

# The Role of Hafsids Dynasty in Development of Education and Its Educational Institute in Ifriqyah

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## Abstract

One of the major symbols of the human's civilization is issue of the policy and leadership of education. Civilizational foundations of the education are some of the human's establishments which have been created after urbanization developing and human society evolution. Islamic civilization is one of the communities that have established different educational systems and instructions among its nations and determined policy of education in medieval. Ruling by leadership of education is educational phenomenon of world history of education studied by any scholars and orientalist. There is In Medieval Europe, appearance of the universal stream of education along with Islam appearance. Islam has developed the policy of education in different dimensions and structures and created new texts, methods, management the scientific life of master and student, educational institutions and civilizational establishments for education. paper express an extensive and perfect example of the Islamic education in which textbooks, training methods and institutions have been mentioned and a portrait of a period of the Islamic education have been drawn. This era of the history of Islamic education that was established by Hafsids dynasty in Ifriqiyah successors of Al-Mohads Empire has an especial position in the history and Leadership of education in medieval and early of renaissance Because it has an essential role in transforming science to Europe and establishing first educational institutions especially in Italy near borders of educational city of Tunisia, capital of Hafsids that it was leadership of education From the early of 1229 to 1574, and by leadership of education it succeed to continue the final period of classic civilization of Islam. Hafsids government first was ruled out all over Morocco and a small part of Andalusia but about of 1250 their territory was limited to Tunisia and eastern Algeria. The most popular and various kinds of training institutions were established during this period. Ibn Khaldon, Montesquieu of Arab and reviewer of Islamic education system who considered textbooks critical, graduated from this system. He analyzed fall of Islamic civilization in Andalusia and its flourish in Ifriqyah, by migration and transferring of Islamic policy of education from Andalusia to Ifriqyah, determined and proved the close relation between development and education.

## Keywords

Education, Hafsids, Ibn-Khaldun, Tunisia, Policy

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## 1. Interdiction: Flourish of Education and Civilization in Dark Age

### 1.1. Orientalists and Phenomenon of Civilization in Medieval

Islamic culture and civilization is a historical phenomenon in which has written nine centuries scientific and cultural researches of the human and cultural-scientific and social-politic history of the human in the great domain of the world, during medieval. The effect of this phenomenon is like an orientalism activity which has done by Parisian orientalist then by Britain's and German's and Italian scholar as Miquel Andre, Hunke Sigrid, and recently done by American orientalist as Bayard Dodge (1888–1972) who translated the most important document of Islamic civilization in medieval that is the gate of Islamic civilization, Abu'l-Faraj Muhammad bin Is'hāq al-Nadim (890), who produced an Index of the books of all nations. His great book, the *Fihrist*, gives ample testimony to the knowledge of pre-Islamic, Syriac, Greek, Sanskrit, Latin and Persian in classical Islamic civilization. Named, *Fihrist* (index) of Ibn –Nadim. There is Three of the Gods of the human civilization history, Toynbee, Will Durant and Sarton had considered and detailed in this phenomenon.

### 1.2. World Productive of Civilizations

Sarton has allocated most of his book “Sciences history” to describe the Islamic civilization. In fact phenomenon of the Islamic civilization workbook is the same as Islam workbook. This civilization had been started from Mecca and after establishing Medina by Mohammad (Pbuh), the Islam prophet, as a place for descent of Quran, the constant statement. The material part of this civilization was consisted of developing the scientific heritages of previous civilizations. Very soon, the Islamic civilization became as one of the most productive civilizations in the world. And in this civilization has been made unique scholars like Avicenna (unparalleled in the world), *Al Fārābī*, *Al-Bīrūnī*, *Algoritmi*, *Al-Zahrāwī*, *Alhazen*, *Maslama al-Majriti*, *Ibn Arabi*, *Hafez*, *Rumi*, *Averroes* and *Ibn Khaldun*. In the Islamic culture, customs and behavior of Islamic nations are according to the manner of the Islam Prophet and his successor, Imam Ali, as a perfect man, and other Imams. The appearance of Islam was a new stage in the history of science and civilization and culture, from ancient times to the medieval that has been named as the time of transfer. Some of researchers of the world history believe that the medieval time of western was a barren Christian, but appearance of Islamic civilization in the darkness of the world ignorance has disaffirmed this point of view. It made a background for science historians to discover its causes. Why Muslims were in such a higher levels than

Christians during 8<sup>th</sup> to 11<sup>th</sup> centuries? Flourishing of the Islamic civilization and its products and Islam characters and scholars indicate that the medieval was not barren (Sarton 2005/22- Hunke, 1997, 325).

### 1.3. New Approach Toward the Nature and Discovering

And Islamic civilization is a sign of the human scanning in the form of Muslim man. And the Islam importance is clear in the tie line and in human creativity and sagacity to continue human civilization. Lack of civilization in early of medieval was filled by Islamic art, culture and civilization during medieval and in 11<sup>th</sup> century Islamic civilization beside Byzantine, China and India civilization was a symbol of the first world of that time, while the western Europe was a symbol of third world (Jayyusi, 2002 –v 1-p22). Islam is only the direct cause of the Islamic civilization in the medieval. Role of Islam in the science history during medieval was not only transfer but also formation, development and flourishing of a new period of the human approach toward the nature and discovering it was shaped that put Islamic civilization beside other great civilizations in the world and it has been mentioned as Islamic miracle beside Greek miracle. Then the basic theme of this Islamic culture and civilization is Islam that has human and divine nature, not east and west nature (Zarinkoob, 2004, p, 29). The Islamic civilization is a basic step to develop sciences, knowledge, culture and art. It is in the body of the science history of the world.

### 1.4. Several Periods in the East and West of the Islam World

Islamic civilization that has bees begun from the Islam Prophet time has consisted of several periods in the east and west of the Islam world. These periods has been named as their contemporary governing states. Researches have suggested different classification for them. Those have mentioned Iranian, Arabic, Ottoman, Indian, Moroccan-Andalusian, Ifriqiyyah and Egyptian schools in the domain of Islamic culture and civilization. Some of schools of Islam culture and civilization have been formed in Islamic west. In Islam civilization, this is surprising that showed itself very soon in Morocco and Ifriqiyah and Iberian (Andalusia) and made a more glorious sample. In this study, a case of the last periods of Islamic civilization has been introduced. On that time, in Ifriqiyah, four hundred years old government of Hafsids dynasty had been formed during early of 7<sup>th</sup> to end of 10<sup>th</sup> century.

### 1.5. Territories of Ifriqiyah

In the Islam geography, Ifriqiyah consisted of Algeria, Tunisia and Libya. Nowadays Ifriqiyah includes the great part of North Africa. After Islam appearance, the Fatimids, Al –Mohads and at last Hafsids dynasty were ruled over this era.

These Islamic governments were governing over the great Morocco (Maghreb) from 3<sup>rd</sup> to the end of 10<sup>th</sup> century, and generated a stage of the Islam culture and civilization on that territory. Territory of The Hafsids dynasty who governed that domain for 400 years, at first included all over Islamic Morocco, namely, from the south Andalusia to the city of Barghe in Libya today, finally was limited to the borders of Ifriqiyah. After collapse of Al – Mohads Empire who governed all over Islamic Maghreb, Morocco and Andalusia, Hafsids took the power and heritage of Islamic culture and civilization from Al – Mohads from the third decade of 7<sup>th</sup> century of Hijri, from year 625 Hijri And in the end of 10<sup>th</sup> century of Hijri, they gave that heritage to the Ottoman Caliphates who defeated Spain in 982 Hijri, and were settled in Tunisia.

## 2. Decline and Flourish of Civilization

### 2.1. Final Period of Islamic Civilization by Hafsids' Dynasty

After the rise of Hafsids dynasty, many backgrounds of the Islam civilization were in decline and dying. At the early years of the 7<sup>th</sup> century of Hijri, Islam world was faced with the tragic results of Mongol invasion and The Crusades in the East and fall of Al – Moravids and Al – Mohads Empire in Andalusia which caused Muslims to exist from there and to appear Christian's government. Ifriqiyah was as an exception point in the Islam world. The geographic location, Accumulation of wealth and appearance of Hafsids dynasty, emigration of Andalusians, its friendly relations with European governments and announcing caliphate by Hafsids' rulers caused such a condition in Ifriqiyah, especially in Tunisia as capital city of Hafsids and Bugia, one of the great business-culture centers in Ifriqiyah, that it allowed the culture and civilization to continue its way in Ifriqiyah. The main question of this survey is to prove that the Islam culture and civilization continued its existence in Ifriqiyah during Hafsids dynasty time. While, independence, development and richness of Islamic culture and civilization have been always neglected in Islamic West, and all the viewpoints about this issue have been oriented toward the East. And from many years ago, civilization of the Islamic West has been considered as an unauthentic civilization which was completely affected by the culture and civilization of the Islamic East. Andre Michel, has been criticized this viewpoint that considered the culture and civilization of the Islamic West on the sideline of Islamic civilization (MiQuel, 2003, v1, 22). Paper will study, review and express different dimensions of the Hafsids' culture and civilization to reform such viewpoints about the nature of the Islamic culture and civilization in Islamic West. In other parts of the Muslim

world, Islamic culture and civilization had lost its status. But in the time of Hafsids dynasty, Muslim's culture and civilization became more productive and suggested new outcomes to the human civilization (Jolian, 1985, v1, 360 / v3. p197). In such a way that in the domain of the culture and civilization, introduce an independent culture and civilization that is named Hafsids' culture and civilization which was considered as a stage to upgrade Islamic civilization. Tunisia and Bugia, great cities of Ifriqiyah, became as the cultural cities in the Muslim world. Some of researchers comprise the city of Bugia in the Hafsids time as culture center in the west of Muslim world with Esfahan as cultural center of the east of the Muslim world and they consider these two cities equal and the same (Ghbryny, 1969. 7)

### 2.2. Using Meaning of Civilization and Culture by Hafsids Dynasty

Title of this study is the Islamic culture and civilization in Hafsids dynasty time. It is about the word "culture and civilization" and the position of Islamic culture and civilization in in the Hafsids time in comparison with the other periods of Islamic civilization. In the reference books have been suggested different definitions of the culture (Mosahib 2003, p1890). The term "culture" literally means literature, science and knowledge (Moeen, 2004, v2, 2538). But in terms it means "customs" and thoughts and conditions in which a group of people participate and it transfers from a generation to the next. Concept of the culture includes the religious institutions, language, values, beliefs, rules, customs, sciences, industries and other human social learning (OGBurn/ 2010/137) Based on the existing concepts that is involved in the culture's definition, the issue of education and its rule in transferring the culture, is very important. Culture is the product of education. Culture is a collection of all behavioural elements and learned traits of the society members. It is an acquired phenomenon. The effect of developing the cultural heritage of the society is evolution of the society; and the culture indicates the human behavior and ups and downs of the society's life; and human life is along with the its cultural heritage (OG- Burn, 2010).

### 2.3. Social, Cultural, Civilizational Changes in Ifriqiyah by Andalusian Migration

One of the most important issues in the sociologic studies is the migration and forming a new cultural domain by it. In the zone of historical sociology, to form a new cultural domain in Muslim world named Ifriqiyah cultural domain, was as a beginning step of changes, development and establishing the city. In Ifriqiyah, Transferring Islamic heritage resulted in forming domain of the Ifriqiyah culture. One of the manifest characteristics of Hafsids' time was the dramatic growth of Islamic culture and civilization. Many of the researchers

believes that the time of Hafsids is as the climax of the Islamic culture and civilization; and in terms of material and spiritual Tunisia has reached the pinnacle of progress (Al-Arabi, 1994, p217). Its progress was along with training development. Ifriqyah promotion was largely because of immigration of many Andalusian Muslims to Ifriqyah for training. Considerable numbers of immigrants were elite Muslim scholars. Some of immigrants to Ifriqyah have been mentioned in this study. These events caused to create a new type of Andalusian-Maghreb civilization in Tunisia that has an independent historical nature. It is named "civilization and culture of Hafsids' time" (Jolian, 1985, v 3, p198). After this migration during which the people of Islamic West emigrated from Andalusia to Ifriqyah, one of the most popular and indelible cultural fields was occurred during the human history in the west Mediterranean area, it means a territory was formed in which that can find some of characteristics of a culture. Institutions of the Islamic culture and civilization were developed in this cultural field. In terminology, "civilization" has been used to indicate the concept of urbanization and cooperation of the society members in social, religious, economic and political matters (Moeen, 2004, v1, p, 1139). Georgie Zidane, a Christian writer who wrote the book of "history of Muslim civilization" has imagined two face for the civilization: Apparent and true. His viewpoint about the civilization is in harmonious with the definition that Will Durant had suggested about it. He believes that the civilization is different and beyond the culture and the culture is a product of civilization. In the definition of Will Durant, civilization is a social system by which cultural development will be gained. The main factors of civilization are economic, political institutions and organizations and moral customs and to develop the science and technology promotion that it would be achieved in secure and peaceful space and these are geographic and economic factors necessary to form a civilization (Durant, 1995). Face of the civilization is visible that consists of wealth, power, industry, business, laws, social customs, science and literature; but its reality which would be resulted from studying the conditions, is composed of good or bad, happiness or misery of whom are living in the light of this civilization (Zidan, 1994, 418). These two aspects of the civilization which appeared in the time of Hafsids dynasty, has been reviewed in this study.

### 3. Leadership of Education in Medieval

#### 3.1. Short History of Islamic Training and Education in Medieval

Training and education are two clear aspects of the Islamic culture and civilization. During establishment of nine hundred

years Islamic education system, Muslims created training systems in 5 fields of Arabic, Turkish, Iranian, European and Berber language, coordinated by the culture and civilization of Islam territory. Muslims' achievements during history of education, were classic in many fields. Muslims established many institutions, methods and especial tools for training. As an evidence for this, is pointing to transfer of the Muslim's training experience to the Christian west and to form European training according to the Islamic training. Effectiveness of the Muslim training system is because of the production of the training books and educating scholars who had main role in development of the global science. Teachings of the Islam Prophet and Imam Ali, Imam Sadegh and Imam Reza (as) are the main products of global stream of the Islamic training productions. Ibn -Abbas, Kendy, Jeber, Mofid, Sadugh, Koleini, Biruni, Ibn -Sina, Al-Huzen, Tabari, Al-Majoosi, (Ibn-Al-Nadim, 1954, p, p), AL-Khayyam, AL-Khazeni, Al-tusi, Ibn-Khaldun, Ibn-Moskuye and Tifashi are only a few of the Muslim scholars who have been wrote classic training texts that have been taught in scientific and training centers of the Muslim world for centuries and have the main role in development of the science in Europe and to create Renaissance in the Christian west.

#### 3.2. Establishing of Educational Institutions by Hafsids

One of the famous orientalist who research deep investigation in Islamic civilization is German scholar Hunke said about Islamic institute and his effect in very old European institute: universal educational center established as university that studied in there all science established in era of Islamic civilization in medieval, the Oxford and Cambridge effected even in shape of building from Islamic education institute (Hunke, 1997, p, 123, 223, 329, 411, 467). paper introduced different institutions that had major role in developing the cultural and civilizational area of Hafsids' time. development of universities and schools, flourishing of the Zeitoonie University as universal institute that researchers have accounted on it as a first sample for the European universities (Ghanime, 1983, p 69) and constructing training-worship centers. One of the outcomes of Hafsids' time was development of training and to organize final organizations for education in the University of Zeitoonie. Zietoone that has been ensign of the Muslim culture and civilization for twelve centuries peaked on the Islamic education in the beginning of Hafsids' time and in this time the great schools were built according to the east schools model in Tunisia (Abdolvahab, 1990, v1, 41, 72). One of most important phenomenon in establishing educational institutes in Hafsids period is building the royal kindergarten near the of hafsids's Rex and Caliph palace in Tunisia and other city of Ifriqyah. these kindergarten were the basic of learning in Hafsids system of

education and the curriculum were upon of idealism and upon Thomism philosophy that ferdrish Bell establish in 1852 in Modern period of Europe any kindergarten upon idealism as best method of children training and education. Government of Bani Hafs caused one of the periods of Islam training history to occur in the west of Muslim world, In this study, one of the most important periods of the education history in medieval. paper have been investigated the educational activities and training institutions of Hafsids time and their role in establishing and developing the Muslim education system have been indicated in the west of Muslim world.

### 3.3. Civilizational Product of Hafsids Period

During the long time of their government, Ifriqiyah has observed considerable changes in the field of art, civilization, urbanization, culture and Islamic sciences. Elite scholars in the medicine field, such as Ibn Andras and Seghali (Sicily) the famous special physician of Hafsids Caliph, who done first time surgery of lung in medieval, have presented some inventions in medicine and drug and developed the stream of Islamic medicine in Ifriqiyah. Ghalsadi, an Andalusian emigrant, has wrote the last steps of evolutions of "Arithmetic" and calculation in Ifriqiyah (Sovisi 2001, p, p). One of the main achievements of "Hafsids dynasty" has been resulted in "historiography" and many of the global works of Ifriqiyah have been created during 8<sup>th</sup> century of Hijri. In this writing, paper investigated a main part of the cultural and civilizational achievements in Ifriqiyah's time. (Author, 2005, 2006, 2011, 2016.). Finally, Hafsids dynasty fell after 400 years government because of the major changes that happened in western Mediterranean, fall of Andalusia, appearance of united Spain and Portages activity in Mediterranean, onrush of Ottoman government into Ifriqiyah. Then a great volume of the Islamic knowledge heritage were remained especially in "medicine" and "historiography"; most of these works are yet existed in the manuscript form in the library of the Islam West especially in Ifriqiyah. Ibn Khaldun, prime minister of hafsids dynasty established science of sociology that called him any European scholar as European discovering and he named Ibn - Khaldun as a Montesquieu of Arab. In Hafsids period produced new typology and structure of various Kinds of education and training and considered the critical of textbook in Islamic world (Author, 2017).

## 4. Document and Policy of Education and Learning in Ifriyah in Hafsids Dynasty

### 4.1. Definition and Importance of Education in Shaping and Development of Man

Ibn – Khaldun produced most important scientific texts about

education and analyzed any Method of education, as a Andalusian Method and method of Morocco and Method of Ifriqiyah and eastern method of education and compared exact and strict comparison between detail of learning in any area of Islamic world, and finally he selected Andalusian as a best and successful method of education that transfer from Andalusia to Ifriqiyah, by immigrant scientists of Iberian peninsula, and returned the origin of education in Islamic world to eastern of Islamic world and related between development of city and education, and reported historical phenomenon of transport of science from east to west. the report is: in the east, the tradition and document and policy of education has not ceased (to be cultivated). Scientific instruction is very much in demand and greatly cultivated in the east, because of continuity of an abundant civilization and the community of the tradition (of scientific tradition) there. it is true that the old cities, such as Baghdad, Al –Basrah, and al Kufah, which where the (original) mines of scholarship, are in ruins however GOD has replaced them with cities even greater than they were. Science was transplanted from the early center to non-Arab of Korasan, to Transoxiana, in the east and to Cairo, and adjacent regions in the west. The inhabitant of the east are in general more family rooted in the craft of scientific instruction and indeed, in all the other craft. in fact many Maghribis who have traveled to east in quest of knowledge (Ibn- Khaldun, 1958, v, 2, p, 431).

### 4.2. Craft of Education and Scientific Instruction

Ibn - khaldun researched in first in medieval about craft of education. in the beginning of analyze of education and learning as a craft, wrote:" Man is essentially ignorant, and becomes learned though acquiring knowledge, and already explained at the beginning of theses sections that man belongs to the genus of animals and GOD distinguished him from animal by the ability to think, which graced and gave Man and through this divine kindness, Man is able to arrange his actions in an orderly manner" (Ibn-Khaldun, 1958, V,2, P,426,434). Ibn – Khaldun, originated education in ability of thinking and after this, Ibn - khaldun symbol of Islamic education reported history of Islamic education and showed in historical research the way of education became as craft in societies of medieval in east and west of Islamic world special in Ifriqiyah and in Tunisia capital of Hafsids dynasty that it established as educational city And analyzed Islamic discourse of education beside the Greece discourse of education (author, 2016).

## 5. Conclusion

System of Islamic education is successful symbol and leadership of education in world history of education in

medieval and education in Hafsids dynasty is mirror of Islamic administration of education determined policy of education that criticized by Ibn- Khaldun as prime minister of Hafsids dynasty who introduced importance of reality in education. Development of education in Hafsids period is sociological phenomenon and that was a direct result of immigrant of Andalusian scientists to Ifriqyah and establishing of Tunisia as educational city by new collection of people from east and west of Islamic world.

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