Table of Contents

Abstracts

Mogholi and Ottoman Turkish words in Mawlana's *ghazals*

Mahmood Abedi
Badrie Ghavami

Jalal al-Din Mawlavi had learnt Khorasan's language and literature, yet certain Turkish as well as Mogholi Turkish words are found in his language heritage. Besides, his years as a poet were spent in an area where the language of most people was Ottoman Turkish. Therefore, it is natural that Turkish words be seen in his poetry: both words used in Persian works written prior to his time and words found in Persian poetry and Mawlana' own poems for the first time. A review of the way these Turkish words are employed indicates that they are predominantly taken from the colloquial language of the poet's companions finding their way into his poetry in accordance with circumstances and as the comprehension of Mowlana's Turkish speaking audience necessitated; thus no apparent personal proclivity had led him to employ such words.

In the present article, we present all these words and several Turkish expressions and compound words that we have identified in Mawlana's *ghazals.*

Keywords: Mawlavi's *ghazals;* Mawlana's language of poetry; Turkish words in Persian poetry; Mogholi and Ottoman Turkish

The Qur'an supposedly handwritten by Imam Reza, kept at the Astan-e Quds Library (Mashhad) and its supplements: a comparison between MS 1586 and MS 4354a, and a few Qur'anic folios at London's auctions

Morteza Karimi-Nia

Copies of the Qur'an known as having been handwritten by the Shi'i Imams

constitute a collection of the oldest manuscripts of the Qur'an in the Muslim world, especially in Iran. Most of these Qur'ans are now preserved primarily in Iran's libraries and museums and, then, in Iraq, Turkey, Egypt, Yemen, India, and several European countries such as Britain and Germany.

This article sets to make an overall examination of the features of one of the Qur'ans ascribed to Imam Ali b. Musa al-Reza, no. 1586, and demonstrate that fragments of this work, which had been transferred from Iraq to Iran years ago and donated to the Razavi Sanctuary (Astan-e Quds Library), have existed in another manuscript (no. 4354) as well as in several private collections outside of Iran (presented at London auctions); these collections are complimentary to one another. There are obvious similarities between the signature affixed to this Qur'an and the *tarqimeh* (colophons) of the nine other Qur'anic manuscripts in Iran and other countries. The review of both manuscripts reveals that the scribe of the manuscript in question has transcribed the text of the Qur'an – probably in the latter half of the 2nd century or the first decades of the 3rd century A.H./8-9 A.D.- in accordance with the Basri School, as the examination of certain parts related to the table of the variant readings and the system of *add al-āy* (verse numbering*)* in this MS demonstrates its most resemblance to the Basri transcription style. This text, which was originally without diacritical marks, was later punctuated, and vocalized by others. This same punctuating has led to the emergence in the text of some reading errors and variant readings.

A review of Prof. Shafi'ee Kadkani's annotations on the *ghazal*s of Shams-e Tabriz

Rahman Moshtagh Mehr

Foroozanfar's critical edition of Shams Tabrizi's *ghazal*s, published in the course of 1957-1965, paved the way for a more in-depth reading of Mowlavi's theosophy, thought and poetic art. The earliest selection of Shams's *ghazal*s based on Foroozanfar's edition was rendered by Shafi'ee Kadkani (1973), setting the stage for many people to strike up an acquaintance not only with Mowlavi , but with classical Persian literature. While fully acknowledging the great work undertaken by Foroozanfar, Shafi'ee believed that a fresh edition of Shams's *ghazal*s was badly needed.

After 26 years, when in 2008, a relatively substantial selection of the *ghazal*s was eventually produced by Shafi'ee, it turned out that, in terms of redaction, he had done nothing but give preference to certain variant spurious manuscripts and suggest a few analogical emendations. However, Shafi'ee has asserted that his glosses to the *ghazals* are the result of 35 years of persistent inquiry into the Persian and Islamic literature and mysticism. This article is an attempt to provide a reread of the version of Shams's *ghazal*s as supported by Shafi'ee's annotations, presenting a few critical, enhancive, and supplemental notes on them.

Keywords: Mowlavi; *ghazals* of Shams-e Tabriz; Foroozanfar; Shafi'ee Kadkani

Rural sociography in the Safavid historical sources

Sayyed Saeid Mir Mohannad Sadegh
Ata Allah Hasani

Little research has been administered regarding the various aspects of Iran's social history; one of the reasons being probably the scarcity of sources which has encouraged extremely few people to undertake investigation in this area. Although few sources exist on the topic of the social history of Iran, there has been no real hindrance to conducting research, because once proper information about social events has been drawn from political chronicles, supplemented by sources contemporaneously written (such as lexicons, literary and jurisprudential texts and even books on agriculture etc.) as well as travelogues and relevant documents, one can undertake desirable investigations in the domain of social history and its ancillary branches.

By taking an analytical perspective toward the historical sources from the Safavid period, the present article intends to examine the rural sociography in these sources.

Keywords: Safavid history; historical texts; social history; rural community

Introducing an old Turkish storytelling scroll

Sajjad Aydenloo

In 1339 Sh. /1960, a book titled *Koliyat-e Shahname-ye Hakim Abulqasem Ferdowsi* (Collection of Hakim Abulqasem Ferdowsi's Book of Kings) in

Turkish prose, was published in Tabriz. Despite its Persian title, the book is neither a translation nor a rewriting of the *Shahname.* In fact, it is a scroll of storytelling (*naqqali*) of which two stories were compiled or written in Persian, 1039 A.H./1726, and translated into Turkish in 1164 A.H./1751. Evidence indicates that the transference and compilation of a portion of the accounts in this book dates back to the Safavid and Afsharid periods. The narrative contents of this scroll comprise Gayumart up to the Arscacid time with two stories from the Sassanian era. Since the scroll has addressed Alexander's accounts in relatively extensive detail, it is already the most comprehensive scroll ever known. In the text of this Turkish scroll, certain lexical points and narrative matters can be seen. In the present article, the lexical questions of the scroll are examined and its narratory considerations will be dealt with in a separate study.

Keywords: *Shahname;* scroll; *naqqali* accounts; Turkish language

Traces of one of the Sheikhs of Tabriz mentioned in Sa'di's *Bustan*

Mohammad Ali Mousa-zadeh
Mohammad Taheri Khosroshahi

In none of the commentaries on the *Bustan,* there is any reference to the man intended by Sa'di in the following couplet:

عزیـــزی در اقصـــای تبریـــز بـــود   کـه همـواره بیـدار و شـب خیـز بـود

(there was a dear man in Tabriz   /   who was always wakeful and vigilant)

Based on the existing evidence, the author of *Rowzat al-Jenan wa Jannat al-Janan,* quoting his teacher Badr al-Din Ahmad Lalehei, for the first time declares the person referred to by Sa'di as being Sheikh Abubakr b. Solleh-baf of Tabriz, an unidentified mystic of the late 6th/12 century and beginning of the 7th/13 century, Shams-e Tabrizi's mentor. Apart from one or two scattered pieces of information, nothing is known about him. The main sources of this small information, are *Maqalat-e Shams* (Shams's Discourses) and *The Manaqeb al-Arefin* (Virtues of the Mystics). Even though Ustad Foroozanfar expresses, in a gloss in his *Mawlana's Biography,* that Ferydun Sepahsalar has made a reference to Sheikh Abubakr, no mention of such a person is made in the *Resale-ye Sepahsalar.*

In the present article, the writers have first tracked Sheikh Abubakr Solleh-baf in the sources of that period. Then, by matching Sheikh Abubakr's mystical states against the contents of the story related in the *Bustan*, and considering other indications, they have concluded that the

person (*aziz*) referred to by Sa'di is this same Sheikh Abubakr to whom Sa'di apparently paid a visit on his return journey from Mecca to Tabriz.

Keywords: Sa'di's *Bustan;* Sheikh Abubakr Solleh-baf; Shams of Tabriz; *Maqalat-e Shams; Manaqeb al-Arefin*

Another *payzeh* [royal order] from the Ilkhanid Soltan Abu Saeid's times

Saeid Khoddari Naeini

Since a silver *payzeh* belonging to Iran's National Museum was introduced in an article by Abdollah Quchani, no other example has been identified in Iran. Another example of *payzeh* from the Ilkhanid era, kept at the Museum of the *Bonyad-e Mostaz'afan* (The Foundation of the Oppressed), bears certain resemblances with and differences from that in the National Museum. Given the fact that in this kind of cases, comparative studies can be effective in the correct reading of inscriptions, manner of making and using the state documents of the Mughal times, in the present study attempts have been made to ascertain the date, make-up, and application of the *payzeh* in question by reading the inscription on it and making use of relevant texts. Based on the descriptions made by Rashid al-Din Fazlollah Hamadani about *payzeh*s, this question is addressed that of what significance and value were these documents in the running of the state apparatus at the time. The most important questions in this research are as follows: to what period does the *payzeh* at the *Bonyad-e Mostaz'afan* Museum belong? What do the text and designs on it point out? What was its use and status in terms of its importance and value in the government set-up? Finally, can it be utilized in better understanding other *payzeh*s?

Keywords: *payzeh* (*paeizeh /Gerege*); Abu Saeid Ilkhani; *dar al-zarb* (mint); Old Mogholi script; *Bonyad-e Mostaz'afan* Museum

Isma'ilis of Iran and their science of *estifa*

Ali Safari Aq-Qale

Little research has been done on the science of *estifa* (State Accounting Office). According to historical evidence, Iranian Isma'ilis are among the people who have investigated into this science. In the present review, several scholars of the Islamic times are addressed each having some kind

of connection with the Isma'ilis; they have either written books on *estifa* or been acquainted with the topic.

Identifying and rearranging the three Persian Zoroastrian collections at the Library of the Islamic Assembly

Hamidreza Dalvand

The Zoroastrian MSS and written heritage are of particular significance in the history of Islamic culture. Due to the scattering of this heritage, lack of a single centre for collecting and preserving it, the specific nature of Zoroastrian texts and unfamiliarity of researches and cataloguers with them, this heritage has not been sufficiently identified and introduced. What has by now been dealt with, including the work done by the hard-working cataloguers at great MS libraries, are often marred by defects and shortcomings.

Iran's Islamic Assembly Library is possessed of an invaluable treasure of Zoroastrian manuscripts in Avestan, Middle Persian and Farsi. The 3 manuscripts of this library (nos. 13522, 12604 and 13589) represent examples of insufficient introduction and uninformed repairment in this respect.

Lexical advantages of Ghiyas al-Din Kojoji's *Divan*

Masoud Rastipoor

Since Khawaja Sheikh Kojoji cannot be counted as one of the first-rate Persian speaking poets and his collection of poetry (*Divan*) bears no indication of his mastery of Persian language, the use in his poetry of words with novel unheard- of meanings can be taken as pointing to his unawareness of the true meanings of such words. On the other hand, the presence in his *Divan* of certain less known uses or the usages that had lost currency during his time of poetry writing, his *Divan* is indicative of his

familiarity with the poetry of his contemporary poets as well as those preceding him. Thus, an examination of the new or rare meanings of the lexicon used in his *Divan*, now and again sheds light on the meanings of the vocabulary used in the works of other Persian-speaking writers of poetry.

Simple and compound words specific to Kojoji's *Divan* fall into three groups: first, Persian words the meaning of each of which had stopped being current prior to the 8th A.H./14 century, but Kojoji employed such items. Second, words of infrequent usage yet examples of them are employed here and there in Kojoji's poetry. Third, Arabic words and lexical compounds, whose morphological make-up does not fit the meanings Kojoji has intended.

Keywords: Khwaja Sheikh; Kojoji's *Divan;* novel word meanings; less known word usages in Kojojh's *Divan;* Arabic words in Kojoji's poetry

A critical review of the printed edition of
Al-Tazkera fi elm al-Bazdara

Amin Mojalli-zadeh
Mahdi Salmani

Al-Tazkera fi elm al-Bazdara is a treatise on the training and medical care of birds of prey written by Ala' al-Din Kendi in the 8th A.H./ 14 century and translated into Persian by Mohammad b. Ali b. Zahed Tostari. This work, in four discourses, includes sayings of Roman, Turkish, Indian, and Persian sages and, in terms of comprehensiveness and classification, is almost unparalleled among the extant *baz-namas* (books on falconry). Based on two manuscripts, this treatise was edited by Mir Hashem Mohaddes in 1394 Sh./2015 and published, in 126 pages, by Safir-e Ardehal Publishers.

In this study, the writers have examined the various aspects of this edition.

Keywords: *Al-Tazkera fi elm al-Bazdara;* Ala' al-Din Kendi; Mir Hashem Mohaddes; falconry

An analytical study of Zia al-Din Sajjadi's
edition of Khaqani's *Divan*

Yaghoob Noroozi
Seif Al-Din Abbarin

Several editions of Khaqani's *Divan* have by now been made each of which have their own merits and demerits. One of these editions has been

produced by Zia al-Din Sajjadi who based his correction on the London MS (the oldest manuscript of *Divan-e Khaqani*). However, here and there he has also made use of other manuscripts, and this has led to a number of errors in his redaction.

In the present article, through a critical study of the cases where the readings of alternative secondary manuscripts have replaced the primary MS, and by quoting exemplar evidence from Khaqani's *Divan* and other Persian texts, the writers have tried to prove the accuracy and, for that reason, preference of the readings of the London MS. Besides demonstrating the authenticity of the London MS, this study makes it clear that reliance on the recorded readings of this manuscript can be helpful in producing a more refined and accurate edition of Khaqani's *Divan.*

Keywords: Khaqani; Khaqani's *Divan;* London manuscript; Zia' al-Din Sajjadi

A review of the Persian verses in the *Taqrizat*: a book of favourable comments on the *Majmu'a-ye Rashidiyeh*

Mojtaba Damavandi
Siyavash Khoshdel

Majmu'a-ye Rashidiyeh (Rashidi Collection) is the title of a group of four books attributed to Khwaja Rashid al-Din Fazl-Allah Hamadani (1250-1318). The commendatory views (*Taqrizat*) of Rashid al-Din's contemporary scholars on this collection are historically, linguistically, and literarily remarkable. Furthermore, the common issues of nearly one hundred letters therein provide the opportunity that, based on the differences in the *Taqrizat,* we address the analysis and comparison of their rhetorical elements.

In the present article, the place of the poems in the *Taqrizat* are dealt with and the frequency of the use of various poetical themes evaluated. The examination of the contents and themes of the poems point out the function and place of poetry in the letters. Of the 72 Persian *Taqriz* (commendatory view), 44 contain poems amounting to some 230 distiches (*beit*) and hemistiches (*mesra'*). The writers of a number of these poems are known. The high frequency of the poems of some of the poets indicates the importance of such poets at the time of the compilation of the Rashidi Collection. Some of the verses have been composed by the writers of the letters, and can be thus counted as newly found.

Keywords: Khwaja Rashid al-Din Fazl -Allah; Rashidi Collection; *Taqrizat;* newly-found poems