

SUMMARY OF ARTICLES

Essays

Philosophical Elements in the Famous Maṣnavīs of the 4th and 5th Centuries AH

M. MOŠARRAF

There is a philosophical trait observed in the Persian maṣnavīs of the fourth and fifth centuries AH. This trait shows traces of both Islamic and Pre-Islamic Iranian thought. The salience of the intellect as a divine entity and different from the sustenance intellect, connects the Pre-Islamic philosophical thought to the Islamic philosophical tradition. Also, the hierarchical cosmology and the dualistic essence of the human being are shared by all these maṣnavīs. This philosophical schema is obvious in the maṣnavīs of the fourth century but gradually takes a more organized shape in the fifth century maṣnavīs, as is clearly manifested in Nāser Ḳosrow's *Rowšanā'i-nāmeḥ* ("Book of Light") and Asadī Ṭūsī's *Garšāsp-nāmeḥ* ("Book of Garšāsp"). In this paper the writer describes the commonalities of the maṣnavīs written in these two centuries, regardless of the differences between the ideas of their writers.

As Easy as You Can See: A Survey of the Poetry of Fāzel NAZARI

Q.A. HADDĀD ĀDEL

After the victory of the Islamic revolution, rules of classical Persian poetry are normally maintained while the content and language are fresh, as is the poet's attitude toward man and the world. A case in point is the poetry of Fāzel NAZARI, a poet who writes short sonnets in a smooth, lucid and easy language rooted in the essence of poetry. The most salient characteristics of his poetry include: using fresh and innovative images, using literary techniques unpretentiously, using images in the Indian style Persian poetry, using appropriate rhymes,

charged with colloquial words and expressions and elements of nature and human emotions. In this paper, the writer examines 126 sonnets collected in *Ān-hā* (“Instants”), and *Aqallīyat* (“The Minority”), and *Geryehā-ye Emperātūr* (“The Tears of the Emperor”).

Vegetarianism in Sufism

N. POURJAVADY (PURJĀVĀDI)

Islam does not prohibit the consumption of meat. The Law of the Shari’ah and the Tradition of the Prophet Muhammad (s) sanction and even encourage carnivorousness. Muslim mystics in general also followed this rule. However, Sufi masters often advised their disciples to exercise moderation and particularly prescribed a vegetarian or even vegan diet for them when they were on their forty-day retreats, a practice that was met with severe criticisms by some orthodox Muslims.

Despite that, some Sufi saints decided to become vegetarian for the rest of their lives. Out of compassion for all the creatures of God, some mystics even practiced total non-violence; not hurting any animal, even a harmful insect or a wild beast, let alone killing one.

Derivatives of Certain Verbs Used in *Varznāmeḥ*

M. QĀSEMI

Varznāmeḥ is a short encyclopedia with such varied entries as agriculture, effects of water and air and stars on farming, production and storing wine and its effects on the body, therapeutic properties of fruits and plants, vinegar, honey, bees, pigeons, hens, dogs, etc. The book was originally written in Greek in the 6th century AD by Cassianus Bassus Scholas Ticus, and was later translated into Pahlavi and Arabic. It was translated into Persian in the 5th century AH from the original Arabic as *Varznāmeḥ* by an anonymous writer. Mr. Hasan Āṭefi possesses a unique copy of this translation, who has edited it himself. The book was published by Markaz-e Našr-e Dānešgāhī in 171+ 51 pages. Since many valuable words and terms have been used in this book and the editor has explained very few of them, some of whose explanations are not correct, the writer of this paper has explained the meanings and etymology of some of these terms and in some cases has suggested correct spellings.

Māfarrokān, A Place Name in the *Šāhnāme*

S. AYDENLU

All lexicographers and exponents and interpreters of the *Šāhnāme* have recorded Māfarrokān as two words “Mā” and “farrokān” and suggested various meanings for it. In this paper, the writer argues that a close examination of the word and its connection with the previous and subsequent lines indicate that it is a single word, the name of a place from where Keyqobād came to Iran. The word is probably a variant of Māh Farrokān, name of a village surrounding Estahbanat at Fars appearing in *Fārs-nāme*. As was customary with the place names starting with “Māh” (the moon), the word was often shortened as “Mā”, and it was recorded as Māfarrokān in the *Šāhnāme* to meet the metrical requirements. According to the *Šāhnāme*, Keyqobād originally comes from the Alborz mountains, but since in the *Šāhnāme*, Alborz is referred to as a mountain existing in all places, including Fārs, it is possible that Keyqobād comes from Māfarrokān, that part of the Alborz mountain which was situated in Fārs. Thus, the writer concludes, the word should be recorded as a place name in geographical dictionaries.

Reviews***Taqvīm al-Tavāriḳ* and *Kašf al-Zunūn*****Two Works by Kātib Čelebī (Kātip Çelebi) (Part II)**

M. ZAKER AL-HOSEYNI

Kašf al-Zunūn ‘an Asāmī al-Kutub va al-Funūn (“The Removal of Doubt from the Names of Books and the Sciences”) (1062 AH), was written by the Ottoman Turk scholar Mūstafā bīn Abdūllāh, better known as Hājī Kalīfa or Kātib Čelebi. It is a bibliographic encyclopedia, written in Arabic, which lists more than 14,500 books (mainly in Arabic, Persian and Turkish written by 9500 authors) in alphabetic order. In this part, the writer introduces *Kašf al-Zunūn*, its addenda (25 addenda), its translations and the most important manuscripts and prints, emphasizing the publication of the book in Iran.

Application of Theory in Studies of Persian Drama History

H. MIR'ĀBEDĪNI

Most of the books on the dramatic literature of Iran have been written from a historical point of view. In his *Te'ātrokrāsī*, Kāmran SEPEHRĪ, based on a survey of previous material and their criticisms, rewrites part of Iran's history of drama based on a literary-sociological theory. To this end, he adopts the concept of "theatreocracy" from Plato's treaties on Laws (*nomoi*), interpreting it as the governance of spectators in drama. He then studies the initial stage of emergence of "theatreocracy" in Iran up to 1925 based on Jacques RANCIÈRE'S view to show both the political aspects of drama and the dramatic aspects of political activities. The writer tries to both introduce the book and to examine its degree of success in applying his theory in a part of Iran's history of contemporary literature.

Introducing Modern Persian Poetry to German-Speaking

S.S. FIRUZ'ĀBĀDI

Introducing Persian literature to the German readership has a long history. Among the pioneers is Joseph von HAMMER-PURGSTALL'S *Geschichte der schönen Redekünste Persiens* (1818) and *Diwan des Hafis aus dem Persischen übersetzt* (1812-1813). The tradition was followed by Paul HORN and Jan Rypka, but before Bozorg Alavi wrote *Geschichte und Entwicklung der modernen persischen Literatur* (1964) about history of contemporary Persian literature, little attention had been paid to the literature before the Constitutional Revolution. The last section of Alavi's book is devoted to the introduction of the pioneers of Persian free verse. Later, of course, certain Iranian poets were translated into German by such translators as Turaj RAHNAĀ, Sirus ĀTĀBĀY and Kurt Scharf. Recently, more specialized translations of modern Persian poets have appeared in German; the most recent one being Sa'id REZVĀNI'S *Moderne persische Lyrik: Eine analytische Untersuchung*. The purpose of the present paper is to introduce this book.

Iranian Studies

The Medical Terms Appearing in the *Dēnkard*, Book III, Chapter 157

R. BAXTĪĀRI

A. MOHABBATXU

The *Dēnkard* is the most comprehensive book in the Pahlavi language regarding the doctrines, history and literature of Mazdā. This text, consisting of nine books, is a huge collection of theological, mythological, and legal material written in the late Sassanid period in a very concise and difficult language. The third book of the *Dēnkard* has 420 kardahs (chapters). Chapter 157 concerns medicine, methods of treatment, body and soul health, duties of the physician and the patient, the physician's fee, various types of diseases and medications and medical ethics. In this paper, the writers first offer a brief survey of this chapter, and then examine the medical terms from semantic and etymological points of view.

The Academy

Morphology, Terminology, and Knowledge Engineering

M. HOSEYNI BEHEŠTI

In this study, using the terminology databank (a collection of the scientific terms of the dictionaries of basic sciences) of Iran's Research Center for Scientific Information and Documents as the corpus, and based on LIEBER's (2004) theory of morphology and lexical semantics, the writer has statistically analyzed the terms, and extracted the frequency of each compound, derivative and derivative-compound lexical item as well as the morphological patterns of the scientific terms. Next, determining the semantic relations between them, the writer has provided the grounds for designing the ontology and the lexical network of this scientific field as a step toward educational and research planning and, ultimately, designing a system of concepts for the country's scientific network.

**graphy and Works of K̄wāġe Ya'ġūb Čarkī, with a Critique of
His Newly Published *Tafsīr***

K̄wāġe Ya'ġūb Čarkī (died in 1446), is among the most celebrated mystics of the order including K̄wāġe Bahā al-dīn Naqšband and 'Alā al-dīn 'Aṭṭār and period: *Māḍiyān ī hazār Dādestān* or “One Thousand Legal Articles”. Besides

Mīr Hāšīm Moḡaddīth

Farhād va Šīrīn: A Verse Tale by Āsef Kān of Qazvīn