

Table of Contents

Editorial3

Literature

- Epic Poetry in Iran, After the Mongols until the Safavids /
Mansoor Rastgar Fasayee5
- Reviewing a Tradition: A Critical Review of Arezu's Views in The
Semantic-Structural Studies / Mahdi Rahimpour23
- Shu'la-i-Nayrizi and the need for a critical edition of his *Khusraw va Shirin*
/ Mukhtar Kumeili47

History

- Muhaqqeq Toosi and Allameh Tabatabaee The Defenders and Admirers of
Hallaj, among The Shiite Scholars / Akbar Thoboot67
- The Religious background and true faith of Rashid al-Din Fazl al-Lāh as
mirrored in his treatises / Hashem Rajab zadeh86

Linguistics

- Textology of Iranian Dialects(1): The Divan of Darvish Abbas Gazi /
Habib Borjian97

Mysticism of Sufism

- Developments of Mystical Terms A Comparison Between *Sharh e Ta'arruf*
li-al Madhhab al-Tassawuf and *Kashf al-Asrar va Eddat al-Abrar* /
Ayanoo Sasaki121

Reviews

- Majales e Jahangiri* An important text on the Indian Timurid court /
Mansoor Sefatgol133
- Another Edition of *Shahnameh*: A Critique / Sajjad Idanloo144
- 'Uyun al-Akbar by Ibn al-Qotaybiya (276-213H): A Historical Assessment/
Gholam Reza Jamshid Nejad Avval174

<i>Sayf al-Umma</i> : A Book Review and a Criticism/ Hamed Naji Esfahani ...	195
<i>Tohfa alsalatin</i> of Mohammad ibn Jabir Ansari (11 A.H.) / manochehr pezeshk	206
Dastur al-Kateb fi Ta'yin al-Marateb / Ali Akbar Ahmadi Darani; Akram Haratiyan	219
A Look Through Amir Pazvari's Divan / Mohammad Davoodi Darzi Kolayee	234

Treatise

Resaleh Esmatiyya / Juya Jahanbakhsh	247
The Debate of "Sarv va Ab" / Seyyed Mohammad Reza Ibn-e-Rasool ..	285
Nesab in English by Farhad Mirza Mutamed al-Dowle / Behrooz Mahmoodi Bakhtiyari	324
A Treatise on God's Co-existence with Human Beings As Viewed by Jalal al-Din Dawani and Ghiyath al- Din Dashtaki / Sahar Kavandi; Muhsen Jahid	351
A Saqi-nameh by Hayati Gilani / Yosof Esmailzadeh	363

Documents

The decree of the kalantar of Nayin / Said Khoddari Naeini	377
--	-----

To be Studied

An Unpublished Document belonging to the Qajar period Najm al-Dowle's Second Travel-Account of Khozestan / Ahmad Ketabi	387
Romooz-i- Hamze or Amir Hamze ye Saheb Qaran / Ali Reza Zekavati Qara Gozlo	404
Mohammad Reza Jadid al-Islam and the book <i>Manqul al- Rezaee</i> / Tahereh Azimzadeh	411

Textology Articles (1386-1387) / Mahsa Saffari.....	433
--	-----

Abstract in Arabi / Bashir Jazayiri.....	445
---	-----

Abstract in English / Hasan Lahouti	3
--	---

Epic Poetry in Iran, After the Mongols until the Safavids

Mansoor Rastgar Fasayee

Epic is an old style of Persian poetry which continued its life constantly from the ancient Persia up to the Mongol invasion. However, the Mongol invasion brought about a particular situation which overshadowed epic poetry, so that the Persian poetry would no longer remain a courtly exclusive art. Consequently, verse and prose lost its literary nature and became popularized. Epical thinking was substituted by Sufi thoughts originated from desperation and calamities resulted from the presence of Mongol army in Iran. Beginning at the end of the fifth/eleventh century, these developments reached its climax at the end of the seventh/ thirteenth century. From the Safavid time on, the historical and religious epic stories were replaced by the national epics.

Relying on the above mentioned facts, the article attempts to talk about the versified stories, written between the seventh/thirteenth to the tenth/sixteenth centuries, and describe their characteristics. Among them, it deals more extensively with the epic writer Khwajoo as the most successful epic writer after Ferdowsi. Further more, the characteristics of his epic which inclines to return to the national epic poetry, as depicted by "Sam Nama", is criticized and reviewed. Finally, the article explains that despite all his attempts, Khwajoo failed in composing a national epic. Later on, being aware of the fact that his national epic had the flavor of his own time, he changed the title of "Sam Nama" to "Humay and Humayoon". In other words, presenting a new lyrical version of "Sam Nama", he created a love story whose main character is a mystical minded Sufi, rather than an epical hero or a national personality.

خلاصه مقالات به انگلیسی

Reviewing a Tradition:

A Critical Review of Arezu's Views in The Semantic-Structural Studies

Mahdi Rahimpour

Today, Seraj al-Din Ali Khan Arezu is a familiar name for the literary researchers and writers. Seemingly, Khan Arezu, is know to most people -- either student or teacher -- who work on Persian language and literature, while in spite of his significant ideas, his views have not been deeply discussed on the basis of different subjects of literary criticism, stylistics, linguistics, etc. The article attempts to critically analyze one of his linguistic view points on semantics, and compare his theories with the contemporary and some traditional linguistic ones.

Shu'la-i-Nayrizi and the need for a critical edition of his Khusraw va Shirin

Mukhtar Kumeili

The poet Shu'la-i-Nayrizi (d. 1315H), a follower of Nizami, the writer of the poem "Farhad va Shirin" (or Khusraw va Shirin) remains rather unknown to the researchers of Nizami's field of study as well as to the lovers of Persian lyrical literature. Therefore, the paper reviews briefly his life and his poem which was publicized decades ago, by the book store Ma'refat in Shiraz. Bearing an introduction by the Late Dr. Nurani Vesal, the poem remains intact.

Muhaqqeq Toosi and Allameh Tabatabaee

The Defenders and Admirers of Hallaj, among The Shiite Scholars

Akbar Thoboot

The book is an abridged version of a book which recalls the defenses and

admiration presented about Hallaj, contributed by the Shiite scholars, Muhaqqeq Toosi, Sader al-Din Shirazi, Qazi Saeed Qomi, Mulla Muhammad Heidaji, and, Allameh Tabatabaee. The contributors describe Hallaj's spiritual experiences and his ideas on Satan, Blasphemy, unity, annihilation in God, man as a veil between himself and God, and, removing the veils. They, also, defend Hallaj against those who oppose him on the account of his cry "I am God" (اننا الحق). Also, explaining the difference between unity (توحيد) and union (اتحاد), they distinguish the correct and the incorrect meanings of the terms.

The Religious background and true faith of Rashid al-Din Fazl al-Lāh as mirrored in his treatises

Hashem Rajab zadeh

Rashid al-Din Fazl al-Lāh Hamadāni (1250-1318), the great physician, historian, and statesman who served as the grand minister of three kings of Ilkhanids, is a prominent figure in Iranian history, science, and literature in terms of his voluminous, extensive, and valuable works in various fields, including his *Jame' al-Tawārikh*, the Great History of the world, as well as his statesmanship and decisive role he played in reviving the Iranian style of administration under the Ilkhanids and administrative reforms initiated and implemented mainly by him. His manifold literary, historical, and scientific works have not been wholly published yet, and are even partly unknown to academics and scholars. Besides the *Jame' al-Tawārikh*, his writings on botany, biology and mineralogy, and a collection of his valuable correspondence, he has written a great number of treatises on the art of religious argumentation and Qoranic interpretations, mostly compiled in five books of treatises. Considering Rashid al-Din's family background and the fact that his grandfathers were Jews, and in the confusion caused by

خلاصه مقالات به انگلیسی

contradictory statements by contemporary historians, authors, and travelers, it is not clear whether he was born as a Moslem or he converted into Islam in his adulthood and before rising in the hierarchy of government and engaging in his compilation works. This paper tries to shed a new light into the question by a brief examination of Rashid al-Din's references to the topic in his mainly unpublished treatises.

Textology of Iranian Dialects (1)

The Divan of Darvish Abbas Gazi

Habib Borjian

Gazi is one of the most favored of all Iranian dialects, not only because it has received a thorough linguistic investigation by Valentin Alekseevich Zhukovskii, Wilhelm Eilers, and Donald Stilo, but also for the prolific poet Darvish Abbas, who wrote in Gazi and whose nineteenth-century dialect verses are still highly praised by his fellow villagers in Gaz, as well as by the inhabitants of the nearby oases of Khworzuq and Komeshcha, all located in the district of Borkhwar, north of Isfahan. The idioms of these villages belong to the Isfahani subgroup of the Central Dialects, which in turn belong to the larger subdivision known as the Northwestern Iranian languages.

This article investigates the life, works, and language of Darvish Abbas (1847-1905), who used the epithet *Jazi* in his poems. He was linked to the Gonabadi Sufi order founded by Soltan-Alishah, and yet he held a critical view of all formal denominations. Jazi's collected poetry, or *divan*, survives in more than one manuscript. The principal one, apparently in the poet's own hand and bearing marks of his seals, is dated 1902. It contains about ten thousand couplets, composed in formal genres of classical Persian poetry. He was, however, chiefly a composed of *ghazals*, 236 of which have recently been published in Isfahan in Perso-Arabic script.

The poems are generally lyrical, mystical and satirical, with a strong sense of humor that has made Darvish Abbas so popular. As did so many other composers of the *fahlaviyat*, he felt free to imbue his work with abstract images of classical Persian literature in a flowing, ornate language suffused with Persian words and idioms. He was thus considered a master both in Persian Classical literature and his own vernacular, as he was able to integrate the two masterfully and effortlessly. His efforts, however, to cast his dialect verses into the exact meters of classical Persian prosody hardly proved successful.

Not the least of its claims for attention is the light the *divan* throws on language development. An example is the poet's use of words and phrases on the verge of disappearing. Even more interesting are the phonological processes in the Gazi dialect when one compares Darvish Abbas' verses as they appear in his *divan* with those collected by Zhukovskii in the late nineteenth century, and then with the way the verses are recited by the speakers of the dialect today.

A morpho-phonologic process is the alteration of the third person singular enclitic pronoun from /-sh/, the historic form attested in most other Isfahani Median dialects, to /-zh/, and then more recently to /-y/. The latter form is current also in the idioms of Sedeh and Sagzi, to the west and east of Isfahan, respectively, and in some Median dialects around Kashan. IT is highly likely that these dialects have gone through the same phonological development rather than having retained the Old Iranian forms **hai* and **him*, as conjectured by certain dialectologists. A parallel trend is observed for the second person singular enclitic pronoun, from /-t/ to /-d/. The development of /h/ to a glottal stop is yet another pattern of phonological change in Gazi.

Developments of Mystical Terms
A Comparison Between Sharh e Ta'arruf li-al Madhhab al-Tassawuf
and Kashf al-Asrar va Eddat al-Abrar

Ayanoo Sasaki

Comparing the two old texts of Sharh e Ta'arruf li-al Madhhab al-Tassawuf by Khwaja Abu Ebrahim Mustamli Bukhari with Kashf al-Asrar va Eddat al-Abrar by Abu al-Fazl Rashid al-Din Meybudi, the Paper studies the development process of mystical terminologies, and, talks about the attempts towards producing a dictionary of mystical terms through Sufis terms and the development of mystical understandings in the afore-mentioned old Persian texts. The result of the studies is exemplified by the two terms Sufi and Sama'.

Majales e Jahangiri

An important text on the Indian Timurid court

Mansoor Sefatgol

Majales e Jahangiri, was written by Abd al-sattar, during the reign of the Timurid king, Jahangir, in India. Jahangir succeeded the Emperor Akbar, who fashioned believed in his own eclectic faith called Din e Ilahi, and supported religious tolerance as a principle of social reform during his reign. However, his opponents, with his son at the top, waged a rebellion against him which resulted in Jahangir's succession to the throne. Jahangir's rule had other characteristics explained by the book Majalese e Jahangiri. The book contains the accounts of the evening assemblies held in Jahangir's court explained by the historiographer Abd al-sttar. We come across 114 out of 122 assemblies indicated in the table of contents.

The paper deals with the contents of the accounts and points out the important issues there in dealt within these assemblies, such as legal,

religious and poetic debates; political developments and daily events in the court; foreign relationships, etc. The subjects more emphasized are the inclination of the Indian Jahangir's court toward the Persian culture, as well as, the hidden and unhidden competences of Indian Jahangir's court with the Persian Safavid court.

Finally, the paper examines the accounts concerning the debate of Christianity with Islam, the conflict between Priest Xavier and the religious scholars of Jahangir's court, which resulted in rejections written by the religious scholars of the Safavid period.

Another Edition of Shahnameh: A Critique

Sajjad Idanloo

The latest edition - and not the latest textual criticism - of the Persian national Epic appears in two volumes: Shahnameh Ferdowsi, edited by Mehdi Qarib, Entesharat Doostan, Tehran, 1386. The edition relies on eleven manuscripts, added to the edited texts of Moscow and Khaleqi (Book One), as well as Bundari's Arabic translation, and has the hand writing copy of Britain/ London (675 H) as its basic text.

The Article is the result of reviewing and line-by-line collating of the first volume (almost twenty five thousand verses), and offers new suggestions on the various aspects of the latest edition of Shahnameh. The Five parts of the article, thus, reviews: A) the recorded choices; B) the readings; C) the authentic and incorporated lines and stories; D) the arrangement of verses; E) some other points.

'Uyun al-Akbar by Ibn al-Qotaybiya (276-213H):

A Historical Assessment

Gholam Reza Jamshid Nejad Avval

Most works by Ibn al-Qotaybiya cover multiple subjects, and, include

almost all branches of knowledge prevailed at his time. His works attempts to meet the needs of the governmental secretaries and administrators by providing them with necessary historical and literary information. Approximately, there are sixty works attributed to Ibn al-Qotaybiya, in different sources, the most significant of which is called '*Uyun al-Akbar*', described by its author as the summary of the sages' thoughts, the fruit of the learned-men's knowledge, the biography of the kings, the history of the works, and the life of the people of the past. In this book, "traditions" (اخبار) and "information" (اشعار) are scattered here and there, while the whole content is systematically divided into ten books. Each book, which can be considered as one single part, includes different chapters that cover several traditions with the chain of transmitters (سلسله راویان). The article, reviews Ibn al-Qotaybiya's most significant book, '*Uyun al-Akbar*', and describes its ten books, providing examples of its materials.

Sayf al-Umma: A Book Review and a Criticism

Hamed Naji Esfahani

Henry Martin, the prominent Christian preacher, came to Iran in 1226H / 1901BC to translate the New Testament into Persian. He had many disputes with some of the Jewish clergies, students of religious studies, and a Sufi master, which resulted in writing of the famous criticism, by Martin, in Shiraz. His criticism and disputes was followed, in turn, by many criticisms against him. In the mean time, after Henry Martin wrote his treatise, Mulla Ahmad Naraqi wrote his well-known book, *Sayf al-Umma va Burhan al-Mella*.

The paper attempts to review and criticize Naraqi's authorship.

Tohfa alsalatin of Mohammad ibn Jabir Ansari (11 A.H.)

manochehr pezeshk

This essay is devoted to introduce Tohfa alsalatin in Aristotelian logic, work of mohammad ibn Jabir Ansari, written in Farsi. The writer of essay is trying to know and introduce The author, who has remained unkown, based on evidences as much as possible. For this goal, it is necessary to acknowledge author's motivations for writing the book as well as to describe the political situation of his time. This, it is maintained, along with the critic of the text, which has been fulfilled by amender's introduction and appendix to the book, will help to evaluate it.

Dastur al-Kateb fi Ta'yin al-Marateb

Ali Akbar Ahmadi Darani

Akram Haratiyan

Dastur al-Kateb fi Ta'yin al-Marateb written by Mohammad b. Hendu Shah Nakhjavani, known as Shams -i-Munshi, is one the most useful texts on the art of composition and letter-writing skill. Before that, there had been just some small Arabic booklets and small treatises written on the two skills. Regarding the amount of material as well as the various governmental administration's letters it contains, Dastur al-Kateb fi Ta'yin al-Marateb claims superiority to all its precedents. The author provides the learner with various patterns and examples of governmental administration's correspondences. In between the author's words, one can find out many details on the different governmental views and administrative relationships of his time. Nevertheless, the work is not considered as a history authorship. Dastur al-Kateb fi Ta'yin al-Marateb is published in three volumes, by Abd al-Karim Ali Uqlo, in Moscow. Despite the editor's tremendous efforts, his study does not result in an

خلاصه مقالات به انگلیسی

academic critical edition. Shams -i-Munshi, the author, has made an abridgement of his *Dastur al-Kateb fi Ta'yin al-Marateb*, called *Al-Ershad fi al-Ensha'*, to facilitate the learning process of the composition skill. Furthermore, some manuscripts of his *Dastur al-Kateb fi Ta'yin al-Marateb* exists which can be collated to produce an academic reliable edition.

A Look Through Amir Pazvari's Divan

Mohammad Davoodi Darzi Kolayee

Regarding the critique-like paper, by Bijan Honarikar, pulished in *Ayeneh ye Mirath*, no. 33-34, pp 319-302, the article seeks to reject the criticism raised by him. As a result, many points are explained, which will hopefully help true judgment by the scholars.

Resaleh Esmatiyya

Juya Jahanbakhsh

Mulla Abd al-Rahim b. Karam Ali Pachenay (Pachenary) Esfahani, a religious scholar of the thirteenth century, is an author who offers us a multi dimensional portrait of his contemporary culture and religious thought.

Resaleh Esmatiyya, one of his several innovative survived works discussing the theological aspect of the term "innocence" (عصمت), deals with the question of why the innocent Shiit Imams seek forgiveness from God (استغفار). In addition, the *Resaleh* gives a chance to the ideas speaking of Zaynab's divinely innocent gift.

The Debate of "Sarvva Ab"

Seyyed Mohammad Reza Ibn-e-Rasool

The paper begins with an introduction on the facts of life and works of

Qazi Nezam al-Din Esfahani, a man of letter and a bilingual poet who lived in the seventh / thirteenth century.

Based on his works, in his own hand writing, as well as, other scientific evidences such as morphology, the paper studies the time and the reason of composing the debate of "Sarv va Ab," which is followed by the edited text of the bilingual poem (ملمع).

Other Issues discussed are the reports of incorrect accounts on this poem, variant readings, in published books and manuscripts, and the difficulties of the poem.

Nesab in English by Farhad Mirza Mutamed al-Dowle

Behrooz Mahmoodi Bakhtiyari

The paper introduces the first English-teaching educational aid, made in Iran. It is a Nesab in English written by Farhad Mirza Mutamed al-Dowle, in 1853, which contains the Persian meaning of 1100 English words, divided into eleven versified sections. The paper presents a brief study of Nesab as an educational-aid, with some notes on the life of Farhad Mirza followed by the full text of his Nesab. Some remarks will be given about the English vocabularies dealt with in Farhad Mirza's attempt.

A Treatise on God's Co-existence with Human Beings

As Viewed by Jalal al-Din Dawani and Ghiyath al- Din Dashtaki

Sahar Kavandi

Muhsen Jahid

The article is a study on the disputing views on the issue of God's co-existence with the human beings (مـــــــعیت), expressed by two rival philosophers of the ninth/fifteenth century, Jalal al-Din Dawani and

Ghiyath al- Din Dashtaki. Before his philosophical written debate with Ghiyath al- Din Dashtaki, he had been in competition with Jalal al-Din Dawani's father, Seyyed Sadr al-Din Dashtaki. Their refutations (ردیه) left behind in a multi-volume book called Tabaqat-i-Jalali or Tabaqat-i-Sadri. However, when Seyyed Sadr al-Din's son grew up and became a qualified scholar, Dawani had to reply the young seventeen years-old philosopher's refutations. The contradiction between a prophetic tradition and a Quranic verse on the issue of God's co-existence with human Beings provided the ground for a written debate between Dawani and his son which is treated in the present article, and is finally concluded by Ghiyath al-Din's criticism and assessment of the debate.

A Saqi -nameh by Hayati Gilani

Yosof Esmailzadeh

A Saqi-nameh, literally a drinking song, is a genre of poetry that addresses the saqi, the cup-bearer, requesting her to serve wine which would help the poet to get rid of sorrow. Employing exalted ideas, the poem speaks of the transient world, and, the need for taking advantage of the present time. Some signs of the Khayyam's mysticism and thoughts are usually recognizable, in the genre. Some scholars hold that Saqi-nameh was borne out of Hamzeh-nameh, found in the works of the earliest Persian poets, such as Rudaki, Bashshar Marghzi, and Manuchehri, some example of which are mentioned by Professor Mahjub. Notwithstanding, Nezami Ganjavi is credited as the pioneer writer of Saqi-nameh attached to a Mughanni-nameh, and, there is an independent Saqi-nameh in Hafez's Divan. Hayati Gilani (d.1028H), also, wrote a Saqi-nameh. Citing only one piece of saqi nameh, by Hayati, in the margin of Meykhaneh, the late Professor Golchin Ma'ani maintains that the poet wrote two separate poems of Saqi-nameh.

The article attempts to present the critically corrected texts of Hayati's both saqi-namehs, and distinguish their difference with the one appears in the margin of Meykhaneh. Further more, the article provides a list of the shared verses, which inspires a probability that Hayati originally wrote one piece of Saqi-nameh, not two.

The decree of the kalantar of Nayin

Said Khoddari Naeini

Studying the pre-Islamic buildings and rudiments, the article attempts to introduce the preserved documents pertaining to the city of Nayin, a city which is considered to have been founded before the advent of Islam. The article, then, talking on the post-Islamic Nayin, considers the governmental correspondences as the first documents dealing with the city. These documents belong originally to the cities of Yazd and Esfahan and call Nayin a subordinate settlement of these two cities. So far as we know, few documents and decrees pertaining to the city of Nayin have been identified. One of them is a decree addressed to Mir Jala al-Din Khatib Nayini and traces back to seven hundred years ago. There are also unpublicized documents related to the great families of Nayin, possessed privately by their descendants. Further more, the article "Fifty keepsakes of Nayin" (پنجاه یادگار از نایین), by Iraj Afshar, gives useful information about the historical buildings and inscriptions in the city. More over, the collection of documents preserved in the Malek Library and Museum, listed in the article, is another source which can be studied.

خلاصه مقالات به انگلیسی

An Unpublished Document belonging to the Qajar period

Najm al-Dowle's Second Travel-Account of Khozestan

Ahmad Ketabi

'Abd al-Ghaffar Khan Najm al-Mulk, knowm as Najm al-Dowle,

(1255-1326H), to whom the Persian culture is greatly indebted, is a prominent scholar lived during the Qajar reign. He is an educated pioneer not only in learning new sciences and knowledge of his time and teaching them to his compatriots, but also in writing, editing, and publicizing almost fifty scientific books and treatises, as well as in various activities such as making chronological computation for writing the formal calendar of the country, writing comparative Solar, Lunar and Christian chronological tables, doing some social research studies, carrying out some constructive projects such as dam construction, planning and conducting the first census in Tehran, making the comprehensive map of Tehran and many other cities. Then, it is not surprising if he is called as a multitalented (ذوالفنون) or "the Newton and the Archimedes of the time," by some of his biographers in the Qajar time.

The article attempts to provide an analytical account of the Najm al=Dowleh's second travel-account of Khozestan which has been written during the second trip he took to the region to repair and renovate the dam of Ahwaz. The travel-account not only contains useful information about the roads he passes, and the places he resides on his way and back, it is also considered as a full-length mirror reflecting the social, economical, political, and cultural situations as well as traditions and customs of the regions he travels through. Here and there in the book, he is a compassionate critic of the disorganized affairs he notices and offers practical suggestions to improve them.

Romooz-i- Hamze or Amir Hamze ye Saheb Qaran

Ali Reza Zekavati Qara Gozlo

The story-book Romooz-i-Hamze is considered as a well-known popular story in the domain of Persian literature. Similar to other popular stories,

it is an unreal story written about a real man. The story is attributed to Hamza, the Prophet's paternal uncle, or to Hamza Azarak, a chief of the Khawarej in Sistan.

The article attempts to distinguish the position of Romooz-i-Hamze as a model or an imitation, comparing its contemporaries, as well as the stories written before or after that.

The similarity of Romooz-i-Hamze with Eskandar Nama provides the opportunity of a comparative study which distinguishes the oldness of the two stories. Further more, the article talks of the influence of different historical.

periods on Romooz-i-Hamze: for example, it argues that the later version of the story was written in the Safavid time; the criticism on Anoshirvan was made under the influence of Mazdakism, or it is rejected based on the reasons stated in the article.

Mohammad Reza Jadid al-Islam and the book *Manqul al- Rezaee*

Tahereh Azimzadeh

Mulla Aqa Baba, also known as Mohammad Reza Jadid al-Islam, was a Jew who converted to Islam in the Qajar time.

Attributed to him, there is a book attempting to reject the Jewish creed with the title *Manqul al- Rezaee*.

The paper discusses the ambiguities which exists about *Manqul al-Rezaee*, as well as, its similarities to the book *Mahzar al-Shuhud*. Thus, the paper, primarily, talks about the personality of Mohammad Reza Jadid al-Islam and the reasons behind his conversion into Islam. Then, it talks about the book *Manqul al-Rezaee* and the queries about it.