

Table of Contents

First Word / Dr. Parvīz Azkāī	3
--	---

Articles

Begining of the tropical year / Dr. Raḥīm Rizā Zadah Malik	11
A drop of sea / Dr. Maḥmūd ‘Ābidī	42
A glance at <i>Ḥaqā’iq al-Rafsīr</i> / Akbar Subūt	51
Possessive seals / Dr. Muḥsin Ja‘farī Mazhab	73
Illuminative theosophy in India / ‘Alī Awjabī	78
A short history of theology / Dr. Muṣṭafā Zākiri	93
Dūst Dīvānah / Dūst Muṣavvar / Kifāyat Kūshā	110
Compilation and corruption / Iḥsān Allāh Shukrullāhī	129

In Search of Manuscripts

Manuscript of <i>Bayān al-Ḥaqāyiq</i> / Dr. Ḥashim Rajabzādah	159
Few manuscripts left from a Karāmiyah school of Nayshābūr / Muḥammad Kāzim Raḥmatī	167
Mirzā ‘Abd Allāh Afandī and his notes on the written heritage of shī‘ah in Bahrayn / Rasūl Ja‘fariyān	178

Book Review

A present from Pārs / Jūyā Jahānbakhsh	197
On heritage of Iran heroic literature / Sajjād ‘Āydinlū	205
Reviewing the edition of <i>al-Shajarat al-Itāḥiyah</i> / ‘Abd Allāh Ṣalavātī	231
Editing manuscript / ‘Imād al-Dīn Shaykh al-Ḥukamāī	246

A glance at <i>Nuskhah-i Zībāy-i Jahāngir</i> / Ḥasan ‘Ātifī.....	252
<i>al-Muḥīṭ Bilughāt al-Qur‘ān</i> by Bū Ja‘farak Bayhaqī / Maḥmūd Naẓarī	266
A nice incipit for proper explicit / Ḥusayn Masirrat	270

Treatises

A treatise on Avicenna’s biography / Dr. ‘Arif Nushāhī, Dr. Mu‘īn Nizāmī	277
--	-----

In Research

An exposition on a historian’s life and unknown work in the period of Shāh Ṣafī / Dr. Muḥsin Bahrām Nizhād	293
A glance at <i>Jawābāt-i Ahl al-Mūṣil fī al-‘Adad wa al-Rruyat</i> / Sayyid Muḥammad Riẓā Ḥusaynī Jalālī, translated and completed by Jūyā Jahānbakhsh.....	324
Introducing Vaqārī Ṭabasī Yazdī’s <i>Divān</i> / Muḥammad Riẓā Abūī Mīhrizī & Sa‘id Shafī‘iyoona.....	342

Introduction

A comprehensive study on Tehran / Sayyid ‘Alī ‘Āl-i Dāwūd	347
The plan of compiling the historians of the Othman empire / Naṣr Allah Ṣaliḥī.....	354
Mātnādārān, the oldest manuscript treasury / ‘Āndrānīk Hūyān	362
<i>Nāsikh al- Tawārīkh</i> : (the history of Calliphs and Followers) ‘Alī Muḥammad Rūḥbakhshān.....	373

Textology Articles in Journals (2005) / Mahsā Safārī.....	383
--	-----

Abstracts in Arabic / Bashir Jazāyirī	403
--	-----

Abstracts in English / Badr al-Sādāt Shāhrizāī	3
---	---

Begining of the Tropical Year

by: Rahīm Riṣā Zādah-i Malik

One of the issues that is annually raised in Iranian society is the moment of beginig the tropical year and following in the base of it is distinguishing the day of the new week. Today what is announced as the moment of the new year is considering the development of the space mechanical knowledge and the accuracy of observal tools, though this question comes to the mind of each Iranian that since Nurūz (the first day of new year) is one of the oldest customs of the Iranians, how they could distinguish the moment of begining the new year while the space mechanical knowledge and observal tools had not developed so much and also whether their distinguish has differed with what is distinguished today or not.

This article deals with the ancestors' accounting methods for distinguishing the moment of changing the tropical year, by virtue of the available historical and scientific documents and accounting method of modern astronomy, briefly.

A Drop of Sea

(Jāmī and Amīr Khusraw Dihlavī)

by: Dr. Maḥmūd 'Ābidī

Amīr Khhsraw Dihlavī is profesional in poetry and knows elegy, lyric

خلاصه مقالات به انگلیسی

poems and couplet poems completely. He follows Khāqānī; although he is not like him in ode, but in lyric poems is better than him. His lyric - poems are accepted by every body because those lords of love and affection can understand the familiar rhetoric of his poems by their conscience. Nobody has replied Nizāmī's *Khamsah* better than him and he has other couplet poems better than it. Nūr al- Dīn 'Abd al-Rahmān Jāmī (deceased in 898 A.H.) has become familiar with Amīr Khusraw Dihlavī and his works more than the other Iranian poets. There are many noticeable similarity in their works including:

1. Both of them were concentrated on past time in their artistic life.
2. Both of them have divided their Dīvān into some parts.
3. Amīr Khusraw has put to order the titles of chapters and parts of the versification of *Qur'ān al-Sa 'dayn* as a melodious ode and Jāmī also has ordered many of his ode titles rhythmic.
4. Both have created prose works.
5. Both have relation with sufism.

A Glance at *Haqā'iq al-Tafsīr* and *Ziyādāt Haqā'iq al-Tafsīr* and Reviewing Some of Scholar's Ideas on it

by: Akbar Subūt

Haqā'iq al-Tafsīr by Abū al-Rahmān Sulmī (330 - 412 A.H.) is one of the oldest and important mystical commentaries of holy Qur'an. Sulmi in his own alluded comentary has used the Sufis' method for explaining and has stated some meanings for Qur'an verses which seem to be different on the surface with them.

Many Sunnit sages have opposed against his method in comentary and contents of his book, but some other sages have praised his comentary.

The most narrated narrations in *Ḥaqā'iq al-Tafsīr* belonged or attributed to Imām Ṣādiq (A.S), Ibn-i 'Aḩā, Ḥallāj and Abu al-Ḥusayn Nūrī. Sulmī after compiling *Ḥaqā'iq al-Tafsīr*, compiled another narrations by Imāms and Shaykhs of order and called it *Zīyādāt Ḥaqā'iq al-Tafsīr*.

Publishing an interpretive serie of *Ḥaqā'iq al-Tafsīr* with bringing out the words attributed to Ḥallāj in a separate serie was started under the supervision of Louis Massignon in Paris, 1954 A.D. and continued by Paul Nwyia. Some studies have done by these two researchers on the mentioned interpretive narrations which published in order in Paris (1954 A.D) and Beirut, 1973.

This article, after mentioning some points on *Ḥaqā'iq al-Tafsīr*, reviews the ideas of Louis Massignon and Paul Nwyia. about interpretive narrations attributed to Imam Ṣādiq (A.S). and moots different editions of the mentioned interpretive serie and finally counts corruptions, metaplasms, mistakes of *Ḥaqā'iq al-Tafsīr* published by Sayyid 'Umṙān. This article also deals with some points on *Zīyādāt Ḥaqā'iq al-Tafsīr*

Possessive Seals

by: Dr. Muḥsin Ja'farī Mazḥab

This article considers and moots the possessive seals of a manuscript relating to an owner that movement of designs and lines of seals show both the process of changing from simplicity to maturity and intellectual movement of the seal owner. The owner of the mentioned manuscript has registered his different seals on a page. Two square seals have been designed towards outside the book and two oval seals towards inside it.

Illuminative Theosophy in India

by: Alī Owjabī

Teaching and philosophical and theological thoughts of Iranian philosophers have always received attentions in Subcontinent and many scholars of this country have been influenced by the Iranian philosophers' views and have dealt with explaining and expressing the Iranian philosophers' works in their own works.

This article offers a list of Indian scholars who have discussed somehow on denying or proving philosophic-theological teachings of Mīrdāmād.

A Short History of Theology

by: Dr. Muṣṭafā Zākīrī

The learned men have paid attention to the Qurānic meanings and commentaries of its words and statements from the second century A.H. and among these matters took also the theological points into consideration, scaterly. These subjects were transmited to the meaning of the holy Prophet's Ḥadīthes (narrations) and also into Arab's poetry and put into consideration in books.

Many theologians wrote books on the title of Ma'ānī al-Qurān in the second and third century A.H. After these works, the scholars of that era, dealt with quranic metaphores, reviewing poem and prose,... and prepared proper condition for compiling and writing independent books on the knowledge of theology. In many researchers' idea, the book of *al-Badī'* by Ibn-i Mu'attiz (Killed in 296 A.H.), is the first theological book in Arabic. The science of rhetoric was founded by the books of *Dalā'il al-I'jāz* and *Asrār al-Balāghah* by 'Abd al-Qāhir Jurjānī (deceased in 741 A.H.) and

whatever has been after these works are the abridgment, commentary and explanation of them.

Dūst Dīvānah / Dūst Muṣavvar

by: Kifāyat Kūshā

Dūst Dīvānah/ Muṣavvar, is one of the first students of Bihzād and a master of the first generation paintists in the Ṣafavīd era whom in a few existed sources, only has been pointed to his name and no information has offered about his birthplace, birthday, his growing up and education and how he entered into the court of Shāh Tahmāsb Ṣafavī.

This is only known that he was rejected from the court of Shāh Tahmāsb Ṣafavī and after travelling to India, attended to king Humāyūn.

Two names of Dūst Muṣavvar and master Dūst Muḥammad Musavvar has been registered under *Muraqqa' Bahrām Mīrzā* and *Shāhnāmah'-i Shāhī*. Also, the other sources have informed on the existence of two other masters by the names of Dūst Muḥammad; and this similarity of the names of artists in the Safavid period, caused the fusion of their personality and biography in studies of many simultaneous researchers and as a result the brief biography of Dūst Dīvānah/ Muṣavvar has been offered incorrectly.

The present article, after studying a few sources on biography of Dūst Dīvānah/ Muṣavvar, has dealt with mentioning the mistakes of scholars in confusing his name and biography with other homonym artists.

Compilation and Corruption

(Causes of scribes' corruption and authors and compilers' complain)

by: Iḥsān Allāh Shukrullāhī Ṭāliqānī

To extend writing, transcribing and calligraphy is one of the important

خلاصه مقالات به انگلیسی

aspects of influence of Islam on human society which arouses from emphasis on studying. The copiest found spiritual identity and veneration in this civilization, but in spite of the whole significance and sanctity created for writing in early centuries of Islam, gradually, calligraphy and paying attention to aesthetic of handwriting outran on the other rules of writing manuscript such as observing accuracy and trustworthiness in transforming text and the first necessary qualifications for a scribe such as exactness and literacy were paled in a halo of neglect and amnesia. Finally, many mistakes and corruptions entered into the manuscripts of Iran and Islam civilization.

Some books have been written on corruption for informing the learned men and also writers in which compilers and authors have complained some calligraphers and copiests because of corrupting and changing the content of their works.

It can be named the real reasons of corruption in scribed works as follows, briefly:

1. Style of punctuation. 2. lack of customary of engraving and editing in calligraphy . 3. lack of subjective speciality of the copiests. 4. similarity of alphabets and words. 5. repetition or omission of words while writing . 6. changes of language and the style of dictation of texts.

7. selection, omission and addition in versified works. 8. Disorder the pages . 9. speed of writing. 10. neglect of collation and audition. 11. lack of punctuation. 12. lack of currency of vocalizing in Persian handwriting . 13. copiests' intentions. 14. lacunal because of weariness of copy . 15. tasty text editing. 16. tiredness of copiest. 19. being misreading the quoted manuscripts.

**The Manuscript of *Bayān al-Ḥaqāyiq* in the Library
of Islamic Council Assembly**

by: Dr. Hāshim Rajab Zādah

Bayān al-Ḥaqāyiq is one of the works of Rashīd al-Dīn Faḡl Allāh Hamdānī. According to what the author himself has pointed in introduction of his other work called in *Latāyif al-Ḥaqāyiq*, this work contains seventeen treatises. These treatises are theological and have been written mostly on commentary of Qurān and the author has been going to reconcile between philosophy and theology.

An imperfect copy of *Bayān al-Ḥaqāyiq* is preserved in the Library of Islamic Council Assembly which is written in 8th century A.H. and containing ten treatises from the seventeen treatises of *Bayān al-Ḥaqāyiq*. In some sources, the treatises of *Bayān al-Ḥaqāyiq* has been cataloged in twenty titles.

This article introduces the manuscript of *Bayān al-Ḥaqāyiq* (preserved in the Library of Islamic Council Assembly)

Few Manuscripts Left from a Karāmīyah School of Nayshābūr

by: Muḥammad Kāzīm Rahmatī

A manuscript collection numbered 12405 of the Library of Āstān-i Quds-i Razvī, written by some of Karāmīyah scholars of Nayshābūr, is one of the works which has been remained from Nayshābūr schools in the 5th and 6th century A.H. This work contains seven treatises and from the colophon of some of these treatises, new information can get about Karāmīyah scholars of Nayshābūr:

1. Abī Muḥammad Hāmid ibn-i Aḥmad ibn-i Ja'far ibn-i Bastām Ṭaḥīrī,

has been the owner of a school in Nayshbūr.

2. 'Umar ibn-i Muḥammad Ḥamidī (deceased in 516 A.H.) was in charge of trusteeship of this school. His father, Abūbakr Muḥammad ibn-i Ḥasan Ḥamidī has been in neighborhood of Bāb 'Azriḥ probably. The statement of endowment of *Ṣahīfah-i Sajjādīyah* declares that 'Umar ibn-i Muḥammad Ḥamidī has been in charge of trusteeship of this school, but the statement of endower of *Risālat fī Shahr-i Rajab* proves that his father, has been in charge of trusteeship of this school.

**Mīrzā 'Abd Allāh Afandī and his notes
on the Written Heritage of Shī'ah in Bahrain**

by: Rasūl Ja'fariyān

al - Fawā'id al- Tarīfah by Mīrzā 'Abd Allāh Afandī the author of *Rīyāz al-'Ulamā' wa Ḥayāz al-fuḍalā'*, contains matters and scattered profits including complete text of some treatises, a selection of books, some notes from the back of the old manuscripts about sages and their permissions, and biography of people or expressing the date of birth and death of famous scientists. Mentioning list of refernces of *Bihār al-Anwār* of 'Allāmah-i Majlisī from introduction of this book, with Afandī's marginal notes about some of its manuscripts and also offering a list of books that can be added to the references of *Bihār al-Anwār* is a complete part of *al-favā'id al-Tarīqah*.

Another significant advantage of this book is the notes and information that Afandī has compiled most of them from the valuable manuscripts he had seen in Bahrain, Qutīf and villages of that country. Many of these notes have been gathered from the back of manuscripts that there is no information about them now and that is why they are important.

This article introduces numbers of shī'it written heritage that have been seen by Mīrzā 'Abd Allāh Afandī in Bahrain and its around area.

A Present from Pārs

by: Jūyā Jahānbakhsh

Fihrist-i Nuskah hāy-i khaṭṭī Bunyād Fārs Shināsī, Muḥammad Barkat, first edition, Shiraz, foundation for Studing Fars, 1384 A.D.

Fihrist-i Nuskah hāy-i khaṭṭī Bunyād Fārs Shināsī is a new published catalogue which introduces the manuscripts belonging to there. This article deals with introducing the mentioned catalogue and accounts numbers of its important manuscripts.

About the Heritage of Ir'an Heroic Literature

by: Sajjād Āydlū

Kūsh Nāmah, composed by the learned Īrānshān ibn Abī al-Khayr, edited by Jalāl Matīnī, Tehran, Scientific Publication, 1377, 875 ps.

Kūsh Nāmah is a versification composed by the learned Īrānshāh ibn Abī al-Khayr (circa the years of 500 to 504 A.H.) This book narrates thousand and five hundred years life of Kūsh Pīl Dandān (the son of Kūsh is Zāḥḥāk's brother). In the extant manuscript of *Mujmil al-Tavārikh wa al-Qiṣaṣ* the name of the versifier has been recorded in two forms of "Īrānshān" and "Īrānshāh" that the editor of the versification has known the variant of "Īrānshān" righter. Considering the currency of "Īrānshāh" from the same period of composing *Kūsh Nāmah* till the ninth century A.H., seems to be truer to name call "Īrānshāh" for the versifier's of *Kūsh Nāmah*.

خلاصه مقالات به انگلیسی

The hero's name of the versification has recorded in two forms of "Kūsh" and "Gūsh" and determining its correct spelling needs more study and research. Lack of the name and stories of Kūsh in the important sources of national history of Iran confirmed this guess that the prose source of *Kūsh-Nāmah* is an independent, unique and unknown work and has not been in access of any writers of Pahlavīd, Persian, and Arabic texts relating on the national and historic news of Iran.

The specialities of this book are: mentioning different points to semitic and Islamic individuals and also narrating the adventure of devilish personality of Vānīrānī (Kūsh: Zāhāk's niece) in contrast with other heroic texts.

Kūsh Nāmah has been rewritten and edited basis on its unicum known manuscript which is preserved in the Library of British Musiem and because of so much mistakes in writing this copy, the editor has mooted some views about some of lines and expressions and has brought the origon variant of the copy on footnote.

Introduction and Book Review of *al-Shajarat al- Ilāhiyat*

by: 'Abd Allāh Ṣalavātī

Rasā'il al-Shajarat al-Ilāhiyat fī 'Ulūm al-Ḥaqā'iq al-Rabbāniyat (first voloum) by Shams al-Dīn Muḥammad al-Shahrzūrī, edited, researched and introduced by Najafqulī Ḥbibī, the Research Institute of Iran Philosophy and Theosophy, 1383.

Shams al-Dīn Muḥammad Shahrzūrī, the illuminative theosopher and philosopher of the seventh century A.H. has written the book *al-Shajarat al- Ilāhiyat fī 'Ulūm al-Ḥaqā'iq al-Rabāniyat* which contains five treatises:

The first treatise is on the premisses and divisions of science. The

second one is on the quiddity of tree and details of logic theology. The third is on ethic, economic and administration of the city. The fourth is about science of nature and the last is on Devine knowledge and secrets.

The second treatise of *Shajarat al-Ilāhīyat* allocated to the logic subjects and its structure influenced by atificial arrangement of the matters in logic of Avicenna's *Ishārāt*, but Shahrzūrī contrary to Avicenna has explained five arts. He has qouted many of his logical matters of *Sharḥ Hikmat al- Ishrāq* in this treatise. The third treatise of *Shajarat al-Ilāhīyat* belongs to abridgment and free translation of *Akhlāq-i Nāṣiri* by Khawjah Naṣīr al-Dīn Ṭūsī with observing chapters and different divisions. Shahrzūrī in many cases, has omitted theorecical matters of *Akhlāq-i Nāṣiri* in this part.

This article after introducing *Shajarat al-Ilāhīyat* and expressing its content, deals with introducing some logical matters of this book (for conditinal propositions and spritual difference between affirmative and negative proposition, criticizing Aristotlian limitation and the subject of logic) briefly. Then it has mentioned strength points of book editing (determining intelectual sources of Shahrzūrī, introducing the manuscripts having been used. and in details) and also its weak points (lack of referering to *Sharḥ-i Hikmat al-Ishrāq* of Shahrzūrī by the editor). At last, some matters of *Shajarat al-Ilāhīyat* has been collated with *Sharḥ-i Hikmat al-Ishrāq* for better undrestanding.

Editing Manuscript

by: 'Imād al-Dīn Shaykh al-Ḥukāmī.

A sellection of *Munsha'āt* by Mīrzā Muḥammad Mahdī-Khān Istarābādī - Munshī al-Mamālik (scribe) of Nādir Shāh Afshār, edited by Naṣr Allāh Bayāt, Tehran, Ministry of Foreign Affairs, 1383, 216 pp. crown octavo.

Abstract

Mīrzā Muḥammad Mahdī Istarābādī, is a famous secretary and historiographer in Nādirī era and the author of the works like *Durrah-i Nādirah* and *Tārīkh-i Jahāngushāy-i Nādirī*.

The collection of his *Munsha'āt* has been lithographed in the titles of *Inshā' al-Durar* and *Makhzan al-Inshā'*.

Many imperfections and mistakes can be seen in new edition that has been done from the selection of his *Munsha'āt* including: lack of using the old and valid manuscripts and lithographic copies of Istarābādī's *Munsha'āt*, lack of valid reference sources for writing Istarābādī's biography and offering imperfect and unreasonable information about him, lack of using the punctuation rules in editing and paragraphing the text book, bringing poems following each other with different rhythm and rhyme without a gap, lack of various indexes (lists of multiple terms, expressions and compounds, poems, verses, narrations, Arabic sentences, books,...), the existence of numerous errors in content and print,...

A Glance at *Nuskah-i Zībāy-i Jahāngīr*

by: Ḥasan 'Āṭifī

Nuskah-i Zībāy-i Jahāngīr: written by Muṭribī Samarqandī, edited by Ismā'īl Bayg Jānuf and Sayyid 'Alī Muḥājirī, Qum, Library of Āyat Allāh al-'Uzmā Mar'ashī Najafī, 1377.

Nuskah-i Zībāy-i Jahāngīr by Muṭribī Samarqandī (996 - 1040 A.H.) has written for introducing the poets of the tenth century and the first half of the eleventh century of the east Persian language countries (Transoxiana, Afghanistan, Subcontinent) and numbers of resident Iranian poets in those countries and mentioning some of historical events of the

mentioned regions in 1035. The author in his journey to India completed his work with the statements of King Jahāngīr and dedicated to him.

Some spelling mistakes, corruptions and metaplasms, defects and addenda in lines and some incorrect explanations and other points are visible in this book that the present article has mooted them in brief.

***al-Muḥīt Bilughā al-Qurān* of Bū Ja'farak Bayhaqī**

by: Maḥmūd Nazārī

Abū Ja'far Aḥmad ibn-i 'Alī ibn-i Muḥammad Muqri Bayhaqī known as Bū Ja'farak Bayhaqī (470 - 554 A.H.) has written *al-Muḥīt Bilughā al-Qurān*. This book contains eight chapters:

First, the author has brought Persian equivalents in front of Quranic terms. Then, he has brought their plural or Arabic plurals. Finally, he has dealt with grammatical, syntactical, etymological and eloquent and ... aspects. He has extended the subject by virtue of Quranic verses and to confirm and prove his own views has used commentators, narrators, grammerians and philologists, words and sometimes the poems of the poets.

A Nice Incipit for Proper Explicit

by: Ḥusayn Masirrat

Ganjīnah-i Dastnivishāy-i Islāmī Dar Īrān: Hādī Sharīfī, translation, edition and annotations; Aḥmad Rīzā Rāḥimī Rīsah, Tehran, Fihristgān, Library, Musiem and Document Center of the Islamic Council Assembly, 1379, crown octavo, 144pp.

There are many libraries and centers for preserving manuscripts and

also scattered collections of these written heritage in Iran.

The necessity of awareness on the Islāmic-Iranian written heritage and preparing and compiling common joint catalogue of Arabic and Persian language is recognizing these centers and collections and cataloging their existent manuscripts. In this order, the book of *Ganjīnah-i Dastnivīshāy-i Islāmī Dar Īrān* has been compiled that mentions the specifications of the collection along with the published catalogues of thier manuscripts.

The names of many manuscript collections have not been mentioned in this book because of the lack of information and thier manuscript catalogues and because of using old references and catalogues, given statistics and information is imperfect.

The present article introduces numbers of manuscript collections of Yazd that have not mooted in *Ganjīnah-i Dastnivīshāy-i Islāmī*.

A Treatise on Avicenna's Biography

by: Dr. 'Arif Naushāhī & Dr. Mu'īn Nizāmī

This treatise as the author's word has been written in 1041 A.H. The author's name has not been mentioned in two used manuscripts and probably has been written by Pīr Muḥammad ibn Shaukh Jalāl Qunūjī (deceased in 1080 - 1085 A.H.). Nizām al-Dīn Aḥmad Gīlanī (993 - 1071 A.H.) has also written a treatise on Avicennā's biography in his book *Shajarah-i Dānish*. Distinguishing the real author of the treatise, collating its text with manuscript of *Shajarah-i Dānish* is necessary.

The author of the treatise has written Avicenna's biography from his birth to his death time in chronologic order and according to the author's writing has ended it in 423 A.H.

the author has shown Avicenna's talent in theosophy and his habits,

manners and moods during the matters. At the end, fifteen titles of Avicenna's works has been mentioned.

Two manuscripts which are preserved in Central Library of Punjab University have been used for editing this treatise:

1. Manuscript numbered AphI 11 123 (folios. 337 - 353).
2. Manuscript numbered pi II 65 (folios 123 - 127).

An Eexpression on a Historian's Life and Unknown Work in the Period of Shāh Ṣafī.

Dr. Muhsin Bahrām Nezhād

Tārīkh-i Shāh Ṣafī by Abu al- Mafākhir ibn Faḏl Allāh al-Ḥusaynī - the chronicler from Tafrish and historiographer and composer in the era of Shāh 'Abbās and Shāh Ṣfī I- contains the history of fourteen years rulling of Shāh Ṣafī from the begining to his death. There is no information about the author's life. we know only has been Mīr Muḥammad Ḥusayn Tafrishī's brother (a politician in the era of Shāh 'Abbās I) and Mīrzā Ibrāhīm Ḥusaynī Hamdānī's student for unknown time.

Abu al-Mafākhir for writing his work without changing in logic of historiagraphy his era has been taken parallel to chronicling tradition and has been impressed by religious - political thought of his time. Using plenty old Iranian concepts such as "far" "farah-i yazdānī", has offered a holy commentary in describing the political structure of Shāh Ṣafī's era. A long his religious view toward political structure of the Ṣfavid, he also paid attention to the other aspect of the power of rullers at that time which has been on the array of Ṣūfīsīm order and authority.

Moreover offering useful information about military and political conditiona of Iran in the era of Shāh Ṣafī's dynasty, *Tārīkh-i Shāh Ṣafī* is

important for including scattered social information, biographies of politicians in the Şfavid era and geographical information about cities, villages and thier position and....

Three manuscripts of this work have been known, so far:

1. Manuscript numbered 384 in the library of Chasterbetty.
2. A manuscript preserved in Afghanistan.
3. Manuscript numbered 2239 in the library of Āyat Allāh Mar'ashī Najafī

A Glance at Jawābāt-i Ahl al-Mūsīl fī al-'Adad wa al-Rruyat

by: Sayyid Muḥammad Riza Ḥusaynī Jalālī

translated and completed by: Jūyā Jahānbakhsh

This question whether the month of Ramaḍān is always thirty days or it can be also twenty nine days is a matter that caused to be discussed by Imāmī scholars at the begining of the greater occultation.

This Problem has devided them into two groups of "followers of number" and "followers of vision". This article finishes this old discussion with speciall consideration to a treatise by Shaykh Muḥfid on defendening the theory of followers vision and denying the theory of followers of number.

Introducing Vaqārī Ṭbasī Yazdī's Dīvān

by: Sa'id Shafī'iyyoon

Muḥammad Riḍā Abūī Mihrizī

Muḥammad Amīn Vaqārī Ṭbasī Yazdī (alived in 1098 A.H.), one of a literary man and a composer and scholar of the eleventh century, is one of

the descendants of Shams al-Dīn Muḥammad Ṭabasī (a poet in the late part of the sixth century and beginning of the seventh century A.H.).

Vaqārī passed his education in Yazd with some scholars like Mullā Muḥammad Bāqir Yazdī, Mullā Muḥammad Ṣādiq Yazdī and Mullā Muḥammad Shafī' Yazdī. He left Yazd in 1070 A.H and lived in Iṣfahān till the end of his life.

Vaqārī more over his *Guldastah-i Andīshah* which is a collection of his letters, has left a *Dīvān* including godes, quatrains, couplet poems, strophe and lyric poems. Last part of his *Dīvān* belongs to histories and riddles. One of the historical advantages of *Dīvān-i Vaqārī* is informing the exact date of happening the events which has not registered in any historical texts and biographies and this is for chronograms that vaqārī has made for the praised and the nobles of his era.

A Complete Research on Studing Tehran

S. 'Alī 'Alī- Dawūd

Jughrāfiyā-yi Tārikh-i Tehran, Muhsin Mu'tamidī, (center for university press. Tehran, 1381, 715 pp. large post octavo.

The first studies on studying Tehran has been done in the Qājārīd era specially in the long period of Nāsir al-Dīn Shāh's dynasty.

Among simultaneous studies on Tehran, the priority is with the late 'Abd al-Hujjat Balāghī Nā'īnī's work. After him, Dr. Ḥusayn Karīmān studied on historical geography of Ray and Tehran and his best and the most complete study on this topic is the book of *Tehran Dar Guzashtah Va Hāl*. The works of the late Ja'far Shahrī on Tehran has special particularity.

Vast studies have been done on Tehran during recent decades including

the book of *Jughrāfiyā- yi Tārikh-i Tehran* by Muhsin Mu'tamidī. This work is the most complete work on studying Tehran and the author has seen most of origins and sources in which has worked the necessary information out of them. Although, this book is of avail, though there are some mistakes on it including:

1. The basic part of the book's matters are scattered and direct speech of sources.
2. Historical events have been mentioned in details and unnecessary explanation.
3. The reference of matters of some chapters belongs only to one book or one essay.
4. Matters of some chapters do not correspond to the sources.
5. Some matters have mentioned without referring to their main source.
6. Different regions of Tehran in the period of Āqā Muḥammad Khān Qūjār, has been described basis on the map of 1275 A.H.

The Plan of Compiling the Historians of the Othman Empire (in Harvard University)

by: Naṣr Allāh Ṣālihi

The author of this article while searching the subject of Othman history in related sites in internet, came acrossed to the very important and valuable site, called "the historians of the Othman Empire".

Scince he had already translated a book called *Tārikh-i 'Othmān Pāshā* from othman Turkish, and as the words of the editor of the book (Yūnis Ziyrak) knew that the author was anonymous. He could never imagine that the author's name would be known someday. But, finding this site fortunately caused the author's name to be known as well as his biography.

Therefore, in recommendation of the respected editor in chief of *Āyīnah-i Mīrāth*, he has attempted to introduce this site briefly. Perhaps it would be useful for the readers.

Mātnādārān, the Oldest Treasury of Manuscripts

by: Āndrānīk Hūyān

The treasury of Mātnādārān (Armenia) is one the oldest treasury of manuscripts in the world. This treasury contains more than ten thousand manuscripts in different majors of sciences and arts which have been written in Persian, Arabic, Greek, syriac, Latin, Abyssinian,...

Many important historical sources and documents about Iran and the relations of this country with Armenia are in this treasury.

The bullion and capital of manuscripts of Mātnādārān, is basis on the old manuscripts of Mātnādārān Ajmīyādzīn.

During centuries, Armenian manuscripts have been accumulated from different monastries and convents in Mātnādārān Ajmīyādzīn and has changed this library into one of the riches bibliotoriums.

Bishop "Dānyāh Shāh Nazariyān" has catalogued 2340 manuscripts which are preserved in this library.

The name of Mātnādārān treasury was changed into "The Institute for Academic Studies on the old Manuscripts" and a special foundation was established for studing the old manuscripts. The branch of bibliography of this institute is compiling numerous catalogues for introducing Mātnādārān's manuscripts.

Hundred and fifty manuscripts with miniatures of Qājār period are in this treasury. Two manuscripts with Viṣāl Shīrāzī's scribe are preserved in Mātnādārān.

Nāsikh al-Tavārikh: the History of Caliphs and Followers

by: 'Alī Muḥammad Rūḥ Bakhshān

Muḥammad Taqī Lisān al-Mulk-i Sipīhr, *Nāsikh al-Tavārikh*, under the supervision of Jamshīd Kīyānfār, Tehrān, Asātīr, 1384; (4vols): Abū Bakr ibn Abī Qūḥāfāh, twelve +521 pp; 'Umar ibn Khaṭṭāb, thirteen + 593 pp; 'Uthmān ibn 'Ufān, ten + 254; Apostles, seven + 715 pp.

Nāsikh al-Tavārikh by Muḥammad Taqī Lisān al-Mulk-i Sipīhr (1216 - 1297 A.H.) is a work on public history of the world, from creation of Adem to 1267 A.H. containing the report of the events in the author's era which he has written an appendix on it and followed the events to 1273 A.H.

The second volume of the first book of *Nāsikh al-Tavārikh* belongs to reporting the events of the first three caliphahs (Abū Bakr ibn Qūḥāfāh, 'Umar ibn-i Khaṭṭāb and Uthmān ibn 'Ufān) and a voloum is related to the prophet's deciples.

Nevertheless the author of *Nāsikh al-Tavārik* is a shī'ite, but has written his book far from religious prejudices and basically all of his sources are the sunnit works. As he has pointed all details have been recorded exactly and while talking on a subject, has tried to explane everything. This is why he has refered to all the books written on the concerned matter.