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Tabī'yyat by 'Umar Khayyām

By: Parvīz Azkāī

Referring to the remained works by Khayyām, We realized that in the field of matters related to natural theosophy, nothing has remained except a brief treatise. Though, from one side he is known as a mathematicist and peripateticist philossopher and from the other side he is famous as a poet in order of Epicures.

This article, based on the remained treatises by Khayyām, is trying to explain a propotional meaning of the fame of this Iranian sage as "materialist" and "naturalist" and evaluate his principles of gnosiology. Studing this part of his views and ideas in relation with Greek philosophers and Iranian sages teachings such as Aristotle and Mīrdāmād has been taken into consideration by the author.

In Speculation of Manuscripts in Future

By: Dr. Habīb Allāh 'Azīmī

According to the researches have been done recently, Iran with having 500,000 manuscripts approximately, has gained the first place in the world. Attaing this position, caused to pay more attension to manuscripts and it is necessary to prepare more facilities and extensive efforts about this matter. Libraries, cultural, scientific and research centers, ... by planing huge, accurate and exact programs may prevent manuscripts from the emergence of exigency in comming decades. They may achieve so much success in recognizing, preserving and reviving these spritual treasures. The programs that can be emplied by libraries consist of recognizing collections of manuscripts allocating more budget for collecting and perchasing manuscripts, exhorting and persuading dedicaters and sellers of manuscripts to governmental libraries

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and centers, setting up educational careers for cataloguing manuscripts and manuscriptology, holding specialized round tables in the subjects of cataloguing, bibliography, manuscriptology and software programs specialized for manuscript, unitalization of cataloguing manuscripts skills by forming committees for experting, connecting inside libraries to outside ones and creditable centers together for exchanging microfilms of manuscripts and transferring experience in the field of cataloguing styles and education, establishing specialized libratories for recognizing different elements, of manuscriptology like ink, colour, paper, ..., organizing Trad union for cataloguers, renovaters, editors,...

Iranian Artists Immigration to India in The Safavid Era

By: Kifāyat Kūshā

In the Safavid era, We confront spread immigration of Iranian artists and poets to India when the climax of these immigrations is in the time of shāh Tahmāsb monarchy. His menalcoholic temper and his excessive greed to getting wealth, uninteresting in investing capital for developing and changing art and literature, stop supporting artists and poets and expelling them from royal library and... caused them to immigrate to India. The support of Gūrkānī's court for Iranian artists and poets caused more immigration to India and subsequently, modern literary and artistic schools emerged in India.

Humāyūn and Akbar Shāh and other statesmen like Khānkhānān 'Abd al-Rahīm and Navvāb Zafarkhān, continuously spoke with poets and artists and did no neglect of supporting and persuading them. More than a hundred Indian painters started to learn Iranian portraiting that the result of this education established portraiting school of "Indo - Iran". In Jahāngīr Shāh era, according to his interests, different tendencies were created like portraiting,

playing the theater of court, painting nature, flowers, animals....

The influence of the western art in portraiting and making garments is one of the other characteristics of painting in this period which replaced illustrated books of Akbar Shāh era.

Making garment and portraiting was still current in Shāh Jahān era but, in this period, concentration on painting for kings court came out and dispatching painters to local courts, made painting easy to become local.

Mīrdāmād, The Famous And Unknown Philosopher?!

By: 'Alī Ujabī

About Mīrdāmād, his Philosophic thoughts and impressive views and thoughts on exalted theosophy, less can be found in the sources for history of Islamic philosophy, though Mullā Ṣadrā, one of the student of Mīrdāmād's school, has reminded him magnificently and has introduced his thoughts as the ferments for knowledge of exalted theosophy. The cause of why it's not dealt with Mīrdāmād and his philosophic thought should be in his formality and his complexity of language and style of writing in explaining his subjects and philosophic thoughts. The depth of his thoughts and the abstruseness and formality of his writing style has been caused disability of so many people to comprehend his philosophic system so that a halo of ambiguity gradually covers it and being forgotten in history of philosophy from then on.

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Researching And Publishing Medical Arabic Manuscripts

Dr. Salmān Quṭābī

Translated by: Maḥmūd Nazārī

In this article which its origin has been published in magazin of *Ma'had al-Makhṭūṭāt al-'Arabīyah* (1985 A.D.), includes some matters on editing

medical Arabic texts which its basic content is related to editing unmedical texts Some of this material which specialized for editing medical texts, consist of having enough information of ancient and modern medicine and sciences related to them, knowing philosophy and logic because ancient medicine was closer to these sciences and had relation with them, having scientific sprituality and exact studing in medical ancient and modern sources, studing famous sources in history of medicine like the book of *al-Tib fī al-Islām* by Mānfarīd Ulmān, and the book of *al-Turāth al-‘Arabī* (medicin part) by Fu‘ād Sezgīn and ... writing an indicative on exposition and explanation of medical terms, verification and comparison material of texts with priviouse phisicians' achievements, adjusting the necessary technical lists like table of list and names of illnesses, drugs, medical terms and ...

The Story of Maḥmūd’s Love To Ayāz And Its Gnostic And Historical Trend From The Begining

By: Muhammad Mujavzī

Abu ul-Najm Ayāz (deceased in 449, A.H.) was a Turkish bond servant in the Ghaznavīd court whom Sulṭān Maḥmūd Ghaznavī had special affection towards him and the story of this affection was well-known to all. After the death of Sulṭān Maḥmūd, the fame of this story became more than before and took special position in lyric literature and Persian gnostic.

Later on, the historical reality of this story was changed from 6th century then on and some people like Aḥmad Ghazālī, ‘Ayn ul-Quzāt Hamdānī, ‘Aṭṭār Nayshābūrī, Mulavī and... used it for explaining gnostic concepts. The story of Maḥmūd’s love to Ayāz was paid attention by poets in tenth and eleventh century. Furthermore, they composed several Mathnavīs (couplet-poems) which the mathnavī of Maḥmūd and Ayāz by Zulālī Khānṣrī is the most

famous among them. He has versified the lovely story of Ayāz and Maḥmūd in a corona of spritual and mystical concepts and has added too many details and embellishments on the historic reality of this story.

Who is the author of *Tārīkh-i Bukhārā*?

By: Bashshār 'Awwād Ma'rūf

Translated by: 'Alī Bahrāmīyān

Tārīkh-i Bukhārā which its Persian abbreviation is doing by Muḥammad ibn-i Zufar ibn-i 'Umar is attributed to Abū Bakr Muhammad ibn-i Ja'far Narshakhī (286 - 348 A.H.) that Sam'ānī has reminded him in the book of *al-Ansāb*, but he has mentioned nothing about his work, *Tārīkh-i Bukhārā*. The names of some works about the history of Bukhārā have come in several sources that one of them has been written by Abū Bakr Maṣṣūr Barsakhī (deceased in the middle of 14th century A.H.) and according to it and some other reasons can find out *Tārīkh-i Bukhārā* which is attributed to Narshakhī belongs to Barsakhī.

***Bilūhar Va Biyūzasf* And Its Story**

By: Dr. Maḥmūd Ābidī

The old and wisely story of *Bilūhar Va Biyūzasf*, which its origin apparently is from India, not only has been paid attention by Muslims specially some Shi'ite scholars but also has been translated into Greek since the early years of Islam and in a form of religious story has found its way into Christianity world and through this way its fame increased everyday and has been narrated into many other languages. *Bilūhar Va Biyūzasf* has been in Persian language since ancient time and even has informed of a versified translation by one of the poets contemporary with Rūdakī.

The oldest Persian translation of this story that we have is by elegance and abbreviation of Nizām al-Dīn Shāmī (after 806 A.D.). Unfortunately Nizām al-Dīn has not written the name of Persian translator in his introduction. There is also this probability that the author of this copy (manuscript No.4187 at National Library of Malik) would have been prevented to mention translator's name while writing.

Nizām, in his brief introduction of this book, pointed out somehow the translator's virtue and knowledge, his style, his own main reason for attempt on elegance and abstraction of the book, the amount of his unwarranted changes in translator's handwritings and the time he has spent on this work.

This Persian translation, with preface, indexes, edited by Muḥammad Rushan, has been published in Tehran by The Written Heritage Publication Center, 1381. Considering the readers' expectations, this version has some decreases including lack of a list of the rare words and explanations, neglect of connecting the first folio of the copy which has disturbed the order of the first lines of the book and ..., that we hope it will be completed in its new edition.

Mantiq al-Tiyr by 'Attār

By: Mustafā Zākiri

Mantiq al-Tiyr by 'Attār has been published several times in Iran, India and Europe. Moreover, its most credible edition before Muḥammad Rizā Shaffī Kadkanī's edition, had been edited by the deceased Dr. Sayyid Ṣādiq Guharīn which was published by Agency for publishing and translating book in 1342. Because of the lack of lingual categories and 'Attār's poetic style, the *Mantiq al-Tiyr* which was edited by Guharīn was not without mistakes, unwarranted changes by writers and false records. Therefore, Dr. Muḥammad Rizā Shaffī Kadkanī after 30 years continuous attempt on 'Attār's works and revising

word by word and line by line of *Mantiq al-Tiyr* and comparing it with other poems and works of 'Attār, was success to offer an edited and original text of *Mantiq al-Tiyr* along with a detailed introduction and illuminative annotation. In the first volume of *Mantiq al-Tiyr* edited by Shafī'ī Kadkānī, the difference of manuscripts has been mentioned and in the other volume the difference of the records of the manuscripts which have been used for editing *Mantiq al-Tiyr* will be mentioned.

Indus State In The Timūrīds Era

By: Sayyid 'Alī 'Al-i Dāvūd

(*Tārīkh-i Ma'sūmī Tārīkh-i Sind* / written by Sayyid Muḥammad Ma'sūm Bihkirī; edited by 'Umar ibn-i Muḥammad Dāvūd Pūtiḥ Tehran, 1382)

Mīr Muḥammad Ma'sūm Bihkirī (944 - 1019 A.H.) is one of the poets, physicians and historiographers in the era of Akbar Shāh Gūkānī. *Tārīkh-i Sind*, is his most important work which he wrote it by the request of his oldest son in 1009 A.H. and presented it to Akbar Shāh. *Tārīkh-i Sind* includes one introduction and four parts. First part: The conquest of Sind by muslims and the events from then on in the Abbasid and Umayyids era, Second part: mentioning the names of kings who rulled on Sind, Third parts: Rullers of Arghūnīyah and their wars, Fourth part: Transferring of sovereignty to the Timurids in Akbar Shāh era till the time of writing this book. Mīr Ma'sūm, has written the first part of his book based on *Chich Nā mah*, *Tārīkh-i Mīrāt al-Janān* and *Tārīkh-i Guzīdah* that no new subject can be found in it. The second part which especial for the history of India in the time of Delhi rullers, is exactly an adptation of some works like *Tārīkh-i Mubārakshāhī*, *Ṭabaqāt-i Nāshīrī* and *Tārīkh-i Fīrūz Shāhī*. The third and fourth part of *Tārīkh-i Sind* which mostly related to the events of the author's period, includes new and

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valuable historical information. These parts explain the events in time of Sulṭān Maḥmūd Khān Bihkirī and the events related to the conquest of Sind by ‘Abd al-Rahīm Khān Khānān and Akbar Shāh’s army. The purified and edited text of *Tārīkh-i Sind* was published by ‘Umar ibn-i Muḥammad Dāwūd Pūtah (Professor of Arabic language at Ismā‘īl faculty of Bombay college) in Bombay 1357 A.H. and republished again by Asāṭīr publication in the form of offset printing in Tehran, 1382.

**Originology in Theologic Masterpiece of Khafri, The
Unknown Jenius of the Tenth Century A.H.**

By: ‘Alī Ujabī

This article deals with the significance of *Tajrīd al-‘Itiqād* by Khawjah Naṣīr al-Dīn Ṭūsī and its role in the history of theology and the importance and specifications of some of its expositions and also analyzing the content of *Ta’līqa-i Khafri Bar Ilāhiyāt-i Sharḥ-i Qūshchī*. Then, it points briefly to the advantages and disadvantages of the present edition.

Introducing al-Masā’il al-Sarawīyyah by Shaykh Muḥīd

Sayyid Muḥammad Rizā Ḥasanī Jalālī

Translated by: Jūyā Jahānbakhsh

al-Masā’il al-Sharāfiyyah by Shaykh Muḥīd which its name has been written in different forms is a book on response of the questions he had recieved from Sārī (one of the cities in Māzandarān provience).

This book includes 11 questions which consist of 1. Temporary marriage and withdrawal from divorce. 2. Specters and world of pre-existence. 3. The truth and essence of soul and the meaning of life. 4. What human is . 5. About punishment of the grave and how it happens. 6. Martyrs’ life which has been

mentioned in holy Quran, is a true life or metaphorical life? 7. Compulsory ingratitude and embodies and taking permission for paying alms tax to them. 8. Taking permission for referring to the written books on jurisprudence for whom there is no way to know and are unable to comprehend, though the mentioned matters in those books also make differ. 9. The probability of Quran corruption. 10. Reviewing the news of the marriage of holy Prophet's and Amīr al-Mu'minīn's daughters with 'Uthmān and 'Umar. 11. Getting the committers of great sins out of the hell and forgiving them, and denying the idea of Mu'tazilīes based on frustration.

It is possible to know some important parts of Shaykh Muḥīd's ideas and his biography through this book.

al-Ṣirat al-Mustaḳīm

By: 'Abd Allāh Salawātī

al-Ṣirat al-Mustaḳīm is one of Mīrdāmād's important philosophic works who is the founder of new philosophic method called Yamānī theosophy. He explains his thoughts and views on some of philosophic subjects and matters in this book. He moots The Exalted God's knowledge on details for sages in general.

In his opinion, it is possible that we only obey reasoning. More doubt and immitation has no place in the area of Islamic thought. Unity of carrying adds contradiction on the eighth unities. In addition of the fifth kinds of priority and post ponement, he propounds another kind of everlasting priority in the Exalted Necessary and none everlasting priority in contingents. He believes that the uncreated world is not and accepts the eternal existence theory of privious sages only in the field of essential contingency. He plans Yamānī theosophy for offering expositions to know existence and its comparative with

religion which based on reason and inspiration and acquisition of intellectual spectrums and undrestanding mystical inspirations. Therefore, he introduces the wisdom which is far from doubt as the knowledgeable subject and he knows purification of the soul in human is the condition of benefiting by the intellectual firmness and stability.

JILVIHĀY-I HUNAR-I PĀRSĪ
(Manifestation of Persian art)

Jamshīd Kiyānfar

Jilvihāy-i Hunar-i pārsī (the precious Persian manuscripts since 6th till 11th century A.H. avilable in the National Library of Paris) written by Francis Richard who is one of the skillful experts of Persian manuscripts and the privious treasurer of the Persian manuscripts treasury of The National Library of Paris). The original of this book is in French, which was published in Tehran (by Press and Publications Organization), 1383. In this book, he meanwhile dealing with some matters like the origins of the book processing and changing of book ornamenting in Iran, Persian manuscripts of National Librarary of Paris and their history and..., has introduced 160 titles of manuscripts with some pictures of them and their exact specifications of bibliography and their philology.

Masonry Questions

By: Sa'īd Khud darī Nā'mī

This brief treatise which includes some questions and answers in the field of masonry and architectural geometry, has been transcribed from a copy numbered 626/4 at National Library of Malik. Ḥāj Muḥammad Karīm-Khān Kirmānī has written in response to the questions of one of masons.

A New Manuscript After Its Publishing

By: Muhsin Ja'fari Mazhab

Ḥamzah-Nāmah which has been called in different titles, is one of popular saying Persian stories. In this story, the characters of Ḥamzat ibn-i 'Abd al-Muṭallib and and Ḥamzah-i Āzarak have been blended together, a collection of oral Persian literature before and after Islam has mixed up somehow inseperatable and has made prevalent among local people. Many manuscripts of this book are reserved in the libraries of Iran, India and Pakistan. The currency of its manuscripts is remarkable specially in the Mongols era in India, 10th century A.H. . *Ḥamzah-Nāmah* has been lithographed several times in Bombay and Iran. Furthermore, its cleaned text, edited by Dr. Ja'far Shu'ār has been published in Tehran (Tehran University), 1347. National Library of Iran bought a copy of *Ḥamzah - Nāmah* in 1382 which is remarkable for some reasons. This copy has been transcribed by a writer called Fazlullāh-i Tafrishī in Nasta'liq style in 1320 - 1321 A.H., after lithographies of this book in India and Iran. The writer, while working on some of the seventh volume of that copy, has pointed to inadequancy of the copies of *Ḥamzah - Nāmah* in his period and he has done this work because of jobless.

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