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## Heart Center in Nizāmī Ganjavī's Mystic Garden

Dr. Behrooz Servatiyan

Nizāmī Ganjavī has expressed the mystic subject of the mysticism of heart center in four scenes of his mystical observations in *Makhzan al-Asrār*. He has dealt with the necessity of heart center in the world of knowledge at the first stage of his journey and said that the Exulted God has created man's vicegerency in his heart and his vicegerency belongs to two worlds. Nizāmī, at the first scene of his spritual revelations found himself inside the heart and speaks about inner members ironically, and then turns his face towards heart and selects asceticism finally.

In his second spritual journey, he calls his heart as groom that by the cause of his heart training conquars on his own soul and saves from the tie of belongingness. In this journey, heart takes him to a garden and after studing nearly two hundreds mysterious verses, it becomes obvouse that this garden is the garden of mysticism and knowledge. The gnostic poet at the third scene, draws a picture from the face of his heart leader mysteriously and in the privacy of heart, starts to invoke mystically. In the fourth curtain he again invokes in privacy of heart along with two or three intimates of the gnostics and breathes. He sees this time an illuminated night and obtains whatever has been his heart desire in that night . At the end of this spritual scene, he explanes frankly what I have said, relates to mystical concepts and the mean of night is the same of privacy of heart and the candle is also a symble for insight and mystic intuition.

### Salmāsī's al-Sharafīyya Treatise and the trend of Rational Sciences in Islamic Middle Centuries of Iṣfahān

Hamideh Nurani Nidjad; M.Karimi Zanjani Asl

Abū 'Alī Ḥasan ibn-i Ibrāhīm Salmāsī is one of the unknown thinkers in

the middle centuries of Islamic Iran that unfortunately, the existed sources have not mentioned his biography and works. Nevertheless a valuable collection of moral-poetical advice letters, Persian medical texts and a treatise in classification of science with his handwriting has remained in a manuscript copy numbered 5297 at Istanbul Fātiḥ Library which has written in Iṣfahān, middle ages 614-624 A.H.

This dedicated collection to shi'ite minister of Iṣfahān in that era, Abū al-Ḥasan 'Alī ibn-i Ḥaj Ismā'īl, is a worthy document to prove the currency of philosophy and Persian literature in the last decades before Mongols' attack to Iran.

We know the prominent thinkers like, Avicenna and Suhrawardī have written some of their treatises in Iṣfahān, now. We also know this city has been the shelter of philosophers like Abū 'Alī Muskūyah, Khayyām and Abū Ḥātam Isfazarī. So, regarding to these points, we will understand Salmāsī's comprehensive collection and his profound acquaintance with philosophic and literary works in which tradition has being had root.

The present article, regarding to the extent of the existed sources, at first has said about development of rational sciences in Islamic middle centuries of Iṣfahān, and then , considers the theme of the treatise of *al-Sharāfiyya fī Taqāsīm al-'Ulūm al-Yaqīniyya*.

Salmāsī's profit by the principle of "Ashrafiyyat" (superiority) and his double systems in classifying science is another subject of this article. Finally, this article has pointed to the influence of Salmāsī's view on the sciences after his time and some prominent thinkers like Khawjah Naṣīr al-Dīn Tūsi and his same thinkers.

### "Dard-i Sukhan" and "Gurg-i Khashin" in Ḥāfiz's and Khāqānī's Poams

Malihe Karbasciyan

The usage of Iranian ancient terms in Persian literature, has a history which leads up to the appearance of the first samples of verse and prose, but

in literary research and editing texts has been considered less. This article is trying to approach the real meaning of these compounds; "Dard-i Sukhan" (word's complane) and "Gurg-i khashin" (wild wolf) in some of Ḥāfīz's and Khāqānī's couplets by using of linguistic achievements and by virtue of Pahlavid ancient texts.

### **An Introduction on Bibliography**

Dr. Mahmūd al-Hawash

Translated by: Hussein 'Alinaqiyan

Bibliography, is one of the most important branches of the library sciences and information and since its appearance till now, many difinations and changes have been done on it.

The term of bibliography has been adapted from Greek language and meant writing or transcribing the book. Its meaning changed from written books into writing from book in 17 century A.D. The aim of bibliography is that to prepare facilities for researchers and teachers to know publications and changes in the field of publishing in each proficiency fields in all over the world. Bibliography is a blend of science and technique. Technique in this field, relates to registration of books and other written materials and science relates to publishing books and compiling them. Bibliography classifies into three parts: Historic, analyzing (criticism) and counting (systemized).

All kind of bibliographies can be limited into two great groups which consist of 1 - Universal Bibliographies like Catalogues of Congress Library, Catalogues of Britain Musium and Catalogues of Paris National Library. 2. National Bibliography which is the most important tool for registration of Bibliography in each country.

## Munsha'āt-i 'Aṣr-i Ṣafavī

(The unique historiography of the West Christianity in Persian)

Dr. Muhammad Reza Vasfi

A manuscript collection called *Munsha'āt-i 'Aṣr-i Ṣafavī* is reserved at the Central Library of Tehran University which its writing has been started in 1018 A.H. and finished in 1033 A.H. This manuscript contains documents and reports from a Christian group in the Ṣafavīd era which presents so much useful matters of the relation between Ṣafavīd Shāh 'Abbās and West Christian. The significance of this book is in recognizing the relation between Islam and Catholic Christianity in Poetical space of Iran.

The author of this article believes the important volume of the mentioned collection, remained of the first presence of Christian Carmelites in Iran, 1018 A.H. (1608 A.D) whom obtained so much confidence from Ṣafavīd Shāh 'Abbās. The author at the continuance of his article, has considered the kind of composing and reports and mentioned handwritten letter writing and by pointing to some reasons, has expressed that the text composed by Catholic and Christian Carmelites, should be known as the first composed reports by new Persian language Western learners in literature history of Iran.

## The Expositions of Makhzan al-Asrār

Alireza Qoojeh Zadeh

This article, after a brief explanation about the characteristics of Nizāmī Ganjavī's poem style, has introduced the expositions of *Makhzan al-Asrār* since 8th century A.H. till the Qajars era along with the brief biography of some of expositors, and under each exposition, the handwritings of the expositions have been mentioned. The introduced expositions in this article consist of:

- 1 - *Sharḥ-i Makhzan al-Asrār* (by Muḥammad ibn-i Qavām Balkhī)
- 2 - *Sharḥ-i Makhzan al-Asrār* (by 'Abd al-Ḥamīd, Qāzī Rafī' al-Dīn's

brother)

3 - *Sharḥ-i Makhzan al-Asrār* (by Muḥammad ibn-i Lād Dihlawī)

4 - *Sharḥ-i Makhzan al-Asrār* (by ‘Abd al-‘Azīz ibn-i Ḥasan ibn-i Ṭāhir Jūnpūrī)

5 - *Sharḥ-i Makhzan al-Asrār* (by Muṣṭafā Chalapī, known as Sham’ī)

6 - *Sharḥ-i Makhzan al-Asrār* (by anonymous author)

7 - *Sharḥ-i Makhzan al-Asrār* (by ‘Abd al-‘Azīz ibn-i Fakhr al-Dīn Suhrivardī Jūnpūrī)

8 - *Sharḥ-i Makhzan al-Asrār* (by Muḥammad Ḥabīb Allāh ibn-i ‘Abd al-Ḥazīf al- Ḥāshimī al-Ḥasan al-Multānī)

9 - *Sharḥ-i Makhzan al-Asrār* (by Qāzī Ibrāhīm Taqavī)

10 - *Sharḥ-i Makhzan al-Asrār* (by Muḥammadrizā Multānī Lāhūrī)

11 - *Sharḥ-i Makhzan al-Asrār* (by Muḥammad ibn-i Muḥammad Ṣāliḥ Naṣr Allāh Damāvandī)

12 - And some unknown expositions.

### **Khawjah ‘Ubayd Allāh Ahrār’s and his Relatives**

Dr. ‘Arif Naushahi

*Khawjah ‘Ubaydullah Ahrār’s and his relatives* is the title of a book prepared by the assistance of Dr. ‘Iṣām al-Dīn Ūrinbāyuf and Mrs. Dr Jo - N. Gross and published from Brail publication by the assistance of Bīrūnī Oriental Studies Institute (related to Sciences Academy of Republic of Uzbekistan) in 2002 A.D.

This book, in fact is alphabetic and translated form *The Collection of Correspondence* which its manuscript copy reserved at Bīrūnī Oriental Studies Institute in Tashkent and includes 594 letters by 16 people’s handwriting from shaykhs and leaders of Transoxania and Khorasan, addressed to Mīr ‘Alī Shīr Navāī (841 or 844 - 906 A.H.). 128 letters from this collection relate to Khawjah ‘Ubaydullāh Ahrār.

خلاصہ مقالات بہ انگلیسی

*Khawjah 'Ubaydullāh Ahrār letters and his Relative's* has prepared into two chapters. The first chapter includes matters, some explanations has been presented about Naqshbandiyah order and Khawjah 'Ubaydullah Ahrār, *The Collection of Correspondence* and introducing this copy and letter writers. The second part, including English translation of letters and their Persian text.

This book contains three appendix, too: indexes in Latin, indexes in Persian, the facsimile printed of *The Collection of Correspondence*, some pictures of Khawjah Ahrār's grave and other building of Samarqand, Harāt and Tashkent.

Moreover lots of troubles Dr. 'Iṣām al-Dīn Urūnbāyuf has been endured for reading letters, there are some weak points among them, which consist of 1. lack of adaptation of the published text with the original 2. Persian dictation errors 3. printing errors 4. mooted mistakes on letters compilers' views.

#### **The Lingual and Vocal Benefits of Ṭarb al-Majālis and Persian Gerund**

'A. Roohbakhshan.

Ṭarb al-Majālis is a book on speculative ethic, written by Mīr Ḥusaynī Sādāt Hiravī (641 - 781 A.H.) and edited by Dr. Sayyed Alīrīzā Mujtahid Zadah, published in Mashhad, 1352.

This book is important because of containing social and moral information in author's period. Using so much gerund by the author of book, is one of the vocal characters and prose style of *Ṭarb al-Majālis* and the author of this article has examined this case with many reasons from the text of the book. He also has mentioned the editor's mistakes and misreadings and at the end of this article, has considered gerund in Mu'īn Persian dictionary.



### Criticizing or Fault - Finding

Muhammad Baher

The collection of *Ganjīnah-i Bahāristān* includes short handwritten treatises in various subjects which is publishing by The Library of Islamic Consultative Assembly. Five volumes of this collection have been published on subjects of theosophy, Persian literature, Qoranic and narrative sciences, jurisprudence and principles and Arabic literature. The fifth volume of this collection specialized for Arabic literature and includes twelve treatises in the fields of grammar and syntax, prosody and rhyme. The sixth treatise of this collection is the versified of *Nazm al-La'ālī* in grammar, composed by Qutb al-Dīn al-Tabrīzī and edited by Muḥammad Bāhir has been published.

Maḥmūd Nazārī criticized editing of the mentioned in an article called, "Editing or spoiling" in *Ayene-ye Miras*, No. 23. The present article is a response on that criticism.

### The History of Medicine and Medical Practice in Iran

Gholamreza 'Azizi

The history of medicine and medical practice in Iran is a comprehensive research on the history of medicine in the Qājār era. The first volume of this book includes one compiling part and some documents parts. The history of Iran's medicine in the Qājār era has been considered in the compiling part. The part of documents has dealt with some matters about Muḥammad 'Alī Shāh's medical doctors, the death of nurse and a report of six months activities of kids' hospital. The second volume has been set into two parts. The biography of 191 medical doctors has come in the first part by using documents and other sources of the first government, and the second part, which is a documented booklet, includes 213 people of medical doctors, which compiled in 1328 A.H.

خلاصه مقالات به انگلیسی

## A Look at *Tārīkh-i 'Ālam Ārāy-i Amīnī*

Dr. Mansour Sefat Gol

*Tārīkh-i 'Ālam Ārāy-i Amīnī* Contains the events of Sulṭān Ya'qūb Āq Quyūnlū governing period. The author knows his book the continuance of Abūbakr Ṭīhrānī's *Tārīkh-i Bakrīyah*. Faḏlullāh Rūzbahān Khunjīlīṣfahānī was a wise historian whose strong religious intendances caused him to disobey the current style of historiographers. He did not reflex many details of events that on his openion had happened unlawfully. *Tārīkh-i 'Ālam Ārāy-i Amīnī*, in a general evaluation can be evaluated as the last historiographical representation of passing period from the tradition of the west historiography of Iran into the Ṣafavīd era.

## Abū al-Ḥasan 'Āmirī's Treatises

Ali Owjabi

Abū al-Ḥasan 'Āmirī (300 - 380 A.H.) is one of the great and prominent philosophers in 4th century. He has left limited works which among them four philosophical treatises called *Abū al-Ḥasan 'Āmirī's Treatises*, edited by Subḥān Khalīfat was published in Tehran, 1375. (Iran University Press). The mentioned treatises consist of 1 - *'Inqāz al-Bashar Min al-Jabr Va al-Qadar* (including an introduction and thirteen chapters: the essence of human action, types of human action, causes of actions, aspects of action, potentiality of action, the essential and accidental causes, aspects of action, potentiality of action, the essential and accidental causes of action, contingency of different actions by one agent.

the concept of success and unsuccess, the relation between efficient cause and effect, different approaches of philosophers and scholastic theologian about creatures' relation with the sublime God and the role of decree and ordinance of God and the nature of these two problems, explaining Imām Ja'far Ṣādiq's (A.S) view on category of compulsion and free - will and ...) 2.

*al-Taqrīr Li-Ujah al-Taqdīr* (including five chapters on obligatory and possible, types of obligation destiny, possible and impossible types and analysis of actions).

3. *al-Fuṣūl fī al-Maʿālim al-Ilāhīyah* (about the fivefold stages of creatures, soul, intellect, Divine Knowledge and guardianship of the world).

4. *al-Qawl fī al-Aḥṣār wa al-Muḥṣir* (about the reality of vision and types of visuals and sights).

### **The Development of The Islamic Collections in Libraries of Western Europe & North America**

Muhammad Reza Naji Nasrabadi

*The Development of Islamic Library Collections in Western Europe and North America*, written by Stephen Roman, and translated by Firishtih Nāṣirī, has been published in Mashhad, 1381 L.H. (by Islamic Studies Foundation of Astan Qods Ravazi). In this book, after considering different political, economic, cultural and ... events which caused to form the relations among Islamic and western societies, has examined and analyzed the reasons and factors of developing Islamic manuscripts in the west European and North American countries. The author in introducing the Islamic manuscripts collections of each country, has distinguished number of copies, kind of their handwriting and language and has introduced special manuscripts of each collection (including of being oldness, preciousness, ...) and at the end of each part has offered his reference sources.

خلاصه مقالات به انگلیسی