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THE HISTORY OF TEXT EDITING IN THE WESTERN WORLD AND AMONG THE MOSLIMS

Dr. Maḥmūd Umīd-Sālār

The first attempts in Europe for the production of articles about the art or the technique of editing go back to the time of ancient Greece.

Psistratus's command (the founder of Athens rulership) regarding the production of an official copy of Homer's epic texts and Lycurgus's undertaking (one of the supreme politicians and orators of Athens) for placing a standard manuscript of all the works of ancient Greek dramatists in the archives of Athens could be considered as endeavors to prevent further corruption of texts in ancient Greece.

Editing Homer's epic texts during Hellenistic era (323-281 B.C.) was conducted not in Europe but in the Library of Alexandria in Egypt. Zenodotus of Ephesus (the first library manager) embarked on the task of collating the manuscripts available on the two epics of *Iliad* and *Odyssey* in order to restore their original texts. The Byzantine Aristophanes invented signs and placed them as explanatory notes on the margins of the book, in order to present his viewpoints to the readers. Aristogeiton has likewise proceeded to willingly edit the works of certain ancient Greek writers as well as Homer's epics by leaving his notes on the margins of the book.

Following the fall of ancient Greece and with the advent of Roman empire, the extent of activities in relation to the text correction in Europe was reduced. However, with the coming to power of Constantine (280-337 A.C) and the progress of Christianity, a new era for text correction began in Europe which is mainly due to the endeavors of Christian scholars for the purpose of compiling a reliable text for the Bible.

With the complete collapse of the Roman empire and the advent of savagery in the Middle Ages which lasted until the 17th century, an era began

which is marked by the loss of teaching and learning opportunities. The art of editing was likewise neglected along with other fields of science and arts in Europe. This unfavorable situation continued until Renaissance.

After the French Revolution and the subsequent upheavals, the transfer of manuscripts to the governmental libraries and the possibility of getting access to such works increased. As a result, a new transformation occurred with respect to the correction technique and art in Europe. The critical editing- in its unique sense- in the western world owes its reputation and propagation to the activities of three European scientists: Fredrich Wolfe, Emanuel Becker and Carl Lachmann.

The Moslims have paid attention to the text correction since the first and second centuries A.H. In view of the fact that Islamic Jurisprudence is based and relied upon the irrefutable Qoran and tradition, the Moslim scientists and scholars were concerned about the credibility of text and investigation of documents and credible sources on which the concerned text rests. Therefore, the correctness of the referred text was considered vital and essential from the religious point of view. Hence, the act of text editing became important among the Moslims, particularly in the fields of Qoranic interpretation and tradition. They have paid attention to certain points in text correction of which the Europeans were ignorant even as late as the 19th and 20th centuries.

SHAYKH HASAN BULGHĀRĪ AND HIS *MAQĀMĀT* [STATUS]

Dr. Sayyid Ṣādiq Sajjādī

Ṣalāḥ al-Din Ḥasan Nakhjavānī who is mostly known as 'Bulqārī is one of the great Sophist and Pro - Suhrivardī scholars of the seventh century A.H. He was born in Nakhjavān in 605 A.H. When he was only 11 years old, his family moved to the city of Khvuy, and he therefore studied there. At the age of 23, he was captured by Moghuls and spent 7 years of his life among them.

He then went to Darband Bākū. From there, he departed to Arūs, and finally to Bulgaria. On the whole, he spent 9 years in these two mentioned cities for the purpose of sight-seeing and teaching. Then, he spent some time in Bukhārā and went back to Bulgaria. After 3 years of residence there, he left this city for the destination of Bukhārā and stayed in this city for 20 years. During the struggles between different Moghul families in Transoxiana, and following the destruction of Bukhārā, he moved to Khurāsān. On his way, he left some of his students in Nayshabūr. He then went to Kirmān. After 27 years of stay in Kirmān, and towards the end of his life, he went to Tabrīz and finally died there in 698 A.H. His tomb is located in Kūyi Surkhāb Mausoleum.

Muḥammad Zaynī or Zaynabī was one of the followers and students of Shaykh Ḥasan Bulghārī. Because of the insistence of the other students and followers, he embarked on composing a book serving as a compilation of the Sophist remarks and attributes of his master, under the title of *Maqāmāt* [*Status*]. The manuscript of this work is kept in Tajik Institute of Orientalism and Manuscripts. Relying on the book of *Maqāmāt*, this article provides a documentary biography of Shaykh Ḥasan Bulghārī.

HINDU-SHĀH NAKHJAVĀNĪ AND HIS RECOVERED POEMS

Jūya Jahān- Bakhsh

Hindu-Shāh Ṣaḥībī Nakhjavānī is often known as one of the prominent prose writers of the first half of the eighth century. His popularity in this regard is because of his book with the title of *Tajārib al-Ssalaf* which was published for the first time by Professor ‘Abbās Iqbāl Āshtiyānī.

One of the cultural dimensions of Hindu-Shāh’s character to which less attention has been paid is his quality as poet and composer. Although no complete poetical work is unfortunately available in the compiled form from

Hindu-Shāh, the verses gathered from here and there - particularly the ones quoted by his son, Muḥammad, in his glossary titled *Ṣuḥaḥ al-Furs* reveals the fact that Hindu-Shāh enjoyed a poetical taste and was indeed skillful in this craft. His accomplishment in this connection is thus worthy of attention and inclusion in the treasury of Persian literature.

There are several poems in Arabic left from Hindu-Shāh, too. However, his composition in Arabic seems to be more as an entertainment rather than a serious poetic engagement.

In the present article, a brief review of his life and recovered verses is presented. Moreover, a more serious attention is devoted to the poetic aspect of his literary personality relying on his achievement through the book of *Tajārib al-Ssalaf*.

OBSERVATION OF THE CRESCENT IN JEWISH CALANDAR: A COMPARATIVE STUDY

Farid Qāsimlū

As far as the advent of the new lunar month is concerned, there are certain similarities between the Arabic lunar calendar and the Jewish solar- lunar calendar. From the historical standpoint, through a comparative study on the methods applied by the Jewish astronomers to overcome the problems in connection with determining the advent of the new lunar month (which has led to the establishment of certain rules and conditions for such calendar), we come to realize the never- ending endeavors of human beings to devise calendars.

Although the solar calender used by Iranians is indeed one of the most magnificent calendars throughout the course of history, there are few contemporary Persian texts available to consider and study other calendars currently applicable in the world. This article attempts to render a report

about some aspects of the Jewish calendar, and will reveal the fact that such calendar is likewise one of the most exact calendars that has so far been devised and applied by the human kind, since the dawn of history.

MUJAM-I SHĀH-NĀMAH AND CERTAIN POINTS ABOUT KNOWING SHĀH NĀMAH

Sajād Aydanlū

Mujam-i Shāhnāmah, a work by Muḥammad Bin Rizā Bin Muḥammad 'Alavī Ṭusī (Sharīf Daftar Khān), is the oldest dictionary available on *Shāhnāmah*. It was probably written by the end of 6th century A.H. A part of the short introduction to this book is dedicated to a report on how this work has been produced. It could therefore be considered as one of the oldest and most important historical records and sources about knowing *Shāhnāmah*. Through expanding and analyzing the points found therein, the following conclusions could be drawn: (1) The manuscript used to create the book of *Mujam* was written in the name of Malik Mu'ayyid Ay-Abih, Ghulām Sanjar Saljūqi and the ruler of Nayshabūr (548-579 A.H.). This is however contradictory to the anti *Shāh-Nāmah* policy of Seljuk's era; (2) Most probably, the manuscript was transcribed in Nayshābūr, which thus serves a proof for the important position of Iranian national epic in the sixth century in this city; (3) The main part of *Mujam* and the majority of the related words and their meanings have possibly been written as marginal notes on Ay-Abih's manuscript. An unknown person from Iṣfahān seems to have added them to the manuscript. Therefore, 'Alavī Ṭusī has only compiled them; (4) Mu'ayyid Ay-Abih's *Shāh-Nāmah* was in four volumes, so it could prove the fact that throughout the history of *Shāh-Nāmah's* manuscript transcription, the number of volumes has successively been reduced; (5) It seems that this manuscript belongs to the old exemplars striving to present *Shāh-Nāmah* in sixty

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thousand couplets; (6) It also refers to the public reading of *Shāh-Nāmah* in the sixth century, so it is a valuable document in this connection; (7) Due to the oldness of the manuscript on which 'Alavī Tusī bases his work, certain questions could be raised with respect to the wording of *Shāh-Nāmah* and its couplets in the text of *Mujam*.

SULTAN IBRAHIM MIRZA SAFAVI THE ARTIST POLITICIAN

Siyid Sa'īd Mīr Moḥammad Ṣādiq

This is an article about Ibrāhīm Mīrzā -Safavid prince - Bahrām Mīrzā's son and Shāh Isma'īl's grandson who was killed after Shāh Isma'īl II siezed power. In addition to reviewing Ibrāhīm Mīrzā's life and his conflict with Gizilbash tribes to determine Shah Ṭahmāsb's successor, the article tends to his importance in promotion of art and literature in his era.

BETWEEN REPRODUCTION AND RECOVERY: NOTES ON EDITING CLASSICAL ARABIC MANUSCRIPTS ON ASTRONOMY

Aḥmad Dallāl

Translator: Soussan Salim-zadeh

This article is a translation of Dallāl's article (Associate Professor of Arabic and Islamic Studies in Yale University, researcher of the history of science and specialist in scientific text edition) presented during the fifth conference on the study and edition of Islamic manuscripts in the field of science (London, 29-30 Novermebr 1997). He considers the edition of Arabic scientific manuscripts as an art, rather than a science with definite rules and standard procedures. He therefore provides general guidelines for the correction, criticism and study of editions in Arabic scientific books. Dallāl is of the opinion that the editor of astronomical texts should enjoy a rich experience, have a good command of Arabic and astronomy together with a

دوره جدید سال چهارم، شماره دوم و سوم، تابستان و پاییز ۱۳۸۵ (پیاپی ۳۳، ۳۴)

knowledge of the historical conditions of the manuscripts, and also the conventions of the modern technical language and the trans-regional particulars of the Islamic sciences. The selection of the astronomical manuscripts for the purpose of correction should be on the basis of their merit and value, not as a habit. He continues his discussion by elaborating on the difficulties in correcting astronomical manuscripts, such as reproducing the texts and unfamiliarity with the linguistic rules and script in the Middle Ages. He believes that the editor should eliminate the ambiguities of the astronomical texts as far as possible, minimize his own manipulation in the text and provide the reader with a critical apparatus through definition of all variables, editions, unconventional spellings, etc. These will ensure the accurate preservation of the manuscript framework. The critical atmosphere should be as such that all the writings found on the margins of the copies are taken into consideration, too, such as the notes left by the authors, readers or scribes. Paying attention to the quotations made in the astronomical texts and their varied transcriptions are other issues that the writer discusses in his article.

**INEVITABILITY OF PAYING ATTENTION TO THE MANUSCRIPTS
AND RELATED CATALOGUES: A REPORT ON THE CATALOGUED AND
UNCATALOGUED MANUSCRIPT COLLECTIONS**

Aḥmad-Riza Raḥīmī Rīṣah

The first step toward the correction of a text is to search for its manuscript(s). That is, the editor should look into the existing catalogues for all the manuscripts available from the concerned text and to identify the correct copy to which the priority could be given. Other fields of study such as the script, the linguistic aspect of Persian language and the sources used for writing the history of literature or the concerned scientific field also lead the

researchers to pay attention to the manuscripts and related catalogues.

Moreover, the editor should also be acquainted with all the world manuscript collections and their catalogues. This article hence presents a report on the number of Persian manuscripts as well as the rate of their being catalogued or still remained uncatalogued. There is also an emphasis on paying attention to the Arabic manuscript catalogues, because of the existence of scattered Persian treatises and interpretational translations about them.

AMIR ḤAYDAR MINGHĪT IN TRANSOXIANA'S HISTORICAL TEXTS

Nādirah Jalālī

Amīr Ḥaydar is one of the kings of Minghītiyah dynasty in Bukhārā. During his rulership, several important events occurred in Bukhārā, Samarqand, Khuqand and Marv, including the rebellion of Bāā Bī Parvānah Chīyuz, Īltuzur and the rulers of Kingis. He established relations with the Qājār Kingās in Iran. The capture of Marv and the collapse of its dam are some of the other events happened in that period which will be discussed in this article.

BAYĀN AL-NUJŪM: ABU AL-FAZL ḤABISH BIN IBRĀHIM MUNNAJIM TIFLĪSĪ

Dr. Muḥsin Jafarī Mazhab

Bayān al-Nujum, a work by Ḥabīsh Tiflīsī (one of the famous physicians, astronomers and literary figures of Anatolia in the sixth century A.H.) discusses astronomical issues in brief, such as the heavenly and earthy bodies, celestial signs and mansions, fixed and movable stars, the reasons for circle horizon, extraction of births/generables and shares, and also the science of astrolabe.

The unique manuscript of this book has been purchased by the National

Library of Iran. It is in 112 folios, and in Naskh script. Although its scribe by the name of Sulaymān Bin Muḥammad Bin Aḥmad (famous as Ṣāyī' al-Gharīb) has mentioned the conclusion date of the manuscript as 755 A.H., there is a possibility that the existing manuscript has in fact been created from a manuscript dated 755 A.H.

A COMPREHENSIVE COPY OF *HAKIM GHAZNAVI'S* COMPLETE POETICAL WORKS

Yadullah Jalālī Pandarī

Among the manuscripts available on Sanāyī Ghaznavī's complete poetical works, the one kept in the National Library of Iran (dated 1002 A.H) is indeed a comprehensive copy. However, this manuscript remained unknown until 1986 when a catalogue of this library was finally produced. Late Mudarris Razavī did not know that such manuscript existed. It includes 26 love poems which could not be found in the printed edition of Mudarris Razavī. This article thus introduces the manuscript of the Iranian National Library and discusses its particulars.

OPIUM - LIKE MANUSCRIPTS

Dr. Ādil Bikrī

Translated by: Alī Naqīyān

Narcotics such as opium and poppy have been used in medicine as sedatives in surgical operations, in order to relieve and soothe the severe pains of patients. In Arabic countries, narcotics were recognized much later. According to certain reliable sources, their use propagated in Iran during Isma'ili era. The use of hash became individualistic and consumed secretly in the subsequent periods, due to people's fear of the rulership and of being charged and labeled as the adherents of the esoteric sects. This hence resulted

in non-existence of writings on narcotics such as hash and opium. However, in recent centuries, compiling certain works about narcotics attracted some attention. This led to the creation of a few books in this connection. Here, in this article, we introduce certain works belonging to this category. We would therefore mention *Zahr al-Arīsh fi Ahkām al-Ḥaṣhīsh* by Badr al-Dīn Muhammad Ibn-i Bahādur al-Zarkishī; *Qam al-Wāshīn fi Zamm al-Rāshīn* by Nūr al-Dīn Abī al-Ḥasan Miṣrī; *Raf al-Ishtibāk An Tanāwul al-Tanbāk* by Abd al-Qādir Bin Muḥammad al-Ḥusayni al-Ṭabarī; *Risālat fi Tahrim al-Dukhān* by Mullā Iṣām; *al-Ṣulḥ Bayn al-Akhavān fi Ḥukm-i Ibāhat al-Dukhān* by Abd al-Ghani Bin Ismaʿīl al-Nāblusī; *Hadīyat al-Ikhwan fi Shajarat al-Dukhān* by Siyyid Muḥammad Murtizā al-Ḥusaynī Zubaydī; *Ṣarf al-Rīḥ al-Natan An Mustamal al-Tatan* by Dāwud Bin Sulaymān Baghdādī; *Risālat fi al-Dukhān* from an unknown author.

QIṢṢIYI MIHR VA MĀH [THE TALE OF SUN AND MOON]

Muḥammad-Ḥusayn Islām-Panāh

The above mentioned story is in fact a folkloric tale about the love of two characters by the names of Mihr [Sun] and Māh [Moon]. It is hence a narration of various adventures and events. The prose style of this tale is not complicated and could rather be considered simple. It also includes certain poems from Ḥāfiz, Nizāmī, Sa'dī, etc. Giving the names of planets and stars of the solar system to the characters, the use of various devises and elements to attract the readers' attention, and also the indication of temporal units such as "10 days" are some of the significant qualities of this folkloric tale. The story also enjoys religious themes in connection with the prevailing beliefs and transformations occurred during the Safavid era.

After an explanation on *the Tale of Mihr and Māh*, a certain manuscript of it is going to be introduced in this article. This manuscript was most probably

transcribed by a scribe from the city of Kirmān. The papers used for this purpose were likewise made by a paper factory located in Kirmān.

INTERPRETATION OF KORANIC WITS (*LATAYIF AL-TAFSĪR*)
AN OLD SELECTION OF RASHĪD AL-DIN MAYBUDĪ'S *KASHF*
AL-ASRĀR WA UDDAT AL-ABRĀR

Ḥusayn Massirrāt
Payām Shams al-Dīnī

The interpretation of Koranic wits - or as mentioned in catalogues, *Latāyif al-Tafsīr* - is an old selection from *Kashf al-Asrār wa Uddat al-Abrār* compiled by Rashīd al-Din Maybudī. It was in fact created in 8th century A.H by 'Abd al-Ḥay Bin Muḥammad Bin Muḥammad Jāmī. Two manuscripts from this selection have so far been identified. The first copy is kept in ex-Senate or the Islamic Parliament's Library No.2; and the other is available in Hamidiyah Scriptorium in Istanbul.

'Abd Al-Ḥay Bin Muḥammad Bin Muḥammad Jāmī is an unknown figure from the hometown of Shaykh Aḥmad Jām, about whom no exact information has been obtained. The only thing we know of him is that he finished the writing of a book on Saturday the 27th of Shabān in 761 A.H. This accomplishment is presently considered the most ancient selection of Meybodi's *Kashf al-Asrār wa Uddat al-Abrār*.

ZAVĀYID AL-FAVĀYID

Mahdī Rahimpūr

Sirāj al-Din 'Ali Khān Arizūyi Akbar-Ābādī (1099-1169 A.H.) is one of the prominent figures in the history of Persian literature. He has created many works in literary areas such as literary criticism, linguistics, figures of speech, dictionary and biographical writing, as well as explanations of certain literary

texts. All his books enjoy high profiles. As far as dictionary writing is concerned, Ārizū could be considered as one of the main authorities. Having produced four dictionaries titled *Chirāgh-i Hidāyat*, *Navādir al-Alfāz*, *Sirāj al-Lughat* and *Zavāyid al-Favāyid*, he could hence be counted as the most active writer in this literary area. The first two dictionaries have already been published, and the third one is ready to be printed out. The latter which concerns the infinitive forms of Persian verbs is not yet prepared for publishing purposes. Therefore, this article is dedicated to the introduction of this last dictionary.

**ABD AL-GHĀFIR BIN ISMA'IL FĀRSĪ AND THE BOOK OF
*AL-SĪYAQ LI-TĀRIKH-I NAYSĀBŪR***

Muhammad Kāzim Rahmatī

The science of historiography among the Moslims enjoyed a special and lofty place, due to the various subject matters which were of concern to the Moslim historians. This is evident in view of the many works available on different domains in this field of study. Among the different forms of historiography, the works with the subject of regional historiography are very important because of the kind of information they include. The works produced by Moslim historians in the field of regional historiography could be classified as follows. First, the works created by secretaries and clerks, such as *The History of Qum*. Second, the works by the traditionists, such as *The History of Nayshābūr*. The latter is a mixture of regional historiography, tradition and biography, and they sometimes render more information to the readers than the first group, since they enjoy a biographical nature paving the ground for the writer to likewise include their detailed knowledge of the regional events. This article is in fact a report on this kind of literary works and provides a case study with regard to the book of *Al-Sīyāq Li-Tarīkh-i Naysabūr* which

serves as a regional historiography exemplar.

A VIEW OF THE NEW EDITION OF *AL-'AGHĀNĪ*

Dr. Muḥammad-Khayr Shaykh-Mūsá

ʿAlī Bahrāmīyan

Al-'Aghānī, the celebrated book of Abū al-Faraj-i Iṣfahānī, has been published several times. The oldest edition (the first edition) was accomplished by Johan Kozo Garten. It was published with a Latin translation in 1810, in Germany. The second edition, consisted of 20 volumes, was printed out in Bulagh. Dar al-Kutub in Egypt undertook the publication of a reliable and elaborated edition of *al-'Aghānī*. The first volume was published in 1927. Since then and until 1961, 16 other volumes appeared. A few years later, the publication of the remaining volumes was resumed, so in 1974 the last volume (volume 24) came out. In 1955, Dār al-Thiqāfat of Beirut embarked on a new edition of *al-'Aghānī* on the basis of the previous editions and some of the related manuscripts. The research work and publication of the subsequent volumes of Dār al-Kutub were entrusted to ʿAbd al-Sāttār Faraj. This edition was completed with the publication of volume 23, in 1960. The related catalogues were appeared in two volumes, in 1964. Dār al-Shuʿab of Cairo supervised a new edition of *al-'Aghānī* which was accomplished by Ibrāhīm Abyārī. The publication of this series lasted from 1969 to 1979. It consists of 31 volumes with the corresponding catalogues. Certain other publications have likewise been produced which have trading quality and hence attract the comon readers.

The last edition of *al-'Aghānī* was undertaken by Dr. Ihsān ʿAbbās, Dr. Ibrāhīm Sāʿafīn and Bakr ʿAbbās in Dar Al-Ṣādir of Beirut. The present article is devoted to the critical and study of this edition.

In spite of the existence of complete and defected manuscripts of

al-'Aghānī in the libraries worldwide, the manuscript kept in Berlin and the defected facsimile manuscript in Taymūriyah Library were used for the purpose of correction and publication of the concerned *al-'Aghānī*. The manuscripts, on which the researchers of Dār al-Kutub edition relied, have been directly or indirectly used by the 3 above mentioned researchers. As a result, there are certain omissions, displacements, misreadings and other mistakes in the recent edition of *al-'Aghānī*. Dr. Iḥsān 'Abbās has indicated certain points about the station of Abu al-Faraj Iṣfahānī *al-'Aghānī* which are not actually correct, and the accuracy and authenticity of them could hardly be affirmed and approved.

KHULĀṢAT AL-ASHĀR FROM A DIFFERENT VIEWPOINT (THE CULTURAL AND SOCIAL CONDITIONS OF THE CITY OF KĀSHĀN IN THE TENTH CENTURY A.H.)

Ali Mīr-Anṣārī

Khulāṣat al-Ashār Va Zubdat al-Afkār, produced by Mīr al-Dīn Kāshānī (still alive in 1016 A.H), enjoys an important station due to its rendering a picture of the social, cultural and literary conditions of Kāshān in the tenth century A.H. The writer of this article provides information about the cultural and social status of the city of Kāshān, and analyzes them on the basis of the biographies pertaining to the poets mentioned in this book. It therefore comments on the following: (1) The literary societies; (2) The merchants; (3) The arts; (4) The professions in connection with books and book transcription; (5) The educational centers; (6) The social and intellectual movements.

A VIEW OF AMĪR PĀZVĀRĪ'S COMPLETE POETICAL WORKS
(COMPILED THROUGH THE EFFORTS OF
DR. MANŪCHHR SUTŪDAH)

Bizhan Hunarīkār

Amīr Pāzvārī is the most popular and renowned poet of Mazandaran Province in Iran. However, unfortunately, there is no exact information about his biography or even his living period. Amīr Pāzvārī's poems titled *Kinz al-Asrār* (translated by Mīrzā Muḥammad Shafī Māzandarānī) was published by Bernhard Dorn in 1277 and 1283 AH, in St. Petersburg.

In 2005, another edition of Amīr Pāzvārī's complete poetical works with the edition and translation of Dr. Manūchahr Sutūdah and Muḥammad Dāvūdī Darzī Kalayī was produced (Resanesh Publication, Tehran). The latter edition serves the topic of our discussion, as well as the subject of our critical analysis and commentary in this article. Several points are to be considered in connection with the new edition mentioned above:

- 1- Presentation of the verses in the form of two-couplet poems.
- 2- Incorrect translation of certain verses.
- 3- Attribution of certain couplets of Mīr 'Abd al-Azīm Marāshī to Amīr Pāzvārī.
- 4- Contradiction in the information provided about the living period of Amīr Pāzvārī.
- 5- Attribution of Amīr Māzandarānī's poems to Amīr Pāzvārī.
- 6- Typing errors,...

A CRITICAL ANALYSIS OF THE CONCEPT OF ILLUMINATION IN
HAYĀKIL AL-NŪR

Abdullāh Ṣalavātī

Ghīyāth al-Dīn Maṣṣūr Dashtakī has written *Hayakil al-Nūr Li-Kashf*

Zulamāt Shavaġkil al-Ghurūr in order to shed light upon the illusory images that Jalāl al-Din Davānī rendered in his book of *Shavākil al-Hūr*. The former has questioned the character of the latter, and has severely refuted Davānī's viewpoints. Despite Dashtakī's opposing standpoint towards the ideas of Davānī, the issue of illumination in *Hayākil al-Nūr* entails valuable points such as presentation of a new kind of interpretation with regard to the word of 'Ab' as 'Rabb' [The Educator] and Mudabbir [The Director], as well as the world of symbols and its separation from the Platonic world of ideas and archetypal images.

After elaboration on the points indicated in *Hayākil al-Nūr*, three cases of disagreement between Dashtakī and Davānī are discussed:

- 1- Heterogeneousness or non-heterogeneousness of the necessary existent or being with contingent beings.
- 2- Realization or non-realization of the absolute being.
- 3- The permanence or non-permanence of substantial images.

ASNĀD-I PĀDARIYĀN KARMALĪ

Dr. Muṣṭafā Zākiri

Pādariyān Karmalis have benefited from the opportunity provided during the reign of Safavid Shāh 'Abbas to come to Iran for the purpose of business and promotion of Christian faith, so they settled in Iṣfahān. The Papal court's interest and European governments' policy at the time lied in the establishment of a friendly relation with Safavid government in order to be able to resist the Ottoman influence on and penetration in the European territory. Aware of the role entrusted to the Christian propagators, Safavid Kings benefited from their presence for their own political and commercial aims and objectives.

Documents related to Pādariyān Karmalī are very important since they

offer useful information about Shāh 'Abbās Safavi's relation with the Christian world in the West. They likewise render an understanding of the relationship between Islam and Catholic Christianity in the political geography of Iran.

In this article, the etymology of the words 'Karmalī' and 'Pādārī' is discussed. This is followed by a brief history on the formation of shoeless Karmalian. Then, the letter number 147 (Pādariān Karmalī Documents, p. 199-255) containing shāh 'Abbās Safavi's debates with Pādariyān Karmalī and the British community of businessmen about Christianity is presented, along with certain political discussions in a concise form and in fact rewritten in contemporary prose, to be useful to the interested readers.

**AN INVESTIGATION ON THE BOOK OF *ASNĀD-I PĀDARIYĀN*
KARMALĪ [*PĀDARIYĀN KARMALĪS* DOCUMENTATION]: A WORK
BELONGING TO THE ERA OF SAFAVID KING ABBAS**

Nasrullah Pūr-Muhammadī Amlashī

In this article, Dr. Manūchehr Sutūdah's introduction to the above mentioned book is discussed. His views about Europeans' objectives such as diverting of the trading route of the Silk Road from Ottoman territory, as well as the meaning of 'Rim Papa' are likewise investigated. Then, the most notable subjects of the book are discussed. They include: an introduction of Pādariyān, Pādariyān's conduct in life (serving as an information for the Iranian court), their persuasion of Iran to get into war with Ottomans, orientation with the role of Pādārī Javān in the foreign policies of Iran during the reign of Shāh 'Abbās, the trading routes and the trade related to the Silk Road, foreign policy of Shāh 'Abbās, Shāh 'Abbās's dissatisfaction with the standpoint of European governments against Ottomans (particularly that of the Hungarian King), dispatch of a Caliph for the Armenians of Irvan's church and the church construction in Darband.

**THE DIFFERENCE BETWEEN VIENNA MANUSCRIPT OF *KHATM AL-GHARĀYIB (TUHFAT AL-ARĀQAYN)* AND DR. YAHYĀ QARĪB'S EDITON:
THE POSSIBILITY OF TEXT COMPILATION IN TWO SEPARATE
VERSIONS BY THE SAME POET**

'Alī Ṣafarī Āq' Qal'a

The only poetical work composed by Afzal al-Din Badil Bin 'Ali Khāqānī Shīrvānī, the renowned poet of the sixth century A.H., is a long couplet poem consisted of over 3000 couplets usually known as *Tuḥfat al-'Arāqayn*. An ancient manuscript of this poem (dated 593 A.H.) which belongs to the Austrian National Library has recently been introduced by Professor Iraj Afshar. The title of this work is clearly mentioned and recorded as *Khatm al-Gharāyib*. Moreover, Khāqānī himself has referred to his other work by the name of *Khatm Al-Gharāyib*, in one of the odes belonging to his complete poetical works. The concerned ode includes the identical rhyme of 'Ṣafāhān'. The couplet is meant to say that those who have considered *Khatm Al-Gharāyib* as his last accomplishment, did not in fact realize that the poet has embarked on an appraisal of Ṣafāhān.

Until the discovery of Vienna manuscript, there was an illusion that *Khatm al-Gharāyib* is the unfinished couplet poem included at the end of the manuscript number 272 in Sepahsalar School Library. However, with the exploration of the foresaid manuscript, the already established belief became doubtful. The reasoning provided by Professor Afshar in the introduction to the edition of the facsimile version of the manuscript clarifies that *Khatm al-Gharāyib* is the title given by Khāqānī to his *Tuḥfat al-'Arāqayn*, and his indication of same in the ode with the identical rhyme of Ṣafāhān is related to this couplet poem and not to any other work.

The scribe of Vienna manuscript seems to be a non-Persian speaker, and hence he has committed some errors when transcribing certain couplets.

دوره جدید سال چهارم، شماره دوم و سوم، تابستان و پاییز ۱۳۸۵ (پیاپی ۳۳، ۳۴)

However, his commitment to the exact rendering of the quotations has made the text worthy of attention and in some cases as determining.

Since the transcription date of the manuscripts related to the works of poets of the fifth and sixth centuries A.H. does not go further than the seventh century, the finding of a manuscript belonging to the sixth century and close to the living period of a poet is indeed an exceptional opportunity to be highly valued. In the study of the old records of the complete poetical works of the poets, this manuscript could serve a reliable source and criteria. As Professor Afshar indicates in his introduction to this edition, the concerned manuscript should receive attention when future studies are conducted upon the couplet poems of *Khatm al-Gharāyib (Tuḥfat al-Arāqayn)*, and it could even be served as the basic manuscript to which the researchers should refer.

This manuscript is not only old, but also includes certain particulars the study of which from the viewpoint of textology helps to shed light upon the dark corners of the history of transcription. As a consequence, the publication of this manuscript and its inclusion in the collection of facsimile manuscripts in the Research Center for the Written Heritage has been recognized as useful. Therefore, it was published while enjoying a comprehensive introduction by Professor Afshar, together with the addenda necessary for the analysis of the concerned text. This undertaking has thus made this accessible to those who are interested in the Persian literature and the discussions of textology.

The foresaid book was created with the cooperation of the Austrian Academy of Science, and bears a foreword in German language by Bert G. Fragner and Nosratullah Rastegar.

One of the particulars of this edition is its being rendered in the original size (a full page edition) which has not been taken into consideration in the previous editions.

It is indeed a favorable event in the history of Persian literature that the

main part of Khāqānī's works - that is, his complete poetical works which are *Munsha'āt* and *Khatm al-Gharāyib/ Tuḥfat al-Arāqayen-* have remained safe against historical incidences, and it is indeed fortunate to have access to a manuscript belonging to the living period of the poet - or close to when he was still in life - and particularly in relation to a work with the title of *Tuḥfat al-Arāqayn* which has so far received insufficient attention.

This manuscript was discovered and identified by Professor Afshar during his cataloguing the Persian manuscripts indicated in the catalogue of the above mentioned library, so presented it as separate and through an independent article. In his article, in addition to his explanation on the manuscript particulars, he has likewise pointed out the differences that exist between this manuscript and the only available edition of same.

As I have been studying this text since a long time ago, and in view of the fact that similar cases with respect to the manuscript number 272 in Sepahsalar School Library (Shahīd Muṭṭahharī) were likewise studied, I decided to embark on the task of comparison and collation between the concerned differences or variations and those to which Professor Afshar has referred. The outcome of this accomplishment was then presented to professor Afshar for the purpose of benefiting from his views. Recently, the edition of Vienna facsimile manuscript has been included in the collection of facsimile manuscripts of The Research Center for the Written Heritage. In his forward to this edition, Professor Afshar asked me to present the concerned findings. I have therefore produced this article.

LOTS OF PATIENCE IS REQUIRED ...

Alī-Akbar Aḥmadī Dārānī

Siyyid Isma'il Jurjānī (434-531 A.H.) is one of the greatest physicians in the history of Islamic civilization and the reviver of Iranian medicine in

Persian language. He owns valuable books such as *Zakh̄riyi Khv̄arazm-Shāhī*, *al-Aghrāz al-Ṭibbiyyah*, *Khufi Alayī* and *Yādigār*. The first book is in fact a medical encyclopedia and the most significant book on Persian medicine. At the end of his life, Jurjānī summarized this book, applied certain changes to the relevant chapters and also included the achievements of his several years of experience. He therefore composed the two books of *Al-Aghraz al-Ṭibbiyyah* and *Al-Mabāḥith al-Alā'iyyah*. In the former book, there are Persian lexicon which are indeed important for the study of Persian phonetic variations. Jurjānī has enumerated the differences with regard to the names of medicines in various cities of Iran, and reveals the variations occurred in intonation and accent corresponding to the mid sixth century A.H.

**A LOOK AT THE EDITION OF BADĀ'UNĪ'S MUNTAKHAB
AL-TAVĀRIKH**

Mahdī Ṣadrī

One of the important issues in connection with the selection of 'Abd al-Qadir Badāunī's *al-Tavārīkh* (947-1004 A.H.) is that it presents historical events which were recorded by the author on various occasions, either directly as a witness or indirectly through other poet's narrations. The new edition of this book has come out with the introduction and addenda of Dr. Tawfīq H. Ṣubḥānī, on the basis of the Calcutta edition (1864-1869). The dates presented therein are not exact, and they were not calculated accurately. There are several cases where the year of the event does not correspond to the real happening. In this article, certain examples of the shortcomings and errors made with respect to the dates found in the concerned edition are enumerated and discussed.

خلاصه مقالات به انگلیسی

**FURSĀT AL-DAWLAT-ISHĪRĀZĪ AND THE SYMBOLIC STORY OF
HIJR-NAMAH**

Dr. Maṣṣūr Raṣṭigār Fasāyī

The couplet poem (*Mathnavī*) of *Hijr-Namah* composed by Fursat al-Dawlat-i Shirāzī (1271-1329 A.H.) renders a concise and symbolic story about the love between a nightingale and a partridge. The poet has beautifully portrayed the unfulfilled love between the two mentioned characters. At the end of the story, he mentions that the foregone story has in fact been the real fate of him and his beloved. A copy of this *Mathnavi* is kept in the Library of Aḥmadī Shirāzī Monastery. It was transcribed in 1303 A.H - probably in the city of Shiraz - by Mullā Abd al-Wahhāb using Nastaligh script. This copy served the basis for rewriting the present text.

**A DOCUMENT ABOUT THE ASSASSINATION OF
FATH-ALĪ KHĀN QĀJĀR**

Behrūz Gūdarzī

In the sources belonging to Qājār era, due to the hatred of Aqā Muḥammad Khān and Faṭh-Alī Shāh Qājār towards Nādir Shāh Afshār, the assassination of Faṭh-Alī Khān Qājār, the founder of Qājār Dynasty in 1139 A.H., is attributed to Nādir Shah. Relying on the copy of a letter by Shāh Ṭahmāsb Ṣafavī, the case of Faṭh-Ali Shāh Qājār's assassination is discussed and studied in details, in the present article.

KHAYRĀT-I HĪSĀN

Parvīn Istakhrī

Khayrāt-i Hīsān was written by Muḥammad-Ḥasan Khān I'timād al-Saltanah in 3 volumes, mainly comprised of the biographies of renowned

دوره جدید سال چهارم، شماره دوم و سوم، تابستان و پاییز ۱۳۸۵ (پیاپی ۳۳، ۳۴)

Muslim women and people from different nationalities (including Iranians, Arabs, Indians and Turkish) who have converted to Islam. The copy served for the edition of this book is in fact a lithographic copy dated 1304 A.H., published under the supervision of I'timād al-Saltanah. He has benefited from many sources to produce this book. In the introduction, he has explained the reasons for creating *Khayrāt-i Ḥisān*, and also indicates the sources he has used for this purpose.

The book is arranged alphabetically. It starts with the biography of a woman by the name of Amīnah Bint-i Wahab, and ends with Yahabullah Al-Ḥabashiyah, followed by a conclusion section discussing the tales and worthwhile stories about women poets.

CULTURE AND MEMORY IN THE WORLD OF ISLAM

A.Rūhbakshān

Culture and Memory in the World of Islam in the Middle Ages is in fact a collection of articles compiled by Farhad Daftari and Joseph Merry published in 2003, in the honor of Wilfred Madlung. This collection consists of three sections, each containing articles from certain scholars of Islam.

Part 1: The Transmission of Knowledge:

1. Universities: Past and Present/ George Makdisi
2. The *ijāza* from 'Abd Allāh b.Ṣāliḥ al-Samāhijī to Nāṣir al-Jārūdī al-Qatīfī: A source for the Twelver shi'i Scholarly Tradition of Baḥrayn/ Sabine Schmidtke
3. Abu'l-Ḥusayn al-Baṣrī on God's Volition/ Martin J.McDermott
4. Between Qumm and the West: The Occultation According to al-Kulaynī and al-Kātib al-Nu'mānī/Andrew J.Newman
5. Memory and Maps/ Emilie Savage- Smith
6. Abū Ḥayyān al-Tawḥīdī: A Sunni Voice in the Shii Century/ Wadād al-Qāḍī

Part 2. Memorializing, Remembering and Forgetting

1. Balāmī's Account of Early Islamic History/ Elton L.Daniel
2. "Say It Again and Make Me Your Slave": Notes on al-Daylamī's Seventh Sign of Man's Love for God/ Joseph Norment Bell.
3. Lists and Memory: Ibn Qutayba and Muḥammad b.Ḥabīb/ Julia Bray.
4. A Jonah Theme in the Biography of Ibn Tūmart/ David J.Wasserstein
5. *Meadow of the Martyre*: Kāshifi's Persianization of the Shi'i Martyrdom Narrative in the Late Tīmūrid Herat/ Abbas Amanat

Part 3. Commemorating Rulers, Dynasties and Conquests.

1. Khurāsānī Revolutionaries and al-Mahdī's Title/ Michael L. Bates
2. *Shāhānshāh* and *al-Malik al-Mu'ayyad*: The Legitimation of Power in Sāmānid and Būyid Iran / Luke Treadwell
3. The Beginning of the Ismaili *Da'wa* and the Establishment of the Fatimid Dynasty as Commemorated by al-Qāḍī al-Nu'mān/ Ismail K.Poonawala
4. Purloined Symbols of the Past: The Theft of Souvenirs and Sacred Relics in the Rivalry between the Abbasids and Fatimids/ Paul E.Walker
5. Conceptions of Authority and the Transition of Shi'ism from Sectarian to National Religion in Iran/ Saiid Amir Arjomand
6. Umāra's Poetical Views of Shāwar, Ḍirghām, Shīrkūh and Ṣalāḥ al-Dīn as Viziers of the Fatimid Caliphs/ Pieter Smoor