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## Abstracts

Hassan Lahouti\*

### Ala Marandi's Collection

Iraj Afshar

Some time ago, a manuscript containing, among others, some poems of Hafez, preserved in the Bodleian Library, Oxford, was examined by Ali Ferdowsi. There are indications that these poems (qazals) have been copied during the last years of Hafez's life. Considering the significance of such a collection, a facsimile reproduction of the part allocated to Hafez's poems was released with an introduction, by Mr. Ferdowsi, identifying the collection. In the mean time, the facsimile is included with the typographical text of the poems collated with the Divan edited by Khanlari.

The present article deals with this edition. Thanks to the publisher's providing the author with a picture capturing all parts of the collection, and with regard to the significance of precise cataloguing of such collections, the paper studies the detailed table of contents, the codicological characteristics of the collection, and talks of some findings necessary for its more accurate identification.

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**Mowlana Mohammad e Sufi ye Mazandarani  
and his contemporaries**

Akbar Thoboot

Mowlana Mohammad e Sufi ye Mazandarani, a tourist, erudite, mystic and poet, with the pen name Mohammad, was borne in Amol. After taking some trips and staying in various places, he finally went to India and settled in Gujarat, Ahmad Abad, for ever.

After a brief biography dealing with his life and works, the paper identifies sixteen individuals of his contemporaries being his associates and companions. In this way, it provides a more precise understanding of him by trying to distinguish the kind of his relationships with his contemporaries and explain his contemporaries' views upon him.

**A Study on the Customs and Traditions in Ilkhanid Time  
(Base on The Historical Sources of This Period)**

Nazila aslanpoor Alamdari

Customs and traditions are parts of a civilized society, and are alive as long as the civilization is alive, in a society. It's obvious that collecting the customs and traditions of a period is a clear way of understanding the ambiguities of that period's literary history. Before the Mongol alliance and the Ilkhanid reign had established, their way of life and their social relationship was determined by their tribal customs and traditions. On the other hand, required by their primitive way of life, the Mongols had especial customs and traditions rooted somehow in their habits. After the ilkhanid sovereignty had reached its zenith and many of the Ilkhans had embraced Islam, the customs and traditions of the period was subjected to changes, and, inevitably under some influences of the Persian society, as a result of the host's cultural clashes with the foreign ruling class, regarding the fact that the Persian society is one of the most civilized societies, whose civilization,

دوره جدید سال ششم، شماره چهارم، زمستان ۱۳۸۷ (پیاپی ۴۳)

is as old as man's civilization. The present article studies the Mongol's customs and traditions, particularly, the in Ilkhanid period, with emphasis on the influences it accepted from the Persian customs and traditions.

### A Fahnavi Quatrain

Habib Borjian

The article attempts to reconstruct a dialect quatrain found in an otherwise Persian manuscript preserved at Ayatollah Mar'ashi Library in Qom, and published by Iraj Afshar in 2004. The scribe identifies the language of the verse as *bi-lisān al-bahlawī*, that is the medieval Pahlavi/Fahnavi dialects spoken throughout the northwestern Iranian Plateau.

The dialect obviously belongs to Northwestern Iranian group, with the following characteristic traits: (1) *sarvāzi* 'soldiership, soldierliness' and (2) *da-vāz-* 'lose (a game)', both demonstrating the retention of OIr. \*w-, and perhaps the development \*-č- > ž, which could be scribed as ڄ through a traditional orthographic style (note, however, the stem *bīn-* instead of the expected *vīn-*, though the orthography is flawed); (3) *bāmēta* (adjective) 'mixed', with the development \*-xt- > t in the stem *āmēt-*. More specific dialectal features are (4) the preposition *dā* 'until, up to' (for Pers. *tā*), also found in MMP, Old Tabari, and the Persian variety of Qum; (5) the present stem *x<sup>w</sup>āz-*, cf. Pth. and Turfan MP *wxāz-*, Gurgāni *x<sup>w</sup>āz-*, Old Tabari *x<sup>w</sup>āz-*, Āhāri (a Tabari sub-dialect in Rōdbār-e Qasrān) *xāz-*, Āshtiāni *xāz-*, Awromāni *wāz-*, Old Āzari *huz-*.

Items (4) and (5) together narrow down the geographical domain of the dialect to the province of Tabaristān and the peripheries of Ray. The language is not Tabari though, for the presence of enclitic pronouns and indefinite suffix *-ē* 'one', and for the absence of postpositions and the verb endings characteristic to Tabari. The only remaining choice, therefore,

would be the province of Ray which dialect perhaps extended northward into the valley of Jājrōd and southward as far as Qum.

**Mir Mohammad Hosein e Tafreshi: his correspondences;  
cultural and administrative career**

Mohsen Bahram Nejad

Mir Mohammad Hosein e Tafreshi, one of the cultural and administrative characters under the Safavids, lived during the time of Shah Abbas, the great, and Shah Safi, the first. He was involved in teaching and writing letters in office of epistles (دیوان رسائل) under the ministries of Mirza Hatam Beyg and Mirza Taleb Khan e Ordoobadi.

As far as we know, there are two works by him in a collection: first, an uncompleted history just explaining the first three years of Shah Safi's reign (1041-1038/1631-1628); second, a collection of fifty seven friendly letters and official correspondences which have not been studied independently, so far. These drafts which establish the basis of writing the present paper, not only provide useful information about the scientific and political figures and some historical events of that time, but they are also considered as a precious source in studying and explaining their writer's scientific and official biography.

**A Study of Al-fosool al-Mokhtara men al-oyoon va al- Mahasen**

Seyyed Mohammad Reza Hosaini Jalali

Tr: Joya Jahanbakhs

*Al-fosool al-Mokhtara men al-oyoon va al- Mahasen* is a distinguished authorship by Sharif e Mortaza, the great twelver Shiite scholar. It contains a selection from a work by the author's teacher, Sheikk e Mofid, in addition to other advantages and complementary information mainly quoted from

Sheikk e Mofid. Since the original work of Sheikk e Mofid is not available today, the selection prepared by Sharif e Mortaza is of double importance.

*Al-fosool al-Mokhtara* covers much information on the theology, Hadith, jurisprudence, and the history of Shiite and other Islamic sects. A large part of the book contains the debates held by Sheikk e Mofid and his predecessors in defense of the Shiite cult, which is considered as one of the oldest and most original sources, regarding religious debates.

The present paper studies the aspects of *Al-fosool al-Mokhtara's* characteristics and advantages with a rather detailed analytical point of view.

### **Ravandi, Plagiarism or Adaptation?**

Mokhtar Komeyli

Mohammad b. Ali Ravandi is a Persian writer who lived in the last years of the sixth/twelfth century, and seems to have committed plagiarism by copying remarkable statements from the works of his contemporaries. The scholars are generally talking about the passages of some works such as *Zakhire ye Kharazmshahi*, *Ketab e Sharab*, and Particularly, *the Saljuq Name*, a work by Zahiri Nishboori, which have been plagiarized by Ravandi.

Further more, Ravandi is accused of plagiarizing some passages from Nasr ul-Allah Monshi's *Kelile va Demne*, and Zahiri's *Sandbad Name*, of which nobody has talked so far.

Explaining the fact that the structure of Ravandi's work is under influence of Zahiri's *aghraz al-Siyasa*, the article attempts to present the same statements found in both works, *Rahar al Sodoor* and *Sandbad Name*.

### **Mirza Sadeq Vaqaye Negar as a Story writer: a study of *Rahat al-Arvah***

Ali Reza Zekawati ghareh Gozloo

The article identifies Mirza Sadeq Vaqaye Negar as a Story writer. He

was one of the secretaries, politicians and historians in the Royal court of Fath Ali Shah e Qajar. Sitting by the Shah's bed, at night, Mirza Sadeq would tell stories to remedy the Shah's insomnia. He masterfully wrote the stories narrated in forty nights in a book called *Rahat al-Arvah*. His style is simple but matured and alive. That is why his prose writing is admired by Qaem Maqam. The paper consists in three edited stories selected from this book.

**Behzad, A Painter of Meaming:  
a precise examination of a painting by Behzad.**

Reza Feyz

The Article provides an interpretation of "Neza e Shuturan," the fighting of camels, a work of painting by Behzad.

The article presents it with a different view point, discussing the mystical aspect of Behzad's art and examining the elements of mystery and analogy in the artist's works to show his distinctive qualities in manifesting the Unseen. In this connection, the paper employs two methodologies to interpret the aforementioned piece of painting: first, the method of examination and comparison; second, the method of observing the cultural context. Then, adopting a structural approach, the paper comes to an interpretation of the aforementioned piece of painting while focuses on to the three structural elements displayed in it: 1) writing the painting: 2) atmosphere of the painting, including the ambience exhibiting the unseen events; three connected and disconnected atmospheres in the painting; and 3) elements of analogies creating the atmosphere, such as the blurred and invisible margin or a semi-blurred or interval and a bright and visible atmosphere which has three parts: spiritual life, the section of soul and spiritual death and the middle section and interval.

In the original atmosphere of this piece of painting, the article deals with the internal elements and analogies, such as the two dark and bright camels, the two camel-drivers, the sheikh with white hair and green-dress, the trees, and finally, the rocks which are briefly interpreted.

### **The Role of Mir Seyyed Ali Hamadani in The Development of Art and Industry in Kashmir**

Abdollah Ataei

For several thousand years, there have been many ups and downs in the history of relationship between the two ancient nations of Iran and India. The events recorded indicates that the Islamic period particularly the time after the seventh/thirteenth century illuminates more brightly than the others. This part of the Indian history, known as the period of monarchism, is characterized by the migration of many Iranian scholars, mystics, literary men, and historians to all parts of India, particularly to its northern areas. These Iranian immigrants played a fundamental role in the civilized and cultural exchanges between the two nations, the signs of which still remain. Among the members of this impressive immigrant group, the role played by Mir Seyyed Ali Hamadani in the north India, particularly in the region of Kashmir, is distinguished more significantly. He was called the King of Hamadan, the founder of Islamism in the territory of India, and the creator of the Iran Minor. Besides preaching and spreading Islam and promoting the Persian culture, he took with himself many Persian artists and craftsmen who helped the economy of the Indian society flourish through the Persian arts and industry.

The paper is a scientific study which attempts to explain the role this Persian thinker and mystic played in the introduction of the Persian arts and industry to the province of Kashmir in the Indian Subcontinent.

**Historical Schools**  
**The Divisions of the Inhabited Quarters**  
**(The Old World)**

Jawad Safi Nejad

The first sparks of geography shone in the ancient Greece of the seventh century B C. Nine centuries later, in the first half of the second century A D, Hipparchus, who was an astronomer, a mathematician and a geographer, proposed a series of intersecting lines, with right angles and different grades, in drawing geographical maps, which was later known as longitude and latitude.

Ptolemy (170- 100), a contemporary of Hipparchus in the first half of the second century, who was also an astronomer, a mathematician and a geographer, would admire Hipparchus. He introduced a revolutionary method in geography. He is said to have invented longitude and latitude. He measured the longitudes and latitudes of almost four hundred cities and wrote the records in his book. The zero degree starting point of this Ptolemaic measurement was the intersection of Khaledat meridian line with the equator line. Taken this intersection as a point of zero degree, he reckoned the longitudes of the inhabited zone of the world up to 180 degrees in the eastern Khaledat meridian. This zone up to almost 60 degree northern latitude was called the inhabited quarter.

Khaledat is the name of seven islands where the zero degree line of the prime meridian passed through its farthest western island. These Islands are located near the north cost of the African Continent in the Atlantic Ocean.

The Muslims approved the zero degrees starting point of Khaledat whose continuation was located in the Pacific Ocean, east of China and its adjacent islands which was acceptable to and discussed by the geographers all over the world.

دوره جدید سال ششم، شماره چهارم، زمستان ۱۳۸۷ (پیاپی ۴۳)

The middle of this prime longitude on the equator's circle in the Indian Serendip was in a distance of 90 degrees equally from each eastern and western side. The site was known as the Dome of the Earth (قبه الارض) by the Muslims.

In that time, only the Muslim geographers knew that even before Khaledat's being taken as the starting point, the Persian scholars had sought another measurement whose zero degree was in the eastern seas of China known as Kang Dezh (کنگ دژ) meridian line and the continuation of the starting point was a circle-like line extended to 180 degrees longitude west to the Khaledat, and, its 90 degrees middle known as Uzayn (أزین) at the Serendip Island perfectly coincided with the Dome of the Earth.

The Article aims to explain the Persian measurements of longitudes with eastern zero degrees, having been unknown while used for centuries before the Greeks. It also hopes the geographers and those interested in the topic will be attentive to the study.

**A Bu Saeed from the South; a Recently discovered text written  
by an Honorable Unknown Mystic of the eighth/fourteenth Century**

Akbar Nahvi

Rostam Fotovvat

The paper is an attempt to introduce Sheikh Shams al-Din Muhammad b. Abi Najm, an unknown mystic who lived in the historical city of Khunj, in the southern part of the Fars Province, the eighth / fourteenth century.

There has not been precise and comprehensive information about this mystic and most of our biographical information on his life and thought derives from the three manuscripts written by some of his grand sons and disciples, after his death. These manuscripts deal with the mystic's method of conduct in the path to God, his spiritual rank and miraculous power.

Following an introduction on the manuscripts, the paper will explain some of the mystic's characteristics, his parentage, dates of birth and death, the names of his father and brothers. Further more, it talks about his connection with his contemporary scholars and states men and finally describes some of his ideas, and the way of his mystical conduct on the path to God.

The last part of the paper talks about the significance of the edited text, its author's name, sources and the date of writing the aforementioned article.

### **Athir al-Din Abhari**

Mahmood Abbasi

Athir al-Din Abhari, an outstanding scholar of his time in the seventh/thirteenth century, is the author of many works in various fields of knowledge, particularly philosophy, who deserves close attention, because the works by this Muslim sage introduces some innovations in the realms of logic and philosophy, which attracted attention and was taught in the Islamic world for centuries.

The article tries to explain the critical editing process of the *Kashf al-Haqayeq*, talking about the chapter of theology (الهیات) in this book, and to identify the author.