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فهرست

twenty pieces of evidence have been shown to distinguish between these two Ibn al-Haythams.

Introduction and Development of the 128 Years Cycle in the Solar Hejira Calendar

Mohammad-Reza Sayyad

The problem of the determination of the leap years in the solar Hejira calendar has been discussed and investigated since 1890. For this purpose, several cycles of 128, 161, 2820 and 4166 years have been introduced. Among them, the 128 years cycle is the most widespread one, both singly or in combination with other cycles (or sub-cyles). A history of the contribution of different scholars on this topic is presented in this article.

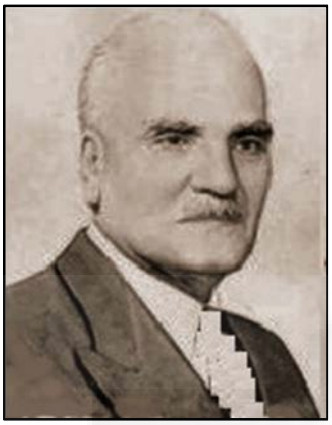
Abstracts of Persian Articles

Ibn al-Haytham the Mathematician, Ibn al-Haytham the Philosopher: Distinguishing between two Islamic Scholars

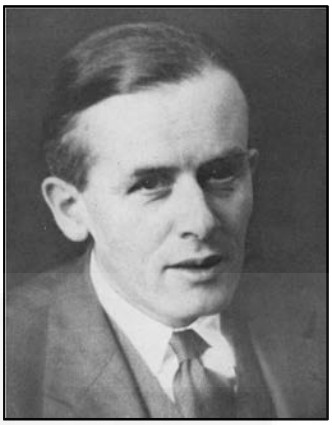
Hamed Arezaei

Since the 19th century, much research has been published in various languages about Ibn al-Haytham and his works in optics and mathematics. Since then, we have found in the writings of scholars that he has had extensive knowledge and works in several fields of philosophical, natural and mathematical sciences. In addition to his famous writings on optics and his research in mathematics, he has been the author of numerous works on the interpretation of philosophy, logic, and natural sciences in the Aristotelian and Galenic traditions. Some works about the history of Islamic philosophy emphasize the philosophical dimension of his thought and by highlighting it, Ibn al-Haytham has been introduced as a comprehensive philosopher who has also contributed to optics and mathematics.

By looking at Ibn al-Haytham's works, we come across a long list of philosophical and mathematical writings. Professor Roshdi Rashed has reached this conclusion in his research: We are actually dealing with two different persons named Ibn al-Haytham: Al-Ḥasan ibn al-Haytham, a mathematician, with famous and accurate works in the fields of mathematics including optics and the astronomy, and Muhammad ibn al-Haytham, a philosopher, with works on the interpretation of the traditional Alexandrian philosophical tradition (Aristotelian, Neoplatonic, Stoic) and more, with the aim of facilitating the teaching of these works to those interested in philosophical studies. The distinction of these two Ibn al-Haythams and the recognition of the two from each other bear fruits in the study of the history of science which leads us to deal with the arguments of Rashed in this regard. In this article, by referring to Roshdi Rashed's textual studies and some others, a total of



S. Hasan Taqizadeh



Walter Bruno Henning

Adār[1]. This was in conflict with Taqizadeh's well established assertion that Mani died on Monday 4th of the Babylonian month Adār of the year 277 AD. Henning translated a paper from Taqizadeh on this subject into English without any omission, but he mentioned that he does not agree with the aforementioned piece of information.[2] Taqizadeh saw this translation before publication and confirmed it in spite of his unchanged opinion. They continued their friendly and respectful cooperation for many years.

[1] "The Compendium of the Doctrines and Styles of the Teaching of Mani, the Buddha of Light", *Asia Major*, 3:2, 1952, pp. 184-212.

[2] "The Dates of Mani's Life", by S. H. Taqizadeh, translated from the Persian, introduced, and concluded by W. B. Henning, *Asia Major*, 6:1, 1958, pp. 106-121.

Editorial

Scientific Collaboration, an Inevitable Necessity

The achievements of the scientists from all over the world and living in different times constitute a common heritage that has led to astonishing development and progress in human life and the knowledge of the facts and rules of the surrounding world. Historians of science investigate, among other subjects, the cooperation, transfer between cultures and scientific exchanges, and are aware of the vital importance of such factors. The exchanges and interactions inside any region and in each period of time have also been influential and effective. However, the interrelation between the scientists of each field, including history of science has not always been favorable enough. Monopolism, biased advocacy and hallucinatory self-fascination have sometimes prevented fruitful and pleasurable cooperation. Our journal has also suffered from such cases. One point in this regard is the harsh reaction and intolerance of the authors whose works have been reviewed in *Miras-e Elmi*. This has dissipated some of our time and energy. We accept that the journal is responsible for all its contents including critics, and that any critic may, in its turn, be criticized. However, as an inspiring and favorable example in recent history, I want to mention the attitudes of two famous figures about their different opinions on one topic.

The eminent German Orientalist Prof. Walther B. Henning (1908-1967) was a member of several science academies and advanced studies institutions in Europe and the States. He was also a reputed Professor of Iranian languages and regarded as one of the greatest scholars of the world. S. H. Taqizadeh (1876-1969) was an Iranian statesman and a knowledgeable scholar of Iranian studies, especially ancient Iranian calendars.

Based on a Turkic fragment from a Manichean document, Henning deduced that the Iranian pre-Islamic prophet Mani was born on Monday 4 March, 274 AD/ 4th of the Babylonian month

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