

New Research & Publications on Classical Persian Literature and Poetry
In Iran over the Past 35 Years

By Majdoddin Keyvani

Paper to be presented at the
Workshop 30 March 2013,
Exeter University.

An overview outline.

The 1979 Revolution in Iran marked the beginning of a series of changes in various areas of the nation's life; these changes were of varying degrees of breadth and depth. Scholarship and academic activities did not escape such changes. The general view among the zealously religious revolutionaries was to completely eradicate all the pre-revolution socio-political, cultural and educational set-up of the country. Most of whatever was inherited from the imperial era was looked upon as Western, secular and, thus, anti-Islamic or non-Islamic. Therefore everything was to be Islamized. Nonetheless, to most academics as well as many intellectuals Islamization seemed vague at the time and has remained so ever since. It was not therefore taken seriously by many simply because they did not understand what could be done, for example, with a classic masterpiece such as Nizami's *Khosrow va Shirin* to give it an Islamic appearance or orientation!

One of the areas the religiously motivated revolutionaries were too sensitive about was that of humanities, literature and poetry. A substantial number of not only modern books, such as novels, dramas and collections of poetry with a Western bent, but even many of the volumes of classical literature and poetry were deemed as either immoral or of suspicious merit. The chaotic atmosphere of the early days of the post-revolutionary time followed by 8 years of senseless futile war between Iran and its neighbouring Iraq, the closure of universities for over a year and the partly visible rivalry for power between various political groups created uncertainty and unpredictability about the future of the country's academic life. The scholars

experienced quite a number of ups and downs, taking very cautious and reserved steps in their approach to literature and poetry. Publications of all sorts of books, excepting religious materials, slowed down markedly. The rising cost of paper and printing, on the one hand, and the imposition of censorship by the Ministry of Culture and Guidance tended to discourage writers and researchers from utilizing their full scholarly strength. More importantly, the introduction of new criteria for the employment of the university faculty and the dismissal of some of the learned seasoned professors and instructors created a huge vacuum, especially, at humanities faculties and literature departments, with the vacant positions of such great scholars as Said Nafisi, B. Foruzanfar, M. Moin, Dh. Safa, H. Khatibi, P. Natel Khanlari not to be filled by the likes of them. Because their commitment to Islamic precepts was thought questionable, some better qualified persons were barred from gaining a teaching position at universities, making way for the less able candidates. For years the expression “commitment precedes expertness” or “commitment is required not know-how” became a comfortable means for excluding those who chose honesty and frankness over pretence and insincere behavior.

Besides, with the mushroom growth of universities and other institutes of higher education, there was an unprecedented demand for faculty. To respond to this urgent demand, universities began producing postgraduates of mediocre qualifications only to be hired by the very same universities as faculty members. Obviously, under such conditions not much genuine original research could have been expected to result, including research into literary topics. As a result, the prestige of Persian literature and poetry suffered to a great extent.

Partial recovery. However, the situation did not remain as bleak as it may sound now. To begin with, the views of the religious extremists regarding literature and poetry were not shared by many even among the people whose sympathy for Islamic standards was beyond a doubt. Secondly, during the past 35 years there have been periods of relative ease and less severity when literary scholars have had the chance to enjoy greater freedom. Fortunately, despite all the ups and downs, at no time during this period has the process of research in Persian literature come to a complete halt. Secondly, there were and still are here and there men of

letters with a solid pre-revolution scholarly background who are a great source of inspiration for really devoted and apt students of Persian literature. Such students present a promising prospect of yet brighter days for Persian classical literature and poetry.

From the outline drawn so far of the academic milieu in the post-revolution Iran one may recognize two rather general parallel trends:

- a) A quantitatively rapid increase in the number of universities and institutes of higher education as well as the student enrolment.
- b) A kind of “tug of war” encounter between, on the one hand, the religiously committed as well as opportunists and, on the one other, those who are greatly concerned about the preservation of high standards and creativity of literary scholarship, although they are not necessarily irreligious or even religiously indifferent.

These two trends are understandably responsible for the creation of both excellent as well as poor results in the domain of scholarship. One trend has produced an enormous amount of mediocre, superficial and even worthless books and articles suffering from plagiarism, lack of creativity and novel ideas. A good number of books produced by professional publishers are generally described as but a hotchpotch of other people’s ideas with no acknowledgement of their sources. Many a M.A. and PhD thesis is of similar nature. Supplement 2 of the June issue , Vol. II (2012) of *Gozarash-e Miras*, published by the Written heritage Research Centre in Tehran, is entirely devoted to the grave problem in recent years of plagiarism, sarcastically referred to as *ketab-sazi* (“book forging” as opposed to writing of one’s own production) and *pokhteh-khari* (literally, eating cooked[ready-made] food). The views and comments expressed there by a host of scholars all point to the bizarre extent of book forgery and lack of a sense of responsibility and conscience among some opportunists in publishing businesses.

The second trend is that of true scholars who take their job very seriously and aim at relatively independent work into unexplored domains trying to come up with some new ideas and solutions. Naturally, the research outcome of such people cannot be quantitatively

enormous compared with the inferior daily mass production of quack scholars. Such quasi-scholars provide cheap stuff for publishers who eagerly hunt for it. Ironically, the greater availability of printing facilities in recent decades has contributed to mediocrity and widespread introduction of unworthy publications.

Part 2: Research centres and their contributions

Apart from professional publishers, who naturally produce the greatest portion of publications in Iran (largely in Tehran), the universities seem to be the next in this respect. Tehran University founded in 1934, the oldest in Iran, ranks first amongst all Iranian universities in respect of publications. I do not intend here to devote a separate section to each of Iran's universities and their publications except Tehran University (see below). Here I will confine myself to several research-centred institutes with a substantial number of productions either specifically on Persian classical literature or on certain other topics of some literary relevance. Before that, it is worth remembering that the Persian literature-related books published in Iran during the past three decades or so can be generally classified as follows:

- a. Books written for the first time.
- b. Reprints and/or revised editions of contemporary productions, and edited- printed classical books from pre-revolution period.
- c. Edited- printed editions of classical manuscripts for the first time.

Books of the "b" group have been by far the most numerous of all; and then follow the "c" group. However, a good many of the books published under "revised editions" or "new editions"- or meant to be so- by different editors of recent years are only degraded unreliable versions of those editions. Now let's go back to the research centres of which few belong to the pre-revolution time and more have been created within the past 3 decades.

1. The Society for Iran's Cultural Monuments and Celebrities (*Anjoman-e asaar va mafakher-farhangi*), formerly designated "the Society for National Monuments", was established in 1922, and reorganized in 1987. Among its valuable publications mostly on the history and geography of Iran are books of literary significance.

2. Islamic Assembly Publications (*Entesharat-e Majles-e Showra-ye Eslami*), a well-established, well-staffed and exceedingly productive subsidiary to Iran's national house of representatives, has produced dozens of catalogues of both manuscripts and printed books and other written materials such as documents and historical records. Needless to say that these catalogues are indispensable to scholars concerned with genuine research. *Entesharat-e Majles* has published a good number of books in prose and poetry of classical times, including Divans (collections of poetry), biographies of poets and hagiographies; just as an example, mention is made here of the massive *Arafat-al-Asheqin*, published in association with the Written Heritage Centre.
3. Research Institute of Humanities and Cultural Studies (*Pazhuheshgaah-e olum-e ensaani va motaale'at-e farhangi*) came into being in 1981 through the merger of 12 institutes of research and higher education under the designation of "Institute of Cultural Studies and Research" (*Moasseseh-ye motaleaat va tahqiqaat-e farhangi*), and then in 1994 was renamed as *Pazhuheshgaah*.... It consists of several research faculties (*Pazheshkadeh*) including "the *pazhuheshkadeh* of Persian Language and Literature". Among the several journals this enormous institute publishes is the *Du faslnaameh-ye elmi-pazhuheshi-ye kohan-naameh-ye parsi* (Scientific -research Bimonthly Journal of the Ancient Book of Persian Literature). Since the *Pazhuheshgaah* has a university status it runs M.A. and PhD courses in several fields including Persian language and literature. The *Pazhuheshgaah* enjoys a richly-supplied library and the services of a mostly well-qualified faculty who educate graduates of high potential scholarship. Surprisingly, however, of its many publications few are specifically on classical Persian literature.
4. Centre for the Great Islamic Encyclopaedia, and The Foundation of the Islamic Encyclopedia. The post-revolution Iran has witnessed an unprecedented growth in the number of encyclopedias of various sizes and varying degrees of originality and precision, both general as well as specialized. Their number adds up to well over one hundred; some completed and some require years to be completed. The most ambitious of them all in terms of volume and scholarship are The Great Islamic Encyclopaedia (*Daerat-al-Ma'aaref-e bozorg-e Eslami*, so far 19 vols.) and The Encyclopedia of the World of Islam

(*Daneshnaameh-ye Jahaa-e Eslam*, so far 16 vols.) . Although they have both been designed to introduce Islam in its totality, they contain numerous fine articles on Persian literature and poetry. Almost all the books of literary value as well as masters of Persian poetry and poets of second and even, sometimes, of third rate have separate entries in these encyclopedias.

5. The Academy of Persian Language & Literature (established in 1989) producing the Encyclopedia of Persian Language and Literature (*Daneshnaameh-ye zabaan va adab-e farsi*), one of many cultural and linguistic projects of the Academy , its other production being an excellent quarterly (begun in 1995) a good portion of which, in each issue, deals with classical literary matters. Up until now (2012), 4 volumes of the *Daneshnaameh* have been published, which cover letters *Alif-fe*. Two more volumes are to be written before the project reaches its conclusion. The generality of its articles constitute first-rate sources of well-investigated information on Persian literature and poetry, both classical and contemporary.

A second *Daneshnaameh* undertaken by the Academy is the Encyclopedia of Persian Language & Literature in the Subcontinent, the sister project of the above-named *Daneshnaameh*, dealing with the eastward extension of Persian culture and literature. It covers the state of Persian language and literature in the entire subcontinent that now forms the 3 separate countries of India, Pakistan and Bangladesh. No more than 2 volumes of this *Daneshnaameh* have as yet been published.

6. *Sorush* Publications, among its many other books, produces A Dictionary of Iranian-Islamic Works (*Farhang-e aasaar-e Irani-Eslami*), a descriptive account of all the books worthy of reading, both in Persian and Arabic, original or translated available in Iran. Volumes I and II of this *Farhang* appeared in 2007 and 2011 respectively followed in 2012 by volume III. Two more volumes will complete the series. The first three volumes cover entries begun with *Alif* through *dal* and a little of the letter *re*. *Farhang-e aasaar* is far more bibliographical than biographical in purpose. Most probably, it is unique of its kind and has a great deal to offer as a quick reliable reference on numerous books including

Persian classical as well as contemporary literary works and collections of poetry. Each entry, after giving a very brief life story of the author of a book, outlines the necessary bibliographical particulars of the book itself (time and place of creation, topic, organization, size etc) and then gives a relatively concise description of its contents and, in most cases, provides an analysis the merits and demerits, scholarly value and credibility of the book. The entry normally ends with a list of various editions, reprints, editors (if applicable), and publisher(s), time and place of publication.

7. Iranian Research Institute of Philosophy (*Moassese-ye pazhoheshi-ye hekmat va falsafe*), better known as *Anjoman-e hekmat va falsafe*, founded in 1974 and restructured in 2001, though designed to respond to philosophical questions of Iranians and to promote research in the area of philosophical thought, it occasionally publishes redacted versions of classical books that are also of literary value, especially those on Islamic mysticism and Sufism.
8. Centre for Sa'diology (*Markaz-e Sa'dishenaasi*), a recent foundation established in 1999/1378 S. at Shiraz, to help research into the life and works of the great 13th–century poet-writer Sa'di of Shiraz. The centre has several ambitious ongoing projects to inquire into various aspects of Sa'di's ethical, sociological and doctrinal teachings, and artistic characteristics of his writings and poetry. Every year in the month of April it organizes seminars and workshops both in Shiraz and Tehran at which scholars from all over the country and even from abroad present the findings of their latest studies of Sa'di's life and works. Many of the papers and talks delivered are of excellent quality, revealing interesting insights and new perspectives. The presentations are then edited and published into volumes for public use. The Centre publishes yearly statistical reports, referred to as *Karname-ye Sa'di Pazhuhi* (Statement of Scholarship on Sa'di). Each report gives a fairly comprehensive list of what has been written about the poet in that particular year. According to the 2009-report, a total of 90 books (in 255,400 copies) has been published on Sa'di in that year. The *Sa'dishenasi* site complainingly announces that since 1921 up to now, articles and books written about Sa'di amount to no more than 1,000 and 200 respectively.

Another useful project supported by the Centre is the descriptive statistics-based Dictionary of Sa'diology, 1921-1996 (*Farhang-e Sa'di pazhuhi az 1300 until 1375*) compiled by Kavus Hasanli. Not only does it catalogue books and articles written about Sadi as well as numerous editions, reprints and selections of the poet's works (*Golistan; Bustan; Ghazaliya* etc) since 1921 up until 1996, it also gives a brief evaluation of the merits and demerits of most of what he catalogues. The Dictionary is by far the most comprehensive of its kind ever produced.

According to Hasanli, although the number of various editions of Sa'di's works has been markedly on the rise, they have had a declining trend qualitatively. Many of them that enjoy high quality glassy leaves attractively illuminated, with fancy covers, are mostly of artistic value. Others are marred with terribly huge typos, hastily written footnotes and glosses. Still others are just poorly patched up selections of Sa'di's writings and poetry with no systematic design and purpose.

Also, the Centre has already drawn a detailed scheme for an "Encyclopedia of Sa'di", which is to be the most comprehensive reference for scholars concerned with Sa'diology.

9. Tehran University Publications set up in 1946 as the oldest university publisher in Iran, has, since its inception up to 2012, produced over 3,200 first-time titles; the total number of its first-time titles, reprints and revised editions in various academic fields including quite a number in Persian literature and poetry, amounts to over 6,800. Some of the essential classical books such as Shams Qays's *Almu'jam* on prosody and poetic devices, and Mawlana's *Divan-e qazaliyyat-e Shams-e Tabriz*, and the revised edition of A. A. Dekhoda's 16-volume massive *Loghat-nameh* are among the publications of Tehran University. Nevertheless, most of the significant scholarly publications of Tehran University belong to the pre-revolution period. In the domain of Persian literature and poetry this university seems to have been by far the least active during the past 35 years – markedly so qualitywise. Unfortunately, the once-high status of the Department of Persian literature of this prestigious university has declined, so has its scholarly production.

10. The Written Heritage Research Centre (*Markaz-e pazhuheshi-ye Miras-e Maktoob*) was established in 1993 to revive, redact and publish the most important and outstanding Persian and Arabic written works related to the cultures and civilizations of the Islamic-Iranian world. In addition, the Center has undertaken a number of invaluable projects with regard to the Iran-Subcontinent, Iran-Ottoman, and Iran-Transoxiana common heritage. Scores of Persian and Arabic manuscripts have been redacted, edited and published at the Centre for the first time. Its outcome has so far been admirably spectacular.

Besides, the Centre publishes two journals both of scholarly contents and great service to researchers. One is semiannual, styled *Ayne-ye Miras* (Mirror of Heritage) that usually introduces, in each volume, one of the manuscripts of significant religious, linguistic or literary merit. The second, entitled *Gozarash-e Miras*, is a bimonthly journal of textual criticism, codicology and Iranology. It represents a favourable platform for scholars to reveal their latest findings, introduce newly discovered manuscripts and offer their critiques of recently published books and articles. A substantial portion of the contents of these two journals is of literary value, especially in respect of literary manuscripts and new versions of published editions of classical works of prose and poetry.

11. Book City (*Shahr-e Ketab*), established in 1995, is not a research centre *per se* nor is it officially commissioned to carry out research projects. Nonetheless, in addition to many other cultural and educational (national as well as international) activities, it provides an excellent arena for presenting to the public newly published books including a good many on Persian literature and poetry. The book City also organizes numerous series of weekly seminars and lectures, mostly on Persian classical poets and writers, where several scholars deliver lectures each on one aspect of a poet or writer. Sometimes, a series of lectures on one single literary figure may take between three to eight months. They may even extend well over a year. So far, the Book City has managed to run serial lectures on Firdowsi, Nizami-Ganjavi, Fariduddin Attar, Mawlana Rumi, Sadi, and Hafiz. If compiled

and published, the lectures can provide greater segments of the public with fresh ideas and perspectives on Persian classical heritage.

The Book City has also been instrumental in the creation in 2008 of a reputable publishing company, *Hermes*, which has made great direct and indirect contributions to the business of writing and translating books and also to the activities of libraries across the nation. It is worth mentioning that since 2011, the Book City has been the organizer of “Dr. Fatollah Mojtabaei’s Award” that selects and awards the best and most original PhD thesis written each year on some aspect of Persian culture and literature. It is worth mentioning that on March 5th. 2013, the Book City celebrated its 7th anniversary of establishment boasting its seven hundredth seminar or talk session: one hundred regular scholarly gatherings on Persian literature, culture and arts.

Part III: Publications on Persian classical literature & poetry

The following list is not meant to be exhaustive. It only presents (1) most of the significant literature and poetry- related publications by the research centres described above and (2) a limited sample of those produced by other journals and professional publishers.

(1). By the centres described above

I. The Society for Cultural Monuments & Celebrities:

~Mir-Abedini, Abu-Taleb, *Ebrahim-e Adham: Zendegi va Sokhanan-e u*, Tehran, 1379 S/2000, 2nd.

~Aziz ibn-e Nasafi, *Bayan-al-Tanzil* [on Sufism @ Mysticism], ed. Ali Asghar Mir Baqeri-fard, Tehran, 1379 S. /2000, 1st edition.

~Mosaheb, Gholam-Hoseyn, *Omar-e Khayyam, be onvan-e alem-e Jabr*, Tehran, 1379 S. /2000, 2nd reprint.

~Raduyani, Mohammad ibn-e Omar, *Tarjoman-al-Belaghah* [rhetorical sciences], ed. A. Atash et al, Tehran, 1380 S./2001, 1st impression.

[Quasi-] Attar, Fariduddin, *Oshtor Namah*, ed. Mahdi Mohaqqueq, Tehran, 1380 S. /2001, 2nd reprint.

~Farid Esfahani, *Divan*, ed. Mohsen Kiyani, Tehran, 1381 S. /2002.

~Haj Molla Hadi Sabzevari, *Al-Raah-al-Qarah*, ed. Majid Hadizadeh [rhetoric], Tehran, 1381 S./2002, 1st reprint.

~Pur-raf'ati, Ali-Reza, *Ahval va Aasar-e Badi'-al-Zaman Forouzanfar* [biography], 1383 S. /2004, 1st impression.

~ *Ahval va asaar va tahlil- ash'ar-e Divan-e farsi-e Ahmad Da'i* [literature], ed. F. Tulga Ujaq, Tehran, n.d.

~Mohaddes-e Dihlavi, *Akhbar-al-akhyar fi asrar-al-abrar* [history of Islam & Iran], ed. Alim Ashraf Khan, Tehran, 1383 S./2004, 1st impression.

~Hoseyni-Qazvini, Sharaf-al-Din Fazl-Allah, *Al-Mu'jam fi asar-e moluk-e Ajam* [history of Islam & Iran], ed. Ahmad Fotuhi-nasab, Tehran, 1383 S./2004, 1st impression.

~Salah ibn Mobarak Bukhari, *Anis-al-Talebin wa oddat-al-salekin* [Sufism & Mysticism], ed. Ebrahim Sari Uqli & Towfiq H. Sobhani, Tehran, 1383 S./2004, 2nd reprinting.

~Hasan Dehlavi, *Divan*, ed. Ahmad Beheshti Shirazi and Hamid Qlichkhani, 1383 S. / 2004, 1st edition.

~Corban, Henry, *Ibn-e Sina va tamsil-e irfani* [Sufism & gnosis], Vols. I, II, III, Tehran, 1384 S. /2005, 2nd reprint.

~Rezayati Kisheh Khaleh, Moharram, *Tahqiq dar Resala-ye Qoshayriye* [Sufism & gnosis], 1384 S. /2005, 1st impression.

~Sheikh Abolfazl Mobarak, *Akbar namah*, Vol. I [history of Islam & Iran], ed. Gholam-Reza, Majd Tabatabaei, 1385 S./ 2006, 1st impression.

~Karmini, Ali b. Mohammad, *Takmelat-al-asnaf*, 2 Vols, [Arabic-Persian dictionary], ed. Ali Revaqi in association with Zolaykha Azimi, 1385 S. /2006, 1st impression.

~Shah Ali Kabir mohammad Miranjan Mohammadi, *Tazkera-ye Khazen-al-sho'ra* [literary history], ed. Akhtar Mahdi Razavi, 1386 S. /2007, 1st edition.

~Hendu-Shah Astarabadi, Mohammad-Qasem, *Tarikh-e Fereshteh*, Vol. I [history of Islam & Iran], Tehran, 1387 S. /2008.

~Hejazi, Hamideh, *Rahmat va ghazab-elahi dar Masnavi-e Ma'navi* [Sufism & gnosis], 1387 S. /2008, 1st impression.

~Hendu-Shah Astarabadi, Mohammad Qasem, *Tarikh-e Fereshteh*, Vol.II, ed. Mohammad-Reza Nasiri, 1388 S./2009, 1st edition.

~Mir Abd-al-Razzaq Shahnava Khan, *Baharestan-e Sokhan* [literary devices], ed. Abd-al-Mohammad Ayati & Hakimeh Dastranji, 1388 S. /2009.

~Bustani Bukharaei, Mirza Abd-al-Azim, *Tohfe-ye Shahi* [history], ed. Nadereh-ye Jalali, 1388 S./2009, 1st edition.

~Kashmiri, Mohammad b. Sadeq, *Tadhkera-ye Za'faranzar-e Kashmir* [history of literature], ed. Karim Najafi Barzgar, 1388 S. /2009, 1st edition.

~ Nekhshabi, Zia-al-Din, *Joz'iyat va Koliyyat (Chehel namus)*, ed. Mohammad-Ali Moazzeni, 1388 S. /2009, 1st impression.

II. Islamic Assembly Publications:

~Mohammad Na'im, *Sharh-e Masnavi*, ed. Ali Awjabi, Tehran, 1387 S. /2008.

~Sanjar Kashani, *Divan*, ed. Hasan Atefi & Abbas Behniya, Tehran, 1387 S./1387 S./2008.

~Hasan Kashi, *Divan*, Abbas Rastakhiz, Tehran, 1388 S. /2009.

~Taqi-al-Din Awhadi, *Arafat-al-Asheqin*, ed. Dhabihollah Sahebkar & Ameneh Fakhr Ahmad, in association with Written Heritage Research Centre, Tehran, 1389 S. / 2010.

~Lotf ollah Nishaburi, *Divan*, ed. Rasul Ja'fariyan, Tehran, 1390 S. /2011.

~Sarkhosh, Mohammad-Afzal, *Kalamat-al-Sho'ara* (1050-1137 H.), ed. Alireza Ghazveh, 1389 S. /2010.

~Morvarid, Shehab-al-Din, *Munes-al-Ahbab* (collection of his Rubaiyyat), ed. Sayyed Ali Mir Afzali, Tehran, 1390 S. /2011.

~Zohuri-Torshizi, *Divan* (Ghazaliyyat), ed. Asghar Baba Salar, Tehran, 1390 S. /2011.

~Salimi Tuni, *Divan*, ed. Sayyed Abbas Rastakhiz, Tehran, 1390 S. /2011.

~Kamal Ghiyas Shirazi, *Divan*, ed. Mohsen Kiani & Ahmad Beheshti, Tehran, 1390 S. /2011.

~*Divan-e du Sarayandeh az qarn-e nohom*, ed. Amineh Mahallati, Tehran, 1390 S. /2011.

~Eftekhar Dawlatabadi, *Tadhkira-ye Binazir*, ed. Omid Sarvari, Tehran, 1390 S. /2011.

~Hakem Lahuri, *Tadhkira-ye Mardom-e dideh*, ed. Ali-Reza Ghazveh, Tehran, 1390 S. /2011.

III. Great Islamic Encyclopaedia Centre, in addition to the massive Persian *Great Islamic Encyclopaedia* (19 volumes so far, 1988-2011), its Arabic (8 vols. by now, 1991-2011) and English (3 vols. as yet, 2008-2011) versions as well as the Encyclopaedia of Iran (*Daneshname-ye Iran*, 3 volumes so far, 2005-2011) has published other books including:

~Monzavi, Ahmad, *Fehrest-e noskhe-ha-ye khatti*, 3 vols. Tehran, 1377-1390 S. /1998-2011.

~ Idem, *Fehrest- noskhe-ha-ye khatti-e Markaz*, 2 vols. Tehran, 1382-1388 S. /2003-2009.

~Khaleqi-Motlaq, J., *Hamaseh, padideh shenasi-e tatbiqi-e she'r-e pahlavani*, Tehran, 1386 S. /2007.

~Idem, *Iraniyyat dar ketab-e Bazm-e farzanegan*, Tehran, 1386 S. /2007.

~Idem, *Yad-dasht-ha-ye Shahnameh*, 3 vols., Tehran, 1389 S. /2010.

~*Fehrest-e maqalat-e farsi*, vols. 7-8, compiled by Iran-naz Kashian, under Iraj Afshar, Tehran, 1388-1390 S. /2009-2011.

~*Hafiz (zendegi & andisheh)*, articles by 24 of GIE contributors, ed. Asghar Dadbeh, Tehran, 1391 S. /2012.

IV. The Academy of Persian Language & Literature:

Apart from the two Encyclopedias mentioned before, the Academy has produced a number of books and treatises on various aspects of Persian language and its numerous dialects, as well as redactions of a number of Persian and Arabic manuscripts. The following can be of some interest to scholars of classical Persian literature and poetry:

~ [As recounted by] Mahmud b. Osman, *Meftah-al-hedaya wa mesbah-al-enaya* [Sayyed Amin-al-Din Balyani's biography], Tehran, 1380 S. /2001.

~Sadiqian, Mahindokht, *Vizhegiha-ye nahvi-e zaban-e farsi dar nasr-e qarn-e panjom va sheshom*, under P. Natel Khanlari, Tehran, 1383 S. /2004.

~Malatyavi, Mohammad Ghazi, *Rawzat-al-oqool*, ed. Mohammad Rowshan & A. Jalilpour, Tehran, 1383 S. /2004.

~Neysari, Salim (ed.), *Daftar-e degarsani-ha dar ghazal-ha-ye Hafiz*, Tehran, 1385 S. /2006.

~Abu Nasr Ahmad b. Mohammad Bokhari, *Taj-al-qesas*, ed. Sayyed Ali Al-e Davood, Tehran, 1386 S. /2007.

~Qasemi Hoseyni Gonabadi, *Shah Esmā'il-nameh*, ed. Ja'far Shoja' Keyhani, Tehran, 1387 S. /2008.

~Atiqi, Jalal-al-Din, *Divan*, ed. Nasrollah Pourjavadi, & Sa'id Karimi, Tehran, 1388 S. /2009.

~Jalal Tabib Shirazi, *Divan*, ed. Nasrollah Pourjavadi, Tehran, 1389 S. /2010.

Firdowsi va Shahnameh saraei, ed. Esmā'il Sa'adat, Tehran, 1390 S. /

V. Tehran University Publications:

~ Kiani, Hoseyn, *Sowgand dar zaban va adabiyat-e farsi*, Tehran, 1371 S. /1992, 1st impression.

~Mojahed, Ahmad, *Shoruh-e Sawaneh-al-oshshaq*, Tehran, 1377 S. /1998, 1st.edition.

~Monzavi, Ali-Naqi, *Fihres a'lam al-Zari'a ila Tasanif-al-Shi'a*, Tehran, 1377 S. /1999.

~Feyz Kashani, *Divan*, ed. Karimi, Tehran, 1380 S. /2001.

~Karimi Motahhar, Jaan-Allah, *Teori-e adabiyat*, Tehran, 1386 S. /2007.

~Seyf, Abd-al-Reza, *Zendegi-e javid dar masnaviha-ye erfani: Hadiqa-ye Sana'i, Masnavi-e Mawlavi, bustan-e Sa'di*, Tehran, 1389 S. /2010.

~Kahnamu'ipour, *Farhang-e towsifi-e naqd-e adabi*, Tehran, 1381 S. /2002, 1st edition.

Orfi Shirazi, *Kolliyat*, ed. Ansari, Tehran, n.d., 1st edition.

~Mas'udi, Akram, & Fo'adian, Mohammad-Hasan, *Fehrest-e ketabha-ye chap sangi*, Tehran, 1385 S. /2006, 1st impression.

~Nikubakht, Naser, *Hajv dar she'r-e farsi*, Tehran, 1380 S./2001, 1st edition.

~Fattahi Nishaburi, *Divan-e Ghazaliyat va Ruba'iyat*, ed. Mahdi Mohaqqeq, Tehran, 1381 S. / 1002, 1st edition.

~Parsapour, Zahra, *Moqayese-ye zaban-e hamasi va ghenaei ba takye bar Khosrow va Shirin va Eskandarnama-ye Nezami*, Tehran, 1382 S. / 2003.

~Seif, Abd-al-Reza, *Vojuh-e belaqaat dar bist qaside-ye Naser-e Khosraw*, Tehran, 1383 S. /2004, 1st edition.

~Qazi Sa'id Qomi, *Divan-e ash'ar*, ed. Amir Baanu Karimi, Tehran, 1383 S. /2004.

~Bakharzi, Yahya b. Ahmad, *Awrad-al-ahbab wa fous-al-adaab*, ed. Iraj Afshar, Tehran, 1383 S. /2004, 2nd edition.

~Hakemi, Esmā'il, *Tahqiq darbare-ye adabiyat-e qena'i-e Iran*, Tehran, 1386 S. /2007, 1st edition.

~Mohaqqueq, Mahdi, *Farhang-e loghat va tarkibat va ta'birat-e Divan-e Naser-e Khosrow*, Vol. I, 1387 S. /2008, 1st edition.

~Reza'i, Mahdi, *Maktab-e Junaydiyye, risheh-ha va andisheh-ha*, Tehran, 1388 S. /1009, 1st impression.

~Astarabadi, Mirza Mahdi *Tarikh-e Wassaf-al-Hazrat* (Vol. 4), ed. Hajian-nezhad, 1388 S. /2009

~Fakhr-al-Din, Ali b. Hoseyn Kashafi, pen-named "Safi", *Anis-al-arefin*, ed. Abd-al-Reza Seif, Tehran, 1389 S. /2010.

~Manuchehri, Abu-al-Najm Ahmad, *Divan-e ash'ar*, ed. Barat Zanjani, Tehran, 1390 S. /2011.

VI. Written Heritage Research Centre:

~Fahmi Heravi, Sheykh Abd-al-Rahman, *Tarikh-e Herat*, facsimile, intro. by M. H. Mir hoseyni & M. R. Abuei Mahrizi, preface by I. Afshar, Tehran, 1387 S. /2008.

~Haji Sayyed Aqaei, Akram-al-Sadat, "The necessity of reconsidering the redaction of *Qesas-al-anbia-ye Nishaburi*, *Aiineh-ye Miras*, Vol. 8 (new Series), Complement 21, 1390 S. /2011.

~?, *Majles dar qesseh-ye Rasul* [possibly from the 5th-6th centuries H.], ed. Mohammad Parsanasab, Tehran, 1390 S. /2011.

~Monjik Termedhi, *Divan (ash'ar-e parakandeh)*, ed. Ehsan Shavarebi Moqaddam, Tehran, 1391 S. /2012, 1st edition.

~Hasan Mahmud-e Kateb, *Divan-e Qa'emiyyat* [7th century H.], ed. Jalal Hoseyni Badakhshani, Tehran, 1390 S. /2011, 1st edition.

~Azimabadi, Hoseynqoli Khan, *Neshtar-e eshq, sharh-e ahwal va gozideh-ye ash'ar-e hezar va sad va hashtad sha'er-e Parsiguy ta asr-e moallef*, [13th century H.]Ed. Kamal Haj Sayyed Javadi, Tehran, (forthcoming).

- ~Hakim Zojaji (qarn-e 7 H.), *Homayun-nameh*, [Part I, vols. I and II, versified history], ed. Ali Pirnia, Tehran, 1391 S. /2012, 1st edition.
- ~Atiqi Tabrizi, Jalal-al-Din Abd-al-Hamid, *Majaales*, ed. Sa'id Karimi, Tehran, 1391 S. /2012, 1st edition.
- ~ Haji Sayyed Aqaei, Akram-al-Sadat, "The necessity of reconsidering the redaction of *Qesas-al-anbia-ye Nishaburi*, *Aiineh-ye Miras*, Complement 21, Vol. 8 (New Series), 1390 S. /2011.
- ~Nasir-al-Din Mohammad b. Tusi (597-672 H.), *Me'yar-al-Ash'ar* [on prosody and rhyme], and ~Mohammad Sa'd Allah Mofti Moradabadi [13th century H.], *Mizan-al-Afkar fi Sharh-e Me'yar-al-Ash'ar*, ed. Mohammad Fesharaki, Tehran, 1389 S./2010.
- Rabi' [pennname], *Alinameh* [written probably in 482 H.], ed. Reza Bayat va Abolfazl Gholami, Tehran, 1389 S. /2010.
- ~Rashid-al-Din Fazlollah, *Jame'-al-Tawarikh, Tarikh-e Al-e Saljuq*, ed. Mohammad Rowshan, Tehran, 1386 S. /2007.
- ~Idem, *Jame'-al-Tawarikh, Tarikh-e Samanian, Buwayhian va Ghaznvian*, Tehran, 1386 S. /2007.
- ~**Khvajue-ye Kermani, Kamal-al-Din, *Rawzat-al-Anwar*, ed. Mahmud Abedi, Tehran, 1387 S. /2008.**
- ~Mir Taqi-al-Din Kashani, *Kholasat-al-Ash'ar va Zobdat-al-Afkar* [Part on Kashan], ed. Abdol-Ali Borumand & Mohammad Hasan Nasiri Kahnamuei, Tehran, 1384 S. /2005.
- ~Idem, *Ibid* (Part on Isfahan), ed. A. Borumand & M.H.Nasiri Kahnamuei, Tehran, 1386 S. /2007.
- ~ Jamal-al-Din Abu Eshaq-e Shirazi, *Koliyyat Boshag-e At'ema*, Tehran, 1382 S. /2003.
- ~ Nezam-e Tabrizi, Mawlana, **Beluher va Biyudhef**, ed. Mohammad Rowshan, Tehran, 1381 S. /2002.
- ~Fazlollah b. Osman Esfazari va mo'allegi nashenakhteh [unidentified author], *Du sharh-e akhbar va abyat va amsal-e arabi-e Kalileh va Demneh* [7th century H.] ed. Behruz Imani, Tehran, 1380 S. /2001.
- ~Afsahzad, A'la Khan et al (ed.), *Baharestan va Rasa'el-e Jami*, Tehran, 1379 S. /2000.
- ~ Afsahzad, A'la Khan, *Naqd va barrasi-e asaar va sharh-e ahval-e Jami*, Tehran, 1378 S. /1999.

- ~Jami, Nour-al-Din Abd-al-Rahman, *Haft Awrang*, ed. Asghar Janfaza et al, Tehran, 1379 S. /2000.
- ~Idem, *Divan*, 2 vols., ed., A'la Khan Afsahzad, Tehran, 1378 S. 1999.
- ~idem, *Nameh-ha va Monsha'at*, ed. Esam-al-Din Urunyanov va Asrar Rahmanov, Tehran, 1378 S. /1999.
- ~Faqir-e Shirazi [13th century H.], *Khaneqah*, ed. Manuchehr Daneshpazhuh, Tehran, 1379 S. /2000.
- ~Idem, *Kharabat*, ed. Manuchehr Daneshpazhuh, Tehran, 1377 S. /1998.
- ~Taqi-al-Din Mohammad Awhadi Balyani (973-1040 H.), *Arafat-al-asheqin va arasat-al-arefin*, ed. Dhabihollah Sahebkar va Ameneh Fakhr-Ahmad, Tehran, 1389 S. /2010.
- ~Sufi Mohammad Heravi [9th century H.], *Daftar-e ash'ar-e Sufi*, ed. Iraj Afshar, Tehran, 1386 S. /2007.
- ~Molla Mohsen Kashani, *Seraj-al-salekin*, ed. Juya Jahanbakhsh, Tehran, 1380 S. /2001.
- ~Fahmi Astarabadi, *Divan* [10th century H.], ed. M.H. Karami, Tehran, 1389 S. /2010.
- ~Rashid-al-Din Vatvat, *Lataef-al-A'amsal wa tarayeq-al-aqwal*, ed. Habibeh Daneshamuz, Tehran, 1376 S. /1997.
- ~Abu Sa'id Mohammad b. Ali b. Hamdan Eraqi [8th century H.], *Nozhat-al-anfos wa rawzat-al-majles*, ed. Ramadhan Behdad, Tehran, 1387 S. /2008.
- ~Maktabi Shirazi, *Kalamat-e aliyyeh-ye gharra*, ed. Mahmud Abedi, Tehran, 1378 S. /1999.
- ~Asir Shahrestani, Jalal-al-Din Mo'men, *Divan-e ghazalliyat*, ed. Gholam-Hoseyn Sharifi, Tehran, 1384 S. /2005.
- ~Motrebi Samarqandi, Soltan Mohammad [6th century H.], *Tadhkerat-al-Sho'ara* [Trasoxania heritage], ed. Asghar Janfaza va Ali Rafi'i Marvdashti, Tehran, 1377 S. 1998.
- ~Sharif-e Kashani, Nor-al-Din Mohammad [11th century H.], *Koliyyat-e Najib Kashani*, ed. Asghar Dadbeh va Mahdi Sadri, Tehran, 1382 S. /2003.
- ~Ghaleb Dihlavi, Asad Allah, *Divan*, Mohammad Hasan Haeri, Tehran, 1386 S. /2007, 2nd edition.
- ~Khaqani Sharvani, *Tohfat-al-Eraqayn*, ed. Ali Safari Aqq Qal'eh, Tehran, 1385 S. /2006.

~Rastgar Fasaee, Mansur, *Matn shenasi-e Shahnameh-ye Ferdowsi* [codicology], Tehran, 1385 S. /2006.

~Hazin Lahiji, Mohammad-Ali, *Tadhkerat-al-mo'aserin* [12th century H.], Tehran, 1375 S. /1996.

~Shurgaia, Tea, "The New Georgian Translation of Ferdowsi's *Shahnameh*", in *Gozaresh-e Miras*, Vol. V (new series), No. 49, 1390 S. /2011.

Nowshahi, Aref, *Ketabshenasi-e asaar-e farsi-e chap shodeh dar Shebh-e qarre-ye Hend* [The Bibliography of the Persian books printed in the Indian Subcontinent], 4 vols. (fourthcoming)

(2). by other journals and professional publishers

~Shayestefar, Mahnaz "Interaction between architecture and Persian poetry in the buildings of the Timurid and Safavid periods", in *The Bimonthly Journal of Islamic Art Studies (Du Faslnameh-ye elmi-pazhuheshi-e motale'at-e honar-e eslami)*, No. 11 (Fall-Winter, 1388 S. /2009).

~Anqaravi, Esmā'il Rosukhi, *Sharh-e Masnavi-e Anqaravi*, 15 volumes, translated into Persian by Esmat Sattarzadeh, Tehran, Zarrin, 1374 S. /1975.

~Azhand, Ya'qub, "Interaction between Iranian, Islamic and Turkish cultures in Shiraz (8th-9th centuries H.), in *Tarikh-e Iran*, No.5 (spring 1288 S. /2009).

~Riahi-zamin, Zahra, "Poetic genres in Shiraz during the Timurid era" (Anva'-e adabi dar she'r-e Shiraz-e asr-e Teymuri), *Majalleh-ye Olum-e Ejtema'i va Ensani-e Daneshgah-e Shiraz*, Vol. XXII, No 1, Spring 1384 S. /1005 (Serial No. XLII).

~Hakemi, Esmā'il, "Observations on the style of Persian poetry in the Timurid time", No. LXVI/ Supplement to *Majalleh-ye Daneshkadeh-ye Adabiyat va...Daneshgah-e Tehran*, Spring 1380 S. 2001.

~Va'ez-e Kashefi, *Anvar-e Soheyli*, ed. Mohammad Rowshan, Tehran, Seda-ye Mo'aser, 1388 S. /1999.

~Qaane'i Tusi, Ahmad, *Kalileh va Demneh*, ed. Magali Todua, Tehran, Bonyad-e Farhang-e Iran, 1358 S. /1979.

~Sa'di, *Bustan*, ed. Gholam-Hoseyn Yusefi, Tehran, Khwarazmi, 1359 S. /1980.

~Idem, *Golestan*, ed. Gh. Hoseyn, Tehran, Khwarazmi, 1368 S. /1989.

~Monzavi, Ahmad, *Sa'di bar mabna-ye noskhe-ha-ye khatti-e Pakestan*, Islamabad, Markaz-e tahqiqat-e farsi-e Iran va Pakestan, 1363 S. /1989.

~Moayyed Shirazi, Ja'far, *Shenakhti tazeh az Sa'di*, (his Arabic verses being furnished with diacritical marks and Persian translation), Shiraz, Navid-e Shiraz, 1362 S. /1983.

~Nowshahi, Sayyed Aref, *Fehrest-e chap-ha-ye assar-e Sa'di dar Shebh-e qarreh-ye Hend*, Islamabad, Markaz-e tahqiqat-e farsi-e Iran va Pakestan, 1363 S. /1984.

~*Dhekr-e jamil-e Sa'di, 57 maqaleh*, 3 vols., (57 papers presented at Sa'di's 800th death anniversary), ed. & pub. By Edare-ye koll-e entesharat va tabliqat-e Vezarat-e ershad-e eslami [Ministry of Culture & Guidance], Tehran, 1364 S./1985,(1st edition), 1366 S./1987 (2nd printing).

~Movahhed, Ziya, *Sa'di*, Tehran, Tarh-e now, 1373 S. /1994.

~Hadidi, Javad, *Az Sa'di ta Aragon*, Tehran, Markaz-e Nashr-e Daneshgahi [MND], 1373 S. /1994.

Reza, Mas'ud, *Zarb-al-masalha-ye Sa'di*, Tehran, 1374 S. / 1995.

Azar, Amir Esmail, *Sa'dishenasi, naqd va tahlil-e Bustan va Golestan*, Tehran, Nashr-e Mitra, 1375 S. /1996.

~Pourjavadi, Nasrollah, *Adabiyat va erfān* (collection of articles), Tehran, MND, 1377 S. /1998.

~Ashtari, Bahram, *In rah-e binahayat: vazheh-nama, vazheh-nameh, va farhang-e tarkibat va estelahat-e Divan-e Hafiz* [This Open-end Road: Concordance ...and idiomatic expressions in Hafiz's *Divan*], 2 vols. ,Tehran, MND, 1386 S. /2007.

~Ma'dankan, Ma'sumeh, *Bazm-e dirine-ye arus* (exposition of 15 *Qasidas* from Khaqani's *Divan*), Tehran, MND, 1389 S. /2000, 6th impression.

~Idem, *Jam-e arus-e khavari* (exposition of 6 *qasidas* from Khaqani's *Divan*, Tehran, MND, 1382 S. /2003.

~Sana'i, Abu-al-Majd, *Hadiqt-al-Haqiqa va Shari'at-al-Tariqa (Fakhri-nameh)*, ed. Mayam Hoseyni, Tehran, MND, 1382 S. /2003.

~Sadri, Mahdi, *Hesab-e jomal dar she'r-e farsi va farhang-e ta'birat-e ramzi* [on the cryptical *jomal* use of language in Persian poetry and a glossary of secret expressions], Tehran, MND, 1378 S. /1999.

~Tasir-e Tabrizi, Mohsen, *Divan*, ed. Amin Pasha Ejlali, Tehran, MND, 1374 S. /1995.

- ~Fakhr-al-Din Mobarakshah-e Marvazi (6th century H.), *Rahiq-al-tahqiq*, Tehran, MND, 1381 S. /2002.
- ~Elahi Ardabili, *Sharh-e Golshan-e Raz*, ed. Mohammad-Reza Khaleqi & Effat Karbasi, Tehran, MND, 1376 S. /1997.
- ~Attar, Fariduddin, *Mokhtar-nameh*, ed. M.R. Shafi'i-Kadkani, Tehran, Sokhan, 1375 S. /1996.
- ~Riahi, Mohamad-Amin, *Chehel goftar dar adab va tarikh-e farhang-e Iran*, Tehran, Sokhan, 1379 S. /2000.
- ~Zarrinkub, Abd-al-Hoseyn, *Namvar-nameh, darbare-ye Ferdowsi va Shahnameh*, Tehran, Sokhan, 1381 S. /2002.
- ~ Attar, Fariduddin, *Mosibat-nameh*, ed. M.R. Shafi'i-Kadkani, Tehran, Sokhan, 1383 S. /2004.
- ~Razi, Hashem, *Aeen-e Moghan*, Tehran, Sokhan, 1384 S. /2005, 2nd edition.
- ~Hasanpour Alashti, Hoseyn, *Tarz-e taze; sabk shenasi-e ghazal-e sabk-e Hendi* [new style, stylistics of the Indian-style ghazal], Tehran, Sokhan, 1384 S. /2005.
- ~Shafi'i-Kadkani, Mohammad-Reza, *daftar-e rowshanaei, Bayzid Bastami*, Tehran, Sokhan, 1385 S. /2006, 3rd impression.
- ~Idem, *Neveshte bar darya, Abu-al-Hasan Kharaqani*, Tehran, Sokhan, 1384 S./2005.
- ~Idem, *Qalandariyye dar tarikh*, Tehran, Sokhan, 1386 S. /2007.
- ~Nasir-al-Din Tusi, *Akhlaq-e naseri*, ed. M. Minavi & Ali-Reza Heydari, Tehran, Khwarazmi, 1364.
- ~Shams-e Tabrizi, *Maqalat*, ed. Mohammad-Ali Movahhed, Tehran, Khwarazmi, 1377 S. /1998.
- ~Jahan-Malak Khatun, *Divan-e kamel* (8th century H.), ed. Purandokht Kashanirad, Tehran, Zavvar, 1374 S./1995.
- ~San'atinia, Fatemeh, *Ma'akhez-e qesseh-ha va tamsilat-e masnavi-ha-ye Attar-e Nishaburi* [origins of stories and allegories in Attar's *Masnavis*], Tehran, Zavvar, 1381 S. /2002.
- Varavini, Sa'd-al-Din, *Marzban nameh*, ed. Mohammad Rowshan, Tehran, Bonyad-e Farhang-e Iran, 1355 S. /1976.
- Hujviri, Abu-al-Hasan Ali, *Kash-al-Mahjub*, ed. Mahmud Abedi, Tehran, Soroush, 1383 S. /2004.