

Table of Contents

Editor's Note 5

Studies on Shāhnāmah

- Points Concerning Verses in Iskandar and Ashkānīd Stories of *Shāhnāmah-yi Khādiqī* / Dr. Maḥmūd UmīdSālār 13
- The British Library *Shāhnāmah's* Preface (675 A.H.) / Sajjād Āydanlū / Dedicated to Dr. Muḥammad AmīnRīyāhī & Īraj Afshār 30

Philosophy

- Consideration on "Apologia" of Sa'īn al-Dīn Tarkī-yi Iṣfahānī / Fujii Morīo 55
- Abū Rayḥān Bīrūnī's Philosophical Viewpoint / Dr. Parvīz Azkāyī (Sipītmān) 62
- Yūsuf Tihranī's Logical Ideas and *Naqd al-Uṣūl wa Talkhīs al-Fuṣūl* / Dr. Muḥsin Jāhid 75
- A Glance at the Life, Works and Thought of Shams al-Dīn Muḥammad Kīshī / Dr. Najaf Jukār 81

History

- A Preliminary Study on the Diffusion of the Niqāba, al-Ṭālibīyīn: Towards an Understanding of the Early Disposal of Siyyids / Cazuō Morimoto / Translated by: Dr. Muḥammad Ḥusayn Ḥaydarīyān 99
- Fātimīd and Civil Thoughts with Rely on Ismailī's Written Heritage / Dr. 'Abdullāh Nāṣirī Ṭāhirī 151
- Shāh Sulaymān Ṣafavī's Teacher in Shammākhī; Based on *Rīyād al-Zahīdīn's* Preface / Rasūl Ja'farīyān 162

خلاصه مقالات به انگلیسی

The Beginning and the End of GāvBārigān Kingship in Hyrcania / Dr.
Raḥīm Riḏāzādih Malik 171

Music

Poetry and Music in Omavid Era / Dr. Akbar Īrānī..... 201
Arabian Music Tradition / Ṣaliḥ al-Mahdī / Translated by: Farībā
Salāmatnīya 225

Literature

Khamsah-sarā yī in persian language / Dr. Maṣṣūr Rastigār Fasā yī..... 243
The Story of Mirī Kardan of Roman and Chinese in Painting; Comparing
Mawlana's Story with Ghazā Ī, Niḏāmī, Anvarī and Dā Ī Hasanī's Story / Dr.
Aḥmad Kitābī..... 258
Bāqir Kāshānī and His Book of Elegy / Dr. Nazīr Aḥmad / Translated by:
Dr. Siyyid Ḥasan 'Abbās..... 272
Mahak-i Khusraw / Dr. Fā'iza Zahrā Mīrzā..... 282

Reviews

A Look at *Massār al-Sū'at* / Siyyid Muḥammad Riḏa Ḥusayn Jalā Ī /
Translated and completed by: Jūyā JahānBakhsh 293
Tadhkirat al-Mu'āshirīn-i Ḥazīn / Muḥammad Qahramān 316
Mir'at al-Zamān's Edition / Muḥammad Mashhadī NūshAbā dā / Ja'far
Amshasfand 341
The Pious Women in Tehran / Dr. Nuz'hat Aḥmadī..... 355
Zayn al-Akhbār / Muḥammad Gulbun 367
Islamic Poetic History / A. Rūḥbakhshān 376

Researches

- Ibn-i Khaldūn Sources for the History of Mongols and Tatar / Wāler J. Fischel / Translated by: Dr. Muḥsin Ja'farī Mazhab 379
- Jāhiz and *Al-Taj*, the Book Attributed to Him / Muḥammad Kazim Raḥmatī 399

Treatise

- The Constitution of Schools (Nizāmnāmah-yi Makātib) / Jamshīd Kīyānfar 413

To be Studied

- Nishān-i Ḥaydaī*; The Story of Ḥaydar Alī Bahādur and Tipṭu Sultān, the de Facto Rulers of Maysore / Manīzhah Rabīī 427

Bibliography

- A Selection of Bibliography of "*a Look at Travel Account*" / Ḥusayn Massirrat 441

Letters

- Referring to Unavailable Sources / Kūshyār Gīl 449

Textology Articles (1384-1385) / Mahsā Saffārī 453

Abstract in Arabi/ Dr. Bashīr Jazāyirī 469

Abstract in English / Zaynab Pīrī 5

**Points Concerning verses in Iskandar and Ashkānīd Stories of
*Shāhnāmah-yi Khaliq***

Dr. Maḥmūd UmīdSālār

Using the existing copies for rewriting *Shāhnāmah* as precisely as Firdawsī is impossible. The editor of *Shāhnāmah* should provide a text with stylistic, linguistic, literal and technical features that is more reliable and precise than the others. The writer of this article encountered some mistakes while writing the explanatory notes of the 6th volume of *Shāhnāmah-yi Khaliq*. Mentioning these mistakes and their reasons can be of great benefit for the researchers. He has also examined intentional or unintentional mistakes committed by the scribes and given his definition as regards some verses in Iskandar and Ashkānīd stories in *Shāhnāmah-yi Khaliq*.

**The British Library *Shāhnāmah*'s Preface
(675 A.H.)**

Sajjād Āydanlū

Dedicated to Dr. Muḥammad AmīnRīyāhī & Īraj Afshār

Publication of the facsimile *Shāhnāmah*, London, British Library, 675 A.H. necessitated the consideration and publication of its prose preface on the basis of the photograph as one of the 4 most important *Shāhnāmah*'s prose. The previous publications of this preface have used the alternative versions which have various differences with the photograph.

The article contains the whole London manuscript's preface comparing some parts of it with Cairo copy (741 A.H.), Topkapu Sarayi copy (803 A.H.) and *Shāhnāmah* (853 A.H.) all for the same era.

The preface contains three parts: Iranian Kings, *Shāhnāmah-yi Abu Manṣūrī*'s preface and the photograph's preface.

From its Nasta'īq script, some calligraphic features, the number of satiric verses, it seems that the preface has been added after transcription in three stages and by three writers and that includes the names of the kings, the preface upto satiric poems (80 verses) and the story of Shah Mahmūd's regret for his behaviour towards Firdawsī.

Consideration on "Apologia" of Sa'in al-Dīn Tarkī-yi Iṣfahānī

Dr. Fujii Morio

Sa'in al-Dīn 'Alī Tarkī-yi Iṣfahānī, The enlightened intellectual of the 9th century lived in the time of the decline of the classical poetry. With mystical ideas, he provided new ways for academic researches. Sa'in al-Dīn analytic point of view has precisely indicate the comparativeness of the names or titles used for the malicious, infidel people in the society.

This paper would have a glance at his thoughts, and some of his mystical points of view in addition to his apologia in different books.

Abū Rayhān Bīrūnī's Philosophical viewpoint

Dr. Parvīz Azkāyī (Sipītmān)

Abū Rayhān Bīrūnī was born in Khwarazm from a famous Avestan Aryan family. The formation of his philosophical knowledge originates from this valuable culture. Three main aspects of his ideology are as follows: 1. existentialism 2. epistemology 3. practical philosophy. The article points to the influence of intellectuals such as Plato, Rāzī, Zoroaster, etc on Bīrūnī in addition to his attitude towards the creation and evolution of the world. It also discusses two main Aryan principles that Bīrūnī has considered in his natural philosophy.

Yūsuf Tihirānī's Logical Ideas and *Naqd al-Uṣūl wa Talkhīṣ al-Fuṣūl*

Dr. Muḥsin Jāhid

Naqd al-Uṣūl wa Talkhīṣ al-Fuṣūl is one of the rare works remained from the prominent logician of the 11th and 12th century, Muḥammad Bin Husayn known as Yūsuf Tihirānī. The details of his life is unknown to us. *Al-Fuṣūl fi al-Mantiq* is his other book. He has written *Naqd al-Uṣūl wa Talkhīṣ al-Fuṣūl* very fluently without redundancy and in every part, the review of the intellectuals' thoughts and new ideas can be seen. In the first chapter Qaḏiyah (preposition), in second, Qīyas (deduction) and in third, Burhān (proof) have been fully discussed. In this article, some of the logical thoughts of Yūsuf Tihirāni have been considered.

A Glance at the Life, Works and Thought of Shams al-Dīn Muḥammad Kīshī

Dr. Najaf Jukār

Shams al-Dīn Muḥammad Bin Ahmad Kīshī is an intellectual who has studied different fields of Islamic thoughts. He has been engaged and written books in philosophy, theosophy, medicine, self culture, Persian and Arabic poetry. He has taught the sage intellectuals such as Qutb al-Dīn Shīrāzī and 'Allāmah Ḥillī. His belief in oneness of being (waḥdat-i wujūd), pure nature and spritual enlightenment which was the result of prolonged ascetic and mystical thought attracted followers from here and there. Besides considering different aspects of Shams al-Dīn's life and thought, some of his books and treatises often remained unknown have been introduced in this article. In fact, learning about the relation between philosophical, mystical and theosophical fields in 7th century, their process of improvement and effect on the fundamental thoughts in following eras undoubtedly depends on vast knowledge of the significant intellectuals by editing and publishing their works.

خلاصه مقالات به انگلیسی

**A Preliminary Study on the Diffusion of the Niqāba, al-Ṭālibīyīn: Towards
an Understanding of the Early Disposal of Siyyids**

Dr. Cazuō Morimoto

Translated by: Dr. Muḥammad Ḥusayn Ḥaydarīyān

There is little information of siyyids, from the process of their diffusion and Muslim's perception of their importance to the effects of their settlement all over the Islamic world. In some parts siyyids were under the control of Naqībs. The reason was to avoid a situation that siyyids would be under the direct jurisdiction of non-siyyids. The writer of this article recognized the siyyids' dispersal in the second half of the 9th century by various investigations. In his point of view, tracing the siyyids' diffusion will be a contribution to an understanding of process of their dispersal. A list of first Naqībs have been provided in his article.

Fātimīd and Civil Thoughts with Rely on Ismaili's Written Heritage

Dr. 'Abdullāh Nāṣirī Ṭāhirī

Fātimīd doctrine was formed by the name of Da'wa or Da'ayah. In this doctrine that as Miqrīzī said, was one of the unique specialties of Fātimīd dynasty, The way of inviting and attracting followers is defined. Imam's representatives or Fatimid caliphs who administered this doctrine travelled around the Islamic world introducing Ismaili thoughts and school. In Ismaili and Fātimīd written heritage, Dā'ī (invitor) has the main role in attracting followers. Aḥmad Bin Iḅrahīm Nāyṣīn aburī in *Al-Risālat al-Mūjizat al-Kāfiyat Fi Ādāb al-Du'ā* and Qāzī Nu'mān Tamīmī in *Al-Himat Fi Ādāb-i Atba' al-A'imah* compiled the principles for the dā'is of Ismaili. *Risālat al-Ālam wa al-Ghulām* attributed to Mānsur al-Yamanī is the other book regarding the process of converting to Ismaili's doctrine. Writing *Ta'wīl-i Da'ā'im al-Islām*, Ghāzi Nu'mān was the first to form the organization for attracting followers in

the shape of Majālis al-Ḥikmat. Ḥamīd al-Dīn Kirmānī was the missionary of the Da'wa organization in Egypt. He provided the members with their answers by writing treatises and books about Ismaili ideas. Al-Mu'ayyid fī al-Dīn Shīrāzī was assigned as Dā'ī al-Du'āt (the chief missionary) by Al-Mustansar Billāh. Nāṣir Khusraw Qūbādīyānī joined to Ismaili by Al-Mu'ayyid's efforts while his book, *Majālis-i Hashtadganah* (800 sessions) Known as *Al-Majālis al-Mu'ayyidiyah* is considered as one of Ismaili's main academic theosophical works. Fātimīd dynasty could develop and improve its widespread influence and authority relying on Ismaili's philosophical and theosophical thoughts, its competence with logic and its logical attitude towards the world and human, moderation in thoughts and behaviour, not religious dogmatism and last but not the least selflessness (Ghayr-i Khudī).

Shāh Sulaymān Ṣafavī's Teacher in Shammākhī; Based on *Rīyāḍ al-Zahīdīn's* Preface

Rasūl Ja'farīyān

Ḥāj Muḥammad Bin Muḥammad Tabrīzī, the author of *Rīyāḍ al-Zahīdīn* has given invaluable information about his teaching in Shammākhī.

The writer was selected for teaching after he met Shāh Sulaymān Ṣafavī in 1085. Unlike other non-historical books of Ṣafavīd era, this would give a good account of information regarding the religious, social and cultural history of this era. Daily and monthly prayers and Dhikrs have been stated in this book.

The Beginning and the End of GāvBārigān Kingship in Hyrcania

Dr. Raḥīm Rizāzādih Malik

The beginning and the end of GāvBārigān kingship in Hyrcania is one of the important subjects of research regarding Iran's history for the last century.

This article concentrates on the original sources and the researches about

GāvBārigān which results in clarifying the exact time of the rise of GāvBārigān kindship.

Poetry and Music in Omayyad Era

Dr. Akbar Īrānī

In Omayyad Era, different Kinds of music with polytheistic believes and thoughts became widespread.

This era had three different types of music including traditional religious music, political poetry and Qiyān music.

Here, we introduce some of the poets in Omayyad's court, the poets of the household of the Prophet Muḥammad and illustrate their influence in Omayyad's court and the whole society.

Arabian Music Tradition

Ṣaliḥ al-Mahdī

Translated by: Farībā Salāmatnīya

Arabian history has constantly ingrained with poetry, music and its mysterious influence. Before the advent of Islam, Arabic poems were written on the walls of Ka'ba and after Islam, the first Adhan (call for worship) was heard by Bilāl Ḥabashī. Music is heard in some special ceremonies including weddings and mournings in Arabian families, or when chanting ritual harmonious music in the time of Hajj. In this paper, I have pointed to the role of music in Arabs life and its impact on science, politics, and culture while some special points and important music of Arabs have been mentioned.

Khamsah-sarāyī in persian language

Dr. Manṣūr Rastigār Fasāyī

Khamsah-sarāyī was first bogan by Ḥakīm Nizāmī Ganjavī whose Khamsah was the best method for the know poets. The researchers believe that his work was much more better that the poems written after him. Nizāmī's adoration to *Shāhnāmāh* resulted to that he made similar stories using the myths and epic stories in shāhnāmāh.

Each work of his was attracted by the othe poets after composition some of Nizāmī's followers are Amīr Khusrāw Dihlavī, Khājawi Kirmānī, Maktabī Shīrāzī and Jāmī.

Herewith, I have tried to make clear Nizāmī's importance and role in composing Mathnavī and Khamsah, introducing 20 poets after Nizāmī and their poems.

The Story of Mirī Kardan of Roman and Chinese in Painting; Comparing Mawlana's Story with Ghazālī, Nizāmī, Anvarī and Dāī Hasanī's Story

Dr. Aḥmad Kitābī

The term Mirī Kardan means keeping pace with someone in dignity. The first time this term was used is in the story of *Mirī Kardan of Roman and Chinese in Painting* which is one of the most famous figurative tales of Mawlavī. This story has been narrated by other poets and writers including Imām Muḥammad Ghazālī in *Iḥya'ī 'Ulūm al-Dīn*, Anvarī Abīvirdī in a short story named *fi al-Ḥikmat wa al-Maw'izah*, Nizāmī in *Sharafnāmāh* (a part from *Iskandarnāmāh*), Siyyid Murtizā Bin Daī in *Tabṣirat al-'Awām fi Ma'rifat al-Anām* and the famous narration of Mawlavī in *Mathnavi* (first chapter). The above narratives have been analyzed in this article and Mawlavī's narrative has been examined in details for its importance. In Ghazālī and

Nizāmī's stories, the Chinese make the wall surfaces shiny and smooth to make the paintings drawn by Romans become manifest while in Mawlavī's narrative like Siyyid Murtiza Bin Daī's it is vica versa. This changes is related to Mawlavī's attitude towards this story.

Bāqir Kāshānī and His Book of Elegy

Dr. Nazīr Aḥmad

Translated by: Dr. Siyyid Ḥasan 'Abbās

Bāqir Kāshānī is a poet of the second half of the 10th century and first half of 11th century.

He learned prosody under Muhtasham Kāshānī and calligraphy under Mir Mu'iz al-Din Muḥammad Kāshānī. He was accused of having relation with Nuḡṭavīyah in Shāh 'Abbās era hence imprisoned for a year. After release, he was assigned as the librarian in Farhād Khān Qarāmānlū library. He went to the holy shrines in Iraq after some time and in return he left for India. In 1006 A.H, he joined Ibrahim 'Adil Shāh II and became his librarian. He died in 1304 A.H in Bījāpūr. A copy of Bāqir Kāshānī's poetical work is preserved in Sālār Jang Museum in Ḥaydar Ābād and the other is kept in Bangal Asian Association in Calcutta. His *TarkībBand* (A refrain whose rhyme is different from the rest), mourning for Sanjar Kāshānī is of great fame. Using the copy kept in Sālār Jang Musuem, This *TarkībBand* has been edited and published.

Mahak-i Khusrawī

Dr. Fā'iza Zahrā Mīrzā

Mīrzā Khusraw Bay Gurjī, *Mahak-i Khusrawī's* writer, has compiled this valuable collection of the odes of 52 recent poets from Iran, India and Sind.

In this book, each ode begins with the name of its poet, although the

writer of this article has sometimes found differences between the name of the poet and his poetical name. His most important and admirable work is that he had alphabetized the odes which are similar in meter and rhyme. The book is written in fine Nasta'īq and have been ornamented by Iranian paintings.

Mīrza Khusraw Bayg was born in 1790 A.D in Tiflīs. He lived with Hāj Ibrāhīm, the experienced minister of Iranian king for 8 years and learned various sciences from him and other Iranian scholars. Some of his books are as follows: *Mujarrabāt al-'Alāj* (3 vols.), *Safīnat al-Shu'arā*, *Persian Poetical Work* and *Mahak-i Khusrawī*.

A Look at *Massār al-Shi'at*

Siyid Muḥammad Rīza Ḥusayn Jalāli

Translated and completed by: Jūyā Jahān Bakhsh

Massār al-Shi'at named also *al-Tawārikh al-Shar'iyyah* is one of the treatises of the leading shi'ite theologian - Shaykh al-Mufīd (336 - 413 A.H.) and it is one of the oldest Imāmiyah treasures.

Massār al-Shi'at is a historical - religious calender for Muslims. al-Mufīd defines the historically and religiously important dates and memorials (birthdays, deaths, Ghadir or Fiṭr day, etc) in it.

Here, we take a look at this treatise and in particular analyze and explain its advantages and specifications.

The Review of *Tadhkirat al-Mu'āṣirīn-i Ḥazīn*

Muḥammad Qahramān

There was no print of *Tadhkirat al-Mu'āṣirīn-i Ḥazīn* untill 1996 when some of his works were edited and published on the occasion of the conference for his memmorial. *Tadhkirah-yi Ḥazin* was one of his books, edited and

annotated by Ma'sūmah Sālik in The Research Centre for the Written Heritage (Mīrāth Maktūb).

Like Ta'yīd library of Iṣfahān's edition, this has a plenty of mistakes particularly in poems.

I got the book the same year of publication and started to read it; the further I read, the more I got disappointed. So I tried to edit the mistakes as much as I could and write them as annotation, When you read this article, you will agree with me that *Tadhkirah-yi Ḥazīn* should be edited and published again.

The Review of *Mir'at al-Zamān's* Edition

Muḥammad Mashhadī NūshAbādā

Ja'far Amshasfand

Mir'at al-Zamān written by 'Allāmah Muḥammad Bin Muḥammad Zamān Kāshānī, the 12th century's scholar has recently been published by the efforts of Mahdī Dihbāshī, however the usual standards of research and editing have not been considered in its publication. In this article, the editor's preface, the research methods and table of contents of the book have been reviewed besides the print and transcription mistakes including "word and phrases" and "diacritical marks".

A Review of the Book *The Pious Women in Tehran*

Dr. Nuz'hat Aḥmadī

Waqfnāmahs (endowment documents) are the worthwhile documents formulated at the same time of Waqf. They have transferred to us as the protograph indicating valuable information other than Waqf. This is the review of *the Pious Women in Tehran* and the critics about the book such as

the content of it, table of contents and the necessity of choosing a better name.

Zayn al-Akhbār

Abū Sa'īd 'Abd al-Ḥay Bin Ḍaḥḥāk Bin Maḥmūd Gardīzī

By the effort of: Dr. Raḥīm Rizāzādah Malik

The Society for the Appreciation of Cultural Works and Dignitaries, 1384

Muḥammad Gulbun

Zayn al-Akhbār written by Abu Sa'īd 'Abd al-Ḥay Bin Ḍaḥḥāk Bin Muḥammad Gardīzī is an invaluable book containing the list of different names, places and subjects about Iran's culture and history; the information about the subjects such as the last king of Sāsānīd Dynasty, Mu'tazīdī calendar, Saddah Ceremony, etc.

Dr. Rizāzādah Malik has precisely edited the book exploring methods of distinguishing or editing manuscripts.

Pointing to some notable features of this book, the article focuses on the methods used by the editor.

Islamic Poetic History

A. Rūḥbakhshān

Zafarnāmah, Hamdu'llah Mustawfi, under the supervision of Mahdī Madāyīnī, Tehran, Humanities and Cultural Studies Research Centre, 3 vols. First vol: Ahvāl-i Rasūlullāh, prefaced and edited by Mahdī Madāyīnī, 1380, 68 + 539 pp; Second vol: Khulafā-yi Rāshidīn, prefaced and edited by Parvīn Bāqirī Ahranjānī, 130, 28+642 pp; Third vol: Dawlati-i Khulafā-yi Banī 'Abbās va Banī Fātimah, prefaced and edited by Maṣūrah Sharīfzādah, 1384, 47 + 355 pp.

Ḥamdullāh Mustawfī Qazvīnī was an efficient writer and poet in Persian

language history and Iranian culture whose life is merely known to anybody except that he was born in 680 A.H. and died in 736 A.H (some believe he died after 740 A.H.). This poet of the 7th and 8th century has written a number of valuable books in the field of history and geography, including *Tārīkh-i Guzīdah* (which seems to be abridged from *Jami' al-Tawārīkh-i Rashīdī*), *Nuzhat al-Qulūb* (about geography), *Zafarnāmah* (a thorough mathnavi about the history of Islamic era) which is the topic of this article. Ḥamdullah Mustawfī has claimed that he had written *Zafarnāmah* with assistance of Firdawsī's soul believing in the great value of his book. "By his tremendous attempts, Mustawfī had matched Firdawsī's thoughts and ideas" (vol. 1, preface, pp11), although "it is not comparable with Firdawsī's work regarding the language, power of speech, eloquence of words and poetic art". (vol 1. preface, pp18).

Zafarnāmah has three chapters with 75 thousand verses: 1. Islamic part including the Prophet Muḥammad's life, Rāshidīn caliphs upto the collapse of Banī 'Abbās (25 thousands verses) 2. Governmental part that means the history of the domination of Iranian dynasties (20 thousand verses) 3. Kings part consisting the history of Mongols and Ilkhānīd by 735 A.H. (30 thousands verses).

Ibn-i Khaldūn Sources for the History of Mongols and Tatar

Wāler J. Fischel

Translated by: Dr. Muḥsin Ja'farīMazhab

Ibn-i Khaldūn has written a thorough description of Mongols and Tatars from the advent of Jenghiz Khan, his victories in west and east to the life of his sons, Hulegu and Timūr in the 5th volume of *Al-'Ibar wa al-Ta'rif*.

He kept silence about the time of Jenghiz Khan's death. He followed the

history of Tatars and Mongols upto the time of Tīmūr, the most famous successor of Jenghiz Khan. Ibn-i Khaldūn's precise information about Tīmūr is the result of his relation with Tīmūr in 803 A.H. in Damascus. He has written the most comprehensive commentary about Tīmūr.

Ibn-i Khaldun has made use of live and written sources to write the Mongol history. He has stated numerously that he has got this information from the merchants, passengers and scholars returned from Middle Asia, China, Khwarazm or Khurāsān and he met them in Cairo or Damascus.

Jāhiz and *Al-Tāj*, the Book Attributed to Him

Muhammad Kazim Raḥmatī

Exploring manuscripts and their importance in identifying other unknown manuscripts is one of the main points that indicates the necessity of knowing and trying to explore manuscripts. Among the published books in the field of politics (Sīyāsatnāmah) is *Al-Tāj fi Akhlāq al-Mulūk* attributed to the Mu'tazilī scholar and writer - 'Amru Ibn-i Bahr famed as Jāhiz (dead in 255 A.H.) which is one of the oldest works being introduced by attempts of Aḥmad Zakī Pāsha in Cairo in 1914. Cataloguing newly found manuscripts lead to identify the main writer of this book; for the same token, we know that Hārith Bin Muhammad Tha'labī lived in 3rd century which is the subject matter of this article.

The Constitution of Schools (Nizāmnāmah-yi Makātib)

Jamshīd Kīyānfār

In the time of Muẓaffar al-Dīn Shād, 'Alā Malik- the minister of education - formulated a constitution regarding which he determined the teaching and education conditions and the principles of the Maktabs.

The constitution consists of 5 chapters: 1. admission of students 2. school rules 3. education 4. the teachers and students' duties 5. society's conditions.

Nishān-i Ḥaydarī; The Story of Ḥaydar Alī Bahādur and Tipṭu Sultān, the de Facto Rulers of Maysore.

Manīzhah Rabīī

Nishān-i Ḥaydarī written by Mīrzā Ḥusayn 'Alī Kirmānī is about the life of Ḥaydar 'Alī Bahādur (1134 - 1196 A.H) and his son, Tipṭu Sultān (1136 - 1213 A.H) the de facto rulers of the kingdom of Maysore. This book is of great value and importance for the following reasons: 1. It is the only book defining the history and life of these two rulers of Maysore 2. Its writer has witnessed the events happened between 1167 - 1213 A.H. in addition, he had gathered and written the events related to this family from the reliable sources 3. It has expressed European colonial policies by a Muslim who had witnessed the events. 4. He has given special invaluable geographical information in the way of these rulers' campaigns and battles.

In *Nishān-i Ḥaydarī*, all the happenings have been written by their time and year. The writer has not stated the causes of the events but he had been prolix away from historical analysis. It has divided into two parts: one part is Ḥaydar Bahādur's life story and the other part is the story of his son, Tipṭu Sultān, both in details. The copies of this manuscripts are preserved in Ḥaydar Abād Daccan and Bombay Libraries. The Bombay copy has been lithographed, a synopsis of the book was translated into English by Miles in 1864.

A Selection of Bibliography of "a Look at Travel Accounts"

Ḥusayn Massirrat

By the effort of translators and editors, fortunately numerous travel

accounts (safarnāmahs) have been put in the access of the researchers and those interested in the history and geography fields. This makes it hard to compile and publish the bibliography of these travel accounts in an article; So by compiling a catalogue of the books and articles which had introduced the Persian (Iranian - non Iranian) travel accounts we achieve two main goals: 1. having access to the books which introduce safarnāmahs. 2. becoming familiar with the sources which review and evaluate these safarnāmahs.

This bibliography is provided in two parts: books and articles and is hoped to be of benefit for the researchers. (The Isfahan and Iran sources have not been mentioned).

