?

Ali Basiripoor

Sheikh Sa'd al-Dīn Mahmūd Shabistarī, a Sufi master of the 2nd half of the 7th-8th centuries created works such as *Gulshan-i- Rāz*, *Sa'adat Nāma*, *Ḥaq al-Yaqīn fī Ma'rifat al-'Ālamīn*, and *Mirāt al-Muḥaqqīn Gulshan-i- Rāz* is his most significant well known work, with several commentaries on it. *Mashāhid*, another treatise written by him, is wrongly called Shāhid or Shāhid Nama. *Mashāhid*, of which no manuscript is available, is mentioned by Shabistarī just at the end of chapter five of his treatise *Ḥaq al-Yaqīn fī Ma'rifat Rabb al-'Ālamīn*. Similarly, it is rightly mentioned *Mashāhid* in the existent manuscripts of *Ḥadīqa al-Ma'ārif*, a commentary on *Gulshan-i- Rāz* by Shujā'al-Dīn Kurbā'ī, as well as, in the oldest manuscripts of *Ḥaq al-Yaqīn*. Consequently, the article is determined to prove that the true name of Shabistarī's lost treatise is *Mashāhid*.

Yik Daste Gul i Dimāgh-parvar: A Book Review

Ahmad Mahdavi Damghani

Kuḥyyāt i Dīvān i Amīr Mu'izzī edited, annotated and introduction by Professor Mohammad Reza Qanbari, aims to make the meaning of many lines understandable, employing, in a scholarly manner, the Holy Qoran, noble Hadith, Persian and Arabic prose and poetry, as well as quoting evidences for the odd words, idioms, metaphors, and similes incorporated into the Poet's work. Relying on 220 sources, the editor criticizes and reviews literary critics, historians and others considering the Dīvān.

دوره جدید، سال پنجم، شماره چهارم، زمستان ۱۳۸۶ (پیاپی ۳۹)

Quotations from *Sharaf al-Nabī* in the Reliable Shiite Books

Akbar Thobot

Sharaf al-Nabī by Ḥāfiẓ Abū Sa'd-I Khargūshī is one the most significant works on the biography of the Prophet, which also contains Quranic quotations on the virtues of the Prophet's house hold (PBUT). Considering its significance and reliability, it was translated into Persian, in the sixth century, which is regarded as one of the most valuable Persian texts. Further more, the book is employed largely by the great Shiite scholars, when writing on the life of the Prophet, talking on the excellent virtues of the Prophet's house hold, and arguing the legitimacy of the shiite community.

In addition to what has been written on his praise, the article contains bibliographic notes indicating the location of some 40 quotations from the aforementioned book in the works by Ibn-I Shahr āshūb, 'Allāmah-yi Majlisī, etc. Finally, the article puts emphasis on its publication, although there are some inconsistent traditions, similar to what can be found in any reliable Shiite source, as well.

The Story of Bahrām-i Chūbīnah

Mohammad Rawshan

With a mythical hue in its epic background, the story of Bahrām-i Chūbīnah includes a historical event, mentioned by Persian and Arab historians and authors. Besides Ferdowsi in The *Shahname*, it is mentioned by Dīnavarī, and the author of *Nahāyat al-Arab fī Akhbār al-Furs wa al-'Arab*, as well as, Ya'qūbī, Ṭabarī (d. 310), Mas'ūdī, and Tha'ālibī (d.429).

Regarding the fact that these authors' narratives on the life of Bahrām-i Chūbīnah originates from other events and narratives than historical sources, the epic story mingled with mythical elements provides the well known Danish orientalist, Arthor Chritiasn saint, a theme to write his narrative, employing

Persian and Arabic historical sources. The pleasant story of Bahrā-m-i Chūbīnah, by Arthor Christian Saint, enjoys the superiority of being translated in to Persian, by an admirable learned translator, Ms. Manizhe Ahad Zadegani Ahani, Ph. D. The translator's useful instructive preface provides the enthusiastic reader with lots of information.

***Jāmi'i Mufīdī*, A comprehensive Book on the History
and culture of Yazd under the Safavids**

Mohammad Reza Abuimehrizi

The political and administrative centralization of the Safavid Persia led to the production of great history books which, stripped off all particular local attitudes, concentrated on the Persian history: *Ḥabīb al-Sīyar* by Khwand Mīr; *Aḥsan al-Tawārikh*, by Hasan bagy-i Rūmlū; *Khulāsa al-tawārikh*, by Qāzi Ahmad-i Qumī; *Ālam Ārāy-i 'Abbāsī*, by Iskandar bayg Munshī; and *Khuld-i Barīn*, by Muḥammad Yūsuf-i Vali-yi Iṣfahānī. On the other hand, the development of cultural relationship and the growth of social strata, supported by developing domains of knowledge, culture and literature, under the great Safavid and Gorkanid governments in the two major poles of flourishing Persian language and literature, Persia and India, created another genre: writing hagiography books (تذکره نویسی). This led to the appearance of great works such as *Khulāsat al-Ash'ār*, by Taqī al-Dīn Kāshānī; *Haft Iqlīm*, by Amīn Aḥmad Rāzī; *Ma'āthir-i Rahīmī*, by 'Abd al-Bāqī Nahāvandī; and, *'Arafāt al-'Āshiqīn*, by Taqī al-Dīn Awḥadī Bilyānī, which, like most great history books of this time, all shared a general characteristic. However, the time witnessed local history books, such as *Sharaf Nāma*, by Sharaf Khān Bilīsi; *Ihyā' al-Mulūk*, by Malik Shāh Ḥusayn Sīstānī; *Jami'-i Mufīdī* by Muḥammad Mufīd Mustawfī bāfqī; and, *Tadkarah-yi Ṣafavīyyah-yi Kirmān*, by Mīr Muḥammad Sa'īd Mushīzī, each of which were among the best local history

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books of its kind. After all, *Jami'-i Mufīdī*, by Muḥammad Mufīd-i Mustawfī Bāfqī, which concerns the history of Yazd, stands in a special position, regarding the two outstanding aspects of that age's literature, i.e. writing history and hagiography books. In addition to its local characteristic, the book's significance lies in the fact that it describes some of the problems common to the society under the Safavids.

The present article discusses some of the most important characteristics of the work.

"Aturgid history of the Mongol empire in Persia"
Epistemological reflections concerning a critical edition
of Vaṣṣāf's *Tajziya al-amṣār va tazjiyat al-a'sār*

Judith Pfeiffer

Translated by: Mohammad Hosayn Heydarian

The article reviews *Tajziyat al-Amsār va tazjiyat al-A'sār*, known as *Tārīkh-i vaṣṣāf*. Intending to continue the *Tārīkh-i Jahāngushā*, a work by 'Alā' al-Dīn 'Atā' Malik-i Juvaynī, the Author, Sharaf al-Dīn b. 'Abd Allāh b. Faḏl Allāh, wrote the book in the reign of the Ilkhanids. *Tārīkh-i vaṣṣāf* covers the events from 655 to 728 H in the Ilkhanid time, i.e. from the reign of Hulākū until around the middle of the reign of his great great grand son, Abū saīd who ruled over a land between Trigris to Amū Daryā, disintegrated and destroyed, after him. In his work, Vaṣṣāf also offers other valuable information about other regions under the Chinese Khāns, the Indian rulers, the Egyptian Mamluks, and the Persian local rulers such as the Sulghurids in Fars. In writing the book, he acts independent from his patron, Rashīd al-Dīn Faḏl Allāh who was a great historian, himself. The book read in Persian by the educated Ottomans, was on the curriculum and exams of the Persian language and literature in the higher educational institutes. Various commentaries were

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written on it and great European scholars such as Hummer devoted their life to critically edit and translate it. After reviewing the attempts on this valuable work, the author of the article recommends the production of a new critical edition a necessity.

**An Introduction to *Jāmi' al-Afkār va Nāqid al-Anzār*
and the extent of Mulla Sadra's influence over Ḥakīm Narāqī**

Abd Allah Salavati

Jāmi' al-Afkār va Nāqid al-Anzār, a book by Mullā Muḥammad Maḥdī Narāqī (1209-1128), is a theological-philosophical, as well as, an encyclopedic work containing the theories expressed by the philosophers, theologians, and mystics. Further more, the book has a look over the topics discussed by Khwaja Nasir al-Din Tusi in his *Tajrīd al-Itiqād*, and over the annotations of the new commentary on *Tajrīd*. In this work, Hakim Naraqī discusses various theories, from a critical point of view.

The article reviews *Jāmi' al-Afkār va Nāqid al-Anzār*, before quoting the book and other works by Narāqī, to examine the extent he is under the influence of Mulla Sadra. It will also explain that Hakim is quite well versed in Mulla Sadra's books and special theories. Like Mulla Sadra, Hakim intends to establish his Philosophy on the basis of "Existence" (وجود). Similarly, he accepts many of Sadra's basic principles, such as Priority of Existence (اصالت وجود), created existence (مجموعیت وجود), individuation in existence (تشخیص به وجود), etc. However, the main point in Naraqī's philosophy is the fact that he rejects some of the principles of transcendent theosophy (حرکت جوهری) such as substantial motion (حکمت متعالیه) and most significantly and prior to all, he denies the central principle of special development of being (تشکیک خاصی وجود) Therefore, while his philosophy, to

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some extents, agrees with transcendent theosophy, disagrees largely with it in some respects.

'Afiyyah- yī Kubra' and Mawhibat-i 'Uzma'

Mahdi Rahimpoor

The article attempts to introduce and review two Persian works by an Indian author, Ārizū.

Judging from his works, Sirāj al-Dīn 'Alī Khān I Ārizū, a Persian speaking poet, critic, lexicographer, linguist and great commentator, is no doubt considered as one of the most important and prominent cultural figures of Persian literature. In spite of all his importance, Ārizū is not quit well known in Iran. From a list of almost 30 works written by him, just 3 have been published in Iran: *Farhang-i Chirāgh-i Hidāyat*, '*Atiyyah-yi Kubra*', and finally, *Mawhibat-i 'Uzma*'. In fact, it is advisable that all his works including those published abroad, i.e. in India and Pakistan -- should be edited critically and published in Iran. '*Atiyyah- yi Kubra*', and *Mawhibat-i 'Uzma*', according to Ārizū himself, are the first Persian treatises on rhetorics. These two works, once edited by Cyrus Shamisa, Ph.D., was published in one volume, sponsored by Intesharat i Ferdows, Tehran, 1387.

Dastūr al-Kātib fī Ta'yīn-i al-Marātib: A Book Reivew

Yazdan-i- Farrukhi

Dastūr al-kātib fī Ta'yīn-i al-Marātib is a rare work on the art of epistolary compositions (منشآت). Apart from instruction point of view, it offers various view points to the scribes. Supposedly, dealing with the social and administrative development in Iran under the Mongols, the work can be used as a source of new research on the Persian social history. Since the work has received little study, so far, article reviews it from different angles.