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خلاصه مقالات به انگلیسی



A Report on Chess

by: Dr. Parvīz Azkāī

The first awareness about chess relates to the fiction of Shirhām, the Indian king and awarding his minister Sīsābin Dihīr, the invator of chess. The next awareness is about the story of sending chess to Iran for testing Iranians' intelligence and wisdom. Vice versa Buzurgmihr Bakhtigān made backgammon and send it to India. This narration has come in Pahlavīd treatise called *Mātīgān Chatrang* and its matters have entered also in history and Arabic and Persian literature books. In some sources, the invention of backgammon has been attributed to Ardishīr Bābakān era and the play of chess to the time of his son, Shāpūr.

In Islamic period, playing chess was current in Umavīd Khulafā's court which certainly has entered among them through the Sāsānīd court before Islam, but apparently the sages in early years of Islam did not know it legal because of its similarity with gambling.

There is so much news about chess in sources. So many poems and distiches in Arabic and Persian poetry have been versified on it and many treatises and articles have been written that this article deals with the mentioned matters in three parts:

1. News (on chess players)
2. Poems (on chess)
3. Works (bibliography)

**A Glance at the Edition and Collation of *Dīvān-i Kabīr* with
(Introduction and Notes by: the Late Badi' al-Zzamān Furūzānfar)**

by: Dr. Bihruz Sirvafīyan

Kulīyyāt-i Shams, edited by the late Badi' al-Zzamān Furūzānfar was published during the years of 1336-1346. Some of specific advantages of this work are: The correct reading and exact transcript of forty thousand couplets and 1983 quatrains, pointing to the events related to the lyric poems which have come in Aflākī's *Manāqib al-'Arifīn*, the existence of 728 pages for complete list of couplets basis on the last letters of rhyme in the ninth and tenth sections, mentioning differences of manuscripts with high accuracy, compiling a dictionary for rare words and lyric compositions in the seventh section, using the old manuscripts and

The Turkish and Mongol Terms in *Tārīkh-i Jahāngushāy-i Juvaynī*

by: Mustafā Mūsavi

Notable numbers of Mongolian words special newer Turkish words entered into the Persian language by Mongols' attack at Iran and were used by Persian poets and authors. *Tārīkh-i Jahāngushāy-i Juvaynī*, is the first source for new Turkish terms and Mongolian words entered in the Persian language.

In this article, Turkish and Mongolian words of *Tārīkh-i Jahāngushā* have been offered in alphabetic order along with their meaning.

Darvīsh Bahrām Saqā

by: Ahmad Gulchīn Ma'ānī

Darvīsh Bahrām Saqā (Saqā menans the water carrier) is one of the famous Sūfīst and bilingual poets in the 10th century A.H. who is a follower of

Shaykh Hājī Muḥammad Khabūshānī (deceased in 937 A.H.). He is Bāyazīd Bayāt's elder brother, the author of *Tazkirah-i Humāyūn va Akbar*. Some people has known him from Bukhārā and some other from Balkh. Since Bahrām carried water, he had been known as Saqā (watercarrier). He resided in India for a while and died while traveling to Sarnadīb. His grave is located in the village of Burduvān in the area of Urīсах in the way of Bangālah and Sarnadīb. He composed poetry in two Persian and Turkish languages and his handwritten *Dīvān* is existed.

Culture of Titles

By: The Late 'Abd al-Husayn Navāī

The currency climax of the titles matter has formed in Iran at the Qājārīd era. In this period more than eighty percent of men, princes, clergies, merchants and official employees have titles. Even some of them had two or more titles during their life that their new title would put to use. Sometimes their various titles were changed into more important title while taking an important job and the previous jobs allocated to his sons in order of their importance. While being treated with anger of the Qājārīd kings, their titles would be taken over and offered to somebody else.

Knowing various titles of the Qājārīd era is very important in correct recognizing of the Qājārīd men and reviewing the history of this time.

Shamsā-yi Gīlānī and Isfahān Philosophical School

By: 'Alī Owjābī

The author in this article has tried to introduce Mullā Shamsā-yi Gīlānī, one of the prominent student of Mirdāmād's Philosophical school. After a brief point on Shamsā's biography, has presented a table of his works and

expressed his theologic Philosophical attitudes and sometimes has pointed to its decreases.

The Knowledge of Abjad Reckoning
A Undeniable Reality in Persian Literary and History

By: Mahdī Ṣadrī

Abjad reckoning has been shown seriously in literary and historic texts nearly from the beginning of the eighth century A.H. and has been used in exact recording of various subjects. In the Ṣafavīd era, especially in the tenth century A.H., the device of making cronial matter was completed in which in many written works in this era, especially literary and historic texts its usage is remarkable.

For editing the texts which chronogram has a role in them, learning abjad reckoning is necessary and the edited texts in these recent sixty, seventy years and the chronogram which has been used in them should be revised.

The First Written Work of Al-Adwār

By: Owen Wright

Translated by: Muhsin Muḥammadi

The book of *Al-Adwār*, written by al-Armawī can be counted somehow as the most impressive Arabic treatise in the field of music. The manuscript of this book (numbered 3662) reserved at Fātiḥ Library of Istanbul, is a different manuscript of this book completely and in fact, is the first handwritten copy of the book of *Al-Adwār*. The title and the matters of different chapters of this book, in some cases are different from the other copies and in other cases are in common. The matters of nine chapters of the first writing and six chapters remained from the second writing make difference. Some of differences are as

follows:

- The style of deviding *dastān-hā* (the frets) that causes two different theoretical cycle. The other point is that some matters like *iṣṭihāb* (the accordatura of instruments) or the tune of some musical instrument like Chang and Qānūn for performing different sycles, or matters of sycles that have no common note scales together are omitted. Instead of omitted matters, new matters have been added like the causes of dissonance, tables of transposed cycles, the effect of the modes and the method of recording notes. Of course, in many cases, the common matterial of both writings differ in quantity and quality of the manner of expressing or extending the subject.

Sufism Literary Aspects in *Rawḥ Al-Arwāḥ*

by: Fūojei Moriyō

Rawḥ al-Arḥwāḥ fi Sharḥ-i Asma' al-Malik al-Fattāḥ, by Shahāb al-Dīn Aḥmad Sam'ānī - the Sufi religious lecturer and Sunnit traditionist- as it must be approporated, has not been paid scientific attentions with its all valuable specifications as a spritual text in Persian literature.

Studing "*Rawḥ al-Arḥwah*" has high importance not only in thinking of movement and complition of Persian gnostic prose writings but also in the field of studing poetry specially in meanings and lingual considerations of Ḥāfiz's poem.

One of the emminent specifications of this text is that the mystical subjects have not expressed theoriactly in the form of definations. For Aḥmad Sam'ānī, sufism concepts was not a subject that can be expressed explanatory, perhaps from this point of view we can put into consideration *Rawḥ al-Arḥwāḥ* as a reflex of intelectual versified and aesthetic of "Khurāsān Sufism"

First, the author in this article has a brief and general look at the

circumstance of completions of Persian gnostic prose literature in the 6th - 7th A.H century and then has dealt with the possibility of research in *Rawh al-Arwāh* from different aspects to show clearer kind of Sufism literary devices in this work.

**Some Samples of the Valuable Persian Manuscripts in
Saint - Petersburg**

by: A. Rūhbakshān

Paris museum showed a selected collection of the Islamic manuscripts of Institute for Oriental Studies of Russian Sciences Academy (Saint Petersburg branch / Petrograd in 1372).

The catalogue of this collection was published with some introduction including Anatoly Sobtchak's foreword, the mayor of Saint Petersburg at that time, Jacques Chirac, the incumbent mayor of Paris, the manager of Paris museum,.. and with a comprehensive introduction by the pen of three clear-sighted professors in the field of the history of book and writing in Islam world in (1994 A.H). In this article, meanwhile introducing the old manuscripts of Qurān, some Arabic, Turkish and Hebrew texts and also a few Persian manuscripts have been introduced that their characters have been mentioned in order of their writing time.

Some Notes on the Edition of Tārīkh-i Rashīdī

by: Mahdī Farahānī Munfarid

Tārīkh-i Rashīdī, written by Mīrzā Muḥammad Ḥaydar Dughalāt has significance in some respects: first reviewing artistic and literary works of poets, illustrators, singers, ... of Khurāsān. Second, explaining how the Mongoles become Muslim and mentioning religious thoughts and ideas of different areas, Using a vast amount of historical, literary and the Sūfīst

sources and accuracy in mentioning exact sources by the author, reviewing the written sources have been used and etc.

Some noticable points in editing *Tārīkh-i Rashīdī* are: not to be completed the English translator and editor's information of the book, Being unnecessary some of the Persian editor's explanations and English editor and translator's annotations , Mentioning the manual number which has come in Arabic text is extra, the lack of special recording some of names, mentioning incorrect meaning for some of words and terms, Being tampered-with some couplets and hemistiches in regards of rhythm and meaning and... .

The Position of the Book *al-Mawḍah* in Expressing the Miracles of Qurān

by: Maṣṣūr Pahlivān

al-Mawḍah 'An Jahat I'jāz al-Qur'ān written by Sayyid Murtizā 'Alī ibn-i Ḥusayn ibn-i Mūsawī known as 'Alam ul-Hudā (355 - 436 A.H.). He has defended his own idea about the miracels of Qurān (Ṣarfah) with many reasons. He in addition of respecting on the eloquence and the verse of Qurān, has known them as the manner of Qurān's miracles and mentioned them as "Ṣarfah"

A Review on New Edition of *Sindbād Nā mah* by Zahīrī Samarqandī

By: Mukhtār Kumaylī

Sindbād Nā mah by Zahīrī Samarqandī has been edited and published two times so far. This work for the first time edited by Aḥmad Ātash and published in Istānbul, 1948 A.D. Then Dr. Muḥammad Bāqir Kamāl al-Dīnī edited this book basis on Tāshkent manuscript - the unseen copy by Aḥmad Ātash - and published it at the Written Heritage Publication Center in 1381.

Although the recent edition of *Sindbād Nāmāh* has removed some corruption and misspelled existed in *Sindbād Nāmāh* edited by Aḥmad Ātash, but is not far from decreases and errors itself: this article is studying the errors related to the words recording, meaningly and translational mistakes and printed errors in recent edition of this work.

The Appendix of Shabānkārahī's *Majma' al-Ansāb*

by: Muḥsin Ja'farī Mazhab

Muḥammad ibn-i 'Alī ibn-i Muḥammad Shabānkārahī began to write *Majma' al-Ansāb* in 733 A.H. and finished it in 736 A.H. and sent it for Sulṭān Abū Sa'īd Īlkhānī.

With Sulṭān's death and plandering Rub'-i Rashīdī, his book became extinct. Some years later, Shabankarah-ī wrote another copy form his book with a new introduction without mentioning name, dealt with remembering laudable qualities of Sulṭān Muḥammad Īlkhānī (736 A.H) and his minister Khawjah Zakariyā 'Abd al-Rahmān.

Majma' al-Ansāb contains two introductions. In the first introduction, praising of Sulṭān Abū Sa'īd and Ghīyāth al-Dīn Muḥammad Rashīdī has been mentioned. In the second one as the book's implicate, praising Sulṭān and his minister without mentioning their names has been recorded.

Some decades after *Majma' al-Ansāb*, Ghīyāth al-Dīn ibn-i 'Alī Nāyib Faryūmadī, wrote an appendix for it and expressed the events from the end of Sulṭān Abū Sa'īd dynasty till the time of Khawjah 'Alī Mu'ayyid. Apparently, some parts of Faryūmadī's appendix entered into the text of *Majma' al-Ansāb* while binding and as the same form has been edited and published. (Tehran, Amirkabir, 1363)

Muhrhāi Az Jins-i 'Ishq (Some Seals made of love)

by: 'Imād al-Dīn Shaykh al-Hukamāi

Muhrhāi Az Jins-i 'Ishq (a graphic view to the Qājārīd seals) is a title of a book which was published in Tehran, 1383. This book introduces seven kind of seals: 1. The seals with high quality from view point of catography, compositions, decorations and social position of owners, 2. The seals similar to the first group and account as the second seals of their owners. 3. The seals for common people. 4. Good made seals for the clergy 5. The seals for valid jobs, 6. The seals by the name of 'Alī and the seals which the prefix of 'Abd has been used in . The second part of the book belongs to introducing illustrated seals.

In addition to the benefits of this work, some mistakes and errors have been mooted on it which consist of: the lack of scientific division and observing logical principles, not mentioning the exact size and form of the seals, not mentioning the exact number of the used documents, being unsorted- out in rewriting the text of the seals, inattention to the rhythm of Persian poem while recording the seals, being unfamiliar with the current rimings in the Qājār era and... .

The Persian Manuscripts Catalogue of Turkmanistan-Ashkhabad Manuscripts Institute and Manuscripts Catalogue of National Library

by: Ahmād-Rizā Rahīmī Rīshāh

Turkmanistan - Ashkhabad manuscripts Institute and Ashkhabad National Library contain alarge numbers of the Persian and Arabic manuscripts. The manuscripts catalogue of Ashkhabad National Library under the supervision of Sayf Allā Mudabbir, was published in 1383, the Persian manuscripts catalogue of Turkmanistān's manuscripts Institute in addition to the Persian

manuscripts of Ashkhabad National Library was published and efforted by 'Alī Ṣadrāī Khuī (Qom; Āyat Allāh Mar'ashī's Library, Ashkhabad Cultural Attache of I.R. of Iran's Embassy), At the first Part of this catalogue, 345 titles of manuscripts and in its appendix 100 titles of manuscripts have been introduced. Some points are notable about this catalogue. Several copies of one manuscript have not been set in order of their writing time. The lack of some indexes in part of indexes are obvouse: the index of codecology, the catalogue of yearbook of writing manuscripts and alphabetic index of their incipit and explicit. The existence of an English intorduction about mentioned catalogues was necessary for using all researchers in the fields of studing Iran and Islam.

A Research on the History of Baghdād

by: A. M. Rūhbakhshān

A book on *Tārīkh-i Baghdād* (written by Khaṭīb Baghdādī "392-463 A.H") was published by the name of *Nahād-i Āmūzishī-yi Islāmī va Pāyghāh-i Ijtimā'ī-yi Musalmānān Dar Partuv-i Tārīkh-i Baghdād* in Zurich, Swiss, 1343, This book was translated by Muḥammad Ḥusayn Sākit and published in Tehran (Nigāh-i Mu'āṣir Publication). The main book includes one introduction, three parts and one appendix and the Persian translator has added two other appendixes for more profit.

In introduction of the book, the author has dealt with the political, social and cultural conditions of Khaṭīb-i Baghdādī's era and his educational attitudes, teaching centers in the fifth century and ... He has examined some matters like the influence of Ḥadīth knowledge on the literature of biography, the base and the position of Baghdād in forming sciences of time and their development, Khaṭīb Baghdādī's biography and ... at the first part. The second

part has been allocated to the education subject and has dealt with explaining matters like: begining of Islamic teaching, the position of Islam in teaching, teaching methods and ... The third part on the title of scientists' social base has explained some topics like the relationship of scientists with government and people together, their financial conditions, ...

The appendix of this book includes subjects on the roots of the Islamic educational system, educational structures , cultural and scientific seminars, methods of teaching and the translator has added two other appendixes for more benefit . The title of the first appendix is called "Nākāmīhāy-i Sabāvīyah". He has translated and qouted the writings of six different researchers and scinetists about this book.

"Remember the Old Professor,..."

by: Jūyā Jahānbakhsh

The late Prof Sayyid Ḥasan Qāzī Ṭabāṭabā'ī (1295 - 1364 L.H.) is one of the prominent Persian language and literature professors and founders of Tabrīz University in 1325 L.H.

He studied Persian literature and Islamic sciences by using old and new methods of seminary and university. The late Shaykh 'Alī Akbar Dahri and 'Āyat Allāh Mīrzā 'Abd Allāh Mujtahidī were his spritual leaders in seminary and his university professors were Aḥmad Bahmanyār and Badī' al-Zamān Furūzānfar. High memory and intelligence, Being dominant on the Arabic language and literature and complicated Persian & Arabic texts... are of his emminent scientific characters.

He has left few published works so that certify his dominance on the Islamic sciences and old Persian texts.

Some of his works are editing and writing marginal notes of *Tajribat*

al-Aḥrār wa Taslīyat al-Abrār by ‘Abd al-Razzāq Bayg Danbilī, Annotation and notes on *Tajārib al-Ssalf* by Hindū Shāh Nakhjavānī, several articles in *Magazin of Tabriz Faculty of Literature* and some notes in magazines of *Yādigar*, *Yaghmā* and *Rāhnamāy-i Kitāb*.

Siyāhat - nāmāh

Translated by: Ḥājī Mīrzā Abū Ṭālib Mujtahid Zanjanī

Presented by: Dr. Kīyānūsh kīyānī Haft Lang

Edited by: ‘Alī Sūrī

The present article, written by Mīrzā ‘Alī Akbar Khān Ājudānbāshī-yi Tūpkhānah, has been translated by. Ḥājī Mīrzā Abū Ṭālib Mujtahid Zanjanī in 1310 A.H.

At the begining of this article, the translator has not said the real author’s name and has mentioned him as a person in his own time.

This article has said about the actions and reactions of the natural phenomenas, the appearance and destruction of the world , social conditions of people, the matter of civilization and some chapters of plameriyon has been narrated, too.

Nuzhat al-Anfus wa Rawḍat al-Majlis

By: Ramidān Bihdād

Nuzhat al-Anfus wa Rawḍat al-Majlis is a book on Arabic proverbs, written by Muḥammad ibn-i ‘Alī ibn-i ‘Abd Allāh, one of the sages in the 6th century (deceased in 561 A.H.). He has written this book on many Arabic proverbs which had been corrupted menaningly or verbally in language of Arab normal people till his time. The author, firstly has mentioned the correct form of the

proverbs and their using time, then has pointed to the people's mistake in using them. The unique and complete copy of *Nuzhat al-Anfus wa Rawdat al-Majlis* numbered 12678 is reserved at Vaziri Libray in Yazd, written in 590 A.H.

Farhang-i Mīrzā Ibrāhīm Iṣfahānī

by: 'Abbās-'alī Shāhidī 'Alī Abādī

Farhang-i Mīrzā Ibrāhīm is a dictionary written by Mīrzā Zahr al-Dīn Ibrāhīm Iṣfahānī in 986 A.H. Mīrzā Ibrāhīm (deceased in 989 A.H.) - the son of Mīrzā Shāh Husayn Ṣafavī was the minister of the Ṣafavid Shāh Ismā'īl. He, in order of his dictionary has set "Bāb" as the first letter and "faṣl" as the last one. This dictionary has started with the term "Ārā" and ended to "Yazdādī" word. Mīrzā Ibrāhīm has used many poems from different poets as citations and most couplets belong to Firdawsī, Anvarī, Zahr Fāryābī and Kamāl al-Dīn Ismā'īl Iṣfahānī. Mīrzā Ibrāhīm has used the method of some people like Muḥammad ibn-i Hindūshāh Nakhjavānī, the author of *Ṣaḥāḥ al-Furs* for compiling his dictionary and his dictionary has been one of the sources which has been used for later dictionaries such as *Majma' al-Furs* by Sarvarī, *Farhang-i Jahāngīrī*, *Burhān-i Qāṭī* and *Ghīyāth al-Lughāt*.

Some copies of this dictionary are reserved at the Central Library of Tehran University, The Islamic Council Assembly Library Institute of Lughat Nāmāh-i Dihkhudā, Vaziri-yi Yazd library, The library of Shāhid Muṭahharī,...

Prof. Aḥmad Ātash's Biography

Translated by: Tufiq H. Subhānī

Prof. Aḥmad Ātash was born at one of the villages in Turkey, 1917 A.D.

He passed his elementary education at different cities of Turkey.

He entered to High college for teacher's training and studied in the course of Turkish literature and language. He also was attending in Prof. Ritter's Helmūth class at Faculty letters of Istānbul University and learnt the Persian and Turkish language. Professor selected him as his assistant. After graduating he was in position of assistant professor in the courses of Arabic and Persian languages. From this time he started to research continuously in the Persian language and wrote numerous articles. His works consist of: Editing of *Sindbād Nāmāh* by Zāhīrī Samarqandī (Istānbul, 1948 A.D.), Editing of *Tarjumān al-Bālaghah* by Rādwiyyānī (Istanbul, 1949 A.D.), *Athār-i Manzūm Dar Kitābkhānāhayi Tūrkiyah* (versified Persian works in Turkey's Libraries, translation of *Iḥṣā' al-'Ulūm* by Fārābī, translation of *Rāḥat al-Ṣudūr* by Rawandī, Prof. Aḥmad Ātash deceased in Istānbūl, 1966 A.D.