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Foundation of Kaaba

Dr.Gholamreza Afrasyabi

The first part of the present article said about short history of Kaaba since Ādam (A.S) era till Holy Prophet's life time. This article in this section deals with following events:

- - Holy Prophet's partnership in rebuilding of Kaaba and the appearance of Islam and the capture of Mecca.
- - Purifying "The House of God" from the existance of idols.
- - The ruling of 'Abd Allāh Zubayr in Mecca, Medina, Iraq and Khurāsān and rebuilding Kaaba in this period as an Abrahamid building by 'Abd Allāh Zubayr.
- Firing and destroying Kaaba by Hajāj ibn Yūsuf in a battle with 'Abd Allāh Zubayr.
- Rebuilding Kaaba by 'Abd al-Malik ibn Marwān's order and by Hājāj ibn Yūsuf.
- And the other changes at The Sacred Mosque and Kaaba's curtain have been discussed.

Jamālī's History!

(Another narration from the story of the stone and the well)

Rahim Rezazadeh Malek

Jamāl al-Dīn Abū Ishāq Ījū, repaired the ruins of Jāmi' 'Atīq Mosque in Shiraz and rebuilt its Quran -house at the center of courtyard in 752 A.H. He installed a graffito around the building of Quran-house by Yaḥyā al-Jamālī's handwriting which has ended by this phrase and date:

«... في حجة اثنتين و خمسين و سعمائة الهدايته الموافق لسنة الجمالية حامداً و مصيلاً ٧٥٢ كتبه يحيى الجمالي.»

The late Sayyed Muḥammad Muḥiṭ Ṭabāṭabāī, in an article regarding to this phrase, "لسنة الجمالية", Knows Jamāl al-Dīn Abū Ishāq Īnjū as the founder of "Jamālī's history" who has imitated it from Jalālī's and Khānī's history in Persian and also believes the true form of the second hemistich of this Ḥafīzī's line:

ز خطت صد جمال دیگر افروز که عمرت باد صد سال جلالی

is this:

«که عمرت باد صد سال جمالی»

The author of this article, refuted the existence of Jamālī's history reasonably and has written the phrase of "لسنة الجمالية" in above mentioned phrase does not mean that Jamāl al-Dīn Abū Ishāq has founded a history, but it means: "Jamālī's period", "Jamālī's era", or "Jamālī's time" which means at a period of time that Jamāl al-Dīn Abū Ishāq had ruled on Shiraz.

A Look at Muḥi al-Dīn Maghribī's Life for Introducing Zij Adwār al-Anwār

Farid Qasemloo

Muḥi al-Dīn Abū al-Faṭḥ Yaḥyā ibn Muḥammad, known as Ḥakīm Maghribī (deceased in 682 A.H.) has been one of the astronomers and engineers of Qurṭabih and coworkers of Khawjah Naṣīr al-Dīn Ṭūsī at Marāghah observatory. He left many works in astronomy and math which *Adwār al-Anwār Madī al-Dahūr wa al-Akwār* is one of them which has been written basis on geographical coordinates of Marāghah and is the continuance of the Islamic astronomical tables tradition founded by astronomic school of Marāghah. This book includes five essays and the rest of the book belongs to its tables.

The most comprehensive subject among different parts of computing time and the amount of the eclipse of the sun from the second essay of book.

Khāqānī's Expositions

Behrouz Imani

Khāqānī Shirvānī, is the great elegist of Iran in 6th century A.H. His style based on creating strange meanings and making new metaphorical and similar compounds, using terms of science and variety of interpretations and... . These Khāqānī's innovations in the field of words and their meaning, innovated new style which the poet himself has called it "strange style" and "special and new style". The obvious character of this style in its complexity and strange which caused to understand Khāqānī's poems with difficulty. Many expositions have been written on Khāqānī's poems to explain these complexities in his poems since 9th century A.H. till now. The late Dr. Sayyed Zīyā' al-Dīn Sajjādī has introduced some of them at the first Congress for Iranian Research (1352).

Various catalogues of manuscripts have been published and some other of expositions and expositors of Khāqānī's poems have been recognized since 1352. The present article introduces them and mentions the biography of known expositors.

The second part of this article deals with the exposition of Mullā Mahdī Narāqī, one of the prominent scholar in Qajar era on some of Khāqānī's poems.

Tahliyat al-Arwāh by Anonymous Author

'Ali Owjabi

This article introduces a valuable mystical and philosophical work called *Tahliyat al-Arwāh Bitajliyat al-Injāh* which perhaps a brief report of the work's contents and its existed manuscripts, has proffered some reasons to prove this treatise has written in 8th century A.H.

A New Founded Treatise in Music of Iran

Muhsin Muhammadi

This new founded treatise which introduced in this report, has been written by Mīrzā Shaḥī' Khān in Nasta'liq handwriting (a Persian style in writing used in lithography) in Kāshān , 1320 A.H. and includes 8 parts. The characters of this treatise consist of music system bases on seven Dastgāh, that each Dastgāh includes some songs, practical aspect and recording names and melodies, recording musical terms which were in common use at that time and no longer they were used, naming great musicians who were contemporary with the author, citing the term of "music" in this treatise and the names of European music units and

Mathnavi-yi Jamāl Va Jalāl and its composer

Dr. Nasrullah Poorjavadi

The narrative poetry of *Jamāl va Jalāl* is a lovely apologue with mystical theme, edited by Shukufih Qubādī and published in Tehran, 1382. (University Press Center). The editor Knows this Mathnavī(narrative poetry) from an unknown poet called Muḥammad Nazl Ābād (a poet in 9th century A.H.), but has not given more information about him.

The author of this article after studying the mentioned Mathnavī carefully, through the poet's pen-name which has been Amīnī and also has been mentioned in *Mathnavi-yi Jamāl Va Jalāl*, has been able to recognize the complete identification of the poet and knows him Amīn al-Dīn Nazl Ābādī whom Dulatshāh Samarqandī has brought his biography in his *Tazkirat al-Shu'arā'*. The author of the article, after recognizing the poet of this Mathnavī, could recognize the poet's praised who was Khawjah Fakhr al-Dīn Uḥad Mustufī from Mustufiyan family of Sabzivār and one of the learned men of his time.

A Look at Persian Manuscripts Catalogue in National Libraries of Austria

‘Abdullah Anvar

The National Library of Austria and Governmental Archives of Austria in Vienna, contains so many manuscripts in Persian, Arabic and Turkish.

The existed and reserved manuscripts at the National Library of Austria, form the first till 1868 A.D. without distinguishing among three languages of Persian, Arabic and Turkish, catalogued by Gustav Flügel, the famous orientalist -between the years 1865 - 1867 A.D. and published in German in three volumes. Number of Manuscripts of this library were added since 1868 A.D. and this time these manuscripts catalogued on the basis of their language. Turkish manuscripts were catalogued by Ismā‘īl Bālīch . His catalogue includes Turkish copies which have entered into the manuscript department of National Library of Austria since 1868 A.D. Arabic catalogue provided in 1868 - 1968 by Helene Loebenstein and its first volume published in Vienna, 1970. Iraj Afshar, the prominent Iranian cataloguer, catalogued the Persian published and manuscript copies which had been entered into National Library of Austria and governmental archives of Austria in Vienna since 1868 and published by Fehrestgan Publication in Tehran, 1382 L.H.

This catalogue consists of two parts: The first part includes Persian manuscripts of National Library of Austria from number 2930 to 3239 which entered to the National Library during the years 1868 - 1997 A.D. and includes 170 copies and 310 titles. The second part contains the reserved Persian manuscripts at governmental archives of Austria in Vienna which has been provided from 1843.

The unique copy of *Safarnāmah-i ‘Abd al-Ḥusayn Mūrzā-yi Farmānravā Bi Balūchistān*, an old copy of *Khatm al-Gharā‘ib* by Khāqānī and *Fārsnāmāh* by ibn-i Balkhī, a copy of *Nūr‘alī Nūr pīr Jamāl Ardistānī*, *Safarnāmāh-i Nāṣir al-Dīn Shāh* (dedicated copy from Nāṣir al-Dīn Shāh to the Emprour of

Austria) are some of Persian precious manuscripts reserved at National Library of Austria.

The Subcontinent of India

Sayyed Ali Al-i Davood

Tāzīkirah-i Humāyūn va Akbar, written by Bāyazīd Bayāt who was one of the court's servants in the Timurid Humāyūn and Akbar Shāh era. This book has been written in a basic part and an appendix. The first part of the book includes the last thirteen years events of Humāyūn's kingdom and the second part which is the appendix of the book is about the events of Akbar Shāh period till 999 A.H. Bāyazīd Bayāt was illiterate and whatever he has narrated, Abulfazl 'Alāmi (one of the historian scribes in Akbar Shāh era) has written it. Willian Erskine, the famous orientalist, translated this book into English in 1854. Muhammad Hidāyat Ḥusaynī, an Indian orientalist edited its text according to its unique copy at the library of India office and this edition was published in Calcutta (by Bangal Asian Assosiation). The same edition published in 1382 L.H by Asātir publication in the form of offset.

A Look at Khawjah 'Ubayd Allāh Ahrār's Biography and Words

Muhmmad Baher

Khawjah 'Ubayd Allāh Ahrār (806 - 895 A.H) is one of the prominent gnostics in 9th century A.H. and the famous leaders of "Naqshbandiyah order. Many famous scholars known in science, literary and poletic, like 'Abd al-Raḥmān Jāmī, 'Alīshīr Navāī, Zāhīr al-Dīn Muḥammad Bābur Mīrzā and ... are his followers. More than some treatises (like Faqarāt al-'Arifīn, Risālah-i Wālidīyah and ...) , letters and some uttered have remained from Khawjah Ahrār which by Dr. 'Arif Naushāhī's effort and edition on the title of *Aḥvāl va Sukhanān-i Khawjah 'Ubayd Allāh Ahrār*, published by Iran University Press,

Tehran, 1380.

The author of this article, meanwhile introducing the mentioned book, and pointing to the advantages and its research aspects, has mentioned editor's mistakes which consist of uncorrect registration of some words, uncorrect translation of some Arabic phrases in annotations, and some errors related to recording and vocalizing many Arabic sentences and phrases.

Last part of this article deals with some of Khawjah 'Ubayd Allāh Ahrār's words.

Aḥwāl Va Sukhanān Khawjah 'Ubayd Allāh Ahrār (806 - 895 A.H.), includes *Malfūzāt-i Abrār* written by Mīr 'Abd al-Avval Nayshābūrī, *Malfūzāt-i Ahrār* (another collection), *Ruqā'āt-i Ahrār*, *Khawāriq-i 'Ādāt-i Ahrār* written by Mawlānā Shaykh, edited, introduced and annotated by 'Ārif Naushāhī, Tehran. Iran University Press, first edition, 1380.

A Response to Dr. 'Azīmī's Critique on the "Written Heritage Introduction"

Sayyed Sadeq Huseini Eshkevari

Having "base" and leaning on "one style" is very important for writing a book and each treatise or researching on a manuscript.

In analysing many of scientific works, one of the important factors for evaluating the work, is the evaluation of the united style and method. Certainly, what is more useful in reviewing that book is evaluating that base and style.

Dr. Habībullah 'Azīmī, a respected member of scientific board at National Library of Iran, whose various works, articles and statements have been published, in reviewing the *Written Heritage Introduction* has criticized four cataloges among cataloges of the *"Written Heritage Introduction"* and like other scientific critiques has mentioned their decreases and mooted some critiques that caused so much appreciation.

Most of his criticisms are basic that in this short article we are going to consider these criticism at first and then comparing what he knows as mistake and unsuitable with what he has said in the published *Fihrist-i Kitābkhānah-i Millī* and finally we are going to review briefly the book of *Fihrist-i Kitābkhānah-i Millī* through a general view.

Majālis al-Aḥbāb or Mihmāniyyah

Iraj Afshar

Majālis al-Aḥbāb which its other name is *Mihmāniyyah*, is a treatise by 'Abd al-Fattāḥ Mūsavī Marāghahī, one of the scholars and poets in Qajar era. He, in this treatise has expressed the affairs related to banquet, hosting and the way of going to the banquet which he had heard, seen or experienced in the banquets of gentle and noblemen of Iraq, Khorasan, Azarbayijan and most of countries in Iran, in one introduction, seven chapters and one conclusion. The terms related to cooking, table clothes and feeding are special benefits of this treatise.

The manuscript used for writing and editing this treatise, is from a collection which reserved at the Central Library of Tehran University and Muḥammad Bāqir Taraqqī has presented to the mentioned library.

Kulīyyāt Bushāq Aṭ'amah-'i Shīrāzī

Dr. Mostafa Zakeri

Describing different kinds of foods is one of the subject that can be find in Persian Poetic works here and there. Abū Ishāq Jamāl al-Dīn Ḥallāj Shīrāzī, known as Bushāq Aṭ'amah (deceased in 827 A.H.) is the first poet who used all his effort to compose poems which relate to discribing colorful foods. His *Dīvān* is full of the names of foods which are not cooked now, but are important in recognizing the taste and the ceremonies of eating of the old

Iranians. More over, studing the name of these foods, in regards of linguistic and etymology of many Persian words is so important. After Bushāq Aṭ'amah, many other poets in their poems have dealt with describing foods that some of them are: Aḥmad Aṭ'amah (deceased in 862 A.H.), Taghī Dānish (deceased in 1326 L.H.), Suhayl Shīrāzī (deceased in 1247 A.H.) and Mīrzā Ishtihā (deceased in 1289 A.H.) *Bushāq Aṭ'amah's Dīvān*, published for the first time by the effort of Mīrzā Ḥabīb Iṣfahānī in Istanbul, 1302 L.H. and then, its clarified text, edited by Dr. Manṣūr Rastigār Fasāī published in Tehran (The Written Heritage Publication Center), 1382.

The author of this article, after mentioning above matters, has criticized this edition. Bushāq Aṭ'amah, has composed many of his lyric poems on the spur of his previous poets' lyric poems, that Mīrzā Ḥabīb Iṣfahānī, thd first editor of *Bushāq Aṭ'amah's Dīvān*, has recognized their names and in many cases has made mistakes in his recognizing and these mistakes have entered into Dr. Fasāī's edition.

Bushāq Aṭ'amah has quoted many other poets' hemistiches that Dr. Fasāī has not mentioned them. The author has also cited other printer's error.