

Table of Contents

Editorial5

General Articles

Sayyid 'Alī Hamidānī's Contribution in Transference of Iran and Islam's Culture to India and Pakistan Subcontinent and His Struggle against Injustice / Rizā Mustafavī Sabzivārī5

Persian Books in Islamic Schools of India / Akbar Thubūt13

An Introduction to Encyclopedia Compiling in the Subcontinent with Special Regard to *Kashshaf-i 'Istilāhāt al-Funūn wa al-'Ulūm* by Tahānawī / Muhammad Husayn Sākit33

Bābā Ratan, the Indian and Our Moral Contributions / Jūyā Jahānbakhsh49

Scientific Exchanges of Iran and India; Hakīm 'Alavī Khān Shīrāzī / Farīd Qāsimlū97

Persian Lexicology in Indian Subcontinent; Sirāj al-Dīn 'Alī Khān Ārizū and *Chirāgh-i Hidāyat* / 'Alīm Ashraf Khān104

In Search of Manuscripts

Kāshifī Bayhaqī in India / Rizā Mustafavī Sabzivārī121

Mawlavī 'Abdulhaq Muhaddith Dihlavī / Sayyid Kamāl Hāj Sayyid Javādī133

Textology

The Necessity of Considering the Scientific Manuscripts in the Subcontinent with Focus on Mathematics and Astrology / Ahmad Riza Rahīmī Rīsih147

Tadhkirah-yi Husaynī in a Glance / Sayyid Kalīm Asghar157

خلاصہ مقالات به انگلیسی

Literature

- 'Amīd Sannāmī or Luykī, a Prominent Anonymous Poet / Mahmūd MihrĀ varān165
- Mīrzā Hirgūpāl Taftah; The Persian Poet of the Subcontinent / Hāfiz Mansūr Ahmad190
- Sanjar-i Tihirānī's Life and Works / Shakīl Aslam Bayg.....210
- The Status of Sa'dī in Sindh / Qāsim Sāfi.....228

Art

- Mīr Sayyid 'Alī Judā'ī, Nādir al-Mulk Humāyūn Shāhī / Kifāyat Kūshā.241
- The Reasons of the Iranian Painters' Immigration to India / Muhammad Murtazā yī265

Reviews

- A Look at Sirāj al-Dīn 'Alī Khān Ārizū Akbar Ābādī's Life and Work / Mahdī Rahimpūr289
- Tadhkirah-yi Humāyūn va Akbar* / Abū al-Hasan Mubayyin319
- Comparative-Contrastive Attitude towards Two Travel Accounts; *Mir'āt al-Ahvāl* by Kirmānshāhī and *Tuhfat al-'Ālam* by Shūshtarī / Umīd Siphirī330
- A Query on Shaykh Shams al-Dīn Faqīr Dihlavī's Life, Works and Thought / Fazlullāh Rizayī Ardānī344
- Another Candle in Literary Assemblies / Husayn Masirrat388

Treatise

- A Treatise on Shālbāfī (Knitting Shawls) / by: Hājī Mukhtār Shāh Kishmīrī, Translated by: 'Abdullāh 'Atāyī393
- Burhān al-'Ashiqān* / Mas'ūd Faryāmanish413

Abstract in Arabi / Bashīr Jazāyirī421

Abstract in English / Zaynab Pīrī.....3

**Sayyid 'Alī Hamidānī's Contribution in the Transference of Iran and
Islam's Culture to India and Pakistan Subcontinent and his Struggle against
Injustice**

Rizā Mustafavī Sabzivārī

Sayyid 'Alī Hamidānī, little-known in Iran, is very famous in the Indian and Pakistan Subcontinent, particularly among the Muslims. His works including 110 books, treatises and collection of poems have signified him as a cultural religious personality who had spent one third of his life travelling mostly on missionaries.

His letters written to guide and teach the rulers and commanders of the time consists valuable information and the samples of correspondance of that era.

Sayyid 'Alī has a commentary on some of Hāfiz's poems and colloquals. He had visited Hāfiz, therefore his commentary is known to be of the closest commentaries to Hāfiz's era. Shāh Hamidān had a great influence in transference of Iran and Islam's culture to the Subcontinent and Kashmir.

Persian Books in Islamic Schools of India

Akbar Thubūt

The Islamic schools in India were deeply influenced by Iranian writers and scientists after Islam and Islamic science entered India from Iran via Khurāsān province and Transoxiana path. This article divides the nine centuries in Islamic schools of India into four periods. Having given an account of the books written by Iranians teaching in Islamic schools of India, the writer declares the impact of these books in India.

In the first period, starting from the last decade of the 6th century, teaching philosophy was not common yet and Iranian books included Fiqh

(religious jurisprudence), Kalām (theosophy), 'Irfān (mysticism), etc. The next period, started from the late 6th century by immigration of Indian intellectuals to Iran and learning logic and theology which resulted in the extensive spread of Islamic Iranian books consisting logic and theology in India. The third period began by immigration of Iranian intellectuals to India and spreading Hadīth (The record of the words and deeds of the Prophet Muhammad (p.b.u.h)) and the related religious books. The fourth and last period started in the late 11th and 12th century when Islamic intellectuals of India tended to logical knowledge in addition to Sunnah Hadith. Then the Iranian books consisting these two tendencies became popular in Islamic schools of India.

**An Introduction to Encyclopedia compiling in the Subcontinent with
Special Regard to *Kashshaf-i 'Istilāhāt al-Funūn wa al-'Ulūm* by Tahānawī**

Muhammad Husayn Sākit

Compiling encyclopedia is as effective way to spread knowledge and transfer data to the cultural communities in particular and public in general. Translation revived encyclopedia compilation in the Islamic world, while Muslim Iranian scientists started to provide Persian and Arabic encyclopedias leaving priceless treasures to the future generations.

Compiling encyclopedia in the Subcontinent requires precise research and study. Hence, this special matter has been regarded in this paper with specific focus on Tahānawī's *Kashshaf-i 'Istilāhāt al-Funūn wa al-'Ulūm*.

Bābā Ratan, the Indian and Our Moral Contributions

Jūyā Jahānbakhsh

Around 600 A.H. a person named Bābā Ratan appeared in india who claimed to have been the companion (Sahābah) of the Prophet Muhammad

(p.b.u.h) and started to narrate his sayings. He attracted the attention of the seekers of hadith.

Ratan's claim of being the companion and direct narrator of the Prophet's sayings have been criticized and denigrated by the remarkable hadith critics.

However, some aspects of his characteristics and his narrations have entered the ancient Sufi and moral teachings which needs to be precisely researched.

This paper provides some information regarding Bābā Ratan's life and his influence on our Islamic heritage.

Scientific Exchanges of Iran and India; Hakīm 'Alavī Khān Shīrāzī

Farīd Qāsimlū

It is very important to investigate the history of the social relationships between Iran and India, as India had a great role in entrance of Modern sciences into Iran. Two factors have resulted in the problems to study this particular subject: 1. lack of monographs to enable studies of the history of science in India and its relation with Iran. 2. lack of theories to discuss and research the matter.

This article, however, intends to somehow clear these shortcomings while it has a glance at Hakīm 'Alavī Khān Shīrāzī's life.

Persian Lexicology in Indian Subcontinent; Sirāj al-Dīn 'Alī Khān Ārizū and *Chirāgh-i Hidāyat*

'Alīm Ashraf Khān

The relationship between our Persian ancestors and Indians has resulted in a closer cultural devotion of these two Aryan races. Persian lexicology in India is the evidence of this relation, while we see Indians more efficient in Persian

خلاصه مقالات به انگلیسی

lexicology than Iranians. This paper reviews Persian lexicology in India and divides it into 3 eras; Pre-Mongols, Mongols and Modern era with two methods. The first method (Pre-Mongol) tends to collecting the lexicons and the second (coincident with Mongols) is aimed to research and review the origin of the Persian lexicons. The writer gives a detailed explanation of the famous Indian lexicologist, Sirāj al-Dīn Alī Khān Ārizū regarding his book - *Chirāgh i Hidāyat* for the second method.

Kāshifī Bayhaqī in India

Rizā Mustafavī Sabzivārī

Kāshifī Bayhaqī, an intellectual contemporary to the kingship of Sultān Husayn Bāyqarā, commanded on theological sciences such as theosophy, mathematics, astronomy, speech and wrote 40 books in different fields. which have been published more in other countries. So the writer draws our attention to different subjects resulting in his popularity in the Subcontinent, giving examples of his works of translation to different common languages in the Subcontinent. He concludes with a suggestion to establish a committee in one of the academic organizations in Iran for editing and publishing his works.

Mawlāī 'Abdulhaq Muhaddith Dihlavī

Sayyid Kamāl Hāj Sayyid Javādī

Among the great scholars in the Subcontinent of India who have preserved Persian language and Iranian culture, 'Abdulhaq Muhadith Dihlavī is a significant but unknown person. He has played a great and important role in promoting Islamic culture and civilization. He is the glorious star in 10th A.H / 17th A.D because of writing more than 150 books and texts.

دوره جدید، سال ششم، شماره اول، بهار ۱۳۸۷ (پیاپی ۴۰)

This article is a biography of this great scholar with 80 titles of his works and their details. These details have been written in various catalogues of manuscripts and references.

'Abdulhaq's books are about different subjects such as commentary interpretation, reciting, traditions, jurisprudence, beliefs, mysticism, prayers, politics, grammar, history, logic and literature.

As well, explanations have been given about his famous books with the titles of *Akhhār al-Akhyār*, *Asha'at al-Lluma'āt*, *Madārij al-Nubuwwah* *Jadhb al-Qulūb* and *Fazā'il-i A'imah-yi Athnā 'Ashar*. 'Abdulhaq wrote poems in Persian with the pen name of "Haqī".

The Necessity of Considering the Science manuscripts in the Subcontinent with Focus on Mathematics and Astrology

Ahmad Rizā Rahīmī Rīsih

There are reasons to reconsider the mathematical and astrological manuscripts in the Subcontinent: 1. The scientific manuscripts in the Subcontinent are less cared than theological or literary manuscripts 2. when we examine the scientific manuscripts of the Subcontinent, we can find a kind of cooperation between the ancient civilizations of the area in the process of evolution of science, the signs of which can be seen specially in mathematics (Indian math) and astrology. In the other hand, these manuscripts can help the recognition of unknown or faulty texts which can result in completing them and researching about the process of changes in mathematics and astrology. It seems that the difficulty in having access to the manuscripts of the Subcontinent has led to neglecting them in critical editing. offering some examples of the mentioned reasons, the writer has given a short but complete statistical report of the number of Persian and Arabic manuscripts, the conditions for cataloguing, and published catalogues of the Subcontinent.

خلاصه مقالات به انگلیسی

***Tadhkirah-yi Husayn* in a Glance**

Sayyid Kalīm Asghar

Mīr Husayn Dūst was a biography writer of the Subcontinent known as Husaynī or Dhākir. The biography dealt with in this article is called *Tadhkirah-yi Husaynī* written by Mīr Husayn Dūst in 1163 A.H. Introducing *Tadhkirah-yi Husaynī*, the writer of the paper points to other manuscripts, other editions and works of Husaynī.

'Amīd Sannāmī or Luykī, a Prominent Anonymous Poet

Mahmūd Mihr Āvarān

India has been the origin of Persian language poets since long ago. The poets who proved their ability, art and elegance in Persian poetry and whose fame have spread all over the world like Amīr Khusraw and Hasan Dihlavī, when there are poems who had remained in obscurity. 'Amīd Sannāmī, unknown to the researchers, is one of those poets whose ability and talent in Persian poetry can be seen in his collection of poems which are full of poetic elegance. He lived in 7th century, a brilliant era in Persian language and literature. This paper introduces him and his poems.

Mīrzā Hīrgūpāl Taftah; The Persian Poet of the Subcontinent

Hāfiz Mansūr Ahmad

Mīrzā Hīrgūpāl Taftah Sikandar Ābādī (d. 1296 A.H), was a student of Mīrzā Ghālib Dihlavī and a prominent poet from the late Taymūrid and the beginning of the English colonization in the Subcontinent. He had experienced all kinds of Persian poetry and composed the significant examples of odes, Mathnavīs, lyrics and strophes. He started writing when many poets

have deviated the Hindī style. His poms are close to Irāqī style not only literally but also conceptually. His odes are simple, fluent and free of needless formality while they are eloquent and fluent in content, too.

His works are free of fantasizing, complicated content, simile and complicated metaphores. His odes bear love and sense together, with a little sense of "Vāsūkht" in them. His works include *Chihār Dīvān-i Shi'r-i Fārī*, *Mathnavī-yi Sunbulistān* in response to *Būstān-i Sa'dī* and *Tazmīn-i Gulistān-i Sa'dī*.

Sanjar-i Tihrānī's Life and Works

Shakīl Aslam Bayg

Many literary men immigrated from Iran to India to help better promotion of the history of Persian literature in India. The question which aroused the curiosity of researchers is when the immigration of these scholars, scientist and artists started. The majority of researchers believe that immigration has started in pre-Safavid era, although, the works of many of them have been unknown, neglected or disregarded.

Mīrzā 'Abd al-'Atūf Muhammad Taqī Kamāl al-Dīn pen named Sanjar-i Tihrānī was a great person who played a significant role in the history of Persian literature in India after his immigration. This article seeks to acknowledge him and his works by presenting a brief account of his life and works on Persian literature.

The Status of Sa'dī in Sindh

Qasim Sāfi

The high status of Sa'dī, without any doubt, has excelled all other poets of Persian language in the minds and tongues of the common men in the

extensive area of Sindh in particular and in the Subcontinent in general. This status has prevailed throughout the centuries. If the published works and numerous handwritten manuscripts of Sa'dī's works available in these areas are collected and investigated into and explained, it will be clear that the Sa'dī's masterpieces have not only been studied by students and religious scholars throughout years as prescribed as textbooks at various levels of teaching and learning in educational systems, but have been studied by various levels of common population. His enchanting lyrics enable mankind to laugh at the worst of human follies, faults and errors in a very effective style. he presents in a vary light and level style the themes of eternal and higher relationship between wisdom (intellect) and thought (imagination) and perfect and practical moral values in a rational and pragmatic style. the themes of extremely high spiritual value, beautiful and attractive, suitable, and balanced as he offers to the reader, have been considered worthy of investigation and comprehension. It has not been the students and scholars at the religious institutions and universities only who have benefited from his works of wisdom as presented in syllabi, but political leaders, philosophers, and thinkers have also benefited from his works. they have been highly fascinated and attracted to his works as well. what follows is a brief and thoughtful view of Sa'dī's works as they have been used in the entire area of Sindh and other regions of the Islamic world and the Subcontinent. This essay is a humble contribution to the great works of Sa'dī that is common to our cultural heritage and these lands.

It is therefore essential for those who wish to contribute to the thought and cultural heritage of these two neighboring countries to further explore the common poetic and intellectual heritage of our two lands.

Mīr Sayyid 'Alī Judā'ī, Nādir al-Mulk Humāyūn Shāhī

Kifāyat Kūshā

This paper is devoted to a painter of the second generation of the Safavids- Mīr Sayyid 'Alī Judā'ī- Mīr Musavvar's son- and a follower of Bihzād. Mīr 'Alī Sayyid Judā'ī had been taught by his father and Aqā Mīrak and expanded Iranian painting beyond the boundaries of India, therefore he is known as one of the founders of Iran and Indian school of painting.

The Reasons of the Iranian Painters' Immigration to India

Muhammad Murtazā yī

The major reason and beginning of immigration of Iranian painters to India, as the writer states, is Hūmāyun- Bayir's son-'s flee to Iran after attaining kingship and defeating from Shīr Shāh Afghān. Humāyūn's immigration to Iran resulted in his familiarity with Iranian culture and art and his interest in painting so that he tried to collect the paintings of the famous painter, Bihzād and encouraged Bihzād's disciples to return to India in the hope of taking back his territory. He intended to popularize painting in Bihzād style. His attempts lead to immigration of Mīr Sayyid 'Alī, Mīr Musavir's son, 'Abd al-Samad Shīrāzī and some other painters. No long after that Humāyūn's prediction came true and This was the start of other artists' immigration to India. 3 points are declared by the writer as the reasons for this immigration: 1. Iran's conditions at that time. 2. The conditions in India which led the artists to immigrate to India. 3. The conditions and status of the immigrants.

In conclusion, there is a table containing a short account of the painters, the year of their entry to India, their titles and major works done in India.

خلاصہ مقالات به انگلیسی

A Look at Sirāj al-Dīn 'Alī Khān Ārizū Akbar Ābādī's Life and Works

Mahdī Rahimpūr

Sirāj al-Dīn 'Alī Khān Ārizū was a prodigy in critical literary, stylistics, biography writing, commentary and dictionary writing in the history of Persian literature. In spite of his great thoughts and works, they have remained under the veil of ignorance. This article introduces his works and individual characteristics. Although an article does not seem to be enough to completely introduce his life, this can be proceeded by a more detailed research about him.

Tadhkirah-yi Humāyūn va Akbar

Abū al-Hasan Mubayyin

Tadhkirah-yi Humāyūn va Akbar, a Persian text by Bāyazīd Bayāt (10th century A.H/16th A.D) gives an account of the events in the courts of two of Gūrkanīd kings, Humāyūn and his son- Akbar. Bāyazīd started with the events in Humāyūn's era from 949 A.H/1542 A.D coincident with his entry to Iran and continued it to the 35th year of Akbar's kingship in 999 A.H / 1590 A.D. The book, which has been recently published in Iran is one of the main references relating the history of Gūrkanīd and its relationships with Iran in Safavīd era. This article considers not only the biography of the writer and his style but also the content of the book and its editing method.

Comparative - Contrastive Attitude towards Two Travel Accounts;

Mir'āt al-Ahvāl by Kirmānshāhī and *Tuhfat al-'Ālam* by Shūshtarī

Umīd Sipīhrī

Mir'āt al-Ahvāl-i Jahānnamā by Āqā Ahmad Kirmānshāhī was a useful

Persian book about studies on foreign countries, India and its colonization in 12th century.

Introducing and analyzing the content of *Mir'āt al-Ahvāl*, the writer compares it with *Tuhfat al-'Ālam* by 'Abd al-Latīf Shūshtarī, an equavalant text about the closeness of Iranians with Western civilization.

The writer has found strange similarities and explained them in details while having compared the contents of these two books.

A Query on Shaykh Shams al-Dīn Faqīr Dihlavī's Life, Works and Thoughts

Fazlullāh Rızāyī Ardānī

Iranian culture, language, and literature are evidently so mixed with Indian that it seems to have made a single cultural figure. The number of outstanding Persian-speaking characters and numerous Persian works emerged in Indian Subcontinent, without which the history of Persian would be incomplete, are indicators of a long-lasting cultural correlation between Iran and India. One of the Indian prominent personalities, though unknown, who played a remarkable role in development of Persian language in India by compiling or composition of a variety literary works, is Shams al-Dīn Faqīr Dihlavī. Therefore, in this essay, not only we briefly investigate political, social and cultural situation in his era, but also we consider his adventures, thoughts and works, especially introduce and analyze his poetic works regarding lyric and couplet-poem (Mathnavi) composition. Moreover, we show his style of poetry by narrating and comparing his poems with his followers'.

خلاصه مقالات به انگلیسی

Another Candle in Literary Assemblies

Husayn Masirrat

Tadhkirah-yi Sham'i Anjuman (the biography of the candles of the

assemblies) written by Amīr al-Mulk Sayyid Muhammad Sidīq Husaynī Qunūjī speaks of 978 poets contemporary to him. The book published in India has been alphabetically arranged. This article reviews and points to the strong and weak points of the book.

A Treatise on Shālbāfī (Knitting Shawls)

by: Hājī Mukhtār Shāh Kishmīrī

Translated by: Dr. 'Abdullāh 'Atāyī

Shālbāfī (knitting shawls) transferred from Iran to India, became more popular in Kashmir than any other parts of India, which is considered by the world as Kishmīrī shawl. The process of the changes in knitting industry can be followed by a treatise written by Hājī Mukhtār Shāh whose ancestors were famous Iranian knitters who immigrated to Kishmīr in the 8th century.

The author gives a short account of Hājī Mukhtār Shāh's treatise, giving reasons for his immigration, the purpose of this profession's progress and its changes while at the end he represents the whole treatise.

Burhān al-'Āshiqān

Mas'ūd Faryāmanish

Burhān al-'Āshiqān famed as *Qissih-yi Chāhār Barādar* (the story of four brothers) or *Shikār nāmāh* (the story of hunting) is a figurative and metaphorical mystical treatise and the last treatise of the collection of *Yāzdah Risālah* (11 treatises) by Sayyid Muhammad Gīsūdirāz chishtī. Although it is supposed to have been a folkloric fable, it covers mystical insight that he has used to express mystical matters and points. Eight commentaries have been written on this short treatise which illucidates the importance of it for the Sufis in the Subcontinent.

دوره جدید، سال ششم، شماره اول، بهار ۱۳۸۷ (پیاپی ۴۰)