

INDIA IN THE PERSIANATE WORLD

ASPS

Fifth Biennial Convention

Program and Abstracts

New York and New Delhi
2011

Editor's Note

The present volume contains the program and abstracts of the Fifth Biennial Convention of ASPS, to be held at Hyderabad's Maulana Azad National Urdu University. The program consists of the opening session followed by eleven sessions, each in two parallel panels. There are nearly eighty-five abstracts in this volume arranged in alphabetical order of the name of authors. No attempt was made to unify the various transliterations used in the abstracts, but when used inconsistently within an abstract the transliteration style of the *Journal of Persianate Studies* was adopted.

Habib Borjian
Secretary-Treasurer, ASPS
Associate Editor, *Journal of Persianate Studies*

FIFTH BIENNIAL CONVENTION
ASSOCIATION FOR THE STUDY OF PERSIANATE SOCIETIES
(ASPS)

Maulana Azad National Urdu University
Hyderabad, India
4–8 January 2012

With the support of

Indian Council for Cultural Relations

Iran Heritage Foundation, London

The Roshan Center for Persian Studies, University of Maryland

Organizing Committee

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Program

Fifth Biennial Conference
Association for the Study of Persianate Societies

Maulana Azad National Urdu University (MANUU)
Hyderabad
4-8 January 2012

Date	Morning (9:00-12:45)	Noon	Afternoon (14:00-17:45)	Evening
Wed. 4 Jan.	<i>Registration</i>			Inauguration Session (16:00-18:00) <i>Reception</i>
Thurs. 5 Jan.	Panels 1-2 <i>coffee break</i> Panels 3-4	<i>lunch</i>	Panels 5-6 <i>coffee break</i> Panels 7-8	<i>Convention Banquet</i> (19:30)
Fri. 6 Jan.	Panels 9-10 <i>coffee break</i> Panels 11-12	<i>lunch</i>	Panels 13-14 <i>coffee break</i> Panels 15-16	ASPS Regional Council (closed meeting, 20:30)
Sat. 7 Jan.	Panels 17-18 <i>coffee break</i> Panels 19-20	<i>lunch</i>	Panels 21-22	Excursion: Old City of Hyderabad (16:00)
Sun. 8 Jan.	Excursion: Golconda Fort (9:30)			

Tuesday 4 January, 16:00

Inaugural Session

DDE Auditorium

Opening Remarks

Salma Farooqui, Chair of the Host Committee, MANUU

Shahid Mehdi, Vice President, Indian Council for Cultural Relations

Welcome Address

Habib Borjian, ASPS Secretary-Treasurer

Keynote Address

Travelogues in Persian and Urdu

Mushirul Hasan, Director General of the National Archives of India

Address by the Chief Guest

Janab Salman Khursheed, Hon'ble Minister for Law & Justice and Minority Affairs

Address by the President

The Ethics and Praxis of Mehr and Mithras and Social Institution of the Ayyārs in the Persianate World

Parvaneh Pourshariati, ASPS President

Presidential Address

Vice Chancellor Mohammad Miyan, Maulana Azad National Urdu University

Vote of Thanks

Ishtiaq Ahmad Zilli, IASPS, India

Master of Ceremonies

Saïd Amir Arjomand, ASPS Founder & Past-President

Reception

Thursday 5 January, 9:00-10:45

1. Persianate Court Culture in India

Chair: Ziauddin Ahmed Shakeb, Consultant to Christies, London
Library Auditorium

Understanding Power and Court Ceremonial of the Qutb Shahis
Salma Farooqui
Maulana Azad National Urdu University, Hyderabad

The Power of Poetry or How a Few Well Written Lines made a Battle-hardened
Warrior Change his Mind
Benedek Péri
Eötvös Loránd University, Budapest

Mughal Agra/Akbarabad as reflected in the Persian *tazkiras*
Zarina Khan
Womens College, Aligarh Muslim University

Sarkar-e-Khodadad: Persian in the Court of Tipu Sultan of Mysore, 1782-99
Madhabi Rupa Roy
Independent Scholar

2. Religious Beliefs and Sacred and Secular Forms of Art

Chair: Vasant Kumar Bawa, *Deccan Studies*
CPDUMT Auditorium

Mir'āt al-Quds or the Holy Mirror: The Making of the Fifth Mughal Book of Gospels
Gulfishan Khan
Aligarh Muslim University

Onion and Mandrake: Plants in the Yezidi Beliefs
Victoria Arakelova
Yerevan

Contemporary Iranian Theatre and its Ambiguous Relations towards Islam
Liliane Anjo
Ecole des Hautes Etudes en Sciences Sociales, Paris

Paradoxical Influence of Islamic Education on Contemporary Actors' Performances
in Iran
Nathalie Matti
École doctorale d'esthétique, science et technologie des arts, Paris

Thursday 5 January, 11:00-12:45

3. Hyderabad: Society and Culture

Chair: Suleman Siddiqi, former Vice Chancellor, Osmania University
Library Auditorium

The Devotion of Hyderabad Urdu Poets to Hazarat ‘Abbas b. ‘Ali (A.S.)
Sadiq Naqvi
Osmania University (retired)

Medical and Historical significance of Darul Shifa: A General Hospital in Hyderabad,
Deccan, during the 16th Century
Syed Ayub Ali
Kakatiya University
Warangal, Andhra Pradesh

Analysis and Investigation of “The Report of the Siege of Hyderabad” Based on
Iranian Libraries Manuscripts
Mohammad Hakimazar
Islamic Azad University, Shahrekord

Indo-Muslim Culture in Hyderabad: Old City Neighborhoods in the Nineteenth
Century
Karen Leonard
UC Irvine

Hyderabad in Two Unknown Persian Manuscripts
Farnaz Naghizade
Islamic Azad University, Islamabad Gharb Branch, Iran

4. Isma'ili and Twelver Shi'i Narrative Traditions of Iran and the Pamir

Chair: Ismail K. Poonawala, University of California, Los Angeles
CPDUMT Auditorium

The Motif of the Cave: Nasir-i Khusraw and the Narrative Tradition of Badakhshan
Jo-Ann Gross
History Department, The College of New Jersey

Hasaniya's Treatise: Shi'ism, Translation, and the Risāla in Early Safavid Period
Rosemary Stanfield-Johnson
University of Minnesota, Duluth

King of Men: ‘Ali b. Abi Talib in the Wakhi Oral Tradition
Abdulmamad Iloliev
SOAS, University of London

Ismaili Oral and Written Traditions In Lotkoh Valley
Hidayat Ur Rahman
Jughoor, Chitral, Pakistan

Thursday 5 January, 14:00-15:45

5. Indo-Persian Historiography

Chair: Charles Melville, The University of Cambridge
Library Auditorium

‘Alā al-Din Juwayni on the Good, the Bad and the Indifferent
Beatrice Forbes Manz
Tufts University

A New Glance at Persian Historiography in India: Case Study: *History of Firashtah*
Ali Mohammad Tarafdari
Encyclopaedia Islamica Foundation

Persian Historiography in Kashmir: A study in Methodology
G.N. Khaki
Kashmir, India

The Parsis of India and Innovations in Iranian Historiography
Hossein Abadian
Imam Khomeini International University, Tehran

6. Persianate Art, Architecture and Music

Chair: George Sanikidze, Tsereteli Institute of Oriental Studies of the Ilia State
University
CPDUMT Auditorium

The Formation of the Great Congregation Mosque of Yazd: Converted Pre-Islamic
Constructions
Sedigheh Golshan
Shahid Beheshti University, Tehran

Isfahan, as a *Chahār-bāgh* Conceived Garden City
Dariush Borbor
Independent Scholar

Decoration of Copies of Rumi’s *Masnawi* in Badakhshan (19th century)
Umed Mamadsherozshoev
University of Central Asia, Tajikistan

The Importance of *Rubab* (a traditional instrument) and Its Role in the Culture of
Isma’ilis of Badakhshan
Haydar Tawakkalov
Khorog University

Thursday 5 January, 16:00-17:45

7. Philosophy and Mysticism

Chair: M. Asif Naim Siddiqi, Aligarh Muslim University
CPDUMT Auditorium

Minding the Body: al-Daylami's *Jawāher al-asrār*

Lisa Alexandrin
University of Manitoba, Canada

The Concept of Intellect in al-Qoshayri's *Resāla*

Eliza Tasbihi
Concordia University, Canada

Mystical Exegesis in Modern Iran: The Case of the Gonābādī Order and Rezā-'Alī-Shāh's Commentary on Three Qur'ānic Stories

Alessandro Cancian
Institute of Ismaili Studies, London, UK

An Early Twentieth Century Interpretation of Rumi

Ishtiyāq Ahmad Zilli
Aligarh Muslim University and Darul Musannefin Shibli Academy

8. Diplomacy and Travel

Chair: Victoria Arakelova, Yerevan State University
CPDUMT Auditorium

Diplomacy and Poetry: Khosrow Mirza's Commemorative Inscription Revisited

Grigol Beradze
G. Tsereteli Institute of Oriental Studies, Tbilisi

Role and Influence of Safavid Iran in the Formation of Modern Diplomacy

Aurélie Chabrier
University of Toulouse II-Le Mirail

Notes of an Ex-Officer of Napoleon: Lieutenant Theodore Hettier's Report "Note sur la Perse" (1822)

Irène Natchkebia
G. Tsereteli Institute of Oriental Studies of the Ilia State University

Aghniashvili's "Persia and Persian Georgians' Traveler's Letters": A Georgian Scholar's Account of Iran in 1895-96

Irina Koshoridze
Georgian National Museum and Tbilisi State University

Thursday 5 January, 19:30

Convention Banquet (VIP Guest House)

Friday 6 January, 9:00-10:45

9. Artistic Production in the Persianate Sphere

Chair: Sajjad Shahid, Heritage Conservationist, INTACH
Library Auditorium

Rubrics and Chapter Headings in Texts of the *Shāhnāma*
Charles Melville
The University of Cambridge

A Mughal *Shāhnāma* from Ahmedabad: Sub-Imperial or Provincial?
Sunil Sharma
Boston University

The “Boomerang-Narratives” of the *Shāhnāma* and their Cultural Mechanism
Nader Purnaqqeband, University of Halle-Wittenberg

Comparisons of Iranian and Central Asian Handicraft Regulation
D. Atadjanova
Institute of history of Uzbekistan

10. Iranian History and Contemporary Historiography

Chair: Saïd Amir Arjomand
CPDUMT Auditorium

Some Observations on the New Findings on Slavery in the Safavid Era
Rasool Jafarian
The Majles Library and the University of Tehran

Several *tughrākash* in the Service of Mirzā Habibullāh Sadr-e Mamālik-e Mahrusa
Omid Reza’i
Institute for Humanities and Cultural Studies, Tehran

Some Perspectives on Decolonizing Methodology
Ebrahim Towfigh
Allameh Tabataba’i University, Tehran

Colonial Methodology and the Problems of Recontextualising Historical Agents
Mehdi Yusefi
Tehran University

Colonial Genres Analysis and Postcolonial Historiography
Amir Khorasani
Allameh Tabataba’i University, Tehran

Friday 6 January, 11:00-12:45

11. Pre-Islamic Iran and Its Heritage

Chair: R.L. Hangloo, University of Hyderabad
Library Auditorium

Some Peculiarities of the *Sad dar Nasr* and *Sad dar Bundahishn*: Persian Zoroastrian
Texts from India

Askar Bahrami
Centre for Iranian and Islamic Studies, Tehran

Why should Iranians observe *their* Valentine's Day on February 14?
The Avestan cult of Spandarmad down to the 1960s
Habib Borjjan
Encyclopaedia Iranica, New York

Sudāba against Siyāvosh: legal case or love story?
Firuza Melville
University of Cambridge

Zawulistan and Kawulistan between India and Iran in Late Antiquity
Khodadad Rezakhani
London School of Economics

12. Linguistics

Chair: Firoozeh Papan-Matin, Fulbright-Nehru Senior Research Scholar
CPDUMT Auditorium

New Persian Etymologies and the Etymological Dictionary of Persian
Garnik Asatrian
Yerevan State University

On Phonetic and Semantic Peculiarities of Ossetic-Georgian Mutual Borrowings
Tork Dalalyan
Centre arménien des Mekhitaristes, Sèvres, France

Basic Persian vocabulary according to the *Borhān-e Qāte`*
Behrooz Mahmoodi-Bakhtiari
University of Tehran and Center for the Great Islamic Encyclopedia, Tehran

Friday 6 January, 14:00-15:45

13. Sufism in the Persianate World

Chair: Scott Kugle, Emory University, Atlanta
CPDUMT Auditorium

A Rare Introduction in *saj‘* by ‘Abd al-Rahman Jami to the *Anis al-Talibin*
Alexey A. Khismatulin
The Institute of Oriental Manuscripts, St. Petersburg

Shaikh Fakhr ud-Din Iraqi and His Ideas and Practices of Qalandars (wandering dervishes)
Yuri Averianov
Institute of Oriental Studies, Moscow

A Rare Scroll of the Seventeenth Century with Notes from *Atwār al-abrār*
Suleman Siddiqi, Osmania University

Literary Contribution of Hamid al-Din bin Fazl Allah known as Shaikh Jamali Indo-Sufi Poet
Abdus Salam Jeelani
Aligarh Muslim University

14. Post-Revolutionary Iran and the Caucasus

Chair: Houchang Chehabi, Boston University
CPDUMT Auditorium

New Trends in Iranian Policy towards the South Caucasus
George Sanikidze
G. Tsereteli Institute of Oriental Studies of the Ilia State University

IRI's Education Reform Movements: Causes and Un/Intended Consequences
Maryam Borjian
Rutgers, The State University of New Jersey

The Economic Empire of the Revolutionary Guards (*Sepāh-e Pāsdārān*)
Noah Arjomand
Columbia University

The Concept of Honor and its Reflection in the Iranian Penal Code
Irene Scheinder
University of Göttingen

Friday 6 January, 16:00-17:45

15. Indo-Iranian Ecumene

Chair: Ishtiaq Ahmad Zilli, Aligarh Muslim University and Darul Musannefin Shibli
Academy

Library Auditorium

Sa'di and India

Kourosh Kamali Sarvestani

Shiraz, Iran

Silk Route Travellers Account

M. Asif Naim Siddiqi

Aligarh Muslim University

The Iranian Litterati's Motives for Migration to India

Saeid Shafieioun

University of Isfahan

The Rise and Fall of Port Cities in the Persian Gulf

Lawrence G. Potter

Columbia University

16- Reform and Revolution in the Persophone World

Chair: Mamadsho Ilolov, Academy of Sciences of Tajikistan

CPDUMT Auditorium

Concepts of Tajikistan in the Soviet Period

Manuel Sarkisyanz

University of Heidelberg (Emeritus)

The Controversy around Titles in Late Qajar Iran

Houchang Chehabi

Boston University

The Central Asian Jadids from Revolution to Enlightenment: The Case of Sadridin

Ayni, 1890s-1930s

Keith Hitchins

University of Illinois

Transformation of Central Asian Nationalist Movement in Afghanistan in 1920s-

2000s: Ethno-Social, Political and Military Dimensions (re-appraisal)

Vladimir Boyko

Altai State Pedagogical Academy, Russia

Naser al-Din Shah: A King Lost in his Self-Centredness and Seeking Advice

Hoorieh Saeidi

National Library of Iran

Friday 6 January, 20:30

ASPS Regional Council (Closed Meeting), MANUU Guest House

Saturday 7 January, 9:00-10:45

17. Indo-Persian Literature

Chair: Azarmi Dukht Safavi, Aligarh Muslim University
Library Auditorium

The Color of Happiness in Rudaki's Colorful Words
Mohammad Naser Rahyab, The University of Herat

The Poet as Anthologist: Defining a Fresh Tradition in the *Bayāz* of Sā'eb Tabrizi
Paul Losensky
Indiana University

Perso-Islamic Culture in Kashmir: Studying the Transmission of Persian Educational
System, Language and Literature during the Sultanate Period
Naseem Ahmad Shah
University of Kashmir, Srinagar, India

Jāme' al-Amsāl and *Majma' al-Tamsil* of Mohammad 'Ali Hablarudi: An
Introduction
Syed Akhtar Husain and Mandana Mangeli
Jawaharlal Nehru University

18. Social and Political Change in Iran and Central Asia

Chair: Sujata Patel, University of Hyderabad
CPDUMT Auditorium

Late Qajar Government Attempts to Ameliorate Problems Facing Iranian Jews (1850-
1925)
Reza Azari Shahrezaei
Goftogu magazine, Tehran

Islam and Education in Tajikistan: Tradition and Modernity
Muzaffar Olimov
Sharq Research Center, Tajikistan

Decline of *Taifeh-keshi* (Kinship-based Factionalism) in Aliabad, Iran: Effects of
Economic Transformation and Modernization on Village Politics
Mary Elaine Hegland
Santa Clara University, California

Islamic Alms in an Afghan City
Chris Taylor
Boston University

Saturday 7 January, 11:00-12:45

19. Sociolinguistics

Chair: Maryam Borjian, Rutgers: The State University of New Jersey
Library Auditorium

Is Persian Diglossic?
Brian Spooner
University of Pennsylvania

Persian Language in a Globalized World
Hossein Parviz Ejlali
Institute for Management and Planning Studies (IMPS, Tehran)

Reflection of Pamiri Languages in Publications of the 1990s
Sabohat Donayorova
Khorog State University, Tajikistan

The Impact of the Islamic Revolution and Mass Media on the Persian Language in
Iran
Farhad Atai
University of Tehran

20. Persianate Thought: Political, Philosophical and Religious

Chair: Beatrice Forbes Manz, Tufts University
Library Auditorium

The Conception of Revolution and Contestation of Power in Perso-Islamicate
Civilization
Saïd Amir Arjomand
State University of New York at Stony Brook

An Early Doctrinal Controversy in the Iranian School of Isma'ili Thought
Ismail K. Poonawala
UCLA

Hāfez and the Destiny of Islamic Philosophy in Persia
Leonard Lewisohn
University of Exeter

Saturday 7 January, 14:00-15:45

21. Scientific Knowledge and Bibliography

Chair, Javeed Alam, Former Chairman, Indian Council for Social Science Research
Library Auditorium

Timurid Nativity Horoscopes

Sergei Tourkin

Institute of Islamic Studies, McGill University

The ‘Alawi of Shiraz Family and the Persian Medical and Pharmacological Literature
in the Indian Subcontinent

Younes Karamati

Centre for the Great Islamic Encyclopaedia, Tehran

The MENALIB Digitalization Projects

Kamran Arjomand

University of Halle-Wittenberg

22. Persianate Social History

Chair: Rajeev Bhargava, Centre for the Study of Developing Societies, Delhi
Library Auditorium

Disappearance of History: A Note on the Cannon “Jahānkushā”

Mahmood Alam

The English and Foreign Languages University, Hyderabad

Comparisons of Iranian and Central Asian Handicraft Regulation

D. Atadjanova

Institute of History of Uzbekistan

The Role of *Takyas* in Urban Structure and Life of Tehran in Early Qajar Period

Zahra Ahari

Shahid Beheshti University, Tehran

Civil Rights, Civil Society and Gender Consciousness in the Persian Press during the
Formative Years of the Constitutional Revolution of Iran

Gholam R. Vatandoust

American University of Kuwait

Saturday 7 January, 16:00

Sightseeing: Old City of Hyderabad

Sunday 8 January, 9:30

Sightseeing: The Golconda Fort

ABSTRACTS

THE PARSIS OF INDIA AND INNOVATIONS IN IRANIAN HISTORIOGRAPHY

Hossein Abadian¹

Under Nāser al-Din Shah Qajar, the Society and Fund for the Amelioration of the Condition of the Zoroastrians in Persia was founded by Zoroastrians Parsis of India in 1853. The first agent of Society, Maneckji Limji Hataria, aimed at aiding Zoroastrians, but he also encouraged Iranian local administrators to write the history of their cities and provinces. This was a startpoint of a new era of historiography in Iran. Maneckji's suggestion was a welcome. This trend was most important for the socio-political activities of Iranian intellectuals especially under Reza Shah Pahlavi. One of Maneckji's followers was Jalāl al-Din Mirzā Qajar (1826-72), the 55th son of Fath 'Ali Shah who was pioneer in a new narration of ancient history of Persia. He was an ardent protector of Pre-Islamic heritage of the country and Persian purist who avoided Arabic words in his *Nāma-ye khosravān* "Book of Kings." The present article tries to study his ideas on Historiography of Iran and the impact of Maneckji upon him. Four main questions guide this study: (1) Why did the Parsis of India become involved in the historiography of Iran during Qajar Dynasty? (2) How important was the Maneckji's role in writing the local histories? (3) What were his main sources of these historiographies? (4) Why the historiography of ancient Iran was very important for Parsis agents in Iran?

THE ROLE OF *TAKYAS* IN URBAN STRUCTURE AND LIFE OF TEHRAN IN EARLY QAJAR PERIOD

Zahra Ahari²

Tehran remained within the walls built by the Safavid Shah Tahmāsb until the reign of Nāser al-Din Shah Qajar. Under the latter, Tehran's urban structure was transformed due to the development of the city, building of new fortifications, quarters, and streets. The city outside the *arg* (citadel) was not of much interest to the Qajar kings and they did not build open urban spaces, in contrast to Safavid Isfahan. However, *takyas* constituted an important part of urban structure of the city and became its major urban living space. Achieving such situation was chiefly due to the

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attitude of the rulers towards the city, the role of religion and religious leaders in the society, and the quality of urban life in the early Qajar period.

This paper studies the characteristics of *takyas* in Tehran, their spatial and urban qualities, and their role in configuration of urban structure. By reviewing urban life and events in Tehran of early Qajar period, it will be shown that *takyas*, which were located along or around the main lanes of the city, had various functions. In fact, besides being the main urban spaces for religious ceremonies, they could serve as places such as busy bazaars and quiet cemeteries.

THE SOCIAL ASPECTS OF WOMEN'S ENDOWMENTS (*WAQFS*) DURING THE SAFAVID ERA

Nozhat Ahmadi³

The Safavid era has established a reputation for the extension of the *waqf* in the society. The great number of remained monuments, which had been designated as *waqf* assets, is clear evidence of this fact. Also, a whole host of endowment deeds (*waqf-nāma*), which are remained from the Safavid era, notwithstanding the passage of a few centuries, affirm the surge of *waqf* in the Safavid era. Regarding the extant endowment monuments and documents, one can be witness to the considerable number of women endowers (*wāqefs*) during the Safavid era. Although those endowers had not noticeable presence in the society of that time, they could, indeed, play a major role in the society by their endowment assets.

This research is an attempt to enunciate who were the women endowers, to which social class they belonged, and why they would give their properties as charity. The research tries to manifest if there is any difference between men's endowments and women's endowment, concerning the *waqf* properties, beneficiaries, the criteria, and other aspects. Also, the research aims to deal with the social aspects of women's endowments in the context of Safavid society. Moreover, the research seeks to address the reasons behind the physical stability of the women's endowment monuments over the course of their history.

The research method is based on studying and analyzing the women's endowment deeds in the city of Isfahan, the capital of Safavid. The hypothesis of the research is that although women could not directly benefit from the results of their endowment charity, most of their endowments have particularly targeted the cultural and religious affairs as well as the social welfare services. They have paid much attention to the construction of their endowment monuments. In addition, as they had minor social roles in the society, rarely were they faced with the results of social enmity, and thus, their monuments could stay safer than the men's endowment monuments.

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DISAPPEARANCE OF HISTORY: A NOTE ON THE CANNON “JAHĀN-KUSHĀ”

Mahmood Alam⁴

“The Cannon was an object of reverence by the people of lower classes, who used to pour oil and red mercury on it and offered flowers, milk and sweets.”

The colophon in a manuscript is an essential element, which contains the name of the manuscript, its author, date, name and date of its inscription, etc. Similarly, the arm and armor bears inscriptions on it, record the period and name of its custodian. When a colophon or inscription disappears, our history gets distorted, and it invites research material for the future researcher.

India and Iran have had close contacts in the realm of language, literature and culture. Since the 13th century Bengal has been a seat of Persian learning and has played vital role in promoting and preserving Indo-Persian cultural heritage.

In Murshidabad (Bengal) a quarter of mile to the south east of Katra Mosque, built by Murshid Quli Khan, is *Tope Khana*, the site of the Nawab’s artillery park. There lies a great cannon named Jahān-kushā or the conqueror of the world. There were altogether nine inscriptions in Persian embossed over the cannon. The cannon was manufactured at Dacca (present Bangladesh) during the eleventh year of Emperor Shah Jahan’s reign and under the administration of Islam Khan in 1637. As per the correspondence between Nawab Bahadur of Murshidabad and Lord Curzon, the Viceroy of India in the early 20th century, there were seven inscriptions available over this 17.5 feet long cannon. The gun is said to have been made of a composition of eight metals, namely gold, silver, copper, lead, zinc, mercury, iron, and tin. The present scholar visited the place in 2008 and found not a single legible inscription over the cannon.

A large number of artifacts as promised by the Nawab Bahadur of Murshidabad were sent to the Victoria Memorial as a gift, so that a maximum number of visitors can see the glorious history of our bygone era. Jahān-kushā was also promised to be presented to the Victoria Memorial for its safe custody. On the instruction of the Viceroy, Jahān-kushā was finally left behind at Murshidabad for reason not to invite any controversy.

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MEDICAL AND HISTORICAL SIGNIFICANCE OF DARUL SHIFA: A GENERAL HOSPITAL IN HYDERABAD, DECCAN, DURING THE 16TH CENTURY

Syed Ayub Ali⁵

For centuries, Indians have been achieving wonderful scientific and cultural success in the field of medicine they put forth many wonderful doctrines. During the ancient period, India guided even the Greeks who are said to be the forerunners in the field of medicine till recently. Indians shared their fruits of achievements with foreigners with whom they came into contact. Their policy was to give and take based on the mutual understanding and respect. In the beginning they shared their views with the Persians, Greeks and Chinese.

During the medieval times, when Muslims came to India and established their rule in different parts of India and tried to develop their original systems in different fields including medicine with the help of Indian native physicians. Among the many Muslim states that ruled India, the kingdom of Golconda is one such kingdom which equally contributed a lot for the growth of science and medicine in the region of Hyderabad Deccan during the 16th and 17th centuries. Golconda kingdom was ruled by Qutb Shahi dynasty and ruled the eastern part of Deccan from 1518-1687. During this period the sultans patronized local Telugu and Sanskrit scholars and physicians along with the Persians, Arabs and Turks. Two systems of medicine, Ayurveda and Unani (*Yunāni*, i.e. Greek), were equally practiced and encouraged by the sultans; hence, they were equally flourished in the court of Golconda.

An attempt is made in this paper to throw light on the political conditions prevailing in the region of Hyderabad Deccan when Sultan Quli, founder of Qutb Shahi dynasty established Golconda kingdom in 1518. Moreover, the paper deals with the different medical practices and the medical systems practiced and patronized by the rulers during the 16th and 17th centuries in the region of Hyderabad Deccan for giving the treatment to the patients. It is also aimed at highlighting the famous physicians who were attached with the royal courts, hospitals existed and the notable works composed on medicine during the Qutb Shahi period. The other main concern of this paper is to highlight the historical and medicinal importance and the significance attached to Dār al-shifā or general hospital that was built by Sultan Quli Qutb Shah in 1595 to treat the patients in Hyderabad.

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CONTEMPORARY IRANIAN THEATRE AND ITS AMBIGUOUS RELATIONS TOWARDS ISLAM

Liliane Anjo⁶

Following the 1979 Revolution in Iran, soon after the institutions of the nascent Islamic Republic were consolidated, the Islamic regime called a halt to the extraordinary flowering of theatrical activities that had appeared by the late 1960s. Several theatre artists were banned from the stage, many theatres were shut down and censorship promptly became omnipresent in the field of theatre. In a context of all-out war with neighboring Iraq, rather than neutralizing or merely annihilating performing arts that were frowned on by the conservative clergy, Iranian authorities cleverly took advantage of theatrical expression to convey and eventually impose their ideology. Throughout the period of war, theatrical productions in Iran were thus generally limited to traditional religious performances or propaganda plays. *Ta'zieh*, with its symbolic themes such as resistance against the oppressor, mobilization against injustice and redemptive sacrifice, was particularly promoted in an attempt to legitimize the regime. Theatre appeared to subsist solely in compliance with the terms defined by religious and political official dogma.

At the end of the war, however, the scenic repertoire started to diversify. Neither religious drama, nor propaganda shows have withdrawn from the theatrical scene, but with the emergence of a new generation of theatre artists in the course of the 1990s, innovative theatrical expressions have flourished. Whether adaptations of the world repertoire or original Iranian plays borrowing from the techniques of Western drama, these rising theatrical expressions have constantly borrowed from the practices of traditional and indigenous theatrical forms, in particular from *ta'zieh*, the Shiite ritual drama par excellence. Modern theatrical productions in Iran have thus developed into a complex blend of ancient performance traditions, revisited religious elements and profane modes of expression.

This paper will focus on Iranian performing arts and shed light on the multifaceted impact of Shiite Islam—not only as a political authority, but more specifically in its dramatic expression embodied in *ta'zieh*—on contemporary Iranian theatre.

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ONION AND MANDRAKE: PLANTS IN THE YEZIDI BELIEFS

Victoria Arakelova⁷

The syncretism and eclecticism of the Yezidi religion as well as its non-dogmatic character, presuppose the presence of a heavy layer of the so-called primitive religious elements, including plant worship. The paper focuses on the plants having obvious sacred connotation in the Yezidi beliefs, both on the level of the cult and marginal folk beliefs.

There is no explicit tree cult in the Yezidism, which can be viewed as dendrolatria, despite the existence of a cultic complex connected with the so-called *Dārā mirāzā* “The trees of desire.” Still, there are representatives of the flora world, which bear obvious cultic attribution. The most important among them are onion and mandrake. A vivid description of the onion-cult among the Yezidis of Sinjar was given by Evlia Celebi in *Siāhat-nāma*. This cult, which has not been preserved to the full extent, can still be traced in some customs and habits, as well as tales, proverbs, and other elements of the Weltanschauung. Another plant having mystical fame and reverential attitude not only among the Yezidis, but also among many other peoples of the region, is Mandrake. This panacea for all diseases, widely used in folk medicine, is also considered an important element of the *materia magica*, primarily due to its aphrodisiac qualities.

The paper is an attempt of a comparative analysis of plant worship among the Yezidis and in some other traditions of the Caucaso-Iranian region.

THE MENALIB DIGITALIZATION PROJECTS

Kamran Arjomand⁸

In this workshop I shall talk about some new developments with regard to the MENALIB and introduce the ongoing digitalization projects of the “Sondersammelgebiet,” the Special Area Collection for the Middle East and North Africa. I shall show ways of bibliographical search and access to full text online digitized sources relating to the Persianate world and the Middle East. These sources are available in Halle, mostly in the Library of German Oriental Society (Deutsche Morgenländische Gesellschaft) and the State and University Library of Halle.

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THE ECONOMIC EMPIRE OF REVOLUTIONARY GUARDS (*SEPĀH-E PĀSDĀRĀN*)

Noah Arjomand⁹

This paper examines the growth of the economic assets and activities of Iran's Islamic Revolutionary Guards Corps (IRGC) since the end of the Iran-Iraq War in 1988 as a major factor in the organization's dramatic political ascent starting in the late 1990s. The nexus of political and economic power is nothing new to post-revolutionary Iran, and the IRGC's rise can to a degree be understood in terms of competition with and replacement of the cleric-dominated establishment that once dominated the Iranian economy.

The web of IRGC economic interests includes the directly controlled entities such as the construction and contracting firm Khātām al-Anbiā that have gradually transformed its post-war reconstruction or military industrial functions. There are also nominally private companies with often-opaque connections to IRGC pension and loan institutions, sprawling parastatal foundations run by sympathetic former guardsmen, and illegal smuggling rackets, facilitated by the organization's role in border protection and operation of key transportation infrastructure. The IRGC's political influence, access to government resources, and even military muscle have allowed it to marginalize and in many cases swallow up competitors, particularly under the watch of President Mahmoud Ahmadinejad. The privatization of state assets in recent years has provided further opportunities for the accelerating the monopolization of various sectors, particularly heavy and marine industries and telecommunications, with IRGC-affiliated investment and holding companies among the buyers with the greatest access to capital and political influence.

Not all of IRGC-affiliated enterprises discussed are profit generating. Operations such as IRGC-controlled media outlets and public works projects implemented by the IRGC's militia wing, the Basij, serve a variety of functions, from winning over popular support to aiding counterinsurgency efforts. Other businesses likewise benefit the IRGC not only through their official budget sheets, but also provide for the corporate interests of the organization, both by allowing the personal enrichment of its membership through corruption and by forming an effective patronage network with a growing swath of the Iranian economy dependent on the IRGC for contracts and financial backing.

There are two versions or narratives of the story of the growth of the Guard's economic empire. The paper's central argument is that these narratives are either designed primarily to serve the organization's military—especially nuclear—interests, or, to present the transformation of the Guards into an economic conglomerate whose corporate interests take priority over its military or political role. Each narrative

⁹ Columbia University

leaves out half the story. The expansion of the Guards' economic reach has been permitted by and bolstered its political rise, while it has also been intertwined with the IRGC's external military and domestic security roles.

THE CONCEPTION OF REVOLUTION AND CONTESTATION OF POWER IN PERSO-ISLAMICATE CIVILIZATION

Saïd Amir Arjomand¹⁰

The modern Persian term for 'revolution,' *enqelāb*, stretches way back to the medieval period, and was in fact used in Arabic shortly before the revival of literary Persian to describe the Khorāsānian uprising against the Umayyads. (It is thus much older than the modern Arabic term, *thawra*.) We find two very different ideas of revolution in the Persianate literature. The first is a deterministic theory of revolution in earthly kingdoms as a natural phenomenon, and can thus be called naturalistic. This idea has been noted either by Isma'ili specialists as the theory of the Ikhwān al-Safā, or by the historians of Islamic sciences as astronomy, but there has been little appreciation of its broad currency by historians, not to mention the political scientists. The idea had Indian origins, and was developed in the late Sasanian Iran and absorbed in the astronomical theories of Masha'allah and Abu Mash'ar in the early 'Abbasid period. It was the central concept of the theory of the astral determination of major turns in power (*dawla*), of dynasties, nations and religions in power—what I call “political astrology.” The second is a normative conception, and sees revolution as a moral phenomenon. This conception justifies contestation of power in terms of the dominant pattern of legitimation of power in the Islamicate political ethics. It thus belongs to the literature on statecraft and political ethics, and justifies the contestation of power because of its corruption. This conception, too, can be traced to the Khorāsānian uprising against the Umayyads, and therefore finding expression only in Arabic, as Persian was not yet revived as a written/literary language. This second conception explains revolution as a consequence of the moral decay of the ruler and his failure to uphold justice as the chief principles of statecraft. According to this theory, revolutionary upheavals and changes of dynasty result from tyranny—the failure of the rulers to maintain the prosperity of the kingdom through justice. The paper will focus on the articulation of the deterministic and the normative conceptions of revolution, and will attempt to reconcile the Persianate understanding of human agency within the framework of cosmic laws.

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NEW PERSIAN ETYMOLOGIES AND THE ETYMOLOGICAL DICTIONARY OF PERSIAN (PROJECT PRESENTATION)

Garnik Asatrian¹¹

In my paper I will discuss a number of new etymologies of particular interest, lately proposed by me within the framework of the Etymological Dictionary of Persian (planned to be published by Brill by the end of 2011). Besides, I would like to draw special attention to some entries, covering specific historical, religious, and other phenomena, and thus, beside the etymologies, including a culturological component.

Finally, I will briefly present the whole project “Etymological Dictionary of Persian.” Despite the fact that Persian etymologies have always been in the focus of linguists’ interest, the last etymological dictionaries of the Persian language were published at the end of the 19th century, i.e. those by Horn and Hübschmann. The necessity of a new fundamental work, taking into consideration the results of the research of more than a hundred years in this field, is quite obvious. The new Dictionary includes around five thousand lexemes. The project was launched in 2008, which had been preceded by many-year work and multiple publications on the subject.

COMPARISONS OF IRANIAN AND CENTRAL ASIAN HANDICRAFT REGULATION

D. Atadjanova¹²

This article deals with Central Asian and Iranian handicraft statutes (risala, manuscripts) of late medieval times and their role in developing handicrafts, social lives, and different professions, carried out in the city and also describes in detail the development of guilds. In my research I will compare the two handicraft statutes to show mutual influences and interactions between Central Asia and Iran, their diversity, the organizations and professions that were most popular.

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THE IMPACT OF THE ISLAMIC REVOLUTION AND MASS MEDIA ON THE PERSIAN LANGUAGE IN IRAN

Farhad Atai¹³

Major social upheavals, such as revolutions, have a direct impact on the administrative, legal, and daily vernacular of a country. Ideology of the revolution and the language of the new elite find their way in the vernacular at the national level.

Mass media, the state radio and television in particular, when monopolized by the new elite, become the major instrument in propagation of the above phenomenon. The role of the media goes beyond the spreading of the language of the new political elite. The mechanics of programming for the media in effect lead to the producing of a particular form of language different from that of the “normal” vernacular of the people.

This paper examines aspects of the transformation of the Persian language in Iran since the Islamic Revolution of 1979. In this study, the effects of ideology, the vernacular of the new political elite, and the effect of the state radio and television itself on the Persian language in Iran are analyzed. The paper suggests that the State Radio and Television has become the most effective instrument in transforming of the Persian language in Iran in the past three decades.

SHAIKH FAKHR AL-DIN IRAQI AND IDEAS AND PRACTICES OF QALANDARS (WANDERING DERVISHES)

Yuri Averiyarov¹⁴

The Qalandariya order of wandering dervishes emerged by the end of the 12th to the beginning of the 13th century. Al-Maqrizi points out that the founder of this order was some dervish Yusof from Egypt. In the same time there were in Damascus another groups of Qalandariya that recognized Shaikh Jamāl al-Din of Sāwa as their spiritual leader. The disciples of the shaikh have had a strange tradition to shave off their beards and eyebrows, coming as it is postulated in the sources from the territory of Iran. The influence of Jamāl al-Din had attained the dervishes of Hindustan. According to *Kheyr al-Majāles* (14th century) Shaikh Jamāl al-Din was put to the path of *qalandars* by a group of Indian dervishes “wearing only Indian loin clothes..., pieces of blanket on their shoulders and iron pieces, probably necklaces, bangles or chains.”

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A Persian, Hasan al-Javāleqi (the second half of the 13th century) was renowned as a founder of another branch of the Qalandariya. He founded a *zāvia* of qalandars near Cairo. But the great part of these dervishes was profoundly hostile to the life in the Sufi's *khānaqāhs*. However many of qalandars in course of their peregrinations were adopted and absorbed into the other Sufi orders. The history of all groups of qalandars migrating from Iran to Egypt, from India to Turkey, and so on is very complicated and to some extent not clarified yet. Here we have an interest in a form of reflection of views and practices of the qalandars in literary works, first of all in the Sufi poetry. The manner of a great Persian Sufi poet Shaikh Fakhr al-Din Iraqī ('Erāqi, 'Arāqi; d. 1289) made him one of the leading figures of the early qalandar communities.

The main works of Iraqī are '*Oshshāq-nāma*, *Lama'āt*, and *Divān*. It seems interesting to inquire the relations of Iraqī with different communities of qalandars such as Iranian groups that later were associated with the Ne'matallāhi dervishes of Kermān and the Heydaris of Khorasan. The founder of this second order Shaikh Heydar was a senior contemporary of Iraqī (d. 1221). A large number of miracles are ascribed to him. His followers wore iron rings and bangles. Heydar was buried in his native town of Sāva that later on became known as the Torbat-e Heydariya. The mystical achievements of Heydari dervishes were known in Iran also as in India and in Turkey. The pir of wandering dervishes of that country Hajji Bektash has been deeply influenced by Bābā Heydar's ideas and style of life. The material given by some sources make possible a supposition that the Heydaris adored the fire (in their holy dances). In any case a mystical impact of Iraqī's poetry to all these communities was particularly great and still remain in the most part uninvestigated. Presumable allegations of Iraqī with the group of followers of Hajji Bektash in Anatolia cannot be proved historically. However, the literature of the Bektashis in the following three centuries testifies the permanency of a Persian impact in spiritual life of this order. The verses of Bektashi poets of that time remind the poems of Iraqī in different aspects, but no one of those poets mentions the name of the great qalandar.

The base for reconstruction of the biography of Iraqī is contending in the earliest preface to his *Divān* written by unknown person in a period just after the death of the poet. In the XV century Jāmi and Mirkh^wānd in their tour have made use of this source for their own versions of the "Vita" of Iraqī. Hamdallāh Qazvini in his *Tārikh-e gozida* gives to Iraqī a nickname of al-Javāliqi. All the authors point out that the homeland of Iraqī was the outskirts of Hamadan. The links of Iraqī with so-called *kharābātīān* is emphasized in the *Haft eqlim*. In the *Ketāb-e Selm al-Samāvāt* (early XVII c.) the author says Iraqī became a disciple of the prominent poet Owhad al-Din Kermāni and wrote his *Lama'āt* under the influence of this shaikh. This text characterizes Iraqī as an *lā-obāli* Sufi. Many of sources name Iraqī the first-hand follower of Shehāb al-Din Sohravardi.

LATE QAJAR GOVERNMENT ATTEMPTS TO AMELIORATE PROBLEMS FACING IRANIAN JEWS (1850-1925)

Reza Azari Shahrezaei¹⁵

The method and manner in which the complex relations of Iran's Jewish community with the predominant Muslim majority population during the later Qajar period are explored will yield very different results and conclusions. The prevailing and conventional approach is to reduce this interaction to literal and canonical texts and declarations of formal religious texts and authoritative personalities, to extracts from the Koran and the *shari'a* (religious law) as directed to religious minorities, the Jews in particular. Such an approach will quickly yield material and textual evidence pointing to the hostility of Islamic religious laws toward the Iranian Jews. This approach is necessary because it sheds light on the undeniable difficulties facing the Jewish population, but it does not offer a complete picture of the practical and more complex realities of the lives of the Iranian Jewish community at the time. In order to recreate a more nuanced understanding of the actual lives of the Iranian Jews of this period we need to excavate other original documents and archival sources and to rely on a more comprehensive approach than one limited to monitoring formal Shiite religious positions. This paper proposes to adopt such an approach and investigate the actual practical reality of the everyday lives of Iranian Jews from the mid-19th to early 20th century. This paper is based on the extensive use of hitherto unused material available at the archives of Iran's Ministry of Foreign Affairs. The paper will focus especially on how the government (central and provincial) acknowledged Jewish grievances and tried to respond and manage inter-religious community relations between the Shiite and Jewish populations and communities.

¹⁵ *Goftogu magazine*, Tehran.

SOME PECULIARITIES OF THE *SAD DAR NASR* AND *SAD DAR BUN-DAHISHN*: A PERSIAN ZOROASTRIAN TEXTS FROM INDIA

Askar Bahrami¹⁶

The decline of the Sassanid Empire (650 CE), due to the emergence of Islam and conquest of the Arab Muslims, marked the end of Zoroastrianism as the state religion of Persia. The Persians were given two choices: either to accept the new religion or to preserve the old faith and live within the minority community of the Zoroastrians under the control of the Muslim state. A few centuries later, many Zoroastrians emigrated to other lands, mostly to India, and actually accepted to live in exile. The community of the Persian Zoroastrians in India came to be known as the Parsees. Although being integrated in the Indian society, the Parsees kept to be connected to their homeland, even if they had lost Persian as their mother tongue. Thus the religious authorities and scholars of the Parsees tried to re-establish the connection of the members of the community to their ancestral language through translating of the sacred and religious texts, from the original Avestan and Pahlavi to Persian, both in verse and prose. However, an investigation of this certain literature divulges that even the Parsee scholars had also, more or less, lost their familiarity with the eminent styles of Persian literary expressions. The present study is dedicated to investigation of linguistic peculiarities of two Persian texts of the Parsee community, namely *Sad dar Nasr* and *Sad dar Bundahishn*.

DIPLOMACY AND POETRY: KHOSROW MIRZA'S COMMEMORATIVE INSCRIPTION REVISITED

Grigol Beradze¹⁷

The ten months' diplomatic journey of the Qajar prince Khosrow Mirza to Russia, where he was sent in April 1829 on a special mission of atonement—to convey the apologies of the Iranian government to the Russian emperor for the murder of Alexander Griboyedov in Tehran, represents an interesting episode of the fairly complicated interrelations of Iran and Russia in the first third of the 19th century. Besides the purely diplomatic and political significance of Khosrow Mirza's Russian journey, several other aspects of this journey are also of special interest. The present paper discusses one of such aspects, connected with Persian poetry and epigraphy. Special attention is devoted, in particular, to the visit of Khosrow Mirza to Goryachevodsk (renamed Pyatigorsk in 1830), a picturesque North Caucasian health resort at the foot of Mashuk Mountain, renowned for its mineral and thermal springs. During his brief stay at Goryachevodsk in June 1829, Khosrow Mirza ascended the

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mountain of Mashuk, shortly after which a special stone obelisk was erected upon the very top of the mountain in memory of the Iranian prince's visit. The obelisk was designed by the architect G. Bernardazzi and was decorated with a bilingual commemorative inscription consisting of a Persian text and its Russian translation, the former being punctually copied from Khosrow Mirza's own Persian autograph, written by him on the spot on 24 June 1829. This curious architectural and epigraphic monument has unfortunately not survived; in a couple of decades the obelisk went to ruin and disappeared. We know its commemorative inscription only from a unique contemporary drawing by the above-named G. Bernardazzi, the lithographic copy of which was published by Dr. F. Konradi in 1831 in Moscow. As it appears from this unique picture, Khosrow Mirza's autograph consisted of three Persian poetic couplets (*bayts*), his signature, and the lunar *hijra* date indicating the year (1244) of the writing of the text. Although the above 'Mashuk inscription' has been mentioned many times in the scholarly literature, memoirs, travel diaries, etc., there exists only one 'academic edition' of its original Persian text, published in 1968 by the late Prof. L. Lavrov (with his own new Russian translation and editorial notes). However, Lavrov's edition (and his translation) contains a number of mistaken readings and needs to be revised.

This paper presents a more correct reading of the 'Mashuk inscription', and introduces clarity into the question of the authorship of the Persian verses contained in this lost epigraphic monument. As shown by a study of the question, three Persian couplets, included by Khosrow Mirza in his commemorative inscription, belong neither to Ferdowsi, nor Khosrow Mirza himself or to an unknown poet, as was erroneously supposed by the earlier researchers; they were quoted by the young Qajar prince from two different poetic works of Sa'di Shirazi.

From the contemporary written sources (including historical documents) reporting on the 1829 journey of Khosrow Mirza through Russia, as well as from various museum and library collections of Russia, we also learn that Persian poetry and richly illuminated Persian poetical manuscripts were 'active participants' of various other episodes of this diplomatic journey, both before the Qajar prince's visit to Mashuk Mountain at Goryachevodsk, and after it.

ISFAHAN, AS A *CHAHĀR-BĀGH* CONCEIVED GARDEN CITY

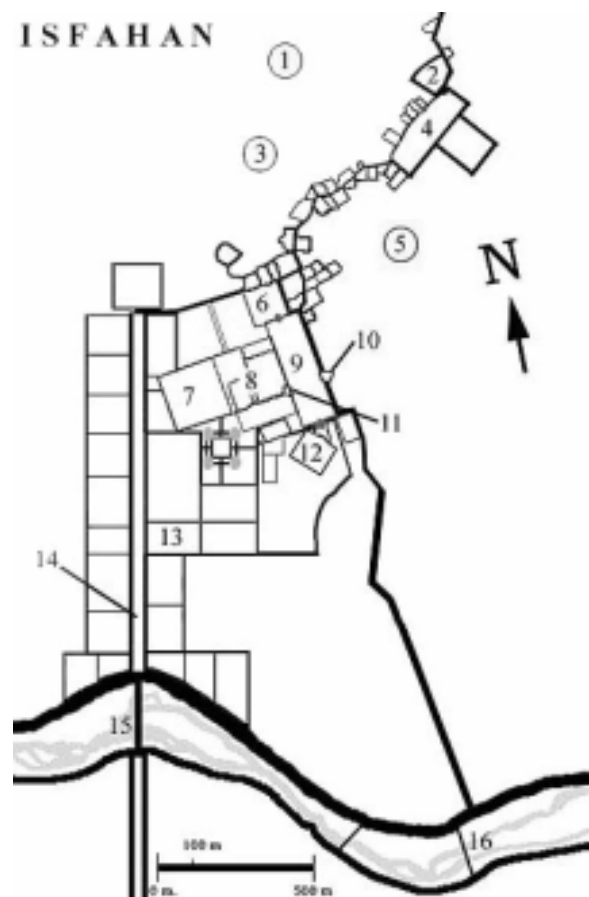
Dariush Borbor¹⁸

The Garden City is an approach to urban planning that was generally considered to have been initiated in 1898 by the Englishman Ebenezer Howard. He conceived garden cities as self-contained communities surrounded by greenbelts, and containing carefully balanced areas of residences, industry, and agriculture.

Long before that, from 1598 for the next thirty years, the city planners of Shah 'Abbās the Great had contributed a different concept of garden city planning¹⁹ which included much of Howards basic tenets on a more sophisticated and grandiose scale.

The basis of Isfahan's *chahār-bāgh*²⁰ urban planning concept manifested in the fact that the whole of the new city was conceived as a *chahār-bāgh*, the Chahār-bāgh Avenue acting as the vertical axis and the river Zāyandarud acting as the horizontal axis. The name of Chahār-bāgh which was bestowed on this important avenue is an obvious indication of a preconceived *chahār-bāgh* planning concept. This is further attested by the four urban quarters which were created and named as Royal, New Julfa, 'Abbāsābād, and Gabrian.

Much has been said of the splendor of Isfahan, in general, and the beauty of its architecture, in particular, but nothing of the origins of the *basic* city-planning concept. This paper will develop, for the first time, the importance of the *chahār-bāgh* design as applied to large-scale urban planning²¹—an innovative Iranian contribution to the history of garden cities.



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¹⁹ Dariush Borbor, "Iran," in *The Encyclopedia of Urban Planning*, New York, 1974: 560-61.

²⁰ Idem, "The Influence of Persian Gardens on Islamic Decoration," in *Architecture Formes Fonctions*, vol., 14, Lausanne (1968): 84-90.

²¹ Idem, "Ta'sir-e Bāghhāy-e Irāni bar taz'ināt-e sākhtemānhā-ye Eslami," in *Pol-e Firuza*, Tehran (2009).

WHY SHOULD IRANIANS OBSERVE *THEIR* VALENTINE'S DAY ON FEBRUARY 14? THE AVESTAN CULT OF SPANDARMAD DOWN TO THE 1960s

Habib Borjian²²

In his celebrated *Āthār al-bāqia*, Biruni states that in the last month of the Persian year, on “Spandārmad rōz..., there was a special feast of the women, when the men used to make them liberal presents. This custom is still flourishing at Isfahan, Rey, and in other districts of Fahla. In Persian it is called *moždgirān* (MS *mardgirān*)....” This statement, written in 1000 CE, is the oldest on the cult of the Zoroastrian female deity Spandārmad (Av. Spəntā Ārmaiti), observed at the coincidence of the day and month dedicated to her, i.e., the fifth day of the twelfth month.

In the mid-20th century, when the late Mary Boyce was conducting her fieldwork in Yazd, the cult of Spandārmad had already gone extinct among the Zoroastrian community. However, some elders could recollect a ten-day feast: *Sven-i mas* “the Greater Spand[ārmad]” during the first five days of the month of Esfand, and *Sven-i kasōg* “the Lesser Spand[ārmad]” during the last five days of the preceding month, Bahman. Enquiring about the feast of Spandārmad, Boyce also found in the Zoroastrian *revāyat* of Kāmdin Shāpur, dated 1558, a *Jašn-e barzigarān* “cultivator’s feast,” celebrated on the Esfand day of the Esfand month. Neither of these two forms of the Spandārmad festival alludes to the custom of giving gifts to women, as related by Biruni.

Evaded the attention of Boyce and other scholars in their diachronic study of Persian festivals is the Esbandi, an elaborate festival held in the eve of the month Esfand, as counted in the old Jalāli calendar, in Kashan and its villages in central Iran. The rites and beliefs connected to Esbandi are exclusively known from the collections of the eminent Persian folklorist Abu’l-Qāsem Enjavi Shirāzi from the late 1960s, when the festival was already moribund. Although celebrated by a Muslim community with no trace of Zoroastrianism, Esbandi represents the cult of Spandārmad in the fullest possible manifestation: not only had it embraced all the characteristic rituals related by both Biruni and Kāmdin Shāpur, such as fumigating the house, attacking noxious creatures, and decorating useful animals, but also customs such as gifting peasants, orchard magic, and spring cleaning—all reflecting Spandārmad’s immanence on the earth. Moreover, variables of Esbandi customs in different villages of Kashan render both *moždgirān* and *mardgirān* (in Biruni’s manuscripts) interpretable.

The Esbandi shared a similar air with Valentine’s Day in that central to all Esbandi customs was sending gifts to one’s fiancée. Both festivals occur on the same date, February 14.

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IRI'S EDUCATION REFORM MOVEMENTS: CAUSES AND UN/INTENDED CONSEQUENCES

Maryam Borjian²³

Over the past thirty years, under the rule of the Islamic Republic, Iran has witnessed the implementation of several education reforms. The most notable ones could perhaps be: the Cultural Revolution of the early 1980s, School Privatization of the 1990s, and building capacity for a Knowledge-Based Economy within the nation's education of the 2000s. Drawing upon diverse qualitative and quantitative data collected for a larger study over a year-long fieldwork in Iran (2007-2008), the aim of this study is to examine the three aforementioned reforms to offer a comparative perspective on the causes and consequences, both intended and unintended, of the reforms. The findings, among others, suggest that while the first reform, with its two underlying principles of "Islamization" and "purification," meant to "indigenize" the country's education, purifying it from foreign elements, the two latter—offshoots of the World Bank's economic policy of "structural adjustment," transferred to IRI's education sector via the financial and technical assistance of the World Bank and various developmental agencies of the United Nations—were meant to reform the country's education as a means to achieve economic growth and prosperity. If the first reform placed the state at the center stage of the nation's educational decision-making arena, the two latter empowered sub-national forces and welcomed their initiatives and participations within the country's education. Similarly, if the first reform was responsible for the construction of an isolating outlook for the nation's education, the two latter brought a global outlook, laying the ground for exposure to the outside world and international collaboration on the part of local educationalists. Certainly had it not been because of the country's major socio-economic problems, the IRI government would have not implemented the two latter reforms, whose unintended outcomes have been too many to be controlled by the authoritarian state.

TRANSFORMATION OF CENTRAL ASIAN NATIONALIST MOVEMENT IN AFGHANISTAN IN 1920s-2000s: ETHNO-SOCIAL, POLITICAL, AND MILITARY DIMENSIONS

Vladimir Boyko²⁴

This paper aims to explore the fate and dynamics of about one quarter of a million Central Asian migrants to Afghanistan in the 1920s and the following period; militant groups, nobility/khans, traders, peasants, and other refugees (including some non-Muslims groups). The research is based on Central Asian, Soviet, British, and German archival sources and re-appraisal of the existing literature. Central Asians

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were accepted in Afghanistan on the basis of Muslim hospitality (*hijrat*) and granted some rights for socio-economic establishment on the Afghan soil. Many migrants maintained their households in the Sovietized Central Asia, most of the entrepreneurial benefited from both (Soviet and Afghan) sides (shuttle/seasonal migration, custom exemption, etc).

Amir Amanullah Khan's government exploited them in early 1920s for its pan-Islamic and geopolitical schemes, subsequent Bacha-e Saqao's (Bacha-ye Saqqā) short-lived minorities regime involved Central Asians in its governance network. The following *musāhibān* (Nadir Khan and his clan) regime re-established state order with external (British and Soviet) support, but confronted with Central Asian militant groups (Ibrahim Beck movement) as considered them suspects due their regional/ethnic autonomy aspirations and claims. It defeated them in 1931 by dividing the main Uzbek/Bakhtaran (Ibrahim Beck) and Turcoman (Ishan Khalifa Kyzil-Ayak) forces—collaborationist Turcoman were granted by some power-share rights, but essentially the rule in country was kept by the Pashtun majority.

MYSTICAL EXEGESIS IN MODERN IRAN: THE CASE OF THE GON-ĀBĀDĪ ORDER AND REZĀ 'ALĪ-SHĀH'S COMMENTARY ON THREE KORANIC STORIES

Alessandro Cancian²⁵

Sufism plays a crucial role in shaping today's Islamic spirituality, and Iran is no exception to this trend. The rich and widespread Persian mystical tradition is represented in today Iran by different players, each claiming specific, when not exclusive, ownership of the authentic Islamic esotericism. Despite its discrete and detached posture in the struggle over the religious authority, the Gonābādī Sufī Order is nonetheless a major player in the spiritual landscape of Iran, both for its outstanding heritage of written works and for its active presence in all social strata.

Central to the understanding of this struggle, stand the notions of *tafsīr* and *ta'wīl*, in the broad sense of *legitimate interpretation* of the primary religious data, the technical process of scholarly interpretation represented by the genre of written *tafsīr* being only one, although the highest peak, of a multiplicity of modes through which interpretation is spelled out. Hence, the importance of interpretive practices that currently animate the debate on religious authority within the Islamic Republic of Iran, which may only be understood against the backdrop of the preceding interpretative tradition.

Gonābādī Masters and dignitaries have produced a voluminous exegetical literature, within which the *Tafsīr bayān al-sa'āda fī maqāmāt al-'ibāda* emerges neatly as one of the most important exegetic works in contemporary Imami Sufism. This

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commentary, written by the late eponym master of the Ni‘matullāhiyya Sufi order of Gonābād, Soltān-‘Alī-shāh (d. 1909), is an outstanding Sufi commentary composed on the basis of the hermeneutical principle exposed others works by the same Master, namely the *Sa‘ādat-nāma* and *Majma‘ al-sa‘ādat*, and in the fascinating Persian translation and commentary of the aphorisms of Bābā Tāher, the *Tawzīh*. The exegetical activity of Soltān-‘Alī-shāh influenced all the later thought of the order, and mystical-oriented exegesis even outside of it.

In this paper, I analyze the work of one of the Soltān-‘Alī-shāh’s successors at the head of the *selsela*, Soltān- Hoseyn Tābanda “Rezā-‘Alī-shāh” (d. 1992), in the framework of his Order’s exegetical tradition. The treatise, entitled *Qor‘ān-e majīd va se dāstān-e asrār-āmīz-e ‘erfānī* (“The noble Koran and three mysterious esoteric stories”) is basically a translation of Soltān-‘Alī-shāh’s commentary on the *ashāb al-kahf*, the story of Moses and al-Kheẓr, and the figure of Zu‘l-Qarnayn as depicted in the Koran. However, the relevance of the work doesn’t rest in the translation itself, which was not new to Rezā-‘Alī-shāh. Rather, it is the originality with which the subject is addressed deserves a closer analysis. The Master does not limit himself to an authoritative translation of his illustrious predecessor’s words, but adds to the narrative historical and personal clarifications, in line with his multifarious interests, that set him apart from the classical tradition. The study of later exegetical material, other than the *Bayān*, such as the one under scrutiny here or the *Rāhnamā-ye sa‘ādat*, also by Rezā-‘Alī-shāh, may help understand the development of Iranian Shi‘i mystical exegesis in the 20th century. Furthermore, an analysis of the use of sources external to Islamic literature deployed by the Master to explain Koranic passages, may contribute to the understanding of the intellectual trends of religious thinking in Iran in the face of its encounter with modernity.

ROLE AND INFLUENCE OF SAFAVID IRAN IN THE FORMATION OF MODERN DIPLOMACY (16TH-17TH CENTURIES)

Aurélie Chabrier²⁶

This paper does not deal with diplomatic relations between Iran and the rest of the world during the Safavid period but proposes a cultural history of diplomacy. It intends to show the role played by Safavid Iran in the development of a diplomatic consensus in the early modern world.

The rise of Muslim powers on the international scene in the sixteenth century profoundly changed international diplomatic codes. We shall see how Safavid Iran participated in the creation of a new international code.

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In the first instance, this paper examines how the Safavid diplomatic structure operated. The role and functions of the *mehmāndār* (the host of ambassadors) as well as the reception system, the organization and the functioning of royal audiences, are discussed. Attention is also given to the Safavid shah's strategy to affirm his power both on a regional basis (with his Muslim neighbors) and on an international basis (with European potentates). The use of diplomacy as a weapon, in the same capacity as military strength is emphasized.

Diplomacy was also the vector of a new Iranian identity. It diffused an image of Iran as a sovereign and independent State. The Safavid ruler represented this identity. By his control of diplomatic conduct and rules, Shah 'Abbās (1587-1629) became one of the principal interlocutors of the western sovereigns in Asia.

The European sources also convey this phenomenon. The fact that the western observers use the Safavid shah as a model should be taken into consideration. Abraham de Wicquefort (1607-82) for instance, one of the most famous theoreticians of modern diplomacy in Europe, qualifies Shah 'Abbās as "one of the finest diplomats in his time." Through various sources, we shall see to what extent the Safavid model spread over Europe.

TITLES AND THEIR ABOLITION IN LATE QAJAR IRAN

Houchang Chehabi²⁷

Titles conferred to distinguished personalities on an individual basis and ending in such terms as *molk*, *dawla*, and *saltana* existed in Iran since Buyid times. In the late Qajar era they were conferred (or assumed) in increasing numbers, leading to complaints that an inflation of titles was taking place. Beginning in 1921, modernists began advocating their abolition, which was accomplished in the 5th majles in 1925, as part of the toppling of Qajar rule. This paper traces the evolution of titles from medieval times to the Qajar era, analyzes the political maneuvers that led to their abolition, and discusses their limited survival in Pahlavi Iran.

ON PHONETIC AND SEMANTIC PECULIARITIES OF OSSETIC-GEORGIAN MUTUAL BORROWINGS

Tork Dalalyan²⁸

Being characterized as an East Iranian language, Ossetic has been subjected at the same time to a considerable influence of the Caucasian substratum. However, besides

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a quantity of substratum words the vocabulary of Ossetic contains also many borrowings from various languages of the region, since the ancestors of the contemporary Ossets—the Alans—had interrelations and contacts with many peoples of the region.

As to the Iranian loanwords in Georgian and the other Kartvelian languages, they were not borrowed from the West Iranian languages of Azerbaijan and Iran. In part, but probably not exclusively, they were imported through the medium of Armenian. Ossetic loanwords are comparatively few and limited to dialectal and marginal vocabulary: terms relating to agricultural tools and products, cattle breeding, etc.

In the paper the concrete examples for several linguistic development are given and the main semantic groups of mutual borrowings are determined.

REFLECTION OF PAMIRI LANGUAGES IN PUBLISHOR IN THE 1990s

Sabohat Donayorova²⁹

During the last years of Soviet Union, all the contituent nations tried to gain independence, including language independence. The scholars and intellectuals of Badakhshan wrote in defense of the Pamiri languages, i.e. Shugni, Yazgulami, Rushni, Wakhi, and Ishkashmi, in which books and periodicals were published. In this report the following issues are taken into consideration: 1. The newspapers of the 1990s of Badakhshan, such as *Ma'rifati Badakhshon* and *Farhangi Badakhshon*. 2. The reason why the Pamiri languages thrived after the independence of Tajikistan but saw limitations during the years that followed. 3. Possibilities of launching new media in Pamiri languages, including magazines and television programs.

PERSIAN LANGUAGE IN A GLOBALIZED WORLD

Hossein Parviz Ejlali³⁰

Persian has been the National language of Iran since long ago. Therefore, at the beginning of the modern era, as far as language was concerned, the question raised was modus operandi of expansion and improvement of Persian rather than selecting or inventing a national language. During the last century, efforts of Iranians for developing and standardizing Persian language have been admirable. As far as both lexicon and semantics are concerned, the language we speak, write, and read today is not the same as the Persian of hundred years ago. Yet, the process of standardization has not yet reached to a non-returnable point. Many problems and questions are open

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and on the desk and we are desperately in need of a language policy and planning to solve these problems. But being successful in this mission necessitates a multidisciplinary as well as a participatory approach. This article is the result of participation of a sociologist of culture in such an endeavor.

Among the different issues related to language policy and planning, it seems that interaction between Persian and world languages—especially English—is an important challenge facing Persian. The language aspect of globalization has been defined as turning of English to the *lingua franca* of the international community. As a result, dynamics of the relationship between Persian and English has become an important issue. We have to formulate realistic policies to plan this relationship. But there are beliefs that work as serious obstacles in the way of such realistic policymaking. One of them is the futile effort for purifying Persian from all foreign words. Persian speakers in general and linguists and sociologists have opposed this. Of course, coining Persian equivalents for foreign words is necessary in many conditions, but a purist lacks an objective approach and his efforts is not for strengthening language as a means of communication.

UNDERSTANDING POWER AND COURT CEREMONIAL OF THE QUTB SHAHIS

Salma Ahmed Farooqui³¹

The paper examines how court practices under the Qutb Shahis were a part of the process of legitimizing their rule.

Ruling from 1518 to 1687, the Qutb Shahis of Golconda formed one of the principal successor states of the Bahmani kingdom. Hailing from the Turkman tribe of Qara Qyunlu of Persia and being Shiite in religious affiliation, the Qutb Shahis were non-native in origin. They had to keep alive a system where their image would live longer than their imperial authority. Recognizing the need to meet this end, their court was organized along the pattern of Persian courts. Their court culture reflected in various forms—court ceremonial and rituals, manners and dress code, and monumental architecture. In an effort to build up a royal image and create an aura around the office of the sultan, the status of the institution of the sultanate was raised through the royal spectacle of elaborate state ceremonies and rituals. This reinforced the solemnity and majesty of the state. The relationship between pomp and power in the Qutb Shahi state was more complex and varied than any simple formulation might suggest. By bestowing titles, giving gifts or grants to their subjects, the Qutb Shahis reaffirmed their superiority and autonomy as the pre-eminent persons in their kingdom. Elaborate ceremonies, rituals, festivities and celebrations performed by the sultans at the time of coronation, birth, death, marriage or victory in battles provided an ideological basis

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for the state's functioning. It diverted attention of the people from mundane matters or pitfalls of administration, if any. These elements were essentially mechanisms to quietly seek political legitimacy for a power that was non-native and make governance smoother.

THE FORMATION OF THE GREAT CONGREGATION MOSQUE OF YAZD: CONVERTED PRE-ISLAMIC CONSTRUCTIONS

Sedigheh Golshan³²

This article presents a historical survey of the Congregational Mosque of Yazd—a masterpiece of Persian Islamic Architecture—which the Zoroastrian community still reveres in secret. The historical survey indicates that the mosque was first constructed as a complex in two distinct periods: before and after the Mongolian invasion. The early buildings, *'Atiq* and the Old Congregational Mosque were constructed during the 9th to 12th centuries. The New Congregational Mosque was built in the 14th century behind the wall of the former mosques on the *qebla* side. Later on the three mosques were combined to form the Great Congregational Mosque of Yazd in the 19th century.

The research is based on important references such as the manuscript of the pious foundations from the 14th century, *Jāme' al-khayrāt*, and the historians of the 15th and 17th centuries. The building is used as another important physical source of information. Drawings of the mosque were reconstructed in chronological order based on historical texts and studies of Maxime Siroux (1907-75). The architectural styles, the structure, the direction of *qebla*, ornament and decoration, the resemblance of the mosque to pre-Islamic Sasanian Architecture, such as the palaces of Sarvestān and Firuzābād in Fars and the palace of Khosrow in Qasr-e Shirin lead to the hypothesis that the mosque was not built on barren land. The building was actually constructed in the 14th century on the remnants of a Zoroastrian fire temple, in 14th century which was actually in use until the 12th century.

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THE MOTIF OF THE CAVE: NĀSIR-I KHUSRAW AND THE NARRATIVE TRADITION OF BADAKHSHAN

Jo-Ann Gross³³

The poetry and prose works of the celebrated Ismā'īlī poet-philosopher and hujjat of Khurasan, Nāsir-i Khusraw, have been the subject of study by a number of scholars, including W. Ivanow, Henry Corbin, Faquir M. Hunzai, Parviz Morewedge, Anne-marie Schimmel and Alice Hunsberger, among others. Two editions of Nāsir-i Khusraw's Dīvān were published in Iran, and three scholars have published selected English translations of his poems. Six of Nāsir-i Khusraw's philosophical works have been published, four of which are available in translation. However, there has been scarcely any attention paid to the rich indigenous narrative traditions from Badakhshan about Nāsir-i Khusraw, other than the studies of scholars in Tajikistan and brief consideration by Louis Dupree and Marcus Schadl, who recently published a study of his shrine in Yumgān.

This paper seeks to draw attention to the role of oral tradition in Badakhshan through an analysis of the motif of the cave in narratives concerning Nāsir-i Khusraw's exile and burial in Yumgān (in Afghan Badakhshan), where Nāsir-i Khusraw spent the last fifteen to twenty years of his life and where his mazār is located. Based on an orally-based text entitled Safarnoma-i Hazrat-i Sayyid Nazir Khusraw-i Quds-i Sara and stories collected during the course of this author's field research in Badakhshan between 2004-2008, we will analyze the motif of the cave and the symbolic elements of enclosure related to parallel Islamic, Iranian and Central Asian traditions.

ANALYSIS AND INVESTIGATION OF "THE REPORT OF THE SIEGE OF HYDERABAD" BASED ON IRANIAN LIBRARIES MANUSCRIPTS

Mohammad Hakimazar³⁴

The Report of the Siege of Hyderabad (also known as *The Events of Golconda* and *The Newspaper of the Siege of Hyderabad*), written in the 30th year of the kingdom of Aurangzeb (d. 1706), is a work penned by Nur ad-Din Mohammad Shirāzi, alias Ne'mat Khan 'Āli, Persian writer who served under Aurangzeb and his son, Bahādorshāh. A talented writer, his works have long been taught at schools in India. He wrote *Bahādorshāh-nāma* and *The Report of the Siege of Hyderabad* in manner of history books. In addition to using Persian literary techniques, the author has tried to recount history in the form of poetry and prose. *The Report* is a recount of the events of 1687 in Hyderabad. The prose style of the book is complicated and one has to be well

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versed in both Arabic and Persian to understand it. The writer has tried to follow in the footsteps of the former Persian histories. There are different versions of this book in Iranian libraries, all unpublished. In this article, with a careful study of manuscripts of this book, an attempt will be made to investigate the linguistic, literary, historical, social, and political values of the book along with a thorough stylistic analysis.

DECLINE OF *TAIFEH-KESHI* (KINSHIP-BASED FACTIONALISM) IN ALIABAD, IRAN: EFFECTS OF ECONOMIC TRANSFORMATION AND MODERNIZATION ON VILLAGE POLITICS

Mary Elaine Hegland³⁵

Field research in Aliabad, Iran, 2003-08, documents the transformation from agricultural and traditional trading economic structure prevalent before the 1970s to one based on construction, service jobs, and factory work. With villagers no longer relying on access to agricultural land for means to a livelihood, the *taifeh-keshi* (i.e. *tā'efa-kashi*; kinship-based factionalism) system for competing over control of agricultural land no longer held relevance for villagers. Villagers no longer went to such efforts to maintain kinship ties. Nuclear families and individual interests have become more important, and extended kin networks have been allowed to lapse. Rather than the hierarchical and dependency relationships characteristic of the *taifeh* political system, relationships have become more egalitarian.

During the earlier landlord period, under the large, absentee Gavam landlord, village politics had been based on the *taifeh-keshi* system. Due to lack of force behind the landlord and lack of central government power, the landlord allowed local-level factional conflict over village political power, position of village headman (*kadkhodā*) and control over distributing land for agriculture. Villagers affiliated themselves with factions for competition and conflict in order to gain access to land for sharecropping. Heads of *taifeh* villager support to maintain their power and position, and *taifeh* members needed to be affiliated with a strong faction and faction head to keep access to agricultural land. In the face of a weak centralized government, villagers' *tā'efas* (kinship-based factions) activity structured and organized political process in Aliabad, as documented by field and oral history research during 1978-79.

When land has been distributed to many villagers as private property, and villagers sell these small plots of land or use them to build homes, the agricultural economic base of the village has been removed. Villagers work in a great diversity of jobs and small business, many outside of the village. Economic interests become family or individual. The village is no longer an economic unit, with villager livelihood tied to the economic structure. As the village as a unit now controls very few resources, people do not feel encouraged to maintain extended kin ties to help protect their inter-

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ests. Political, extended family, generational, and gender hierarchies have greatly declined. Members of nuclear families now need to keep resources for raising children and giving them a start in life and for “keeping up with the Kazemis.”

Kinship-based factional competition and conflict is not practiced. An elected village council presides over village affairs. Their influence is restricted to some administrative, bureaucratic, and service issues, such as paving roads, and has also at times brought them unfair advantage. Villagers have become individuated. From relatively contained villagers, Aliabad residents have become more educated, urbanized, modernized, individuated, secularized people, with closer connections with Shiraz, the provincial capital. They have become citizens of the Iranian nation and of the globalized world.

THE CENTRAL ASIAN JADIDS FROM REVOLUTION TO ENLIGHTENMENT: THE CASE OF SADRIDDIN AYNI, 1890s-1930s

Keith Hitchins³⁶

The paper I propose for the fifth convention of the ASPS in Hyderabad investigates aspects of the career of Sadriddin Ayni (1878-1954), a leading figure of Tajik intellectual and literary life, as illustrative of the evolution of Central Asian Jadidism from an Islamic to an ethnic sense of community. I wish to show how early in his career Ayni belonged to a cosmopolitan Islamic culture of Central Asia, especially that nourished in Bukhara by Persian- and Turkic-speaking intellectuals and how he accepted the general enlightenment principles of the Jadid reformers. His thought and activities were thus guided by the desire to promote reforms in Muslim schools and by the belief in the supreme value of education as the way to individual fulfillment and general social progress. Before the Bolshevik Revolution of 1917 he did not make significant ethnic distinctions between Muslim intellectuals, and he wrote in both Persian (later, Tajik) and Turkic (Chagatai or, later, Uzbek). He and his fellow Jadids indeed spoke often about *millat* (nation), and sometimes they applied the term to the Muslims of Central Asia and sometimes, more narrowly, to the Muslims of Turkestan. Thus, at first, ethnic identities were encompassed by the broader, Muslim community. For example, the history taught in the Jadid new-method schools was of Islam, not of Turks and Turkestan, and the language was called *Musulman tili* (Muslim language). Yet, an ethnic differentiation was present in the thought of some Jadids, as they identified the Muslims of Turkestan as Turks, thereby excluding the Tajiks. But these categories did not become explicit until after 1917.

The Bolshevik Revolution, the Civil War, and the early initiatives of the Soviet regime were a time of crisis for Ayni personally and for the Jadids as a group. These events forced them to rethink their sense of identity. The disintegration of the Russian

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Governorate-General of Turkestan, the ending of the Emirate of Bukhara's independence, and the nationality policy of the Bolsheviks caused Tajik- and Uzbek-speakers to think increasingly in ethnic terms. As the Turkic speakers organized themselves and promoted an agenda of their own Ayni organized his fellow Tajik-speakers in similar fashion. Thus, Uzbek-Tajik bilingualism, one of the pillars of early Jadidism, was dissolving. It could not survive the growing national feeling and the burgeoning separate ethnic identities, all of which received added impetus from the Soviet state's division of Central Asia into ethnically-based republics in 1924 and its subsequent support for indigenous languages and literatures.

JĀME' AL-AMSĀL AND MAJMA' AL-TAMSIL OF MOHAMMAD 'ALI HABLARUDI: AN INTRODUCTION

Syed Akhtar Husain and Mandana Mangeli³⁷

Proverbs show similarity between two objects that stand in similar relations to each other. Persian proverbs have a *dāstān* or background accounting for their origin and development and coinage among native speakers. While defining proverb, it has been observed that it binds two situations into one on a particular occasion. However, it constitutes a part of our folklore or oral tradition which has been capsulated in short prose or poetic wordings and the speech also shows an ethical, social or moral aspect of life. Proverbs may cover an event or a narrative like poetry and has a linguistic importance. Therefore, proverbs are the heritage of people and have great literary significance. They are the oldest form of human literature. Human beings, before composing a verse and writing a script, coined proverbs and used them in their day-to-day conversations.

The study of Persian proverbs shows Mohammad 'Ali Hablarudi as the first person to have collected them the Persian proverbs. He hailed from Sēmīndasht, Fērōzkōh, and reached Golconda during the period of Abdullah Qutub (Qotb) Shah and gained access to the company of Allāma Ebn Khātun Āmli. He collected the Persian proverbs used in the Deccan in two volumes titled: *Jāme' al-amsāl* and *Majma' al-tamsil* and presented them to Qutub Shah. In *Majma' al-tamsil*, he has collected nearly eleven hundred Persian sayings and proverbs which are documented in the form of beautiful anecdotes. The importance of the book lies in the fact that the writer has used historical events and delicate anecdotes to illustrate the Persian proverbs. Apart from that, he has selected the sayings of the learned men and scholars of the time in the book. He has also made use of a number of manuscripts of proverbs like *Turkish Proverbs*, which was compiled at the instance of the Safavid Shah 'Abbās.

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This book has different names in various sources. Some of its manuscripts are found in different libraries of India and Iran. We have made an effort in this report to introduce the following manuscripts: (1) Raza Rampur Library: *Ajā'eb al-amsāl*; (2) Asfiya Library Hyderabad: *Majma' al-amsāl*; (3) Gulistan Palace Library, Tehran; (4) Hardiyal Public Library Delhi: *Jāme' al-amsāl* or *Majma' al-tamsil*; (5) Dr Zakir Hussin Library Jamia Millia Islamia New Delhi, *Majma' al-tamsil*. The book of Persian proverbs has been published in Tehran in 1278 AH and in Bombay in 1221 AH.

KING OF MEN: 'ALI B. ABI TALIB IN THE WAKHI ORAL TRADITION

Abdulmamad Iliiev³⁸

As a seminal figure of Islamic mysticism, 'Ali occupies the key positions in the Shiite and Sufi traditions. His personality is greatly venerated and sometimes exaggerated beyond human qualities and capacities. He is the esoteric dimension of Ismailism to which the people of Wakhan in the high Pamir and Hindu Kush mountains belong. Through examination of the indigenous Wakhi narratives, it is argued that the image of 'Ali b. Abi Talib is not restricted just to the first Imam and fourth Muslim caliph in the local fictitious stories and legends. He is also portrayed as a mythical chivalric knight, whose real and imaginary personalities are intertwined to present a unique source of hope and salvation.

The discussion will mainly focus on the stories relating the battles between 'Ali and Qah-Qaha (in Namadgut and Yamchun), 'Ali and the dragon (in Shirgin) and other legendary tales that depict 'Ali's victories over evil powers of both human and mythical natures.

LITERARY CONTRIBUTION OF HAMID AL-DIN BIN FAZL ALLAH, KNOWN AS SHAIKH JAMALI INDO-SUFI POET

Abdus Salam Jeelani

My paper will present an overview of the *qasā'id* (odes) of the Delhi born poet Shaikh Jamali Kamboh (d. 1535), the famous Indo-Persian Sufi poet. The paper is based upon a firsthand study of the *diwān* (poetic collections) of Shaikh Jamali Hamid al-Din bin Fazl Allah. In my study, I utilized the hitherto unutilized *diwān* of the poet, now preserved in the Habib Ganj Collection of the Maulana Azad Library, and compared it with other manuscript preserved in the Reza Library Rampur collection. The *qasā'id* throw important light on the contemporary socio-economic condi-

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tion of India under the Surs and Mughal emperors. Since Shaikh Jamali enjoyed the rare distinction of being a poet of Sultan Sikandar Lodi and later he also joined Humayun. Besides, an attempt will be made to reconstruct the life and travels of the poet which enriched his poetry, such as meeting with the Persian poet Jāmi. However, the focus of the presentation will be on the actual *qasā'id*, their literary style, and contribution of Jamali in the reinvigoration of *masnawi* after the passing away of the great literary giant Amir Khusrau Dehlawi.

SA'DI AND INDIA

Kourosh Kamali Sarvestani³⁹

The Persian poet Sa'di used the words "India" and "Indian" more than fifteen times in his *Kolliyāt*. In his attractive tales, he has mentioned such phrases as the Indian sword, Indian blade, Indian steel, Indian philosophy, among others. Sa'di is also one of the renowned Persian poets in India. Some of the eminent Indian poets have followed him, and several Indian poets have been titled *Sa'di-ye Hend* ("India's Sa'di"). In this report, we shall try to survey Sa'di's reputation in India and his influence on the Persian literature thereof.

THE 'ALAWĪ SHĪRĀZID FAMILY AND THE PERSIAN MEDICAL AND PHARMACOLOGICAL LITERATURE IN THE INDIAN SUBCONTINENT

Younes Karamati⁴⁰

The enormous migration of the learned Iranians to Mughal India resulted in the production of a huge corpus of scientific literature in Persian, in the period between the 16th to 18th centuries. In this period, the 'Alawī clan of Shiraz whose previous generations had served as distinguished physicians and pharmacologists played a crucial role in India. As an eminent example, one may refer to Sayyid 'Alawī Khan, a senior physician to the Afshārid Nādir Shah of Persia, who, after migration to India, achieved the same position in the court of the Mughal Muhammad Shah and was granted the title of Mu'tamid al-Mulūk. In the same period, the latter composed a number of reference works on medicine and pharmacology, all of which are unfortunately lost. He had no progeny, but his niece, Muhammad Hādī b. Muzaffar Shīrāzī was also a prominent physician. The son of the latter, Muhammad Husayn b. Muhammad Hādī 'Aqīlī 'Alawī, is known as the authoritative composer of the most comprehensive collection of the Persian medical literature, including *al-Qarābādihīn al-Kabīr*, *Makhzan al-adwiyya* and *Khulāsāt al-hikma*, written in 1185-95 AH. The

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comprehensive nature of the his corpus, which compiles the achieved knowledge of the physicians throughout Muslim territories, from Iran and Indian Subcontinent to Andalusia, resulted in its recognition as the single authoritative reference source among the Persian-speaking physicians and pharmacologists before the modern period. His works, specifically *Makhzan al-adwiyya*, are also important linguistically, for they register the name of each medicine in different Muslim languages as well as in their Syriac and Greek. The present study will investigate the status of his corpus in the long and rich tradition of the Islamic medicine and pharmacology; it will also pay attention to the linguistic side of his works.

PERSIAN HISTORIOGRAPHY IN KASHMIR: A STUDY IN METHODOLOGY

G. N. Khaki⁴¹

It is an admitted fact that Kashmir has been the repository of a distinguished and enviable tradition of Persian knowledge and scholarship. Its illustrious sons include literatures writers and scholars like Sheikh Yaqoob Sarfi, Ghani Kashmiri Mulla Muhsin Fani, Hasan Shah Khoihami, Moulana Anwar Shah Lolabi, Khawaja Habibullah Hubbi, Mirza Akmal-ud-Din Khan Badakhshi, Sheikh Moin-ud-Din Naqashbandi, and Sri Tej Bahadur Sapru. They all represent a profound past of Perso-Kashmiri literary tradition. It is an appropriate aphorism, “If Persia is proud of its Ferdowsi, Hafez, Rumi, and Nezami, Kashmir is equally proud of, its Gani, Sarfi, and Akmal-ud-Din Badakhshi.”

When Persian language entered Kashmir with the advent of Islam, about seven centuries back when Mir Sayyed ‘Ali Hamdāni accompanied by a good number of *sayyeds* entered the valley in the reign of Sultan Shihab-ud-Din in 1372, scholars like Mulla Ahmad, Sayyed Muhammad Amin Mantiqi, Mulla ‘Ali Shirazi, Mulla Hussayn Ghaznavi and many others helped in its early survival and spread. During these seven centuries, the language along with its attendant cultural impact has had a tremendous influence on the socio-cultural structure of Kashmir, so that it came to be known as Iran minor. It is so refreshing to recollect that until the early 1950s, Persian writers such as Sa’di, Ferdowsi, and Hafez were almost household names in Kashmir. In view of the important role that Persian language has played in Kashmir, it was quite natural that Kashmiri scholars also contributed to the growth of Persian Language and literature.

The paper is an attempt to unfold the contribution of Persian scholars of Kashmir in the field of historiography. Besides analyzing the contribution of these luminaries of the Persian language, we shall attempt to consider their contributions in a broader framework keeping in view the historiographic contributions in the whole Persianate

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zone. In doing so the methodological tools and techniques employed in the collection and analysis of historical data will be given due consideration. An attempt will also be made to work out the similarities and dissimilarities that exist between the Arab and Persian tradition of historical writings. The paper would encourage the genuine scholars to probe into this vast treasure of knowledge so that both the past and present would become intelligible.

MIR'ĀT AL-QUDS OR THE HOLY MIRROR: THE MAKING OF THE FIFTH MUGHAL BOOK OF GOSPELS

Gulfishan Khan⁴²

Mughal Emperor Akbar's quest for knowledge of religions as shown in the well-known Ibadatkhana debates is a well-researched theme of the modern Mughal historiography. However, what has not been fully appreciated so far is the fact that the translation of the Christian and Jewish holy scriptures and other important books related to European culture and Western civilization into Persian was also a grand imperial project under Akbar (r. 1556-1605) similar to the translation of Sanskrit classics into Persian. A number of important works were produced during the late sixteenth and early seventeenth centuries under the liberal Mughal court's patronage by the Jesuit Father Jeronimo de Ezpeleta y Goni, better known as Xavier or by his Mughal name Jerinimo Shivar, Superior of the third Jesuit mission (1595-1773). However, in this grand imperial project Abd al-Sattar bin Qasim Lahori, a young highly talented court historian and translator remained the chief intermediary figure between the Jesuits and the Mughal court. He played significant intellectual role in the transmission of ideas across the two cosmopolitan cultures. These wide ranging translations produced by Xavier with the assistance of Abd al-Sattar included different books of the Old and New Testament, mythical story of the Foundation of Rome, history of the spread of Christianity in Europe, biography of Jesus Christ and of the Twelve Apostles, mirrors for princes, fictitious interfaith debates and a Psalter. The above literary productions constituted the first Catholic literature in Persian, or indeed in any other Indian language. As yet these key texts remain unstudied. The article will focus on one particular text called *Mir'āt al-Quds*, which was the result of intellectual collaboration between Abd al-Sattar and Xavier. A Latin translation of *Mir'āt al-Quds* or Holy Mirror along with the Persian text was prepared as early as 1638 at Leiden as part of the Protestant criticism by de Diu in Europe as *Dastan- i Masih, Historia Christi Persice Conscripta simulque multis modis contaminata...* (Leiden, 1639). The first scholar who introduced the work to the English reading public was Henry Blochmann and Henry Beveridge also offered partial translation of the preface in English as well as a synoptic view of the contents of first chapter entitled "The Childhood of Jesus." Later A. Rogers provided a summarized view of the work. Recently some attempts

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have been made to highlight the significance of the work. Its artistic illustrations have been studied by two art historians, Nusrat Ali and Khalid Anis Ahmed, and G. A. Bayley. However, the actual contents of the work still remain largely unstudied. The textual component and infrastructure remains unexplored. This paper would seek to explore sources and motives in this important translation project.

MUGHAL AGRA/AKBARABAD AS REFLECTED IN THE PERSIAN TAZKIRAS

Zarina Khan

My paper entitled “Mughal Agra as reflected in the Indo-Persian *tazkiras* seeks to describe various facets of Mughal Agra the quintessential medieval city. Agra was not only the seat of government (*dār al-khilāfa*) but also a major cultural centre during the medieval period. It saw architectural activities on a monumental scale such as the fort complex with its beautiful buildings and a number of mosques, *madrasas*, and splendid mansions, which dotted the landscape of the city. It was also a nerve center for economic activities with flourishing trade and commerce, internal and external both and a booming handicraft industry. Besides, it was an abode of men of learning Abu'l-Fazl, his brother Fayzi the poet-laureate and the lesser known local poets Wahshi and Sarābi, as claimed by Amin Ahmad Razi. The paper which is a literary representations of Mughal Agra renamed Akbarabad is primarily based upon a number of important biographical and topographical *tazkiras* written during the seventeenth century: *Haft iqlim* of Amin Ahmad Razi, *Subh-i sādiq* of Sadiq Isfahani, *Khulāsat al-twārikh* of Sujān Rai Bhandari, and *Hadiqat al-aqālim* of Murtaẓā Husayin Bilgrāmi. The paper also includes an account of Agra and River Jamuna as described in the beautiful poetry of Tālib Āmulī the court-poet of the Emperor Shah-jahan (r. 1528-58). Additionally, an attempt will be made to describe its changing morphology with a discussion on its past.

A RARE INTRODUCTION WRITTEN BY ‘ABD AL-RAHMĀN JĀMI TO THE ANIS AL-TĀLIBIN (TO THE QUESTION OF ITS AUTHORSHIP)

Alexey Khismatulin⁴³

After the death of the founder of the Naqshbandi Sufi order Bahā’ al-Din Naqshband in 1389 CE, two key hagiographical works were compiled in Persian rather shortly one after another. Both have the same title—*Anis al-tālibin wa ‘uddat al-sālikin*—and known as the “short” and “long” redactions of the text. However, they differ not only in terms of their contents and dates of compilation, but, what is more important, also in terms of their authorship. The problem of their authorship has been discussed by

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the specialists involved in the Naqshbandi studies over the last 15 years. The text is stated to have been compiled either by a certain Salah b. Mubārak Bukhāri, or by a prominent Muhammad Pārsā Bukhāri (d. 1420), or even by the famous poet ‘Abd al-Rahmān Jāmi (d. 1492). There is a MS, held in the St. Petersburg State University Library, which contains about 30 original texts most of which belong to the Naqshbandiya masters and transcribed within 1538-39. Among them, there is a version of the “short” redaction of the *Anis al-tālibin*. Its full title sounds there as the *Anis al-tālibin dar sharh-i maqāmat-i Sultān al-‘ārifin khwādja-yi Bahā’ al-Haqq wa’l-din*. A chronogram given in the text colophon shows that the version has been transcribed from a rather early copy dated 875/1470. This version is provided with a rare introduction written in sadj by ‘Abd al-Rahmān Jāmi where the poet plainly says how the text was compiled and who did it. His statements are also confirmed by the textual analysis of both redactions of the text.

AVESTAN GEOGRAPHY: NEW APPROACH TO CLASSIFICATION

Nargis Khojaeva⁴⁴

The Avesta is an important source on the history, culture and historical geography of Central Asia. Toponyms occur in the following sections of the Avesta: in the legends on Zoroaster; in historical stories on the ancestors of ancient Iranians; in stories on the enemies of the Kayanids; in the epic tradition; in *Videvdād* (1.1-19), which names sixteen countries; in *Mihr Yašt* (10.14; five countries); in *Zāmyād Yašt* (19.1-7; 58-62, 66-67), with a list of fifty five mountains, eighteen rivers, and nine seas and lakes. Locating the toponyms of the Avesta allows us to trace ethnic and migration processes in ancient Central Asia and to show ethnolinguistic processes.

COLONIAL GENRES ANALYSIS AND POSTCOLONIAL HISTORIOGRAPHY

Amir Khorasani⁴⁵

This study examines the problems of the generic analysis of Iranian history. Its point of departure is that, in a postcolonial situation, the category of genre is a highly privileged object of study because it implies the historical understanding of time and place. Accordingly, this study aims to challenge the conventional view which, in total ignorance of generic sensibility, characterizes Iranian texts in terms of Western genres. Embedded in mechanisms of sorting that are continuously reinforced by discussion, by use, and even by contestation, generic classifications are at once “conceptual” (in the sense of persistent patterns of change and action, and as

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resources for organizing abstractions) and “material” (in the sense of being inscribed in, transported by, and affixed to stuff). This is to say that genre is not merely a matter of codes and conventions, but it also calls into play systems of use, durable social institutions and the organization of physical space. Invoking a poststructuralist reading of Bakhtinian chronotope, the present study attempts to provide some methodological perspectives on immanent genre analysis. Then, in the light of these perspectives, it will put forward a reading of an Iranian genre of performance, namely *ta'zia*, in order to analyze it “in terms of its own,” thus freeing it from the Aristotelian understanding/conception of drama.

AGHNIASHVILI'S “PERSIA AND PERSIAN GEORGIANS-TRAVELER'S LETTERS”: A GEORGIAN SCHOLAR'S ACCOUNT OF IRAN IN 1895-96

Irina Koshoridze⁴⁶

The genre of traveler's accounts was new for the Georgian literary traditions of the 18th-19th centuries. The interest to the places where Georgians lived and worked in medieval period when the Georgian kingdom was big and powerful (11th-13th centuries) and when it supported such places as monasteries in Jerusalem, Sinai, and Egypt, raised at this time. The Georgian travelers such as George Avalishvili, Bishop Konchoshvili, and Lado Aghniashvili traveled in all different countries and left some interesting accounts not only about the Georgians but about the style of life of the countries they visited. In contrast to the accounts of European or Russian diplomatic missions, which were written for the special purpose and with the specific approach to the subject, Georgian travelers always concentrated on the Georgian monuments of these countries, Georgian people who lived there and on the description of the traditions of local population. L. Aghniashvili's account of Persia, “Persia and Persian Georgians,” is one of them and is interesting from different aspects.

Aghniashvili visited Iran in 1894. He was not on any special diplomatic mission with official letters to Iranian court or officials. He was just a regular traveler whose main purpose to visit this country was very special: in the 17th century, 200,000 Georgian families had been exiled from Georgia and settled in Iran by Shah 'Abbās I. Aghniashvili was the first Georgian after three centuries who visited these places, villages, and people, and described their lore and language. But as a real scholar he was interested in all aspects of Iranian life. This part of the account that is dedicated to the Iran is full of interesting episodes and histories. The main towns that he visited, the traditions, historical monuments, the stile life, costumes, habits, landscapes and the nature of the Persia are described with the deep interest in details. Agniashvili's account is written in Georgian and never translated into any languages.

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INDO-MUSLIM CULTURE IN HYDERABAD: OLD CITY NEIGHBORHOODS IN THE NINETEENTH CENTURY

Karen Leonard⁴⁷

Hyderabad city's culture was Indo-Muslim or Mughlai, and only in the 1880s did the state's official language switch from Persian to Urdu (not to English, as in British India from the 1830s).

I argue here that not only the court and administrative culture but the urban culture as well was Indo-Muslim or Mughlai, at the neighborhood and even the household level. All who lived in the city, especially in the neighborhoods of the old walled city, participated in that dominant public culture (especially Muharram), regardless of their religious affiliations and private religious observances. I do not take these Indo-Muslim practices as evidence of a cultural synthesis or syncretism" or hybridity."

Rather, they are evidence of a successful plural society with an elite or ruling culture that powerfully shaped the lives of people throughout the city. One can go further and suggest that Indo-Muslim cultural practices in Hyderabad offer instances of translation, as proposed by work on linguistic but also, arguably, on societal changes by Gayatri Spivak and Tony Stewart.

THE POET AS ANTHOLOGIST: DEFINING A FRESH TRADITION IN THE *BAYĀZ* OF SĀ'EB TABRIZI

Paul Losensky⁴⁸

Poetic anthologies, like translations, response poems, and *tazkeras*, belong to the category of discursive practices that Andre Lefevere has dubbed "rewriting." By selecting, arranging, and compiling certain works from a larger corpus, anthologists create images of a poet, a genre, and even an entire tradition that are shaped by particular interests, interpretations, and purposes. Over the centuries, the Persian poetic tradition has produced wide variety of anthologies, known by generic labels such as *jong*, *beyāz*, *safina*, or *majmu'a*. Though little studied and existing mostly in manuscript, these anthologies can tell us much about the ways in which poetry was read, transmitted, and understood. Some *jong* were compiled for private purposes, gathering together the eclectic readings of a particular individuals and providing insight not only into their personal tastes, but into the type of texts available to a certain social class at a certain time. Others are more systematic and public in their designs. Sā'eb Tabrizi (d. 1676), the preeminent Persian poet of the mid-seventeenth century, is known today primarily for his striking, modernist innovations in poetic

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diction, imagery, and metaphor. But he was also a sedulous student of the literary past. This is evident not only in his poetic responses to earlier works, but in his compilation of a large anthology Persian poetry. Known as the *Safīna* or *Bayāz-e Sā'eb*, this anthology surveys the entire six-hundred-year history of Persian poetry from Rudaki to Sā'eb's contemporaries. Multiple surviving manuscripts suggest that this anthology was not simply a poet's personal notebook, but a work meant for wide public distribution. This paper will examine two manuscripts of the *Bayāz* from the University of Isfahan Library and from the Oriental Manuscript Library and Research Institute in Hyderabad. After a brief summary and comparison of the contents of the two manuscripts, the paper will focus on Sā'eb's treatment of the works of Amir Khosrow (d. 1325). Sā'eb's selection of poems and verses from the massive oeuvre of this great Indo-Persian poet offers a distinctive and sometimes idiosyncratic image of his work and suggests that the purpose of the anthology was not only to represent the past, but also to propose a canon that endorses Sā'eb's own literary practice and the poetics of Fresh Style.

BASIC PERSIAN VOCABULARY ACCORDING TO THE *BORHĀN-I QĀTI'*

Behrooz Mahmoodi-Bakhtiari⁴⁹

Borhān-i qāti', the important Persian dictionary compiled in India in the 17th century by Mohammad-Hosayn b. Khalaf Tabrizi, is remarkable in several respects, but one of its features which does not seem to have received a proper attention, is its method of providing the pronunciation of its entries. In this reference, almost half of the entries have been given a pronunciation based on analogy, in which the entry word is echoed with a second-well known one, having the same phonotactics and distribution of vowels. This method was successfully practiced later on in another important but unfinished reference: *Āsaf al-loghāt* (1906-21).

In This article, I present this method and provide the readers with a list of the words which have been used to recognize the pronunciation of the other words, and the frequency of them will also be analyzed. The final list of this article may present us with those words which were believed to be “basic” by the compiler of *Borhān*.

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DECORATION OF COPIES OF RUMI'S *MASNAWI* IN BADAKHSHAN

Umed Mamadsherzodshoev⁵⁰

This article includes the following points: 1. Thanks to Rumi's popularity in Badakhshan were established schools of painting and calligraphy and these schools graduate great painters and calligraphies. 2. During the analysis the decoration and symbolism of the two manuscripts of *Masnawi*, compiled and decorated by great writers of Badakhshan Shohnoyoz ibn Shohpartovi, Saidshrob ibn Marhamat and Said Shohzoda ibn Said Khomush will be discussed. 3. The decoration of Shohniyoz's manuscripts describes Panj Tan Muhammad, Ali, Fotima, Hasan and Husein. 4. The painting and calligraphy schools of Badakhshan are in close collaboration with the schools of Kashmir of India and Bektosh of Turkey. 5. Badakhshani painters and calligraphies are the followers of Hurufiya School. 6. In their manuscripts, Saidshrob ibn Marhamat and Said Shohzoda ibn Said Khomush bring the exact copy of Rumi's autobiography from Zainulobiddin Shervon's compilation.

'ALA AL-DIN JUWAYNI: ON THE GOOD, THE BAD AND THE INDIFFERENT

Beatrice Forbes Manz⁵¹

'Ala al-Din Juwayni was the first historian to write in detail on Mongol conquest and rule, and has thus done much to form our views of a major event in world history. In this paper I suggest that we rethink how to understand and use his work. Most scholarly analysis of his viewpoint has centered on his attitude as a Persian bureaucrat towards his Mongol employers and his favorable portrayal of the descendants of Chinggis Khan's youngest son Tolui, who displaced the descendants of Ögedei as great khans. On matters of administration and local history he is viewed as the partisan of his employer, the Mongol governor Arghun Agha.

Juwayni's work however is deeply individual and furthermore, it is far from consistent. He was a member of a family with a long career in bureaucracy and much of the information he used in his history was passed on personally. His history mirrors the highly complex and shifting political world within which he and his family worked. The Mongol functionaries they served represented several different parties in factional struggles. What complicates the understanding of the text is its unusual structure, in which the same events are sometimes recounted in several narratives with the viewpoint changing depending on the central figure. In these accounts praise and criticism are not always apportioned in the same way.

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We should recognize that as historian, Juwayni did not present a consistent view of events and personalities and we cannot use any one passage in his history as representative of his thoughts. We must put all relevant sections of his work together and expect to find not one, but a spectrum of judgments.

PARADOXICAL INFLUENCE OF ISLAMIC EDUCATION ON CONTEMPORARY ACTORS' PERFORMANCES IN IRAN

Nathalie Matti⁵²

To create *a new individual integrated into the Islamic society*, Iranian regime putted the issue of learning at the center of the construction of a new society with a strong Islamic identity, indeed a new way of education has taken place in the school at the beginning of the 1980s.

The repercussions, in the aesthetic field, and in particular in the actors' performances, of the school's Islamization, create very tight meshes, linking together active and passive learning of Iranian population. Nevertheless, it is possible to understand the complexity of these repercussions through the observation and analysis of the actor's performance in theatre and cinema, considering it as a laboratory of life which gives us access to the sensible sphere.

The observation of these last thirty years' evolution doesn't allow us to identify a clear linearity between the inculcated knowledge and the effective consequences of this learning. Indeed, the "new individual" created by the Islamic education is only rarely the one expected to be, although he has inevitably been affected by it.

Thereby, some "new individuals" with fragmented values were born, quartered between subordination and elusion. We will try to estimate the influence of the double phenomenon of subordination/elusion in contemporary actor's work: how the imposed body-behavior influences the way actors fathom spaces and volumes, and how the inculcated emotional parameters affect sensibility thresholds of the performer and the public, changing the comprehension of physical and emotional acting patterns throughout the last thirty years and leaving a larger part to imagination in actors' practical method.

Crossing the Iranian actors' interviews and performances' observations with the recurrent patterns of the educational system, allows us to grasp the paradoxical repercussions of these deep political and social changes on the aesthetic stakes inherent to the Iranian cultural area.

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RUBRICS AND CHAPTER HEADINGS IN TEXTS OF THE *SHAHNAMA*

Charles Melville⁵³

Although it seems clear enough, in modern printed editions of the text of Firdausi's *Shahnama*, where one story (*dastan*) ends and the next begins, this is not always clear in the manuscript copies of the work. Some stories, indeed, follow seamlessly from the one before, with no indication of a break, such as would be marked by a rubric or text heading (*sar-i dastan*), while others may be marked by headings that use a variety of titles, and often may not be placed at the same point in the text. This is partly due to the lack of Firdausi's original completed text and thus the absence of an authorial guide to the wording and placement of chapter headings.

The same question arises within the body of each episode or story itself – and here we notice an extraordinary variety in the number, and the placement, of headings throughout the text. This raises various questions that have not been adequately addressed—primarily, what is the function of these rubrics, which can be very decorative: are they purely a part of the illumination of the manuscript, and placed more or less at random and in a decorative manner across the open pages? Do they give the reader a helpful guide to the outline of the story, and are they in fact a form of summary of the narrative? Are they placed at appropriate points in the text, so that they can be taken as an accurate breakdown of the episode into discrete narrative segments? Is there a difference between rubrics in an illustrated copy and a non-illustrated one – that is, can the rubrics sometimes be thought of as picture captions? To what extent, indeed, and for purpose, are they directed towards an imagined 'audience' or reader?

This paper will explore these issues with respect to two different stories in the *Shahnama* and conclude that the decorative function seems to be their principal purpose, and also that detailed analysis can help to identify discrete groups of manuscripts of the text (i.e. reveal a copyist tradition).

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SUDĀBA AGAINST SIYĀVOSH: LEGAL CASE OR LOVE STORY?

Firuza Melville⁵⁴

Identifying the intertextual links, or establishing the elements of different versions of well-known wandering stories may help tracing the sources of the motives which could influence each other due to historically known cultural contacts and an exchange of literary ideas. The Iranian story of Sudaba and Siyavush, its Greek equivalent of Phaedra and Hippolytus who fatally fell in love with their stepsons can be linked with the story about the Semitic femme fatale Zulaykha who could have evolved from Biblical Joseph's mother Rahel to Yusuf's lover and a symbol of mystical love in Islamic poetic tradition. Such development could be a reflection of a real legal case in ancient collective memory, and more generally: of a much earlier pre-Firdousi, Zoroastrian system of the family organization.

A long term tradition of illustrating manuscripts of Persian literary works adds one more dimension of the cross-cultural phenomenon, that could be identified as the wandering iconography of wandering stories, whereby the literary images and their visual representation are borrowed, exchanged, influenced and emulated in different cultural traditions over the centuries, creating a unified image with many variations.

HYDERABAD IN TWO UNKNOWN PERSIAN MANUSCRIPTS

Farnaz Naghizade⁵⁵

In two manuscripts of the "travelogues" which are kept in the library of the Tehran university and the library of the Parliament, an interesting vision of India is presented. One of these travelogues is by Mirzā Mohammad Rafi' Nuri in 1816, patronized by Fath 'Ali Shah Qajar in order to keep the him informed of the social conditions of India, especially the Muslims. The author pays particular attention to different aspects of Indians' customs and traditions and renders a full account of what he observes. He goes to different cities such as Ahmadābād and observes the way people behave and comport themselves. In Hyderabad, he observes Shiites traditions, mourning ceremonies, celebrations, and holy places. He pays close attention to astronomy, temples, agriculture, women and children. In the second travelogue, written by Fazlallāh Hosayni, by order of Nāser al-Din Shah, the writer collected data on agricultural methods, especially coffee, tea, and black pepper from Mumbai. In Hyderabad, he describes Shiites' traditions and compares them with those of Persians. From a sociological perspective, these two travelogues are extremely important and their publications can assist in historical, religious, literary and social comparative studies.

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**NOTES OF AN EX-OFFICER OF NAPOLEON:
LIEUTENANT THEODORE HETTIER'S REPORT *NOTE SUR LA PERSE*
(1822)**

Irène Natchkebia⁵⁶

In the archives of the Ministry of Foreign Affairs of France is kept a manuscript entitled *Note sur la Perse*. The *Note* is dated by 30 January 1822, and signed by Théodore Hettier, ex-lieutenant of Napoleon's National Guards. In 1819 Hettier, searching for a job, left to Persia via Constantinople. In this capital he met Joseph Jouinnine, the first dragoman of General Gardane's Mission in Persia in 1807-09. Jouannin gave him the letter of recommendation for Mirza Mas'ud, the Secretary of State of the crown prince 'Abbās Mirza. In 1820-21 Hettier trained three battalions in Marand and Nakhchevan. In 1822 he presented to the Plenipotentiary Minister of France in St. Petersburg, the Count de la Ferrounays, informations about political and economic situation in Persia.

The *Note* consists of four parts. In the first part Fath 'Ali Shah's administration is assessed. The second part contains information about Persian provinces and the shah's sons who ruled over those lands; special attention is paid to 'Abbās Mirza's personality and his circle. Third part deals with the internal and foreign policies of Persia, in particular, activities of Russian and England embassy members in Tabriz and their relations with the officials of 'Abbās Mirza's court. The fourth part discusses the issues of trade relations between Persia and France and, in this regard, the role of the Black Sea. Hettier was specifying that this plan could be realized only in case if Persia went under the influence of Russia. This manuscript has never been published.

In Persia Hettier met with A. S. Griboyedov. I suppose, that Griboyedov-Zavileyski's project *Notes about Foundation of Russian Transcaucasian Company*, the main idea of which was employing Transcaucasian markets for trade with Persia and establishing a storehouse in a Black Sea port, borrowed the information obtained and analyzed by Theodor Hettier about Persian trade.

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ISLAM AND EDUCATION IN TAJIKISTAN: TRADITION AND MODERNITY

Muzaffar Olimov⁵⁷

Tajikistan, along with other Central Asian republics, is subject of the process of “Re-Islamization” or “Islamic Renaissance.” One of the key factors in this process is Islamic education. The main questions in this paper are what are the dynamics of development Islamic education in the process of post soviet transformation in Tajikistan and what is the impact of religion education on the development of the country. It is necessary to keep in mind that the revival of Islamic education takes place against the backdrop of emergence of national self-identification as an inherent element of Islamic and Iranian worlds. Practice shows us that the national legislation about religion defining these general principles does not cover the full range of problems that exist in the establishment and functioning of the institutions of religious education. This is not surprising, considering that, firstly, the system of teaching about religion was destroyed during the years of Soviet rule, leaving only underground religious schools. Secondly, the times require the modernization of the educational system, including that of religious education. The fact that by 2005 the social life of local communities transferred to mosques resulted in the growing influence of local religious leaders and traditional Islam in general. At the same time, the absence of centralized bodies regulating and coordinating religious communities and the weakness of municipal and regional governing bodies led to a wide diversity of opinions about the future form of development of Islam and religion education. The data of surveys showed that the family is the main place where Tajik Muslims receive their basic religious training. The most popular was the study of the Koran. The accessibility of the Koran in the Tajik language has become very important in the propagation of religious knowledge. The paper is based on surveys were conducted 2001-09 in Tajikistan.

THE POWER OF POETRY OR HOW A FEW WELL-WRITTEN LINES MADE A BATTLE-HARDENED WARRIOR CHANGE HIS MIND

Benedek Péri⁵⁸

The amorous liaison of Shāh Qulī Khān Baharlu, a warrior of Turkmen origin who earned his fame by capturing the enemy commander, Hemū during the second battle of Panipat, and a young dancer boy called Qabūl Khān created a great scandal at the Mughal Court in 1558. The emperor Akbar who did not approve of such frivolous relationships ordered the boy to be taken away from Shāh Qulī who in his extreme anguish “set fire to his name and fame.” He left imperial service, put on the garb of a

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yogi and went into the woods to live in seclusion. His mentor, Bayrām Khān Khān-i Khānān, the chief minister of Akbar who also hailed from the same Turkmen tribe managed to find him. Since Bayrām Khān was also a poet, he tried to console the hermit turned soldier by reciting a piece of his own compositions written for this very occasion. The *ghazal* recited by him was so appealing that Shāh Qulī left his life of seclusion and returned to court. Abu'l-Fazl who recorded this story in the *Akbar-nāma* said nothing further on Bayrām Khān's piece of poetry. How could we get to know what kind of a *ghazal* it was? Is it included in any of Bayrām Khān's *dīvāns*? Was it written in Persian or in Turki? Was it really a sophisticated, elaborate and piece of poetry? The proposed lecture endeavors to provide a detailed answer to these questions.

AN EARLY DOCTRINAL CONTROVERSY IN THE IRANIAN SCHOOL OF ISMA'ILI THOUGHT

Ismail K. Poonawala⁵⁹

The paper is divided into three sections. The first introductory part is devoted to a brief introduction to the controversy and the scrutinization of the sources. The controversy is said to have erupted from the book *Kitāb al-Mahsūl* (The Book of Results) composed by Abu'l-Hasan Muhammad al-Nasafī, an Ismā'īlī thinker and the chief *dā'ī* of Nīshāpūr, around the beginning of the fourth/tenth century. In the latter work al-Nasafī had introduced the Neoplatonic philosophy into Ismā'īlī cosmology and adapted it to the Islamic principle of *tawhīd* and the Shī'ī theory of the imamate. His contemporary *dā'ī* of Rayy, Abū Hātim al-Rāzī who had debated with the physician-philosopher Abū Bakr Zakarīyā al-Rāzī in defense of religion and prophecy, found serious errors in the *Mahsūl* and wrote his *Kitāb al-Islāh* (The Book of Correction) to rectify the errors. It will outline the basic differences between the views of the two authors, their orientations and their sources.

The second part examines *Kitāb al-Nusra* (The Book of Support) written by a younger contemporary *dā'ī* of Rayy Abū Ya'qūb al-Sijistānī who defended the views of his teacher al-Nasafī and rebutted the arguments and corrections presented by al-Rāzī. It should be noted that al-Sijistānī was the main exponent of Neoplatonic philosophy and his works were greatly popular in Ismā'īlī circles.

The third and final section deals with *Kitāb al-Riyād* (The Book of the Meadows) by Hamīd al-Dīn al-Kirmānī, the chief *dā'ī* during the reign of the Fātimid caliph al-Hākīm, who tried to reconcile the whole controversy from a vantage point of post-Fārābian philosophy. *Kitāb al-Riyād* was his last composition, which he wrote with the sole purpose of settling this early doctrinal controversy firmly and decisively. The full title of the book is quite indicative of its contents and his intent to pronounce the

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judgment between the three of his foremost predecessors, namely al-Nasafī, al-Rāzī and al-Sijistānī. It reads *Kitāb al-Riyād fi'l-hukm bayn al-sādayn: Sāhib al-Islāh wa-sāhib al-Nusra* (The Book of the Meadows in Judgment between the two [books with the letter] *sād*: the author of *al-Islāh* and the author of *al-Nusra*).

Finally, it should be stated that the development of early philosophical Shī'ism was the high watermark of Iranian school of Ismā'īlī thought.

THE RISE AND FALL OF PORT CITIES IN THE PERSIAN GULF

Lawrence G. Potter⁶⁰

It is striking that most port cities in the Persian Gulf have only had a temporary period of flourescence. Indeed, it seems like Iranian ports have arisen and fallen as often as have capital cities on the plateau. Each city had its moment of glory: for Siraf, it was around 850-1000 CE; for Kish, 1000-1200; and for Hormuz, from 1300 until 1600. Bushire became the major Iranian port from the 1730s to the 1920s, then Khorramshahr until 1980, and Bandar Abbas since that time.

The alteration of ports was also evident on the Arab side of the Gulf. For example, Julfar was the most important port on the Trucial coast from the early Islamic era until the eighteenth century, when it was superseded by Ras al-Khaimah. By the early twentieth century Ras al-Khaimah had been eclipsed by Sharjah and both were eventually eclipsed by Dubai and Abu Dhabi.

This paper seeks to outline the process of replacement of one port by another in the Persian Gulf, from early Islamic times until the twentieth century. In many cases the replacement of a port was due to its destruction, either because of the harbor silting up, earthquake, or war. Thus port cities on the southern shore such as Dubai, Sharjah and Ras al-Khaimah are located on small inlets (*khors*) known in English as creeks, that were notorious for silting up.

What are the reasons for the prosperity of these ports, since it is improbable that such poor sites could support great cities? How were these ports tied to their hinterlands, and in what way were they related to others on or near the Persian Gulf? Obviously there are geological, hydrological and political factors at play.

For example, in terms of geography, all the important port cities were located on the northern shore of the Gulf because the water was deeper there and it was therefore easier to navigate. The fact that the Iranian coastline always had a settled population, with the possibility to supply ships with food and water, as well as offer a route to

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inland trading centers such as Shiraz, always made the presence of cities there more likely than on the southern shore.

THE “BOOMERANG-NARRATIVES” OF THE *SHAHNAMA* AND THEIR CULTURAL MECHANISM

Nader Purnaqqcheband⁶¹

There exists, in the *Shahnama*, a specific category among the narratives about fathers and sons which may be called “foreign son” or “boomerang” narratives. They deal with semi-Iranians who have been procreated by Iranian heroes, princes or kings in places at the periphery or beyond the Iranian realm. All kinds of complications arise when, having grown up, these sons come to their fatherland.

The proposed contribution to the conference focuses on what seems to be a common pattern (plot) in these narratives, and investigates into its underlying cultural message and mechanism, namely the maintenance of the continuity of Iran as just Empire through a cathartic effect.

ISMAILI ORAL AND WRITTEN TRADITIONS IN LOTKOH VALLEY

Hidayat Ur Rahman⁶²

This paper inquires about the oral and written traditions of Lotkoh valley, located in the northwestern part of district Chitral, Pakistan. It is comprised of beautiful valleys, most of which border Badakhshan and Kafiristan (Nuristan); therefore, its ethnic, cultural and religious relations with Badakhshan and Kafiristan are long established. Invaders from Badakhshan and Kafiristan have often crossed the passes of Lotkoh valley. This geographical part of Chitral remained tributary of Badakhshan until 1871. It has also been a gateway for the preachers of Islam and religious *pirs* coming from Badakhshan and different parts of Central Asia. It was trade route between Central Asia and the northern parts of the Indian subcontinent. The people of Lotkho valley speak three languages: Khowar, Yadgha, and Bashqali. Scholars believe that Yadgha is quite similar to the language of Yumgan Badakhshan, and the differences in the Yadgha language are only dialectical variations of the language of Yumgan.

Traditions say that Nasir Khusrow visited this valley and underwent spiritual mediation for forty days. The most famous story concerns his plunging into the mountains from the Lotkoh side and emerging from the mountain in Yumgan. Conversion to the Ismaili sect started at that time through the efforts Pir Nasir

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Khisrow, but it is also a historical fact that the Kalashs, Siah posh kafirs and Zoroastrians also inhabited this part of Chitral until the nineteenth century.

The first Muslim ruler of the region, Shah Babur, built a fort in this valley in the beginning of seventeenth century, which Mirza Muhammad Siyar refers to as *rafak-e babur* in his *Shahnama*. The early twentieth century proved difficult for the Ismailis of this valley as the ruler of Chitral attempted to convert them forcefully into the Sunni sect, although this attempt did not come to fruition.

The objective of this study is to research the oral and written Ismaili sources of Lotkoh valley and probe into the historical basis of these traditions and their links with the other traditions of Badakhshan, former Kafiristan, rest of Chitral and other Central Asian regions. The goal is to record, organize and systematize the rich oral traditions of the Lotkoh valley and preserve them for future students and scholars.

SEVERAL TUGHRAKASH IN THE SERVICE OF MIRZA HABIBULLAH SADR-I MAMALIK-I MAHRUSA

Omid Reza'i⁶³

The purpose of this paper is to survey a black *tughra* (interconnected black signature) which was drawn above a administrative document called *mithal*. This *tughra* was dedicated to *sadr*, the high rank administrator of *awqaf*. One or more *mithal*, which was mostly published, was found from most *sadr*s of Safavid period. Our knowledge of this *tughra* is very general, because it is focused on its phrases and words, not on its graphic and technique of drawing. Moreover, in the field of 'diplomacy', Safavid *sadr*s' *tughra* and kings' *tughra* were studied together, while in addition to difference of social and administrative status of these two ranks, their *tughra* differ in phrase, graphic and color. One of the Safavid *sadr*s was Mirza Habibullah who had the rank about 23 years (1630-53) in the period of two Safavid kings. Certainly, he issued lots of *mithals*, but eleven of them which are belonged to 1631-50, are only know today and except for two, all of them were published.

While phrase and words of Mirza Habibullah *tughra* were fixed along this long period, its graphic and technique of drawing changed. This matter makes clear that in the part of Safavid administration that had the task of preparation and issuing *mithals* and drawing *tughra*, there were individuals who had not the same ability and expertise. That is to say, while the *sadr* was one person, at least three *tughrakash* were in his service and any of them had his script and technique of drawing which was even inconsistent with the most evident principles of *tughra* drawing.

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NASER AL-DIN SHAH: A KING LOST IN HIS SELF-CENTREDNESS

Hoorieh Saeidi⁶⁴

Naser al-Din Shah (r. 1848-97) ruled during a time when the world around him was going through many changes. It was a time when further attention of the Europeans towards the east and its resources was drawn, for their greed for opportunities in this rich and strategic region. This required new interaction in the foreign relations of Iran. There are several views with regards to his moral character his policies, and at times these views among historians are on the opposite sides of the scales. Drawing on 144 manuscripts of the shah's letters to his favorite and powerful chancellor, Mirza Yusof Mostowfi this article attempts to show some of personality aspects of the Qajar king which have not been proposed to-date.

NEW TRENDS IN IRANIAN POLICY TOWARDS THE SOUTH CAUCASUS

George Sanikidze⁶⁵

In the presentation are discussed following questions: the problem of historical perception and historical memory of Iran towards the South Caucasus; new possibilities for activities of Iran in the region after the collapse of the Soviet Union; and the new realities in relations of Iran with the nations of the Caucasus, Russia, Turkey, and Western powers after the August 2008 war in Georgia—this problem occupies most important place in the presentation. First of all, it must be stressed that under the present circumstances, Iran maintains the outward attributes of revolutionary ideology, but pragmatism now stands above the ideology. In general, the Islamic Republic came to attach primary importance to stability along its own borders and good relations with the neighboring states. The same can be said concerning Iranian politics towards the South Caucasus and Iranian perception of the role of great powers, above all of Russia, in this region.

Following the collapse of the Soviet Union, Iran chose to cooperate with Russia in pursuit of stability along its northern borders, to purchase modern military equipment that was unavailable from the West, to acquire nuclear technology for the power plant that Russia was building for Iran at Bushehr, and to develop some measure of diplomatic support for its positions. However, the Russo-Iranian relations are fragile. Today, Russia is starting to see Iran as a geopolitical rival. Russia's central role in the crisis over Iran's nuclear-research programs is only the most visible indicator of a relationship becoming more uneasy and competitive. In the long run, based on the current situation, regarding Iran's stance on the Russia-Georgia conflict it is possible to infer the following: Iran maintains relative neutrality, but under the circumstances

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it will not act against Russia's interests, and it will not establish closer links with Georgia, which is currently viewed by Iran as an ally of the US. The situation may change by a thaw in US-Iranian relations and inclusion of Iran in new energy projects, which are unacceptable for Russia. (These all imply Nabucco pipeline, which is to transit the South Caucasus.)

THE CONCEPT OF HONOR AND ITS REFLECTION IN THE IRANIAN PENAL CODE

Irene Scheinder⁶⁶

Honor is an extremely complex social and symbolic concept and a sensitive issue that has generated considerable legal and intellectual discussions in the Islamic world up to now. The so called "honor killing" (Pers. *qatl-i nāmūsī*) is seen in the international Human Rights discourse: (1) as a violation of Human Rights, and more broadly, as violence against women, and (2) as a problem of vigilantism, because a man committing such a crime does it on his own without any state interference. It has been argued by Farès (1932) that "honor"—especially as embraced in the Arabic word *ʿird*—was a basic ethical and moral concept of the pre-Islamic Arab tribal society. However, this concept is still virulent today in Islamic countries. Honor killings still happen in Iran, especially in the tribal areas, in Kurdistan and the south of the country and they bring about many discussions on this topic in Iran today.

In this paper I shall confine my talk to the understanding of the concept of honor in the Iranian Penal Code especially with regard to Article 630 of the Penal code of 1997, according to which a husband can kill his wife and her lover if he finds them committing *zinā*. I will also deal with other articles which allow violence in defense of one's honor. This paper will concentrate on two questions: (1) Can the crimes described in the Iranian penal code be seen as expressions of honor killings? (2) Which terms pertaining to honor can be found in the Iranian Penal code and what do they exactly mean?

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PERSO-ISLAMIC CULTURE IN KASHMIR: STUDYING THE TRANSMISSION OF PERSIAN EDUCATIONAL SYSTEM, LANGUAGE AND LITERATURE DURING THE SULTANATE PERIOD

Naseem Ahmad Shah⁶⁷

As the Arab-Islamic culture covered, at various times, the regions of Spain, North Africa, the Fertile Crescent, Arabia, and Southeast Asia, the Perso-Islamic culture, that exactly formed the second great cultural nexus of the Islamic world, included the remainder of Muslim Asia, reaching at its furthest stretch from the Aegean and the Euphrates in the west to Sinkiang and the Bay of Bengal in the East, from the Russian steppe in the north to the Indian Ocean in the south. The ingredients of this culture came together between the ninth and the thirteenth centuries when the cities of Bukhara, Isfahan, Nishapur, and Baghdad became great centers of government and civilized arts. In this phenomenon while Islam provided a common framework of law and values; the sweet and sibilant Persian became the language of the courts and medium of learning, the Iranian genius in matters of intellect and the arts furthered the wheels of government and nourished the courtly civilization making Persian the second great culture of the Islamic world and Persian language as a major cultural vehicle, in particular in the Indian subcontinent.

In the proposed Paper an attempt will be made to discuss the channels and means through which Persian educational system was transmitted to Kashmir that resulted in not only in a comprehensive diffusion of Persian language in this region but also in making the Persian language the *lingua franca* in Kashmir for centuries to come. Again, for a proper understanding and appreciation of the Persian influences on the educational system of Kashmir we shall try to discuss in detail the system of education that obtained in Iran on the eve of the foundation of the Sultanate and during the 14th to 16th centuries—the period of the Sultanate in Kashmir.

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ARCHITECTURE AND ARTISTIC PRODUCTION IN THE PERSIANATE SPHERE (panel)

Sunil Sharma⁶⁸

The four papers on this panel take up the problem of artistic production ranging from the twelfth to the seventeenth centuries in various domains of the Persianate world. Whether in the case of a ceramic bowl with image and text, literary manuscripts of Persian classics or imperial albums, artistic production responded to an expanding audience that was not limited to royal courts. The interconnected domains of Persianate cultural practices—Iranian, Central Asian, Ottoman and Mughal—facilitated the circulation of technical knowledge and aesthetic norms that were constantly being transformed by the synthesis of the universal and local. The objects examined here bring together the Persian language with a variety of visual forms in the context of different societies and periods of the Persianate world. Integral to all four objects under consideration is the continuous development of the artistic practice of composition, distinguished in the *longue durée* by a remarkably rich insight into the visual potential of the literary and vice versa. It is in the exploration of composition and context that we are able to sense the intellectual and aesthetic forces embedded in the production and reception of art objects. Finally the visual responses to Iranian models across time and space allow the speakers to present the Persianate world not as a monolithic bloc, but rather in all its diversity and complexity.

A MUGHAL *SHAHNAMA* FROM AHMEDABAD: SUB-IMPERIAL OR PROVINCIAL?

Sunil Sharma

This paper will study an early seventeenth manuscript of Firdausi's *Shahnama* in the Museum of Fine Arts (Boston) that was produced in Ahmedabad (Gujarat). The interest of the Mughals in the *Shahnama* is well attested and a range of illustrated manuscripts of this work appeared in North India and the Deccan in the sixteenth and seventeenth centuries. As Persianate culture became more cosmopolitan in India and the literary canon expanded to include works of Indian origin, the *Shahnama* seems to have received less attention at the highest levels at the Mughal court. Although there is scant evidence for sumptuous copies of this work produced in the royal atelier, *Shahnamas* were indeed produced in Agra and other Mughal provincial cities for patrons in the imperial service. There are instances of manuscripts of this kind that have been classified as sub-imperial with respect to their provenance but the paintings and calligraphy in them are provincial in style. Studying one particular manuscript that was produced in a provincial capital, the use of terms such as “sub-imperial” and

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“provincial” will be problematized and attention brought to the life of an art object from production to ownership.

SILK ROUTE TRAVELLERS ACCOUNT

M. Asif Naim Siddiqi⁶⁹

The largest trade route to bring silk from China to Persia and to the Lavenite market is known as Silk Route and the history of the traces of this route goes back to 1st century BCE. The route was also used for diplomatic mission from the eastern shores of Mediterranean across the Middle East, India, and Central Asia to China.

Central Asia lies on almost insuperable mountain ranges of about four thousand miles running from China to the Black Sea. Kashghar was the important junction of the routes from Kashmir via Leh. The southern flank leading to the Yarqand River served as the only line of communication and access to upper valley of Indus in Ladakh area. Yarqand, the most important town on the Central Asian side of the route, is on the direct line between Kashghar and Leh in Kashmir. From Leh to Yarqand or Yarqand to Leh there have been several routes and one amongst them is also the route mentioned in the travel account of Mehta Sher Singh on the basis of which this article will be developed. Mehta Sher Sing was a Kiashmiri Brahman and served as Tehsildar of Sopore under Maharaja Ranbir Singh (1857-85). He was on the command of British Imperialists in India sent by Maharaja as a British spy to Central Asia for collecting information about the actual military position of Russians in Kokand and also the system of Government and administration prevalent in the khanate of Kokand and those places of the khanate that had been occupied by the Russians. He undertook his secret fact finding journey in 9 September 1866 and came back after sixteen months on 23 November 1867 via Kashghar, Yarqand, and Laddakh.

In his travel account the traveler has given a description of one hundred stations with special reference to Yarqand. This paper aims at presenting the geographical, commercial, and socio-political analysis of these stations with special reference to Yarqand. The study of these stations will be a forward step to reconstruct and recapture the Route.

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A RARE SCROLL OF THE 17TH CENTURY WITH NOTES FROM *ATWĀR AL-ABRĀR*

Suleman Siddiqi⁷⁰

Prof. Annemarie Schimmel in her forward to Prof. Carl. W. Ernst's *Eternal Garden* aptly writes: "There are still many questions to be asked, and many documents from other shrines to be studied—whosoever, has seen the scrolls with the *Shajaras*, the lineage of the great Sufis in Gulbarga and other places in the Deccan—scrolls that extend over thirty feet and more—knows the immense task before the student of Deccan History."

This paper is a first step in that direction. It opens a new debate regarding the presence of Junaydī Sufis in North India during the Sultanate Period and the 14th century Deccan. It intends to study the make up of the Muslim religious elite group in Daulatabad immediately after the change of capital in 727/1327. Scholars of the medieval history of the Deccan only write about the Chishtī mystical tradition in Daulatabad and give them the entire credit for laying the firm foundations of Islam in Daulatabad and later in the Deccan. However, the study of these scrolls reveals an entirely new dimension regarding the presence of a large number of Junaydī Sufis in Daulatabad and later in the different parts of the Deccan.

The Junaydīs worked side by side with the Chishtīs, preaching Islam, producing mystical literature and leaving behind a large number of companions, disciples and *khulafā* who operated in the Deccan during the 14th century. Unlike the Chishtīs, they maintained cordial relations with the rulers and seemingly participated in religious administration. These findings are based on the two *Shajarahs* written in the 17th century. They contain references of *Atwār al-abrār*, an extinct source of the 14th century written by 'Ayn al-Dīn Muhammad Balhawī alias Ganj al-'Ilm (706-95/1306-92). He was an eyewitness to the change of capital and events of the 14th century.

The first is the family genealogy entitled *Shajara-yi ansāb abā-i kirām-i khud* which starts from Prophet Ādam (pbuh), continues through Prophet Ibrāhīm (pbuh) and the Prophet Muhammad (pbuh), onto Abu'l-Qāsim al-Junayd of Baghdad, then the Junaydī Sufi master 'Ayn al-Dīn Ganj al-'Ilm of Bijapur, and ends with the compiler of the genealogy, namely, Shaikh Mustafā (d. 1068/1657), the eleventh descendant of 'Ayn al-Dīn Ganj al-'Ilm.

The second scroll is the spiritual genealogy, entitled *Shajara-yi irādat wa ijāzat pēshwāyān-i khud* (Lineage of Initiation and Succession of our Spiritual Mentors). It commences with Prophet Muhammad (pbuh), runs to Abu'l-Qāsim al-Junayd of Baghdad and continues through several alternative lineages of 'Ayn al-Dīn Ganj al-'Ilm and ends with Shaykh Mustafā.

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Hopefully, we have made the initial breakthrough into this extremely captivating part of Deccan history. It is hoped with this breakthrough, scholars will be inspired to probe further into the socio-religious and mystical role played by the Junaydīs in North India during the Sultanate Period and in the Medieval History of the Deccan.

IS PERSIAN DIGLOSSIC?

Brian Spooner⁷¹

In the original article by C.A. Ferguson in 1959, which proposed the term “diglossia” for the analysis of all languages with written forms that have uses and registers different from the related spoken forms, Persian was introduced on the first page as a primary example. While it may be true that diglossia in its broadest sense could be used to include Persian, the question remains: whether this would be analytically useful in our larger effort to explore the part played by Persianate civilization in world history. This question has not been taken up, and it is important, because for non-specialists it can lead to misunderstanding of the role Persian has played in the Persianate world over the past millennium. The problem arises from the difference between the approach, the objectives and the methods of linguists as distinct from those of scholars of Persianate history, language and culture. Since both approaches are important and productive in their own ways it will be useful to resolve this type of difference that occurs where their interests overlap. This paper describes what distinguishes Persian from the typical diglossic language, explains why it has evolved differently, and makes a case for a different classification that would be of particular value for the study of Persianate civilization, and may also appeal to linguists, both those working on Persian, and others.

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HASANIYA'S TREATISE: SHI'ISM, TRANSLATION, AND THE RISĀLA IN EARLY SAFAVID PERIOD

Rosemary Stanfield-Johnson⁷²

Among the numerous projects that Shah Tahmasp Safavi (r. 1524-77) patronized in order to propagate Twelver Shi'ism in Iran were translations of religious discourses and modifications of popular stories within a Shi'i narrative frame. *Risala-yi Hasaniya* (Hasaniya's Treatise), a tale about a slave-girl named Hasaniya, or Husniya, who successfully debated the Sunni scholars of the 9th century court of Harun al-Rashid (r. 786-809), exemplifies one of those projects. In his prologue to the narrative, the translator, Astarabadi, says that he carried the work from Damascus to Iran in 1551, where he completed the Arabic to Persian translation, and presented the work to the shah. Astarabadi credits the original authorship to the 12th century scholar, Abu'l-Futuh al-Razi (d. after 1131). That the tale traveled eastward during the Safavid period is evident by at least six manuscripts at the Salar Jung Museum and Library in Hyderabad, and copies in Calcutta and in Pakistan, respectively. Like a similar work, the *Kitab al-naqd* of Abd al-Jalil Razi (completed between 1164 and 1171; date of death unknown), *Risala-yi Hasaniya* propagates the Shi'i theological position while dismantling foundations of Sunnism. It presents a generous admixture of fictional and historical characters all gathered together in Harun al-Rashid's *majlis* (court audience). The Shi'i biographer, Isbahani, categorizes the work as theology, and counts Hasaniya among the shaikhas of Twelve-imam Shi'ism. Another Shi'i biographer, Khwansari, promises a biography of Astarabadi, but fails to produce one. The fact that the original author of the work, according to Astarabadi, Abu'l-Futuh al-Razi, wrote in Persian and apparently preferred it, makes questionable that the work ever existed in Arabic, since no example of the Arabic has turned up. Thus, this paper examines the narrative in the context of its origins, the circumstances that produced its translation, and the risala genre. One question raised is the nature of the *risala*, a genre that traditionally is defined as an epistle, letter, or monograph. An attribute, in particular, of the risala, is the conveyance of theological assertions in a manner that makes them clearly understood. In this respect, the *Hasaniya* is well matched to that definition. Considering that dedication of a risala to the ruler carried with it the expectation that the work would be read and discussed in public by an educated audience, the *Hasaniya* again suits the traditional expectation, as recounted by Astarabadi. But the language seems much more suitable to popular narrative, such as the *hikaya* or *dastan*. A comparison with similar treatises of the period suggests that this work, a fictional narrative mimicking a traditional risala form, served to familiarize an audience with Twelver Shi'i tenets—as a kind of public catechism—while at the same time it confirmed the traditional practice of public disputation: it was a narrative set in a *majlis* meant to be recited and discussed in a *majlis* (reifying the form), and, perhaps, also, in other, less formal, public venues. The appearance of a female protagonist raises further questions to be discussed in this paper.

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A NEW GLANCE TO PERSIAN HISTORIOGRAPHY IN INDIA: CASE STUDY: *HISTORY OF FIRASHTAH*

Ali Mohammad Tarafdari⁷³

Persian historiography in India subcontinent is one of the largest types of historiography in all over Islamic world, particularly in Persianate societies. This type of historiography had special characteristic features which differentiate it from other kinds of historiography in other Persianate lands. In addition, Persian language was the main language at historiography of India subcontinent and again Persian historiography in India has been affected by Iranian historiography views that affected even Arabic-Islamic historiography of India. The date of Persian historiography in India subcontinent back to Islamic mediaeval times that Persian language and culture was entered into India during the campaigns of Iranian dynasties, and to the time of Delhi ruling, as, by establishment of Gurids government, Iranian historiography was transferred to India by scholars from Khorasan and formed the movement of historiography in Persian language in the Subcontinent. Meanwhile, the book of *History of Firashtah* from 17th century, by Mohammad Qasem Hindushah Astarabadi known as Firashtah, and a local history from Deccan, is one of the most important examples of Persian historiography in India and one of the main chronicles of mediaeval India, which has had great effects on later Persian historiographies. This book contains an introduction about the manner of Islam's entrance into India, custom of Hindu religion, mythological history of India and story of Islamic dynasties, and therefore, its contents cover a long period. Also, this work is a useful source to study military and administrative system of its time, for mentioning numbers of military and administrative terms of that period. The aim of the present paper is to investigate and scrutinized the position of *History of Firashtah* in Persian historiography of India subcontinent and its effects on Persian language and literature in India, on a new glance to the book.

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THE CONCEPT OF INTELLECT IN QUSHAYRĪ'S *RISĀLAH*

Eliza Tasbihi⁷⁴

'*Aql* is amongst the most important faculties granted to human being, and has been in the center of discussion and debate among many schools and scholars of Islamic science since the time of Islam. While Aristotelian philosophers follow a mere rational approach and argue for pure intellectual activity to attain the truth, Sufis are in favor of intuition, and the illumination of heart to elucidate the varieties of revelation. They take a different approach and view '*aql* simply as one of God's creatures, and argue that the true knowledge cannot be acquired *husūlī*; rather it is a gift to be granted by God. Sufis hold that God is the creator of intellect; He cannot be what He created himself.

The current research aims to investigate the notion of intellect and characteristics of '*aql* in Abu al-Qāsim Qushayrī's (d. 465 AH) Sufi manual known as *Risālah Qushayrīyah*, which remains among the main sources of Sufi teachings. For Qushayrī true knowledge comes through the divine revelation, which takes place in the heart of the Sufi. The aim of such knowledge is to guide man in their life and help them to know their Self and eventually know God. Such knowledge is a gift to be granted by God and man needs to purify his heart so that he is worthy of such gift. The author follows a more sober treatment of '*aql*, and often avoids using the term intellect and rather talks about knowledge '*Ilm* and awareness *ma'rifah*. He argues that true knowledge is the spiritual illumination radiated from the divine world.

Looking at some examples from the chapter related to knowledge on the *Risālah*, and examining his writings in comparison with the rational approach taken by Aristotelian philosophers, I conclude that Qushayrī offers a more theosophical analysis on intellect.

THE IMPORTANCE OF *RUBAB* (A TRADITIONAL INSTRUMENT) AND ITS ROLE IN THE CULTURE OF ISALMIS OF BADAKHSAN

Haydar Tawakkalov⁷⁵

Rubab is very well known from the ancient times among all other musical instruments. It is the loyal companion of common secrets of the mountainous Badakhshan people. It is kept in most families regardless of the presence or absence of a musician. Rubab has its own history and philosophy. Symbolically, the rubab's rapturous and mysterious sound elevates the souls of human beings and connects it to the space and God. The great poet and Sufi of 13th century Rumi states that in

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Moulavi music (Music played to eulogize the Lord) the importance of sound is more essential than the tune and the form of rubab that was played by pulling the strings, used at feasts of the poor who were devotees of Moulavi (the Lord). Dekhoda in his dictionary noted that Rumi “played rubab during performing *sama* (heaven), and saw rubab as inseparable element of the sama.”

During the Soviet period the *rubab* lost its state among the people of Badkshsh. It was incompatible to the Soviet ideology. It was considered as a religious instrument and devotional poems were sung in the religious funeral ceremonies by this instrument. Nevertheless, rubab has been preserved in Badakhshan as a holy instrument and was taught for those who yearningly sang *maddah*.

After the collapse of the Soviet Union, both Russian and Western scholars paid a profound attention to this instrument and have written some articles and books on its major role among the people of Badakshan. Theses scholars noted that the importance of this instrument is that it is not only kept in those houses where the panegyrics sing maddah but also preserved in most people’s houses as a holy religious instrument. This article is aimed to give detail information about the rubab and its philosophy.

ISLAMIC ALMS IN AN AFGHAN CITY

Chris Taylor⁷⁶

This paper examines the practice of Islamic almsgiving as an enactment of both Islamic discourse and social identities in the Afghan city of Herat. Islamic discourse as constructed through scriptural interpretations and religious education has promoted alms (*zakat*) as “worship” linked to purifying wealth and its donors. *Madrasas* and mosques are influential wellsprings of this discourse. Based on field interviews from the summer of 2010, with almsgivers, clergy, and organized Islamic charities, I examine the role of this individual ritual practice within Afghan public life. I provide an overview of a variety of associational forms established for the collection and distribution of alms in Herat, and I discuss a variety of overlapping normative discourses which informants cite as influential in almsgiving practices. The practice of organized Islamic charity is locally perceived as non-political and pious, although interviewees recognize similarities with NGOs which are seen as having political ideologies associated with various local and foreign stakeholders. Additional interviews I conducted in Kabul, Afghanistan and a rural Persian-speaking community in adjacent Tajikistan shed comparative light. Conclusions discuss the process of global Islamist dialogues becoming localized in a post-conflict environment of scarcity and abundance, as a distinctly Islamic and distinctly “civic” form of public engagement.

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TIMURID NATIVITY HOROSCOPES

Sergei Tourkin⁷⁷

Nativity horoscopes had been very popular in the Middle East until relatively recently, and many people of various social ranks would have had one such horoscope prepared either right after the birth, or later, on some other occasion. Yet, not many nativity horoscopes have survived, as they were important for their owners only.

No serious study of Persian nativity horoscopes has been done to date, while they can contain important information. First, they fix the exact date and place of birth of the native. Often, the sources record dates of death and/or reign only, while the dates of birth often remain unknown. Second, astronomical observations and mathematical calculations preserved in nativity horoscopes are good evidence for the level of astronomical knowledge and achievements of their times. All nativity horoscopes contain tables in which positions of celestial bodies are established or calculated for a certain moment. Third, being an integral part of medieval Muslim astrology, nativity horoscopes can shed more light on the status and implications of this integral component of mediaeval Islamic culture and world-viewing. Every nativity horoscope incorporates astrological predictions for the native, which are based upon the interpretation of the astronomical findings.

Several Persian nativity horoscopes have come down to us from the Timurid period. The paper will mainly focus on the similarity and differences in the structure and contents of nativity horoscopes of two grandsons of Timur (d. 1405): Iskandar-sultan b. ‘Umar-shaykh (1384-1415) and Rustam b. ‘Umar-shaykh (1381-1424). Other nativity horoscopes related to 15th-century Iran will also be discussed.

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MODERN PERSIANATE HISTORIOGRAPHY (panel)

Ebrahim Towfigh⁷⁸

A variety of different approaches has so far been adopted in the field of historical research on Iran. Nevertheless, it seems that all of these approaches rest, in the final analysis, on different variations of the same historical conception. Methodologically speaking, this common conception is primarily derived from a non-immanent understanding of history. In this light, the present panel intends to set out the underlying logic of this conception and its formative influence on different approaches. In this sense, the alleged differences of these approaches will be attributed to the extent to which they are determined by a non-immanent methodology. Furthermore, it will be explained how only on rare occasions could a few of these approaches momentarily distance themselves from this methodology, albeit, perhaps necessarily, getting back to it immediately. In the next step, it will be argued that the seemingly unavoidable dominance and application of this methodology could be due to the omnipresence of the orientalist discourse and the ever-expanding institutionalization and internalization of colonial logic. Accordingly, the certain generalization which is inscribed in orientalism involves a definite kind of historical explanation which makes transcendental comparison inevitable. As a result, under the influence of colonial universalism and the typical regularities/normativities which it strongly prescribes, no true historical singularity is capable of being constructed, let alone being sufficiently explainable.

Finally, the panel aims to explore alternative possibilities in order to find a way out of this methodological impasse. This may be achieved by carefully examining new poststructuralist insights into the ways which can help us provide a more immanent methodological perspective. In other words, what the panel puts on the agenda is the attempt to decolonize/deorientalize the analytic methodology of social science, so as to give voice to historical singularity in the Iranian context.

SOME PERSPECTIVES ON DECOLONIZING METHODOLOGY

Ebrahim Towfigh

Atemporal concepts and universalist approaches are two formative analytic moments which determine the content of contemporary Iranian historiography. The present lecture seeks to describe how these inextricably interwoven moments are associated with the cognitive logic of the postcolonial situation. Temporal and context-bound concepts are used atemporally in historical explanations. As a result, Iranian history is explained along with and in terms of Western history. The implicit departing point of these historical explanations is the question of “decline.” Consequently, Iranian

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historiography addresses the history of absence; that is, the absence of Western historical phenomena and patterns in Iranian history. This study puts forward some arguments against such atemporal, universalist approaches and addresses the methodological possibilities of an immanent historical explanation. Accordingly, the question of Weberian “historical singularity” will be brought into focus. How revisiting Weber’s methodology can lead us to an immanent historiography? And how Weber’s innate contradictions can be avoided or modulated from a poststructuralist point of view? are some of the questions this lecture aims to deal with.

CIVIL RIGHTS, CIVIL SOCIETY AND GENDER CONSCIOUSNESS IN THE PERSIAN PRESS DURING THE FORMATIVE YEARS OF THE CONSTITUTIONAL REVOLUTION OF IRAN

Gholam R. Vatandoust⁷⁹

While the movement towards self-consciousness and civil society in Iran emerged at least half a century prior to the Constitutional Revolution itself, perhaps as early as the reforms implemented by Amir Kabir, the movement gained momentum during the reign of Fath ‘Ali Shah and particularly during the granting of the Constitution until the dissolution of the Second Majlis following Russian threats to occupy the Holy city of Mashhad.

This paper is a study of a number of reformist newspapers published prior to and during the first five years of the Constitutional Revolution in order to compare their attitudes towards civil rights, reform and gender consciousness.

If one aspect of civil society includes the formation of non-governmental interest groups willing to challenge and confront an illusive bureaucracy, then indeed such organizations were in the making among the intellectuals, the merchants, and the *asnāfs*. What further encouraged these groups to confront the government was their realization that they were now in a position to challenge a debauched and a bankrupt system more interested in sustaining itself than responding to the numerous national and international challenges in its forefront. The general public atmosphere for these challenges was appropriate and inviting.

With the granting of the Constitution new concepts gained further momentum. The Persian Constitution itself paid particular attention to women's rights, even though opposition from conservative groups continued to persist. Concepts such as *vatan*, *mellat*, *keshvar* took on a modern and a secular meaning more in accordance with the modern definitions of the terms.

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With respect to the gender issue the study indicates that women's activities in the form of establishing fraternities, modern schools, educational opportunities and proper training, acceptance of responsibilities and participation as equal and not secondary citizens are well endorsed by the liberal newspapers and their patrons. The subject of the study includes over 40 articles from more than 15 different publications of the period.

COLONIAL METHODOLOGY AND THE PROBLEMS OF RECONTEXTUALISING HISTORICAL AGENTS

Mehdi Yusefi⁸⁰

This study shows that the individual agent in Iranian historiography has been conceptualized in a way that has already made the move toward social history impossible. By an overall examination of contemporary historiography one can arrive at the conclusion that the individual agent in these texts is assumed to have an unexplainable volition of his own. From the viewpoint of these texts, history is nothing more than the irregular emergence of outstanding individual agents that act voluntarily outside and regardless of their immediate social context.

Then, after some historiographical expressions of this sort of dehistoricizing and decontextualizing historical phenomena are outlined, it will be argued that this procedure is due to a universalist understanding of history and inattention to the historicality and singularity of the social. Finally, this study suggests that by drawing on new methodologies, the way toward a critical historiography in which the phenomena can be explained socially, will be paved.

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AN EARLY TWENTIETH CENTURY INTERPRETATION OF RUMI

Ishtiyaq Ahmad Zilli

Fame of Mawlana Jalāl al-Din Rumi (1207-73) transcends national and ethnic borders. His works and more particularly the *Masnavi* had enjoyed unprecedented popularity down the centuries and had been widely read in the Persian-speaking regions and extensively translated into many of world's languages. Many scholars in different parts of the globe have studied and analyzed main characteristics of his poetry and thought and evaluated its worth according to their own insight. There is a consensus among the scholars that the subject matter of the *Masnavi-e ma'anavi*, is Sufism and that it basically deals with the intricacies of mystic thought. The great Indian scholar of Persian literature, Shibli Numani (1857-1914), has also studied the *Masnavi* in a book entitled *Savāneh-e Mowlānā Rum* but his conclusions are quite different from others. The book was published in 1906 and has gone into many editions. It has also been translated into Persian by two different scholars and both the translation have been published in Iran. There are more ways than one in which it differs from other studies of Rumi. For one, it was the first biography of Rumi that was written in any language as Franklin Lewis has pointed out in his study of Rumi. In fact it set the foundations for the writing of a modern biography of Rumi. The next study by Foruzānfar came more than thirty years after it in 1937. The biographical portion of the book is short as much information was not available on the subject at the time more than a century ago. Moreover, Shibli was basically concerned with the thought content of the *Masnavi* and the biography was meant only to provide a setting for the study of the basic elements of his philosophy. In this connection it may be noted that like his study of Ghazālī, this book also belongs to his ambitious *Ilm-i Kalam* ('*elm-e kalām*) series. It was written in 1904 when he was in Hyderabad. He has not ignored the mystical aspect of the *Masnavi* and has studied this aspect in some detail. Similarly, the literary value of the one of the lasting glories of the Persian literature has been fully emphasised. Shibli was an outstanding literary critic of Persian poetry. Like *She'r al-'Ajam* in this remarkable work also he has displayed his masterly grasp over the subject and depth of his knowledge of Persian poetry. It combines high class research with remarkable fluency and lucidity of expression. But besides and above all this, Shibli has studied the *Masnavi* as one of the finest expositions of '*Aqā'ed* and *ilm-i kalam*. It was for the first time that the *Masnavi* was studied from this point of view. Shibli has made an excellent effort to study the *Masnavi* under different philosophical and religious categories. According to Shibli *ilm-i kalam* that was evolved by Ghazali and taken to unprecedented heights by Razi finds one of its finest expressions in the *Masnavi*. *Savāneh-e Mowlānā Rum* in fact constitutes a commendable elaboration of this point. The article will seek to make an in-depth study of the book.

RECENT INFORMATION ABOUT SLAVERY PRACTICES IN SAFAVID ERA

Rasool Jafarian⁸¹

آگاهی‌های تازه از وضعیت برده داری در دوره صفوی
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زندگی اجتماعی مردم در دوره صفوی، به لحاظ داخلی، در خانه و بازار، با استفاده از نوعی نظام برده داری بود، برده‌هایی که علاوه بر کار در خانه یا بازار یا حتی اشغال برخی پست‌های مهمتر در دربار شاهی فعال بودند. دسته اخیر را خواجهگان می‌گفتند که در دوره اخیر صفوی موقعیت بالایی داشتند و در این باره آثار و مقالاتی هم نوشته شده است. در کنار آنان کنیزکانی بودند که افزون بر کار در خانه، به عنوان جایگزینی در کنار همسران رسمی مورد استفاده بوده و گاه در نقش مادر نیز ظاهر می‌شدند. این افراد از راه‌های گوناگون به ایران وارد می‌شدند و در خانه‌های اشراف خدمت می‌کردند. بخشی از جنگ‌های ایران در گرجستان و بخش عمده‌ای از طریق مرزهای جنوبی ایران در قالب خریداری وارد ایران می‌شدند.

نظام حقوقی خاصی که بخشی ناشی از احکام شرعی و بخشی ناشی از رویه عرف بود بر این روابط حاکم بود. از نظر حقوقی در کتب شرعی قدیم مباحثی در این زمینه مطرح بود. برای مثال آزاد کردن بردگان که در حقوق شیعی بصورت گسترده توصیه می‌شد، در این دوره، مورد توجه بوده و «آزادنامه‌ها»ی فراوانی در این باره وجود دارد که نشان از اعمال رویه خاصی در این باره به لحاظ حقوقی است.

با این حال باز تدوین متون فقهی مربوط به برده داری یا به اصطلاح «کتاب العتق» در دوره صفوی، چندان مورد توجه نبود. بنظر می‌رسد دلیل آن کم‌اهمیت شدن امر برده داری در این دوره و درآمدن آن از حالت‌هایی بود که در قرون نخستین اسلامی وجود داشت.

در این میان، رساله‌ای توسط یکی از علمای دوره اخیر صفوی نوشته شده است که بطور کامل در ارتباط با مسائل حقوقی بردگان است. در این رساله، افزون بر مسائل حقوقی، اطلاعاتی نیز در باره اوضاع جاری وجود دارد. این مقاله عهده دار مرور بر مهمترین دیدگاه‌های مطروحه در این رساله و مقایسه آنها با وضعیت اجتماعی موجود در عصر صفوی در ایران است.

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THE COLOR OF HAPPINESS IN RUDAKI'S COLORFUL WORDS

Mohammad Naser Rahyab⁸²

رنگ شادی در کلام رنگین رودکی

دیوان رودکی، به تمام و کمال، باوری نیست. 1047 بیت بازمانده از یک ملیون و سه هزار و یا صد هزار بیت او، دارای سبکهای گونه گونی ست که میتوانند به چندین برخاستگاه پیوند داشته باشند. رودکی شاعری ست شادخواره و حکیمی ست اندرزسرا، که هر چند پایش در دربار است و دستش باده یاقوتین را نوازش میدهد، دلش به شناخت ژرف جهان و پندهای هوشداردهنده رغبت فروان دارد. او از انسان میخواهد تا جهان و کردارهای آنرا بچشم خرد بنگرد، غم را کنار بگذارد و شادی را در پیش گیرد؛ که اگر چنین نکند، بهمان فرجام ناگزیر مرگ روبروست و هرگز، این گردون گردان ناپایدار و این زمانه باژگونه کردار، به مرادش نخواهد رفت.

THE IRANIAN LITTERATI'S MOTIVES FOR MIGRATION TO INDIA

Saeid Shafieiou⁸³

هند عزت، هند جگر خوار: واکاوی علل و انگیزه های مهاجرت ادیبان ایرانی به هند
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ادبیات سبک هندی یکی از عرصه های شگفت انگیز و بکر تحقیقی بشمار می رود. متأسفانه تا بامروز در باب زوایای مختلف و متنوع آن پژوهش جدی و شایسته صورت نگرفته است. گواه این ادعا آنکه هنوز در تحقیقات جدید ادبی دانشگاهی، اعم از کتابهای تاریخ ادبیات و سبک شناسی و نقد ادبی، اقوال سلیقه ای و کلیشه ای امثال ادوارد براون و یحیی آرین پور چونان اوراد مقدس بر زبانها جاری ست. یکی از این داوریهای سطحی و شتابزده کسادی شعر فارسی در دوره صفوی ست که خود زمینه نتیجه گیری پرشایسته دیگری شده است و آن مهاجرت ادبای ایران به هند است. این نظر فارغ از صحت نسبی اش بدلیل دید یکجانبه نگری که بر آن تحمیل شده است، از ارزش علمی سزاواری برخوردار نیست. نگارنده این مقاله سعی دارد در این مجال برای نمونه این دعوی کلیشه ای را مورد بررسی قرار دهد و علل و انگیزه های اصلی مهاجرت ادبای ایرانی به هند را از میان منابع دست اول مثل دواوین شعرا و تذکره های ادبی واکاوی کند.

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