

**THE ASSOCIATION FOR
THE STUDY OF PERSIANATE
SOCIETIES**



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**Tashkent State University
of Oriental Studies**

ABSTRACTS

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Editor: Robert Haug

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EDITOR'S NOTE

The present volume contains the abstracts of the Tenth Biennial Convention of the ASPS to be held at Tashkent, Uzbekistan. Abstracts are divided into two sections according to the language in which they were submitted or in which the papers will be given at the convention, one in English and the other in Persian. Each section is arranged in alphabetical order by author's name. In the case of co-authored papers, the abstract is listed by the last name of the first author. The transliteration system used in the booklet is that adopted by the authors and no attempt was made to unify their various transliterations.

Robert Haug
Secretary, ASPS
University of Cincinnati
Cincinnati, Ohio USA

ENGLISH ABSTRACTS

Zahra Abolhassani Chimeh (*University of Tehran*) & **Vahid Alemohammad** (*University of Tehran*): *Wisdom as the Power of Discernment and Understanding: A Comparative Study of Wisdom and Reason in the View of Ferdowsi and Descartes* (Panel 1.3.4)

This study presents a comparative analysis of wisdom in Ferdowsi's *Shahnameh* and Cartesian rationalism, revealing key cultural and philosophical distinctions between East and West. In *Shahnameh*, wisdom embodies a spiritual and moral force that guides not only humans but all beings toward virtue and harmony. Ferdowsi writes: *Kherad dast girad be har do saray* ("Wisdom guides one in both worlds") and *Kherad chashme-e jan ast chon bengari* ("Wisdom is the eye of the soul, if you truly see"). Here, wisdom is a universal, ethical principle, deeply intertwined with goodness and spirituality.

In contrast, Descartes' concept of reason (or ratio) centers on rational analysis, positioning wisdom as a human-specific, logical tool that drives scientific understanding. Unlike the spiritual inclusivity in *Shahnameh*, Cartesian wisdom does not extend to supernatural or universal forces beyond humanity. Descartes' "I think, therefore I exist" anchors human existence in rational thought, distancing wisdom from spirituality and the external world.

In *Shahnameh*, wisdom remains closely linked with cultural attitudes such as justice, ethics, and social morality, guiding one's life towards integrity and universal alignment. Cartesian wisdom, however, is confined to personal, analytical pursuit, treating the mind as separate from the body and dismissing sensory perceptions as sources of illusion. This contrast underlines the *Shahnameh*'s universal spirituality versus Descartes' individualistic rationality: the former aspires to cosmic harmony, while the latter is dedicated to uncovering truths through solitary reason.

Zahra Abolhassani Chimeh (*University of Tehran*) & **Gholamreza Khademi** (*University of Tehran*): *Women in the Languae of Mourning in Bakhtiari* (Panel 1.3.4)

Cultural products should be defined as a society's creative expression and artistic forms, as well as its traditional knowledge and practices, which reflect a living culture and express the distinctive material, intellectual, spiritual and emotional features that characterize a society or social group (Cacia, 2014). All these are done through language. Assumed that each region-society (we avoid the term "ethnic group" as it signifies a completely different reference) symbolizes a language-specific cultural theme, language of mourning is much more prominent in Bakhtiari, representing the lifestyle and viewpoint of its people. The subject of this research is the culture and language of Mourning for women and by women in Bakhtiari, one of the richest and most original linguistic and cultural resources of Iran. Mourning is an integral part of all societies. Thus, in the context of death, Krige (1974: 159) explains the mourning custom as "the means by which the social sentiments of the survivors are slowly reorganized and adapted to the new conditions produced by the death". We found that not only Moya (the songs of mourning) in Bakhtiari language has unique linguistic complexities and cultural concepts, but these Moyas reflect Bakhtiari nomads' lifestyle and social point of view, and specifically here, view OF and ABOUT women. The lifestyle and viewpoints are reflected in concepts such as "the duty of women in milking", "having no share of inheritance", "relying on the men of the family" and "loving the brothers deeply and obeying them without question" and etc., in the mourning language such as: -now the herd is coming and you have to milk them, -my grave is narrow because my brother did not dig it, or -I wish I had four brothers to carry my coffin and cry and wail under it.

Shabbir Agha Abbas (*University of Arizona*): *Indo-Persian Literature Curriculum for South Asian Studies* (Panel 2.1.3)

This paper outlines a curriculum to present Persian literature as an intrinsic part of South Asian heritage. Persian has profoundly shaped South Asian culture and intellectual life through centuries

of literary output. From Amir Khusrow's courtly poetics and Muhammad Iqbal's philosophical poetry to Ali Hujviri's Sufi writings, Persian literature reflects the cultural richness and diversity of South Asia's history. By re-centering Persian within South Asian identity, this curriculum honors the Persianate legacy that influenced the region's languages, spiritual traditions, and socio-political thought. Structured over 15 weeks, the course includes five thematic modules, each exploring a genre or theme of Indo-Persian literature. Modules include Persian Poetry and Court Culture; Sufi Mysticism and Persian Literature; Persian Historical Writings on South Asia; The Persian-Urdu Nexus in Colonial India; and Iqbal's Persian Poetry for Muslim Revivalism. Each module pairs primary Persian texts with secondary literature and lectures, allowing students to explore Persian works' aesthetic and historical significance in South Asia. In Persian Poetry and Court Culture, students study poets like Amir Khusrow, whose works capture the aesthetics of the courts of the Delhi Sultanate. Sufi Mysticism covers influential figures like Ali Hujviri and Sultan Bahu, emphasizing Persian Sufi literature's impact on South Asian spirituality. Persian Historical Writings examines historians like Ziya al-Din Barani, who explore governance, morality, and historiography in medieval South Asia. The Persian-Urdu Nexus module traces Persian's lasting influence on Urdu, including innovations like *marsiya* poetry. The final module, Iqbal's Persian Poetry, explores how Iqbal critiqued modernity and colonialism, reshaping South Asian thought and society leading to the 1947 Partition. By integrating textual analysis with historical context, this curriculum fosters an appreciation for Indo-Persian literature as an essential South Asian cultural expression, encouraging students to reconnect with their shared heritage.

Nozhat Ahmadi (*University of Isfahan*): *Anthologies as Sources for Safavid History* (Panel 4.1.3)

Through a number of case studies, the present paper discusses anthologies (*majmū'a*, *jong*, *safina*, etc.) as a source of social history. Anthologies are a form of manuscript that were compiled based on the personal interests and tastes of their owners, containing an extensive range of content. I will demonstrate that these collections, which also served as personal or family notebooks, were not created to impress others or to be presented as gifts in exchange for rewards. Rather, they were compiled precisely according to the personal needs of their owners. These manuscripts were either directly written by an individual or members of a family or were commissioned from a scribe, with specified topics and themes, to compile according to the family's interests. The subjects within them reflect precisely the needs or interests of the family, from religious matters, astronomy, literature to recipes for medicine and food, and even private letters from ordinary individuals. In my analysis of such topics and their connections to social networks, I will demonstrate how these anthologies reflect the social conditions of the Safavid era. The paper is also part of an ongoing collaboration with my colleague Kathryn Babayan (University of Michigan). We have fostered an exchange between the University of Michigan and the University of Tehran to create a website at the University of Michigan Library, titled The Isfahan Archive Project. We hope to incorporate anthologies housed in the Malek Library and Majles Library as well.

Razieh Araghi (*University of Michigan*): *Blurred Boundaries: Iranian Women's Negotiations of Public and Private Spheres* (Panel 3.1.1)

In discussions of women's emerging voices in Iran during the late 19th and early 20th centuries, scholars have primarily focused on editors, writers, and educators who assumed active public roles in women's periodicals. However, this paper shifts the focus to women who engaged with the public sphere from the private space by writing letters to the editor. These letters, often overlooked, reveal how Iranian women actively shaped public discourse by critiquing press content or proposing the inclusion of new, essential topics. Through these interventions, women not only influenced editorial decisions but also challenged the boundaries between private and public spheres. Their participation highlights the fluidity between these spaces, demonstrating that the public and private are interconnected rather than distinct or oppositional realms. This

study through women's writings in *Jam'iyat-e Nessvan-e Vatankhvah* (1923-26) and *Peik-e Saadat-e Nesvan* (1926-27) highlights the importance of recognizing these quieter, indirect modes of engagement, showing how women in private spaces were integral to the development of public discourse, thus complicating simplistic binaries and expanding our understanding of early feminist voices in Iran.

Victoria Arakelova (*Russian Armenian (Slavonic) University*): *Al-Khidr in the Anatolian-Caucasian Cultural Cross-Zones: From the Servant of Allah to the Universal Deity* (Panel 4.1.1)

Al-Khidr is one of the universals of the Islamic world, a character attested almost all over the Muslim world, and especially popular in mystical orders and folk Islam. Besides, Khidr is noted for his special adaptability to non-Muslim traditions in the contact zones, the ability to influence local cults and himself acquire the features of non-Islamic characters – substrate pre-Islamic deities or Christian saints. The peculiarities of al-Khidr in the Anatolian-Caucasian cultural cross-zone is determined, inter alia, by two significant cultural phenomena. First is the fact that, in at least two religious traditions, those of the Yezidis and Alevi Zazas, al-Khidr is not only revered as a righteous man who instructs people on the path of beneficence or as a saint, but also as a deity with his huge functional domain, particular characteristics, niche in the religious calendar, etc. Second is that both the figures of the Yezidi Khidir-nabi and the Zaza Xizir were in many aspects shaped under the obvious influence of the Armenian saint *Surb Sargis* (St. Sergius).

While many of the peoples of the region, with the advent of Islam, transferred the functions of their local pre-Islamic deities (primarily patrons of cattle breeding and hunting) to Khidr, both the Yezidis and Alevi-Zazas have preserve authentic characters in their folk pantheons alongside with the Muslim personage. The latter represents a kind of *Deus Universalis*, whose domain and functions are often overlapped with those of the authentic local personages. The paper focuses on the specifics of al-Khidr in the Anatolian-Caucasian cultural cross-zone, with the particular accent on the Yezidi and Alevi Zaza traditions. The local reflections of this pan-Muslim mythological character is another illustration of the striking parallels between the Yezidism and Heterodox Shi'a milieu.

Matin Arghandehpour (*University of Oxford*): *Damage as Evidence: Some Indications of Archival Practices in the Firuzkuh Papers* (Panel 2.1.1)

Access to archival corpora is a challenge for researchers which digitisation can mitigate on a global scale. This paper examines how the Invisible East Digital Corpus (IEDC) addresses one obstacle in digitising medieval manuscripts from the Islamicate East: valuable data on physical properties of manuscripts, often essential to research, can be lost in digital archives.

The Princeton Geniza Project is one of the IEDC's points of inspiration. Its solution to relating a document's materiality to its userbase is through its straightforward user interface. Many aspects of its texts are quickly and easily accessible, but they often lack detail on document materiality beyond scans. IEDC addresses this limitation by incorporating standardised metadata on physical conditions: a list is dedicated to showing tears, fold lines and such. Users can also see writing mediums, information on any seals, and document measurements alongside images when available.

The physical properties of manuscripts are of huge importance for research into their materiality, beyond textual contents. In her paper on the afterlife of medieval archives, *Documents Lying Around*, Livingston indicates that a document's physical conditions can be telling of how it was stored. Fold lines suggest documents were stored in stacks, while worm holes appearing along fold lines may indicate documents were tied in a bundle. The present paper surveys the Firuzkuh Papers for similar signs of physical deterioration that can be indicative of storage practices.

In the first part of this paper, I will present the IEDC and its capabilities for reflecting the physical properties of documents. In the second part of this paper, I will do a brief survey of the Firuzkuh Papers to find if their physical conditions can be used as evidence for storage practices.

Kamran Arjomand (*University of Halle*): *The Cosmology of Muḥammad al-Ḥusayn Āl-Kāshif al-Ghiṭā' (1876-1954)* (Panel 3.3.3)

Discussions on European political culture and science in Iran started in the second half of the 19th century. By the turn of the 19th century, they gained an enormous political relevance in light of ongoing political reforms before and after the Constitution Revolution. The Shi'ite seminaries in Najaf and elsewhere were also involved in these controversies. It is about this time that we see Shi'ite scholars write about modern European cosmology, comparing it with the Islamic traditional views. The writings of Muḥammad al-Ḥusayn Āl-Kāshif al-Ghiṭā' reveal an important contribution to the understanding of religious and philosophical reservations towards "Westernization", i.e. acceptance of European social and natural philosophies.

In this presentation, I will briefly mention the historical setting of these discussions and look at the general inclination of Muḥammad al-Ḥusayn Āl-Kāshif al-Ghiṭā' towards European thought. I shall then mainly focus on his view regarding the formation of the universe and its cosmology.

Hodat Ataollahi (*University of Barcelona*): *The Concept of Time in Ancient Civilizations: Zurvan, Mitra, and Comparative Mythology* (Panel 1.3.5)

This study examines the conceptualization of time in ancient Iranian mythology, focusing on the roles of Zurvan (the god of infinite time) and Mitra (the deity of light and covenants) in Zoroastrian cosmology. Through comparative analysis, the research explores intersections with Greek (Kronos), Hindu (Kala), and Roman (Mithraism) traditions, highlighting divergent cultural interpretations of time as neutral, destructive, or cyclical. The symbolic representation of time in art (e.g., the "Lion and Bull" relief at Persepolis) and astronomy (e.g., Zurvan's celestial framework in the Bundahishn) is analyzed, alongside the influence of these myths on later Islamic astronomical instruments and Sufi thought. Key findings reveal Mitra's transcultural adaptation—from Vedic oaths to Roman tauroctony—and Zurvan's unique duality as a temporal framework governing cosmic balance. The study bridges mythology, archaeology, and the history of science, demonstrating the enduring legacy of ancient timekeeping and its philosophical implications.

Ahmad Azizy (*Oriental Institute of the Czech Academy of Sciences*): *Marginalization and Control: Afghan State Policies Towards Jewish Subjects in the First Half of the 20th Century* (Panel 2.2.4)

This paper examines the Afghan state's treatment of Jewish citizens in the early 20th century, a period marked by severe restrictions on the Jewish community, leading to its decline and emigration from Afghanistan. Drawing on previously unstudied documents from Afghanistan's National Archives, the study explores official attitudes and policies impacting Jewish residents. These sources include petitions from the Jewish community to the Afghan government, along with internal reports and correspondence among state officials. The findings reveal that, beginning in the 1920s, the Afghan state deliberately marginalized Jews, framing them as alien and threatening to Afghan national identity. This resulted in economic restrictions targeting Jewish merchants and craftsmen, contributing to widespread economic isolation and encouraging emigration. Additionally, forced ghettoization policies in cities like Herat and Kabul excluded Jewish residents from northern regions of the country. This combination of economic and social isolation highlights the systematic marginalization that reshaped the lives of Afghanistan's Jewish minority during this period.

Marco Bais (*Sapienza University of Rome*): *The Killing of Shah Mansur According to the "History of Timur the Lame and His Successors" by T'ovmay Mecop'ec'i* (Panel 2.2.3)

In this paper I will deal with the History of Timur the Lame and his successors in a work composed around the mid-15th century by the Armenian monk T'ovmay Mecop'ec'i (1378-1446) and I will discuss some issues related to T'ovmay's sources. Although T'ovmay claims that he was either an eye-witness or collected his information directly from eye-witnesses, the details found in some passages of his History suggest that he had access to written testimonies probably produced outside of Armenia. On the other hand, some episodes related in T'ovmay's work cannot be traced back to earlier literary models and likely stem from oral traditions. This is, for instance, the case of the circumstances that preceded the conquest of the Muzaffarid state and the killing of Shah Mansur.

Ayşe Baltacıoğlu–Brammer (*New York University*): *Unveiling Cross–Border Dialogues: Tercüme-i Risale-i Tekfir-i Kızılbaş and Ottoman–Safavid Intellectual Interactions* (Panel 2.2.6)

This talk delves into the *Tercüme-i Risale-i Tekfir-i Kızılbaş* (*Translation of the Treatise on the Refutation of the Qizilbash*), a distinctive Ottoman Turkish manuscript that serves as both a polemic against the Safavid state and Qizilbash communities and a reflection of cross-border intellectual exchanges between the Ottoman and Safavid empires. Situated within the broader *Risale-i Tekfir-i Kızılbaş* genre—primarily authored by Safavid émigré scholars in the 16th century to justify Ottoman campaigns against the Safavids and persecutions of the Qizilbash—this manuscript offers a fascinating lens through which to examine sectarian, political, and intellectual dynamics of the period. Discovered in Ankara's National Library, the *Tercüme* stands out for its hybrid features, such as untranslated Persian verses, Ottoman Turkish adaptations, and the subtle imprint of Safavid cultural influence. These features make it a unique text for studying the evolution of anti-Safavid and anti-Qizilbash polemics. By analyzing this manuscript, the talk sheds light on how intellectual and theological arguments were weaponized in imperial policy and sectarian conflict. In addition to its content, the *Tercüme* raises broader questions about the political and cultural role of translation in the early modern Islamic world. Rather than a simple linguistic transfer, the manuscript represents a form of adaptation, domestication, and ideological transformation, reflecting the interplay of migration, identity, and knowledge transfer between the Ottoman and Safavid realms. Through a close reading of the *Tercüme* and its historical context, this talk reconsiders the function of polemical texts not only as tools of statecraft and propaganda but also as sites of intellectual exchange. It highlights the ways in which émigré scholars contributed to Ottoman perceptions of the Safavid state and the Qizilbash, shaping sectarian identities and reinforcing imperial boundaries. Ultimately, the *Tercüme-i Risale-i Tekfir-i Kızılbaş* offers a window into the rich and complex ideological exchanges that defined the Ottoman-Safavid frontier and their enduring impact on early modern imperial practices.

Pavel Basharin (*Russian State University for the Humanities*): *Demonic Elephant in Medieval Persianate Culture* (Panel 1.1.7)

A well-known fact is that the elephant is referred to in the evil class of creatures (Avest. *xrafstra*-, cf. Pers. *xrafstar*) of Zoroastrianism. The reason for this perception was probably the unusual appearance of the animal, especially his trunk. In Persian literature, this animal usually has no connections with the demonic realm. The famous image of the rampant elephant (*žandalzanda-pīl*), which appears in Rudaki's poetry and then is used in Firdawsi's *Shāh-nāma* and later, is devoid of negative connotations. However, traces of Zoroastrian beliefs in Persian literature in a relic state can be detected. The famous scene of young Rustam's victory over the rampant white elephant from the *Shāh-nāma* stands out. The elephant is killed with a mace with a bull's head, which is usually used to smash demons and enemies. The famous comparison from Sa'dī's *Gulistan*, quoted in Arabic, draws attention first of all other quotations: "Not everything that is mightier in stature is superior in value. The sheep is clean, but the elephant is carrion" (*al-shāt naẓīfa wa 'l-fīl jīfa*). This proverb is not recorded in Arabic sources. According to the *Dādestān ī Mēnōg ī Xrad* and the Pahlavi *Rivāyat*, the *devs* offered people an elephant "which needs neither

watchman nor shepherd” if the people killed cattle (sacrificed to them). However, it is important to remember that according to most experts in Islamic law, eating elephant flesh is forbidden because elephants have tusks and are aggressive. But Muslims sometimes ate this meat for lack of other food. ‘Abd Allāh Ansārī in one of the *munājāt* compares life to a game of chess and asks God for protection from a demon in the guise of a chess elephant. In Persian miniature, demons with the head of an elephant occupied a special place among other demons. There is a discussion among art historians whether such images are related to the interpretation by Muslim artists of the Hindu demon Gajasura, who took the form of an elephant and was defeated by Shiva.

Daniel Beben (*Nazarbayev University*): *Alexander the Great and the "Stranger Turn" in Mongol Central Asia* (Panel 1.2.1)

The Badakhshan region of Central Asia has often been treated as an exception to the principle of Chinggisid rule that predominated after the Mongol conquests, as one frequently encounters claims in scholarship that the region retained its political traditions from the pre-Mongol era. Foremost among these is the tradition of local rulers in the region claiming descent from Alexander the Great. In this paper I will demonstrate that, despite later claims to having never been conquered by the Mongols, Badakhshan was in fact conquered and occupied by Mongol forces, and that the tradition of descent from Alexander the Great emerged only after the cessation of direct Mongol rule in the region.

I draw here upon the anthropologist Marshall Sahlin’s theory of the Stranger King as a framework for understanding the evolution of political traditions in post-Mongol Central Asia. Rather than an exception, the case of Badakhshan in fact demonstrates a broader trend evident in the Iranian world (and Central Asia in particular) from the thirteenth century onwards: whereas the pre-Mongol period saw a trend of assimilation on the part of Turkic rulers and other “outsiders” to the Persian tradition of kingship, following the Mongol conquests, narratives of transgression and “strangeness” came to serve as the legitimating basis for new political traditions. These traditions reflect a new logic of imperial legitimacy that owes its origins to the Mongol conquests, and thus is distinct from the efforts made to connect with the pre-Islamic Iranian past seen in the pre-Mongol era. I argue furthermore that the stories concerning Alexander the Great in post-Mongol Central Asia illustrate an increasing convergence between narratives of the establishment of kingship and religious conversion.

Thomas Bedrede (*Sorbonne Nouvelle—Paris 3*): *The Autobiography as a Source for Historical Biography: The Case of Baqer Kazemi (1891-1976)* (Panel 1.2.3)

Baqer Kazemi, known as Mohazzab ol- Dowleh, the flawless, the well educated in the service of the state, was born in a prominent family of state servants in Tehran on 20 December 1891 and died in 1976. Trained in the Tehran School of Political Science, a school, whose aim was to enable future diplomats to preserve the rights of their country against foreigners (Leila Koochakzadeh), Kazemi, during a career that spanned over 40 years, held ambassadorial posts in Iran’s neighboring countries and was appointed Minister of Foreign Affairs on several occasions. For that matter, as a researcher of the history of international relations of Iran in the Interwar period, the biography of Kazemi is of particular importance.

The main source to study it is the 5 volumes memoirs he wrote, based on his diaries, and which were published posthumously. These volumes which amount to some 2500 pages cover Kazemi’s life from his birth up to 1964.

However, autobiographies are treated with suspicion by historians (Jean-Baptiste Duroselle 1982). According to Renders (2014) the biographer must assess the importance of autobiographical documents against the context of a person to be able to interpret him in a better way.

Based on Kazemi's contemporaries' diaries and memoirs, foreign diplomatic correspondence, and newspapers, this presentation will put to test the "pact of truth" (Philippe Lejeune 1975) to which Kazemi commits himself in the introduction to his memoirs. It will also argue that despite the teleological aspect of this text in which Kazemi tries to show the reader that he lived up to the *laqab* he chose for himself, its richness offers a complex portrait of its author and an important source for the researcher of the history of Iran international relations.

Simon Berger (CNRS/CeRMI): *Return of the Repressed?: Mongol Historiography in the Ilkhanate and Odd Narratives in the Anonymous Hyde 31 Manuscript from the Bodleian Library* (Panel 1.1.1)

Recent research has highlighted the existence of a Mongolian-language historiography that dates back to the early Mongol Empire, identifiable as a substratum within the predominantly Persian and Chinese documentation that has survived. Furthermore, it has also demonstrated that this early Mongol historiography presents a markedly different account of Chinggis Khan's career and the rise of the Mongol Empire than the official imperial historiography constructed after the "Toluid coup" of 1251, whose complete rewriting of the early Chinggisid era has significantly influenced historical perspectives until now. This presentation aims to reveal, through comparison with other texts such as Juvaynī's *Tārīkh-i Jahāngushā*, Rashīd ad-Dīn's *Tārīkh-i Mubārak-i Ghāzānī*, Shabānkāra's *Majma' al-ansāb*, and the *Shengwu Qinzheng lu*, that the unusual account on Mongolia at the eve of the rise of the empire and of Chinggis Khan's career found in the Hyde 31 manuscript of the Bodleian Library in Oxford—an anonymous text likely written between the end of the Ilkhanate and the Timurid period, and thus far under-examined—constitutes as a partial witness to this early Mongol historiography and its circulation in Ilkhanid Iran.

Mehrzad Boroujerdi (Missouri University of Science and Technology): *Seyyid Hasan Taqizadeh: A Modernist Intellectual Statesman* (Panel 2.2.5)

The life of Seyyed Hasan Taqizadeh (1878-1970) perhaps encapsulates the tumultuous politics of twentieth-century Iran better than that of any other intellectual statesman. As a key figure in the Constitutional Revolution, Taqizadeh held various significant positions, including Majles deputy, foreign minister, governor of Khorasan, minister of roads, finance minister, ambassador to France and the United Kingdom, and senator. He was frequently dispatched as a troubleshooter to foreign capitals to defend Iranian interests. A polyglot fluent in Arabic, English, French, and Turkish, Taqizadeh was also a prolific writer with extensive knowledge of Islamic and Iranian history and literature.

This paper will critically examine Taqizadeh's political thought by exploring his ideas on the following topics: the spread of European civilization in Iran, the preservation of Iranian nationality and national unity, the refinement of Persian language and literature, and educational reform. It will be argued that (a) Taqizadeh epitomized the liberal ideology of the nineteenth century, staunchly advocating for constitutional monarchy; (b) he transitioned from a fervent revolutionary to a discerning critic of political extremism; and (c) he believed that combating tyranny required not only political activism but also the widespread enlightenment of the populace through education.

Recently, an eighteen-volume collection of Taqizadeh's books, essays, and Majles speeches has been published in Iran (<https://bit.ly/30EPnaA>). These volumes will serve as the primary source material for this study.

Nicholas Boylston (Harvard University): *Performing a Sufi Philosophy of Metaphor: Approaches to Meaning (ma' nī) in the Quatrains of Farid al-Din Attar* (Panel 1.2.6)

How do Persian Sufi poets speak about that which they themselves declare to be ineffable? A key component of this classic question lies the issue of metaphor, which opens the possibility of

transfer or 'borrowing' (*isti'ārah*) of meaning from unutterable experience to shared language in the process of composition, and the subsequent retracing of this crossing (the literal meaning of *majāz*, 'figurative language) by readers and listeners. While Sufi authors themselves often codified the function of Sufi metaphor in their terminological works, classic scholarship in the field by Julie Scott Meisami and Fatemeh Keshavarz, as well as recent work by Arjun Nair and Dominic Ingenito, has both challenged the simple picture of one-to-one correspondence between signifier and signified in Sufi use of metaphor, and sought to unearth more complex accounts of how Sufi authors considered metaphor to function. This paper contributes to this discussion through a case study of 'Attar's collection of quatrains, the *Mokhtār-nāmeḥ*. Focusing on his use of the term *ma'nī* ('meaning'/'reality' but also 'theme'/'sententia'), as well as 'Abd al-Qāhir Jurjānī's concept of *ṣūrat al-ma'nā* ('the form of meaning'), I argue that 'Attar approaches Sufi metaphor not through fixed one-to-one correspondences, but through a dynamic and continual rearticulation of relations between terms in succeeding single- or double-lines of poetry. This approach then allows me to suggest a relational hermeneutics that can be used to pave the way for a broader interpretation of Attar's poetry and thought.

Alessandro Cancian (*Institute of Ismaili Studies*): *Shi'ism, Sufism and Religious Identity through the Imaginal Lens: Remarks on Soltān 'Alī Shāh Gonābādī's (1909) work on Dreams and Visions* (Panel 1.1.4)

In a recent monograph, *The Nature of Sufism* (2024), Milad Milani undertook the enormous task of trying to establish the ontological status of Sufism qua Sufism—i.e., as a phenomenon of its own, Islamic yet distinct from Islam. To do so, he examined several case studies from across the history of Sufism, primarily from the Persianate mystical traditions, through a Heideggerian framework. Milani's work is one of many recent reflections on the ongoing debate about the boundaries - in time, space, or essence - of religious identity in mystical Islam.

In this presentation, my aim is far less ambitious: I intend to reflect on the birth (or emergence, as I have called it elsewhere) of Shi'i Sufism in nineteenth century Iran, in order to assess to what extent the emergence of a religious phenomenon is a matter of the group's or tradition's own identity, rather than a heuristic construct that arises from the historian's needs, in some sense shaping the reality of the subject of study.

To explore the origins of Shi'i Sufism, I will focus on the works of Soltān 'Alī Shāh Gonābādī (d. 1909), particularly his *Tanbih al-nā'emin*, a treatise on dreams. Although this work may initially seem less suitable than some of the author's other writings for drawing general conclusions about origins, boundaries, and definitions, I believe it provides surprisingly valuable insights into the identity-shaping issues within the Gonābādī *selela's* articulation of the *'ālam-e methāl*. By examining the way Solān 'Alī Shāh (as well as some of his predecessors and successors) articulates this concept, we can be better positioned to understand the complexities involved in situating this particular strand of Sufism either within or outside of mainstream Usuli Twelver Shi'ism, thereby moving beyond too simple assumptions about adaptation and survival strategies in a sometimes hostile environment.

Carlo Cereti (*University of California, Irvine*) & **Meysam Labbaf-Khaniki** (*University of Tehran*): *Echoes of Devotion: Uncovering Pilgrim Inscriptions of the Mid-Eighth Century and the Sun* (Panel 4.1.1)

This study explores recent discoveries from archaeological excavations at the Qale-ye Dokhtar Fire Temple complex in Bazeh Hur, located in Khorasan-e Razavi, Iran. Studies that have been carried out on available sources, as well as the imposing nature of the site suggest that this may have been the location of the revered Ādur Burzēnmīhr Fire Temple, one of the three great Fire Temples of Sasanian tradition. However, this identification cannot be taken for proven, since we still miss the "smoking gun". Due to three seasons of excavations carried out in 2018, 2022, and

2023 total of 54 stucco fragments were marked with ink inscriptions. These inscriptions, thought to date back to the late Sasanian era, include messages and prayers left by pilgrims. However, the partial and stratified nature of these inscriptions makes interpretation difficult, with the temple's walls resembling a "living palimpsest" of writings layered over time. Some fragments even require close examination to differentiate between faded letters and marks left by possible biological growth. In the 2024 campaign several other adjacent rooms were excavated, revealing a host of interesting materials, though no new inscription. The present talk starts by briefly discussing what the sources tell us about Ādur Burzēnmīhr, then presents the site itself and ongoing archaeological work, to finally tackle the unique interpretive challenges that one must overcome to shed light on the cultural and ritual importance of these inscriptions, offering a window into the spiritual lives of ancient Zoroastrian communities in Iran.

Francesca Chubb-Confer (*Oberlin College*): *Persianate Intertextuality in a Colonial-era Urd Gita* (Panel 1.3.3)

This paper proposes the figure of Krishna as a site for the afterlives, or reincarnations, of Persianate literary tradition in South Asia in the 20th century, through a case study of an Urdu Bhagavad Gita from the 1930s. What are the possibilities, and the limits, for Hindu authors (re)writing a Hindu scriptural text in a language that, at the time, was negatively associated with classical Persian tradition by reformist and nationalist movements? What happens when a text and the tradition associated with it is re-presented through the lens and language of the "other"? Scholarship on Persian-language literary production in South Asia has emerged as a flourishing new subfield in the past several years, pointing to pre- and early-modern translation initiatives between Sanskrit and Persian in the Mughal period, and to the textual corpora of Hindu Persophone munshis, as evidence of imaginative endeavors through which the Persian language textured understandings of self and other that were largely foreclosed upon by the experience of colonialism.

While Persian itself declined in usage in modern South Asia, its presence was strongly felt in certain registers of literary Urdu. The tradition of engaging with Hindu texts, themes, and figures continued with Urdu translations of the Bhagavad Gita, the authors of which are almost entirely Hindu. Given the prominence of Krishna in the Gita, the deity emerges as a site of figuration and signification in translating Hindu theology into a heavily Persianized, Sufi-inflected idiom. In Munshi Bisheshwar Prasad "Munawwar" Lakhnavi's 1935 "Nasim-e Irfan," we see a Hindu Urdu poet from Lucknow who renders Krishna in a specific vocabulary of beauty, gnosis, and visionary experience that makes deliberate intertextual connections with earlier Persian texts in this vein, and I argue that the resonances of these choices do much to trouble a narrative of historical rupture in modernity.

Reza Daftarian (*The Courtauld Institute of Art*): *From Pane to Fragment: Ayeneh-Kari and the Affective Architecture of Ayeneh Kaneh* (Panel 3.1.2)

What if we read the history of Safavid palatial architecture through its most reactive surface? This paper centers on Ayeneh Khaneh, the riverside Hall of Mirrors constructed during the reign of Shah Safi, as a key site in the evolution of *ayeneh-kari* from reflective plane to fragmented interface. Located along the southern embankment of the Zayandeh Rud and oriented toward both garden and river, the palace occupied a threshold space where royal visibility was staged through the interplay of physical elevation, flowing water, and refracted light. A defining surface technology of early modern Iranian architecture, *ayeneh-kari* refers to the installation of mirror tesserae across walls and ceilings to manipulate light, fragment form, and activate movement. In Ayeneh Khaneh, it operated as an affective and ideological medium, projecting kingship not as a stable icon but as an ephemeral presence scattered across space. Its surface no longer framed the sovereign as a singular figure, but refracted him into a sequence of flickering impressions,

responsive to both ritualized choreography and environmental conditions. The mirrored palace itself became a theater of kingship, where its symbolic weight and sensorial efficacy converged to set architecture ablaze. By examining the spatial logic and hierarchical choreography of Ayeneh Khaneh in relation to the primary waterscape of Safavid Isfahan, this paper positions *ayeneh-kari* not as ornamental form but surface transformation *par excellence*—simultaneously experimental, adaptive to local contexts, and deeply enmeshed in the evolving ceremonial language of Perso-Shi‘i imperial culture.

Dagikhudo Dagiev (*Institute of Ismaili Studies*): *The Shughnānī Ismailis’ View of Shaykh Jalāl al-Dīn Rūmī through Semenov’s Lens* (Panel 2.1.4)

Sheikh Dzhelal-ud-Din-Rumi por predstavleniam shugnanskikh ismailitov (The Shughnānī Ismailis’ View of Shaykh Jalāl al-Dīn Rūmī) is an article which begins with an introduction by Semenov and is written based on recorded conversations with a resident of the Shūghnān district whose name, for some reason, is not given. In this study, I shall focus on analysing the contents of Semenov’s paper relative to the meeting and conversations which seemed to have occurred between Jalāl al-Dīn Rūmī and Shams-i Tabrīzī. The significance of the story lies in the fact that the famous Muslim shaikh known as the “nightingale of the contemplative life”, Jalāl al-Dīn Rūmī, who shared popularity among both the followers of Sunni and Shi‘i Islam, was also considered as a pivotal figure amongst the followers of the Eastern branch of Ismailism, such branch was promulgated by the “Pīr of Kūhistān”, Nāšir-i Khusraw, among the Iranic peoples of the northern slopes of the Hindu Kush.

This study will furthermore investigate the question of why the personality of Jalāl al-Dīn Rūmī is so important for the Ismailis of Central Asia.

Heydar Davoudi (*Northwestern University*): *Cyropolis and Kurukshetra: Cyrus’ Central Asian City in Greek and Indo-Aryan Cultural Memories* (Panel 2.3.7)

Cyrus the Great (d. 530 BCE), founder of the Persian Empire, left an enduring legacy evident in various historical sources and geographic names (Daryaei 2013; Shayegan 2018; Waters 2022). In this paper, I examine the historical memory of Cyropolis (Greek: Kyrōúpolis; Old Persian: Kuruškaθa), a city founded by Cyrus in ancient Sogdiana, commonly identified with the modern town of Kurkath, strategically located at the entrance to the fertile Fergana Valley. Greek historians, including Arrian, described it as a stronghold of resistance during Alexander’s siege in 329 BCE, after which it was renamed Alexandria Eschate (Cummings 2004). Moreover, I propose a connection between Kuruškaθa/Cyropolis and Kurukshetra (kuruḱṣe:trə), a city named after King Kuru of the Puru tribe in the northwestern Indo-Aryan epic *Mahabharata*. Some scholars have suggested that the legendary Kuru, mentioned only within later Vedic periods (Prakash 1965), may reflect a memory of Cyrus (Spiegel 1858; Eilers 1964; Skamowski 2005). In line with this perspective, I suggest that *Mahabharata*’s crucial Kurukshetra war involving Kuru’s descendants may vaguely mirror the fall of Cyropolis to Alexander. The descendants of Kuru—Kauravas and Pandavas—may also represent Cyrus’s clan, who, marginalized under Darius I (d. 486 BCE), presumably sought refuge in eastern regions of the empire, such as Sogdiana, Bactra, Kamboja, and the northern Indus Valley, wherein their legacy could have influenced the Indian epic traditions. Overall, this study contributes to understanding the complex, multicultural legacy of Cyrus and the city he established in Central Asia.

Noonik Darbinian (*Yerevan State University*): *Active Learning: The Use of Iranian Films, Reels, and Social Media in Teaching Colloquial Persian and Iranian Culture* (Panel 2.2.2)

Technology is developing at a rapid pace, bringing along new features and these features are entering our lives through everyday engagement with Facebook, reels of Instagram, etc.

There are many language learning Instagram reels, bloggers who teach the Persian language, and Facebook groups where the Persian language is being taught, but the capability of their educational purposes and authenticity is what should be tested during the process of teaching.

The rapid change of interests in the younger generation, images displacing written form, the lack of long-term concentration in students, and the easy accessibility of technology, made us incorporate technology in our classrooms. Today social media is viewed as a «window», where students can get authentic information about colloquial language use and also many cultural practices.

We, at Yerevan State University Chair of Iranian Studies MA program, decided that the tech-savvy generation of today not only needs to engage themselves in the Active learning process, but they can also bring new ideas and new learning platforms, which we started to use during our classrooms.

In this study we have incorporated different tools in teaching language through active learning and using Bloom's Taxonomy for evaluating our progress and as a final assessment asked students to create reels, videos, or short movies in Persian.

In this presentation, we will discuss this process through incorporating the new technologies, we will mention the new platforms and methods of online teaching, the pros and cons of using social media for language learning, and have a glimpse of students' videos.

Bruno De Nicola (*Austrian Academy of Sciences*): *Medical Knowledge in Mongol Iran and Central Asia: A View from Surviving Manuscripts* (Panel 1.3.1)

This paper explores the production and transmission of medical manuscripts in Arabic and Persian during the Mongol period in Iran and Central Asia (13th–14th centuries). The Mongol domination of Eurasia has often been characterized as a period of transformation, cultural exchange, and flourishing trade—a view that is largely true. However, this era was also marked by the continuity and expansion of existing intellectual traditions. Among these traditions is Greco-Islamic medical knowledge, which persisted alongside new influences and adaptations. Through an analysis of surviving manuscripts, I examine how classical medical knowledge, including works by figures like Galen, Avicenna or Ibn Baytar, among others, was preserved, translated, and adapted in Persian and Arabic during this period. I will also hint at the roles that scribes, patrons, and other intermediaries might have played in the reproduction and dissemination of these texts, as well as how Mongol influence could have shaped the broader scholarly environment. By focusing on the transmission of medical knowledge and the cultural dynamics of this period, this paper aims to contribute to a deeper understanding of the development of Greco-Islamic knowledge in the medieval Islamic world under Mongol rule.

Paul C. Dilley (*University of Iowa*): *Early Manichaean Texts as Polyglottic World Literature* (Panel 2.3.3)

In this presentation I will explore Manichaeism texts, in particular in Iranian languages, as world literature. I review the various languages of Mani and his followers, beginning with Aramaic, Middle Persian, and Parthian, which were used by the various early Sasanian communities; and then Sogdian, Bactrian, Old Uyghur, and Chinese. After discussing various recent models of world literature, I argue that the Manichaean texts deserve their own model: polyglottic world literature, which is not based on a cosmopolitan/vernacular distinction, or a single source language translated into multiple target languages, it was a cascade of successive translations, based on an ideology which promoted the spread of revelation in all languages, rather than the exclusive sacrality of an original idiom. Among the Manichaeans of Central Asia, represented by the Turfan texts, in which Iranian languages played a central role, at least in Central Asia. In order to further define polyglottic literature in this region, I compare the spread of Manichaean texts to the spread

of Buddhist texts, giving particular consideration to the role of Iranian languages in transmission and translation.

Azimdjanova Dinara (*Tashkent State University of Oriental Studies*): *Lexical and Semantic Features of Diplomatic Vocabulary of the Modern Persian Language* (Panel 3.1.6)

The present article is devoted to a comprehensive analysis of lexical and semantic peculiarities of diplomatic lexicon of modern Persian language. Diplomatic vocabulary is considered as a special layer of socio-political language formed under the influence of historical, cultural, religious and political factors. It serves as a tool for expressing the official position of the state in international dialog, diplomatic negotiations, political statements and interstate correspondence.

The author emphasizes the role of borrowed vocabulary, primarily Arabic and French, in the formation of diplomatic vocabulary. Arabic loanwords, which have penetrated the Persian language since Islamization, cover religious, political and administrative terms that have become an integral part of the official style.

The author emphasizes the role of borrowed vocabulary, primarily Arabic and French, in the formation of diplomatic vocabulary. Arabic loanwords, which have penetrated the Persian language since Islamization, cover religious, political and administrative terms that have become an integral part of the official style. European borrowings, especially those of French origin, have been in active use since the 19th century.

The article pays considerable attention to the stylistic characteristics of diplomatic speech. Persian diplomatic vocabulary is characterized by a high level of politeness, the use of stable expressions, complex verb constructions and traditional forms of address. Such elements of speech contribute to the observance of the norms of protocol and create an atmosphere of formality and respect.

An important component is euphemization - the use of soft and veiled expressions instead of direct or potentially conflicting language. Euphemisms allow to smooth out confrontational accents and observe the norms of diplomatic etiquette.

In addition, the role of Latin expressions which are used both in the original and in translation, giving the speech universality and compliance with international standards, is analyzed.

Thus, the Persian diplomatic vocabulary is a multi-layered, formally organized system reflecting both national specifics and global trends in international communication.

Iskandar Ding (SOAS): *Minhāj al-Ṭalab – The Persianate through a Sino-Persian Grammar* (Panel 2.3.8)

Minhāj al-Ṭalab (hereafter the *Minhāj*), known as one of the 'Thirteen Classics of Chinese Madrasa Education' among the Sinophone Hui Muslim population, is acknowledged as the earliest surviving grammar of New Persian written in New Persian. Composed by the Hui scholar Muḥammad b. al-Ḥakīm (1610-1670) from Jining (hence his nisba al-Zīnīmī), Shandong Province of China for teaching Persian to his students, it is held in high regard by the Hui but little known in the Persophone and Persianate world and rarely studied by Western scholarship of Persian linguistics. The first edited version of the *Minhāj* was published in the early 1980s by the Iranian scholar Muḥammad Jawād Shar'iyat, who was also first to discover three of its manuscripts in Beijing in 1979. A second edited version was published by the Iranian scholar Sayyid Abū Ṭālib Mīr 'Ābidīnī in 2009.

The value of the *Minhāj* is manifold. Firstly, its application of the terminology of the traditional '*ilm al-naḥw*' or science of grammar of Arabic to Persian, especially the classification of Persian verbs according to root letters, is unique and translates the author's desire to elevate Persian to the status of Arabic in religious education. Secondly, the archaic variety of Persian it teaches, as well

as the idiolect of the author whose family is said to have hailed from Samarkand, provide a crucial hint as to how Persian was written and spoken in the peripheries of the Persianate world. Thirdly, it offers a precious key to understanding the use of Persian as a religio-cultural language among the Hui and suggests that Sino-Persian should be recognised as a valid variety on the broader spectrum of Persographia, if not Persophonia. This paper will seek summarily to present the methodology of the *Minhāj* to a modern audience and highlight the salient features of its language.

Carina Dreyer (*Harvard University*): *Scholars of Mongol Iran and [Later] Madrasa Curricula: Textbooks for Posterity* (Panel 1.3.1)

While the tenth century is often recognized as the pivotal period for the emergence of formal madrasas and their spread westwards with the Seljuks, the transition from private teaching to institutional dominance unfolded gradually. This evolution can be attributed to a significant increase in professionalization and institutionalization, which went hand in hand with an increasingly cohesive scholarly community, enhanced patronage, and the establishment of a standardized curriculum. However, the complexities surrounding this development remain poorly understood, largely due to the scarcity of information regarding teaching systems, methodologies, and curricula prior to the fifteenth century.

Initially, the earliest works considered “textbooks” were grammar manuals from the early ninth century, which eventually expanded into other disciplines, with the thirteenth century emerging as particularly prolific. In contrast, few widespread madrasa textbooks emerged after the fourteenth century. Notably, the works of prominent scholars from Mongol Iran – such as ‘Allama al-Hilli, Nasir al-Din al-Tusi, Qutb al-Din al-Shirazi, Qadi Baydawi, Najm al-Din al-Katibi, Nizam al-Din al-Nisapuri, Adud al-Din al-Iji, and Qutb al-Din al-Tahtani - became integral components of madrasa curricula in subsequent centuries. Their works included both, basetexts (*mutun*) and commentaries (*shuruh*), which were often studied together.

This paper aims to illuminate the lasting influence of madrasa textbooks originating from Mongol Iran by examining *ijzas*, lists of books later scholars studied, and curricula from the Timurid, Ottoman, Safavid, and Mughal Empires. Instead of perceiving the Mongol invasions as a definitive rupture from earlier educational practices, this study emphasizes how Seljuq traditions not only anticipated but also endured beyond the Mongol period, profoundly shaping the educational landscape that followed.

Munir Drkic (*University of Sarajevo*): *Persian in the Ottoman Empire: From a Writing Medium to an Object of Study* (Panel 1.1.2)

This paper traces the status of Persian in Ottoman scholarship from the mid-15th to the early 17th century. Persian was a vital writing medium for early Ottoman scholars: during the 15th century, important historiographical works were written in Persian, and in the 16th century, while prominent authors such as Kemalshazade (d. 1534), Ibrahim-dede Shahidi (d. 1550), and Mustafa Sururi (d. 1562), wrote in Persian on the subject of Persian language and literature. Although equal to Arabic and Ottoman Turkish as an object of study throughout the Ottoman era, in the second half of the 16th century Persian began to lose its significance as a writing medium, i.e. Ottoman authors continued to write about Persian language but increasingly used Ottoman Turkish as their medium. Ahmed Sudi Bosnavi (d. 1598) was the most significant among these Ottoman Persianists; his commentaries on Gulistan, Bustan, and Hafiz's Divan, written in Turkish, became standard Persian textbooks from the 17th century onward. These and other commentaries spread throughout the Ottoman realm, making active knowledge of Persian redundant. In other words, writing in Persian grew from a social necessity into a mere skill, and Ottoman scholars of the latter period did not pen works in Persian as much as their predecessors did.

In this paper, I will examine three possible reasons why Persian in the Ottoman Empire lost its status as an essential medium of writing from the 17th century: 1. political relations with the Safavids and the consequences of those relations; 2. the rising importance of Ottoman Turkish and its connection with Ottoman literacy; 3. the role of commentaries on Persian classics written by Ottoman Persianists in Turkish, which gradually became the main channel for the study of Persian.

İkbal Dursunoglu (*Boston University*): *Emperors and Idols: Suhl-i Kull and the Representation of Mughal Power* (Panel 1.2.8)

Although the deeply syncretic nature of Mughal Indian imperial portraiture and its role in the visual articulation of a dynastic legitimacy discourse have been extensively studied, little attention has been devoted to the significance of the Hindu identity of the many artists who, alongside their Muslim colleagues, not only validated the claims of Muslim Mughal emperors as legitimate rulers of India, but also contributed to a broader debate on the legitimacy of the art of painting within an Islamic religious framework.

This paper focuses on a late sixteenth-century moment when the iconic Mughal imperial portraiture was yet in the making, and still embedded in the classical mode of narrative painting. Focusing on works by Hindu painters such as Mukund, La'l, and Madhu Chela, created for manuscripts of classical Persian texts by Nizami and Sa'di (British Library Or. 12208 ff. 99b, 317b-318a; Add MS 27262 f. 152a; Bodleian Library Pers. d. 102 p. 27), the paper argues for the centrality of idol imagery in the making of the Mughal discourse of political legitimacy. In these narrative paintings, featuring either ancient kings such as Alexander the Great or no ruler at all, the artists employed ingenious compositional strategies and evocative visual cues to variously emphasize the ruler's respect for the faith of his Hindu subjects, reconstitute the ruler's body as a devotional object, or analogize the divine justice of the monotheistic God to the justice of the ruler. By doing so, I argue, these artists located the legitimacy of Mughal imperial power within the framework of *sulh-i kull*, or Universal Peace Policy, a Mughal policy of interfaith cosmopolitanism. In the process, as the art of painting enhanced the dynasty's claims to political legitimacy, the idol emerged as a site of fluid encounters, deeply complicating the rhetoric of idolatry that stood central to debates on the legitimacy of painting as an art.

Bahareh Ebne Alian (*The New School of Social Research*): *Islamic Criminal Law and Its Discontents: The Untold Tale of Tazirat in Iran* (Panel 1.1.5)

The paper examines the implementation and subsequent transformation of Islamic criminal law in the domain of *Tazirat* in post-revolutionary Iran. I argue that *Tazirat* epitomizes the conflict between the logic of the Sharia as a private jurist law and the demands of codified state law. Legislation of *Tazirat* law, therefore, proved the most challenging task confronting the nascent Islamic state in its pursuit of implementing Islamic criminal law. The first part of the paper investigates the dramatic yet under-explored story behind the passage and coming into force of the Law of *Tazirat*, which was enacted without either parliamentary approval or the endorsement of the Guardian Council. Following years of inner-religious conflicts, the main body of the Islamic Republic's Penal Code was adopted in clear violation of both the Constitution and the Sharia. The second part of the paper addresses the myriad problems that the Islamic Republic encountered as a result of its implementation of *Tazirat*, leading to its subsequent divergence from traditional Shia jurisprudence in addressing those problems. Finding a genuine and consistent adherence to God's law neither possible nor desirable, the Islamic state soon resorted to 'legal selectivity' as its preferred method for dealing with criminal rules in Shia jurisprudence. The paper underscores the authoritarian consequences of this selectivity by documenting and contrasting the opposite trajectories of legal developments in the two domains of ordinary and political *Tazirat* crimes. While the direction of legal change in the domain of ordinary, non-political crimes points to a

process of gradual rationalization in penal law and procedures, the evolution of Tazirat laws dealing with political crimes reveals a movement in the opposite direction; one toward strengthening discretionary political power at the expense of both secular and Islamic principles of legality.

Arezo Egberlou (*University of Tehran*): *Why the Moon and Sun Appear Larger on the Horizon? An Argument Based on Optics in the Commentary of the Tadhkirah by Fatullah Shaberani* (Sharḥ al-Tadhkirah al-Nuṣayrīyah Faḥ Allāh Shābrāny) (Panel 3.1.5)

Ptolemy in his first article in the *Almagest*, has brought some chapters as an introduction: The sky and the earth are spherical; the earth is very small compared to the sky; and the earth is situated among the sky. Somewhere in this introduction, he tries to explain why, despite the sky being spherical, the moon and the sun appear larger on the horizon, by presenting a reason from optics. The reason Ptolemy has provided is the location of the shapes, and Ibn al-Haytham later criticized this argument in *Al-Shukuk ala Batlamyus* (*al-Shukūk ‘alá bṭlmyws*). Although these preliminaries are also found in astronomical works of the Islamic period, especially in the works of the Hay’at, this argument has hardly been mentioned in any of the Hay’at’s books. However, Qutb al-Din Shirazi (Qutb al-Dīn Shīrāzī) in his works, *Nihāyat al-idrāk fī Taqāsīm alāflāk* and *Ikhtiyārāt muzṭry*, has addressed this issue in a chapter, and perhaps this introduction has prompted another group of Hay’at writers or commentators to engage in this work. Fathullah Shaberani (died 891 AH), originally from the Shirvan region in the South Caucasus, who probably came to Anatolia around 850 AH, has a detailed chapter on this in his commentary on the *Tadhkirah*. Ptolemy earlier attributed this phenomenon to the presence of vapors and moistures accumulated on the horizon, and that objects are seen larger beyond a thinner transparent body in a denser transparent body, but Shirazi, whose full name is Mulla Fathullah ibn Mulla Abi Zayd Farzi Faqih Shaberani (Mawlá Faḥ Allāh ibn Mawlá Abī Zayd frḍy Faqīh shābrāny Shīrwānī), has used two other arguments to justify this phenomenon. He discusses the cause of this phenomenon in the optics section of his treatise and justifies the larger appearance of the moon, sun, and other celestial bodies on the horizon based on two intrinsic and extrinsic reasons. First, the intrinsic cause, according to which, the cause of the larger appearance of celestial bodies is the breaking of light on the horizon. He believes that the angles at which the stars are found are the same in all parts of the sky, as if we have divided the sky into parts and we are standing in the center of each of these parts, so all the angles that include celestial bodies are equal. However, the stars that are on the horizon are an exception to this rule because the rays emitted from them are refracted on the horizon, and the angle of tension increases, which causes them to appear larger on the horizon. After that, Shaberani explains the extrinsic cause of this phenomenon. According to this reason, the vapors between the eye and the stars in the sky, which are constantly in motion, sometimes accumulate on the horizon, and at that moment, it seems as if we are looking from a thin medium to a denser one, so we see it larger, like seeing objects in water. This analysis by Shaberani, which Ibn al-Haytham considers similar to that in the *Book of Optics*, helps us to examine the process of changing perspectives to justify this phenomenon.

Julie Ellison-Speight (*University of Arizona*): *Sources for the Promotion of the Persian World Studies: A Case Study Regarding K-12 and Community College Curriculum* (Panel 2.1.3)

This presentation will explore the University of Arizona’s Center for Middle Eastern Studies (CMES) initiatives to integrate Persianate culture into U.S. K-12 and community college curricula, focusing on securing funding to support these efforts. As a U.S. Department of Education National Resource Center (NRC), CMES collaborates with university faculty to leverage institutional strengths, particularly in Persianate studies, and offer experiential learning opportunities for educators. A highlight of CMES’s work is the successful procurement of a Fulbright-Hays Group Projects Abroad (FHGPA) grant titled *The Persianate Cultures in Central Asia: Coexistence and Integration*. This 2022 project, which was also co-sponsored by key organizations, including the

American Institute of Iranian Studies, the Roshan Graduate Interdisciplinary Program in Persian and Iranian Studies, and the Council of American Overseas Research Centers, funded a travel program for 12 U.S. educators to Uzbekistan and Tajikistan. This tour emphasized Persian language study, cultural integration, and the historical significance of Persianate peoples in Central Asia. Participants created lesson plans incorporating Persianate culture, addressing diverse subjects such as music, geography, and history. The presentation will also outline opportunities for future funding, such as Fulbright-Hays fellowships, and discuss the potential of collaborative efforts to further enrich U.S. educational curricula with Persianate studies as a grassroots initiative. By promoting greater cultural understanding in the earlier stages of education, we can aim to advance an inclusive, global perspective among U.S. educators and students.

Habib Emami (*University of Tehran*): *Crimes against the State in Contemporary Iranian Criminal Law: The Gradual Shift from Mohareb to Enemy in Definition of Crimes Against Security* (Panel 1.1.5)

This paper explores the evolving definition of crimes against the security of the state in the criminal law of the Islamic Republic of Iran. Following the 1979 revolution, Pahlavi-era criminal statutes such as “Propaganda Against the State” and “Membership in Groups With the Intention of Disrupting National Security,” were abolished and remained absent from the legal framework for over a decade. Beginning with the 1991 Islamic Penal Code, however, those and other similarly vague and expansive criminal charges were reintroduced in the penal code. Subsequent revisions in 1996 and 2013 significantly broadened the scope of security-related offenses. This paper documents this gradual transformation, highlighting a paradigm shift from the initial focus on *moharebeh*—defined by armed action—to the contemporary understanding centered on an identity-based notion of the “enemy,” which does not necessitate the use of weapons.

I argue that this shift reflects the regime's intent to reinstate the death penalty for acts which, according to Shia fiqh, fall within the sphere of *Tazirat*, and as such, cannot be punished by death. This was notably achieved through the introduction of *efsad-e fil-arz* in 2013 as a standalone capital offense. Despite its clear deviation from established Shia legal principles, the political utility of this new designation is evidenced by the regime's frequent application of it in response to waves of protests over the past decade.

Nick Evans (*Birkbek College*): *Robes and Resources in the North Caucasus* (Panel 3.1.3)

Several Arabic sources, beginning with al-Balādhurī (d. 279/892), associate the Sasanians and Khusrow I Anushirwān (r. 531–79) in particular, with the creation of new lordships in the mountains of the North Caucasus. The bestowal of titles on client rulers is presented as part of a wider policy of securing the empire's northern frontier, involving building projects and settlement. Among the client rulers was one named as the ‘Lord of the Throne’ (*ṣāhib al-Sarīr*) in the Arabic sources, and usually identified as the ruler of the Christian North Caucasian Avars. Alison Vacca has pointed to the *ṣāhib al-Sarīr* as characteristic of the multi-confessional character of the ‘Iranian intermezzo’ in the tenth century, in which Muslim and Christian rulers alike made claims drew on constructed memories of the Sasanian (and also Parthian) past.

In this paper, I will consider a version of the story about Anushirwān's policy in the North Caucasus that appears in the *Sinī mulūk al-'arḍ wa-l-anbīyya* [‘Years of the Kings of the Earth and the Prophets’] by Ḥamza al-İṣfahānī (270–c. 350/884–c. 961). In this version, the names of several North Caucasian rulers are derived from the designs on the brocades with which Anushirwān invested them. The passage also refers to inherited claims to revenues associated with the investitures. I will place the passage in the context of Ḥamza al-İṣfahānī's discussion of his sources, including a book of portraits of Sasanian rulers (*Kitāb ṣuwar mulūk Banī Sāsān*). I will tease out implications for thinking about shared visual languages and practices of investiture

across Eurasia, also visible in preserved textiles from the North Caucasus. Finally, I will consider the reference to the revenues claimed by the highland rulers in relation to shifting patterns of agrarian control in the North Caucasus.

Amir-Mohammad Gamini (*Institute for the History of Science, University of Tehran*): *A Comparative Study of Shiite Ulama's and Shaykhists' Responses to Heliocentrism in the 19th Century* (Panel 3.3.3)

Shia ulama's confrontation with new astronomy can be seen in two phases. During the first phase (-1880), they ignored and underestimate modern science, while in the second phase they discovered its potential for the promotion and propagation of Islam, especially Shiism. Ulama never wrote treatises criticizing new astronomy, while at the same time, Shaykhist leaders authored numerous monographs for their followers rejecting and criticizing the new astronomy. I examine the conflicting attitudes of ulama and Shaykhist leaders towards astrology and cosmological hadiths. By comparing Muḥammad Baghir Majlisi's and Muḥammad Karīmkhān Kirmānī's assertions about astrology as well as cosmological hadiths I explain the deep differences between mainstream of Shiite ulama's and Shaykhist leaders' reactions towards heliocentrism. It leads us to know why we cannot generalize Shaykhist's opinion to the mainstream of Shiite ulama.

Mahbod Ghaffari (*University of Cambridge*): *Graded Readers for Teaching Persian* (Panel 2.2.2)

Usually students at beginner level (CEFR A1-A2) and to some extent at Intermediate level (CEFR B1-B2) find it very difficult to read and understand authentic texts particularly literary texts. To help the students to overcome the problem and get to the level to enjoy reading authentic texts, simplified texts known as graded readers have been written to help students read more enjoyably.

This study aimed to investigate the effects of graded readers (through Extensive Reading approach) on the reading comprehension scores of the students at university.

Three Persian graded texts have been used by the researcher in this study which involved 8 male and 12 female students aged 19-21 learning Persian at university at B1 level as participants. The students were divided into experimental group and control groups.

This research shows that graded readers have positive impact on the reading comprehension competency of students and the findings contribute significantly to understanding the importance of graded readers in language teaching, shedding light on areas of emphasis and improvement for a more effective language learning experience.

Chorshanbe Goibnazarov (*University of Central Asia*): *Harmony of the Sacred: Exploring Qasīda-khonī and the Essence of Place* (Panel 1.1.6)

Music profoundly influences how individuals perceive and experience various places. Through listening to music and engaging in its creation and performance, one gains active insights into both real and imagined geographies and spatial environments. Consequently, we learn to navigate and experience spaces and places through music. Specific genres, such as devotional music, are deeply rooted in particular contexts that define the locality, territoriality, and sacredness of a given area. Likewise, songs have been used to articulate certain places and ceremonies, with sacred narratives often set to music.

This paper aims to explore music production and consumption in Badakhshan, Tajikistan, as a reflection of its local landscapes and geography. It employs a theoretical framework centered on the concept of place, informed by Mikhail Bakhtin's idea of the chronotope (Bakhtin, 1981). Utilizing this concept, I argue that places are both created and understood through music, which evokes a distinct perception of a location within both natural and imaginative contexts. Additionally, I reference the works of music scholars Isabella van Elferen and Jeffrey Andrew, who

examine how music conveys a unique yearning for alternative times and places (Elferen and Andrew, 2016), as well as the studies by John Morgan O'Connell, Martin Stokes, and Sara Cohen, who have explored the intricate relationships between music, place, and cultural identity (Morgan, 2004; Stokes, 1994; Cohen, 1995). This exploration highlights how music is created, performed, and consumed within specific geographical locations and cultural contexts, thereby constructing identities.

Leonardo Gregoratti (*University of Udine*): *Parthia and the Kushan World* (Panel 2.3.7)

The Parthian empire and the Kushan one have more things in common than the border they shared in antiquity. The lack of local sources rendered the study of both political subjects extremely difficult for modern scholars. To shed light on the history of both the contribution of coinage is fundamental. Finally, both had to wait for many decades to see their historical role acknowledged by modern research. Nowadays our knowledge of the Arsacid and Kushan Empires has significantly improved since new sources have been made available and a serious discussion regarding the traditional Greco-Roman ones has put into doubt established convictions. Still not much is known about the Eastern part of the Arsacid Empire. This paper will explore the political and commercial relationships between Parthian Iran and the Central Asiatic federation of the Yuezhi first and the Kushan state later in order to outline how the development of those two political subjects at the periphery of Parthia was influenced by the Arsacid Empire and in what role they played in Parthian history.

Aiman Hasan (*George Washington University*): *Female Authority Revisited: Power behind the Veil in a Seventeenth Century Safavid Illustration from Mantiq al-Tayr* (Panel 2.1.6)

"A Ruffian Spares the Life of a Poor Man," is an illustration from the dispersed manuscript of Farid al-Din Attar's *Mantiq al-Tayr*, an allegorical epic about the human soul's search for God. Given the mysticism attributed to Attar's poetic legacy, scholars have resorted to a mystical reading of the painting, thereby downplaying the importance of the woman in the center of the composition. Commissioned by Shah Abbas I (r. 1587-1629) in Isfahan and donated as waqf to the Ardabil shrine, this painting may reflect the patron's views on women's agency. Existing scholarship on Safavid women contends that their participation in the public and political arena was significantly curtailed in Shah Abbas's Iran. However, his commissioning of artworks featuring women in leading roles and donating them to a well-frequented shrine implies that restrictions on women may have been limited to their attire and mobility, not their power and influence. To address the discrepancy, this paper engages in a visual and iconographic analysis of the aforementioned painting to argue that the woman in the center of the composition is portrayed as a hero, a protector and preserver of life, one who enjoys superiority over her male counterparts. This paper delineates how various compositional elements comprising hierarchy of scale, perspective or the lack thereof, placement of characters and their proximity to the architecture collectively underscore the importance of the woman in the illustration. Complemented by a comparison of artworks contemporaneous with the painting, and a review of current scholarship incorporating travelogues and the shrine's account book, this study indicates the far-reaching extent of female participation in society; women managed inherited lands and even partook in state decision-making processes, albeit behind the veil. Hence, the woman's depiction in the artwork and the examination of historical records suggests that female authority transcended their physical visibility.

Hannah Hassani (*University of St. Andrews*): *Foundations of Governance: Iran's Transition to Modern Bureaucracy in the Early Twentieth Century* (Panel 2.2.5)

Historians have noted the remarkable growth of the contemporary Iranian state following the 1979 Revolution. In 1974, government employees numbered around 300,000, or less than 1 per cent of the labour force; today, they stand at 2.1 million and 7 per cent, respectively. Economists and

sociologists have observed that the major decade of growth was in the 1980s: the collapse of the private sector in the face of economic crisis and war with Iraq meant that it was left to the government bureaucracy to absorb most of the burgeoning labour force. Yet the fledgling Islamic Republic managed to integrate one million workers in its first decade by building on the institutional legacy of earlier Iranian regimes. This continuity raises significant questions for historians. Where did the idea of Iran's modern bureaucracy originate? How were these ideas transformed into ministries and institutions?

To provide some answers to these questions, this presentation locates the genesis of the modern Iranian bureaucracy in the ideas of the Constitutional Revolution (1906-11) and examines how these ideas subsequently took shape in the Reza Khan/Shah era (1921/5-1941). The Constitutionalists reconceptualised the Iranian bureaucracy as one based on law and therefore enshrined elementary regulations for ministerial formation and recruitment in the 1906 Constitution. This period was thus pivotal in transitioning from politically volatile Qajar ministries to a stable, if imperfect, 'constitutional bureaucracy' based on the Western European system. The core structure of this bureaucracy was implemented by Reza Shah and expanded upon by both his son and the Islamic Republic. By addressing the ideological roots and early implementation of the modern bureaucracy, this presentation provides an historical understanding the Iranian state's foundation and evolution, ultimately tracing Iran's transition from pre-modern to modern governance.

Robert Haug (*University of Cincinnati*): *Chāch and the Frontiers of Early Islamic Central Asia* (Panel 1.2.7)

The ancient city of Chāch (al-Shāsh in Arabic and modern Tashkent) was an important frontier in the pre- and early Islamic eras. Before the expansion of the caliphate, it served as a frontier between Sogdiana and the Turkic steppes, an important point of trade and exchange. As Sogdiana fell to the Arabs, this image of Chāch as a place of trade became increasingly replaced with an image of a militarized frontier against the Turks. Of course, neither of these simple descriptions accurately capture the role the city played in the region or the interactions which took place here.

This paper will examine the role of Chāch as a frontier in the early Islamic period. This focus on Chāch will then give us an opportunity to discuss the role of frontiers in early Islamic conceptions of Central Asia, how they were imagined in early Islamic literature (primarily historiographical and geographical), and how they evolved as the caliphate grew and changed. Likewise, Chāch played an important role in shaping Islamic rule in Central Asia, as its position as a frontier helped shape early Samanid claims to legitimacy. Finally, Chāch also held an important place in the process of Islamization along the frontier and this paper will also look at the role of religion in shaping the identity of the changing frontier.

Mary Elaine Hegland (*Santa Clara University*) & **Maryam Karimi**: *Maryam Remembers: Tribulations of an Iranian Widow* (Panel 2.2.7)

Based on a book-length memoir in progress of Maryam Karimi's life, this paper follows the various difficulties confronting Maryam throughout her life, the modeling and guidance provided by her mother, and her resolute determination to cope and do her best to make good lives for her two sons and herself.

Maryam's mother's mother, mother, and she herself were all widowed as young women and left to support and care for their children in situations where men were to provide for and take charge of wife and children. Women in the village of Aliabad were not literate during their times and did not have any work experience other than housework, care of animals in their courtyards, and

knotting the cotton uppers for home-made shoes. Due to modesty requirements, they could not work outside of their own homes.

Through ethnic/oral history, Maryam and Mary present stories of how these women suffered the loss of their husbands at early ages and went on to support themselves and their children. Widows worried and worked hard managing their lives. They sold cloth out of their homes, sewed clothing, first by hand and then later by machine, lent money, knotted and sold the uppers for handmade shoes, earned a little by baking bread and other domestic work for others and sometimes received assistance from brothers and sons.

These personal stories show the poverty, suffering of women from child marriage, and precariousness of life for rural women, men and children during the early half of the 20th century. Men and widows combined a number of economic pursuits—including itinerant trade between Shiraz and rural areas to support families, trying out new possibilities. This memoir sheds light not only on Maryam's and other widows' lives but also on local, regional, and even international social and economic interaction.

Barbara Henning (*University of Hamburg*): *Specialized Knowledge: Markers and Uses of Proficiency in Persian in the Late-Ottoman Administration* (Panel 1.2.2)

In the late-Ottoman administrative context, proficiency in languages like French, in other European languages, and also in Arabic was highly valued. These languages notably played a key role in the formation and training of Ottoman state officials, as the curricula of government schools attest to. Although Persian was not part of this standard curriculum, members of the Ottoman elite were usually exposed to Persian over the course of their religious and literary education. This paper asks at what point, for whom and how this exposure could be translated into a valuable asset in the context of an imperial career.

Drawing on employee records from the Ottoman Ministry of the Interior (*Dahiliye Nezaretî*) dating from the late-19th century, the paper traces instances where a proficiency in Persian was explicitly taken on file for Ottoman government officials. By zooming in on the biographical background, career paths and imperial trajectories of these officials, it explores when and for whom Persian language skills held significance in the late-19th century, and how such skills impacted career choices and assignments. Where possible, employee records and additional source material are juxtaposed to reconstruct linguistic biographies, examining how Persian language skills were acquired and certified, what level of proficiency the candidate had achieved, and what other languages he had mastered.

Adopting a prosopographic approach, the paper also draws attention to what, exactly, the Ottoman administration meant when a knowledge of “Persian” was referenced in the records, given that Persian seems to have been imagined on a continuum rather than as a language entirely distinct from Kurdish at the time.

Denis Hermann (*CNRS, CeRMI*): *Sufism and Authority in Qajar Iran: The Political Thought of Mirzā Āqāsi* (Panel 1.1.4)

This presentation analyses the contribution of Mirzā Āqāsi (d. 1265/1849) to the political theology literature of the Qajar period, and consequently also to the dynamics and the tensions between Sufism and power in Iranian Shi'i society. Āqāsi was the first minister of the Qajar king Muḥammad Shāh and the author of an important political treatise entitled the *Chahār-e fasl-e soltāni* [*The four chapters on the sovereign*]. This treaty offers different original features, particularly regarding the classical views on the spiritual and political hierarchy in Islam and in the context of the culture of authority in a Shi'i context, expressed by him in a partially initiatory mode which makes its interpretation complex and open.

Alexandra Hoffmann (*University of British Columbia*): *Pre-modern Persianate Masculinities without Men?: Female Heroines in Classical Persian Literature*

The burgeoning field of the study of Iranian and Persianate masculinities has largely centered its attention on the transformations that the 19th century brought to constructions of gender, as well as modern expressions of masculinities in Iran and the diaspora. Masculinities of the premodern period are still massively understudied and undertheorized, as are masculinities dissociated from male bodies. In this piece, I aim to investigate how female literary figures encroached on territory usually associated with masculinities in Classical Persian literature. Based on J. Halberstam's concept of female masculinity and recent publications on premodern trans* studies, I examine three case studies of female figures performing masculinities similar to their male peers.

The first example, the female warrior Gordāfarid of Ferdowsi's *Shāhnāmeḥ* (1010 CE) seems to perform epic masculinity on the battlefield like her male peers in that she "passes" as a male warrior in combat with Sohrāb until her helmet is lifted and her hair flows out. My second example comes from the prose romance *Samak-e 'Ayyār*, written down by al-Arrajāni in the 12th century CE. It features a character introduced as a young man, Sorkhvard, who is later revealed to be female. Sorkhvard has to give up his/her talent in 'ayyāri (banditry) after getting married to the titular hero Samak. Lastly, I discuss the fact that 'Aṭṭār (d. 1220 CE) counts the female mystic Rābe'eh "among the ranks of men" in his *Tazkerat al-Awliyā*. In terms of spiritual masculinity Rābe'eh is superior to many men – much to their dismay.

Ultimately, I argue, two of the three women are afforded limited access to performances of masculinities by the narrators of their stories. In keeping with Halberstam's statement that male masculinities must still appear as "the real thing" compared to female masculinities, Gordāfarid and Sorkhvard return to performances of femininity sooner or later. Rābe'eh, on the other hand, is allowed to continue on the path of spiritual masculinity, but not without being constantly challenged by male characters in the narrative. Hence, all three of my case studies reveal a varying degree of anxiety over these women's trespassing of gender boundaries.

William Hofmann (*Institute of Ismaili Studies*): *Spiritual Markets of Song and Verse: Gift Exchange and Early Hindi Song in Persian Sufi Texts* (Panel 1.2.8)

In early modern Sufi devotional texts from South Asia, written in Persian, we find an increasing occurrence of anecdotes relating to the performance of song in early Hindi. Such songs were sung and heard in assemblies of *samā'*, often alternated with Persian *ghazal*, and offered to Sufi saints, listeners, and shrine complexes in performance. This paper traces the ways in which Indic vernacular songs began to appear in Persianate texts through an investigation of such relations of spiritual gift exchange, in order to understand the growing valorisation in early modern South Asia of vernacular Sufi song. Moving beyond traditional models of linguistic vernacularisation, the multilingual spaces and texts that appear through such Persianate works defy easy categorisation through models of patronage. Instead, I argue that by looking at relations of gift exchange we can better understand the circulation of early modern Sufi poetry in regional dialects. While metaphors of markets for speech (Tabor) and poetry (Bashir) privilege the figures of the poet and patron, I look instead at the figures through which poetry and song circulate: singers, musicians, and scribes. By extending the market metaphor, the paper argues that such gift exchange relationships between singer/scribe and Sufi saint/shrine complex were also key to the circulation and valorisation of Sufi and other mystical poetry in regional dialects.

Through an understanding of these exchange relationships, the second part of the paper will briefly investigate the creation of notebooks for Sufi *qawwāls* and the compilation of works for recitation in Ismaili practice in order to understand the types of song texts that were offered to shrines or places of worship. Such multilingual works, encompassing variously Persian *ghazal*,

Hindavi *dohra*, Gujarati *ginans* and the *sakhis* of Kabir, allow us to trace the organisational logic of devotional orature offered in spiritual settings.

Alexandra Hoffmann (*University of British Columbia*): *Pre-modern Persianate Masculinities without Men? Female Heroines in Classical Persian Literature* (Panel 1.1.7)

The burgeoning field of the study of Iranian and Persianate masculinities has largely centered its attention on the transformations that the 19th century brought to constructions of gender, as well as modern expressions of masculinities in Iran and the diaspora. Masculinities of the premodern period are still massively understudied and undertheorized, as are masculinities dissociated from male bodies. In this piece, I aim to investigate how female literary figures encroached on territory usually associated with masculinities in Classical Persian literature. Based on J. Halberstam's concept of female masculinity and recent publications on premodern trans* studies, I examine three case studies of female figures performing masculinities similar to their male peers.

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Michael Hope (*Yonsei University*): *Ghazan and Nawrūz: Changing narratives in the Verse Histories of Fourteenth-Century Iran* (Panel 1.1.1)

The fragmentation of the Ilkhanate (1258-1335) mid-way through the fourteenth century coincided with the publication of several verse histories based upon the *Blessed History* (*Tārīkh-i Mubārak*) of Rashīd al-Dīn Hamadānī (d. 1318). Seen by many as lacking originality, these texts have often been treated as a new form of literary expression, rather than a source of information about key episodes in Ilkhanid history. While it may be true that the verse histories are largely reliant on other sources for information about events that occurred before their time, the choice of what to copy and how it was presented reveals a great deal about changing attitudes to power, religion, and class as the Hülegüid dynasty weakened and new power-brokers appeared. This article will analyse how four verse histories – the *Shāhnāmah-yi Chingīzī* of Shams al-Dīn Kāshānī (1312-1316), the *Zafarnāmah* of Ḥamdallāh Mustawfī Qazvīnī (1335), the *Shāhanshāhnāmah* of Aḥmad Tabrīzī (1337), and the *Ghāzānnāmah* of Nūrī Azhdarī (1361) – reproduced the biography of Amīr Nawrūz (d. 1297), a prominent Ilkhanid commander, to gauge how changing circumstances influenced their view of the past. It will be shown that, although these stories may not offer much in the way of new information about Nawrūz, they do show how writers attempted to reshape the narrative to reinforce Persian archetypes of royal justice, piety, and loyalty.

Sahar Hosseini (*University of Pittsburgh*) & **Hossein Savari Jamalouei** (*Shahid Beheshti University*): *Seeing from the Periphery: Riverine Infrastructures and the Making of New Isfahan* (Panel 3.1.2)

Shifting focus away from Isfahan's city center—with its monumental buildings, heart-pleasing spaces, and captivating colors and patterns that earned the seventeenth-century city its paradisiacal reputation—this presentation redirects attention to the city's peripheries, highlighting them as important sites of construction and activity. Specifically, it focuses on the often-overlooked low-lying riverine infrastructures, which fall outside the aesthetic and formal frameworks traditionally used to interpret Isfahan's architectural history. Despite their marginalization in the scholarship, these infrastructures were crucial to the city's grand urban vision and its southward expansion. This presentation examines two key infrastructure projects—the Shahi Canal and the failed Kuhrang project—to explore how the Zayandehrud was approached, managed, and engaged as a critical force in shaping Isfahan's urban development. In the absence of extensive textual sources, we turn to the surviving and lost landscapes linked with these riverine infrastructures. A material and spatial analysis of these landscapes offers critical insights into the scale and significance of these projects, underscoring the need to consider them integral to the process of city-making in seventeenth-century Isfahan.

Sajedah Sadat Hosseini (*University of Arizona*): *The Tales of a Parrot: A Textual Community in the Persianate World* (Panel 2.1.3)

The Persian Tales of a Parrot is a seminal story cycle with many renditions and rewritings, addressing themes of morality, gender, and sexuality. This tradition traces its origins to the Sanskrit *Śukā-Saptatī* ("Seventy Tales of a Parrot"), of unknown date and authorship. The story centers on a parrot that tells tales to prevent a merchant's wayward wife from infidelity while her husband is away. This paper explores the journey of The Tales of a Parrot across the Persianate world. The second piece of this Persian story cycle, *Ṭuṭīnāma*, was completed by Naḳṣabī in 730/1330. His adaptation of *Śukā-Saptatī* and *Javāher al-asmār* ("Gems of Stories") introduced several new tales from widely known Indian fables. This version circulated rapidly and was reworked a century later by Abu'l Faḏl 'Allāmī at the Mughal court of Emperor Akbar. Naḳṣabī's *Ṭuṭīnāma*, with its accessible style and liberal use of poetry, engaged Persian audiences and authors in a way earlier versions had not, sparking a surge of similar Persian works and ultimately influencing the literature of other nations. The Persian Tales of a Parrot highlights the complex cultural exchanges within the Persianate world, and Naḳṣabī's *Ṭuṭīnāma* played a pivotal role in transmitting these stories beyond Persia. Due to the Persian adaptations, *Śukā-Saptatī* now exists in various Indian vernaculars and languages, including English, French, German, Greek, Hungarian, Polish, and Russian. This paper examines all known Persian descendants of *Śukā-Saptatī* and their manuscripts, posing questions on the contributions of The Tales of a Parrot to understanding the Persianate world. I consider how these stories traveled across cultures, their impact, and the role of such intertextuality in shaping the Persianate cultural sphere.

Said Reza Huseini (*University of Cambridge*): *Taxation and Fiscal Administration in Umayyad Khurasan: Challenging a Narrative* (Panel 2.2.1)

The current literature on taxation in Umayyad Khurasan is primarily based on Arabic and Persian historical narratives written during the Abbasid period. These narratives depict a strong centralised state that controlled fiscal administration across the empire through laws and regulations made by the caliph and implemented by his governors. However, these literary sources fail to explain how this fiscal system functioned in the frontier region of Khurasan, where the Umayyads were only one political group among many others. There were Turko-Iranian local principalities that controlled their areas independently while recognising Umayyad political overlordship. These principalities had their fiscal systems with written regulations in different

languages concerning tax assessment, collection, and expenditure. The preserved Bactrian, Sogdian, and Arabic documents, multilingual coins, and Middle Persian fragments (including ostraca from Marw) reflect the diversity of the fiscal system in Umayyad Khurasan that is overlooked in literary sources. While these documentary and numismatic sources provide valuable information, they pose challenges for scholars. How can one responsibly use these diverse sources to understand the fiscal system in Umayyad Khurasan? What kind of methodology should be applied to analyse these sources?

This paper will focus on the fiscal system in Khurasan and propose that a solution would be to employ an “inclusive method” in which all relevant sources are consulted. Although this methodology requires a close and comparative reading of sources, which demands both linguistic and historical expertise, it enables scholars to bring different voices into dialogue. This methodology avoids the oversimplification or generalisation of complex historical issues like fiscal administration in Khurasan.

Jennifer Jenkins (*University of Toronto*): *Presence and Silence: The Iran Archives in the German Foreign Office* (Panel 2.3.1)

It is not widely known that one of the largest document collections for the study of modern Iran is located at the German Foreign Office in Berlin. My talk will introduce this archive—its size, scope and the many topics it covers—and will address how Iran’s modern history can be rethought in the light of these documents. The archive specifically takes up the topic of the inter-imperial tension over Iran—the Anglo-Russian conflict and Germany’s role in it—and the specific effects this generated for Iran’s nationalist movement and the country’s process of political and industrial modernization. I will argue that this archive demonstrates that Germany can no longer be left out—as it very often is—from the histories of Iran’s modern transformation.

Tobias Jones (*Oriental Institute, Czech Academy of Sciences*): *Women in Ilkhanid Narratives: A Holistic Approach* (Panel 1.1.1)

A rosy image of the position of women in the Mongol world has developed over the course of the last 15 years, in part stemming from two major Ilkhanid sources, the chronicles of Rashīd al-Dīn and Juvainī. References to women have been cherry-picked from other sources, but these sources have not been considered as a whole. This paper seeks to analyse from a broader perspective how Ilkhanid historical narratives treated women in this period. In this manner, we can detect both trends and approaches that significantly differ. This can allow us greater insight into the relationship of the ruler and the ruled, as well as the changes which occurred over time as the Mongol rulers’ presence in and influence over the Persianate world came and went.

Mirzajon Kalandarov (*Tashkent State University of Oriental Studies*): *The Reader as Co-Creator: Dynamic Meanings of the Beloved in Persian Poetry* (Panel 1.3.7)

This study delves into the multifaceted representation of the beloved (ma’shuq) in classical Persian poetry, a figure central to nearly all major poetic forms. The beloved is not merely an emotional focus but a profound metaphysical enigma, often remaining unnamed, unseen, or unknowable, yet serving as the gravitational center of the poetic universe. What truly distinguishes classical Persian lyricism is the diverse array of attributes assigned to the beloved—cruel, veiled, radiant, drunken, distant, unattainable, or devastatingly beautiful—each revealing the deep symbolic and spiritual tension inherent in the poetry.

The paper undertakes a close reading of the beloved as depicted by four seminal classical Persian poets: Rumi, Hafez, Attar, and Sa’di. Instead of viewing the beloved as a static symbol, the analysis examines how its predicates—the qualities and actions attributed to it—mirror each poet’s unique worldview. For Rumi, the beloved is unequivocally divine, leading the seeker to annihilation and union through love. Hafez’s beloved is elusive and ironic, embodying both

spiritual and carnal aspects, reflecting ambiguity as a spiritual path. Attar portrays the beloved as the ultimate absolute towards which the soul journeys, often appearing cruel or indifferent to test sincerity. In contrast, Sa'di integrates the beloved into ethical and social discourse, emphasizing beauty and moderation over ecstatic fervor.

The study also explores broader hermeneutical questions: How do predicates shape the meaning of a central poetic symbol? How can the beloved be simultaneously cruel and merciful, absent and intimately near? How do Sufi cosmologies, particularly those of specific tariqas, influence the beloved's portrayal? And how do modern critical theories, such as semiotics or psychoanalysis, recontextualize these predicates beyond their mystical origins? By analyzing the beloved's predicative variability, this paper illuminates how classical Persian poetry maintains its spiritual ambiguity and poetic intensity, revealing the beloved as a dynamic, transformative field of meaning.

Emma Kalb (*University of Bonn*): *A Eunuch Among Scholars, A Scholar Among Eunuchs: Reading the Works of Bakhtāwar Khān* (Panel 2.1.2)

This paper focuses on the writings of the elite eunuch Bakhtāwar Khān (d. 1685), to consider how they reflect his participation in larger intellectual traditions and his intentional insertion of himself into these trans-generational networks of knowing, as well as his particular circumstances as a castrated, enslaved man in the imperial service. While eunuch slavery is a known feature of the Mughal Empire, few eunuchs left behind written traces. Bakhtāwar Khān is unique in having left behind an extensive archive of his own writings. Through an examination of his best-known work, the *Mir'āt al-Ālam*, and in particular its discussion of his own larger oeuvre alongside his personal relationships, this paper explores the importance of intimacy, companionship, and service within one eunuch's articulation of a refined authorial self which was critically presented as embedded within larger networks of knowledge. His writings underline his close association with the emperor Aurangzeb and other significant figures during his own time, in addition to his continued, deep engagement with the longer intellectual traditions through drawing on and anthologizing prior works. While this reveals how Bakhtāwar Khān's works served to assert his place within elite Mughal society, it also raises questions through conspicuously leaving out mention of his eunuch status, a fact known from other contemporary sources. The paper will consider how this omission can be juxtaposed with his own words, to better understand the complex dependent positions occupied by even the most high-ranking eunuchs in this period, and the specific ways that Bakhtāwar Khān may have viewed his own historical works functioning within his community of intellectual interlocutors. In doing so, it considers the question of the significance of his eunuch status, as well as the limits of this approach, for understanding the meaning of his work and its place within these larger traditions.

Stefan Kamola (*Institute for Iranian Studies, Austrian Academy of Sciences*): *To Everything There is a Season: Heuristic and Electuary Astrology in Mongol Iran* (Panel 1.3.1)

Astrology is usually studied—when it is studied at all—through the canonical texts of astrologers, such as Ptolemy's *Tetrabiblos* or the *Great Introduction to Astrology* by Abū Ma'shar. Throughout history, however, astrology has been a popular pursuit, however, and such formal treatises were inaccessible to most people who engage with it. In this presentation, I explore some popular texts from the Ilkhanid period designed to make astrology accessible to non-specialists. The aim is to reconstruct how non-specialist audiences understood and used astrological lore, and how this compares to the guidelines of the formal science. This allows us a glimpse into astrological history below the level of canonical texts, as it occurred in the streets and homes of the period.

Yayoi Kawahara (*University of Tokyo*): *A Central Asian Intellectual's Perception of Shi'a in the Early 19th Century* (Panel 2.3.5)

The purpose of this presentation is to explore aspects of how a Central Asian intellectual in the early 19th century perceived the Shi‘a, drawing on the historical and memoiristic work *Muntakhab al-tawārīkh* (*Selected Histories*), written in Persian in 1843. Since the establishment of the Safavid dynasty in Iran, there had been political conflict between Shi‘i Iran and Central Asia, where Sunni Hanafi-Maturidism and Sufism prevailed. Muḥammad Ḥakīm Khān, the author of *Muntakhab al-tawārīkh*, was a traditional intellectual who grew up in the court. His father served as Shaykh al-Islām of the Khanate and was a prominent leader of the Naqshbandiyya-Makhdūmzāda, while his mother was from the family of the Khoqand Khans. Exiled upon the accession of his cousin, Muḥammad ‘Alī Khān (r. 1822–1842), Muḥammad Ḥakīm Khān spent seven years on pilgrimage to Makkah. On his return, he chose to travel through Iran, passing through cities such as Hamadan, Sanandaj, Rasht, Tehran, Nishapur, Mashhad, and Sarakhs, while concealing his Sunni identity. In Sanandaj, he associated with the Kurdish ruler Khusraw Khān (r. 1825–1834), and in Tehran, he had an audience with the Qajar ruler Fath ‘Alī Shāh (r. 1797–1834). During his journey to Mashhad, he experienced harassment by Shi‘is and witnessed attacks by Turkmens on Shi‘i pilgrims. Upon his return to Central Asia, Muḥammad Ḥakīm Khān wrote his treatise, which included his travel accounts. This presentation examines how Muḥammad Ḥakīm Khān perceived the Shi‘a and how these perceptions are reflected in *Muntakhab al-tawārīkh*, focusing on his account of the experiences in Iran. It will also shed light on the self-perceptions of a Sunni Central Asian intellectual.

Gulfshan Khan (*Aligarh Muslim University*): *The Mughal City of Agra during the Reign of Emperor Shah Jahan (r. 1628–58): A Historical Study based on Padishah-nama of Shaykh ‘Abd al-Hamīd* (Panel 2.2.6)

In 1588, Akbar moved the imperial headquarters from Delhi to Agra, and the city grew in size, wealth, and power. Agra had been the Mughal capital for over a hundred years when Shah Jahan, the fifth Indo-Timurid ruler, ascended the throne on February 14, 1628. The first two decades (1628-38) of his reign witnessed a significant transformation of the city’s urban landscape. The refashioning of Agra under Shah Jahan unlike that of Isfahan by Abbas I (r.1588-1629) has not received adequate attention so far. The renovation of the interior of the Palace-Fortress, popularly known as Lal Qila or Red Fort, now a UNESCO world heritage site, was a major undertaking. His creations in Red Fort, namely Moti Masjid or Pearl Mosque, the multi-columned Hall of Public Audience (*diwan-i-‘āmm*) and Hall of Private Audience (*diwān-i-Khāṣṣ*), rank among the most exquisite achievements of the first half of the seventeenth century. The other imperial project was the construction of an octagonal *chawk*, opposite the gateway of the Fort, facing the large market (*bāzār-i-kalān*) as an organizing link between the palace-fortress and a stately metropolitan mosque (*Masjid-i-Jāmi*). The proposed paper would document the same architectural contribution to the historic city of Agra, during the reign of Mughal Emperor Shah Jahan as embodied in the *Padishah-nama* of Shaykh ‘Abd al-Hamīd (d.1654), the official historian.

Tsovinar Kirakosian (*Russian-Armenian University*): *Between Story and History: Literary and Scholarly Reflections on the Yazidi Genocide* (Panel 3.1.4)

The 2014 events in Sinjar, Iraq marked by ISIS's mass killings, kidnappings, and sexual enslavement of Yazidis and recognized as genocide by several international organizations significantly raised global awareness of Yazidi rights and cultural identity. These atrocities drew attention to Yazidi religion and culture, previously little known outside the region, and underscored the severe threats faced by the Yazidi community amidst Middle Eastern conflicts. This paper analyzes the representation of the Yazidi genocide in Elif Shafak’s novel *There Are Rivers in the Sky*, examining the intersection of literary narrative and academic research on the topic. The study investigates how the novel portrays the historical and cultural aspects of the Yazidi genocide, assessing its alignment with scholarly perspectives. By exploring Shafak’s depiction of the Yazidi community’s experiences, this paper aims to demonstrate how fiction can impact the

understanding of historical trauma and evaluate the novel's contribution to cultural memory and representation of genocidal violence.

Igor Kliakhandler (*Michigan Tech University*): *Emergence of Nana Worship in Sogdiana* (Panel 1.2.7)

Today, the goddess Nana that was revered and worshiped in Sogdiana is presumed to be brought here by Kushans. I analyze the available body of knowledge about Nana and propose an unexpected alternative hypothesis: that Nana was brought to Samarqand and the area around it - by Sogdians from northwest of China. Broadly speaking, it was brought to Sogd from Khotan, Gaochang and Dunhuang. This assumption allows one to resolve a few puzzles about Nana and seems to be the least contradictory.

Leila Koochakzadeh (*Inalco-CERMOM*): *The Great International Organisations of the Early 20th Century: The Qājār Diplomatic Turn as Experienced by an Iranian 'Prince'* (Panel 1.2.3)

From the turn of the 19th to the 20th century until the fall of the Qājār dynasty, Iran's foreign policy and its engagement within the international arena were largely embodied by Prince Arfa' ol-Dowleh (1846–1938). As Iran's representative at both Hague Conferences (1899 and 1907) and, from its inception, at the Arfa' ol-dowleh, and as the longest-serving Iranian diplomat abroad, Arfa' carried out his diplomatic duties as part of what Erving Goffman conceptualizes as the "theatrical representation of international life."

This presentation examines the ways in which Arfa' crafted his persona on the international stage—both at the podium of major diplomatic institutions and in more informal settings—creating a true dramaturgy in service of Iran's sovereignty, which was under threat from Western imperial interests. It aims to demonstrate how, beyond his image as an eccentric, the prince consciously deployed in his speeches, demeanor, attire, auxiliary activities, and humanitarian and pacifist commitments, a calculated diplomatic approach. This approach reflected not a misunderstanding but an adaptation of Western diplomatic codes, with the express aim of making Iran's voice heard in the concert of nations of his time.

This study is based on a variety of sources, including Arfa' ol-dowleh's memoirs, as well as diplomatic sources from the League of Nations archives, and French and English newspapers published at the beginning of the 20th century.

Ayelet Kotler (*Leiden University*): *The Grace of the Haughty Beloved: Persian Krishnaite Devotional Poetry in Eighteenth-Century Banaras* (Panel 1.3.3)

The years 1790-1795 were an extremely prolific period for the Persian-educated Brahmin Anandghan 'Khwush'. After immigrating from Shahjahanabad to Banaras, he began working for the British Resident of Banaras as a Persian translator from Sanskrit, while also teaching Sanskrit at the newly established Banaras Sanskrit College. In addition to his many translations of ancient lore (*purāṇa*) from Sanskrit, he also composed a Persian *mathnawī* in two volumes and produced a 184-page *dīwān*, consisting of one *qaṣīda*, numerous *ghazals*, several short *mathnawīs*, and a few stanzaic poems, namely, *mukhammasat* and *musaddasat*. His *dīwān*, entitled *Dīwān-i Kajkulāh* ("Poem Collection of the Haughty Beloved"), is dedicated almost exclusively to devotional poetry praising the Hindu god Krishna.

This paper explores Khwush's literary oeuvre with special attention to the devotional poetry in his *dīwān*. Building on existing scholarship on Hindu devotional literature in Persian, this paper seeks to shed light on and understand Khwush's linguistic and literary choices: from among all the languages that were available to him, why did Khwush choose Persian to sing the praises of Krishna? What could Persian do for him that other languages could not? What does his choice of stanzaic poetic forms—much more popular in Urdu than in Persian—tell us about the literary

practices that informed his work? And finally, considering all this, what kind of Krishna emerges from his Persian stanzas? In exploring these questions, this paper contributes to scholarship on multilingualism and literary practices in the long eighteenth century in Persianate South Asia and illuminates understudied aspects of Persian literary production in the early colonial period.

Hajnalka Kovacs (*Harvard University*): *The Ocean Contained Within: The Semantic and Metaphysical Horizons of the ‘Waves of the Pearl’ (mawj-i gawhar) in Bēdil’s Ghazals* (Panel 2.3.4)

Water imagery is conspicuously present in the multifaceted oeuvre of the Indo-Persian poet Mīrẓā ‘Abd al-Qādir Bēdil (1644–1720). In the *masnavi Muḥīṭ-i a’zam*, water imagery fused with the symbolism of wine is at the core of both the allegorical-symbolic framework of the poem and the descriptive, discursive, and illustrative content exploring the myriad ways in which the single divine “Ocean of Wine” become manifest in the multiple receptacles of existence. In the *masnavi Ṭūr-i ma’rifat*, the poet’s experience of the monsoon rains in the hills of Bairat becomes an experience of Divine mercy undulating in and saturating all created beings. In the *masnavi ‘Irfān*, the motif of water is central to several stories addressing the quest for gnosis and the spiritual journey.

Within the compact space of the grammatically and semantically independent couplets of Bēdil’s *ghazals*, the same water-related images are deployed, often in unexpected combinations with images from the same or a different semantic field, to express a wide range of meanings. A case in point is the wave: in over half of all instances, it is used in conjunction with the image of the pearl; moreover, the two words linked with an *ezafe* as *mawj-i gawhar*, ‘the waves of the pearl,’ constitutes an unusually large subset of this combination. While in its near-literal use the metaphor *mawj-i gawhar* denotes the swirling waves-like appearance of the luster of the pearl, Bēdil exploits the enhanced semantic possibilities resulting from the linking of these two already highly versatile images to capture in condensed form facets of metaphysical issues that he expounds in his *masnavis* and prose works. As juxtaposed with the turbulent waves of the ocean, for example, the ‘waves of the pearl’ serves to highlight the composure and contentment of the gnostic free of the clamor and rebelliousness of the ego-self. This paper explores the semantic and metaphysical dimensions of the *mawj-i gawhar* – one of the characteristically Bēdilian images.

Anna Krasnowolska (*Uniwersytet Jagielloński, Kraków*): *The Polish Second World War Exiles in Iran and the Story of a Murdered Journalist* (Panel 2.1.5)

In Persian literary fiction of the last decade the theme of Polish survivors of Soviet deportations to the Gulag camps, who passed through Iran in 2nd World War years, revives. My paper delves into Mostafā Ensāfi’s novel *To be Esfahān bāz xāhi gašt* (Tehrān 2016), which tells a complicated story of a Polish-Iranian family, from the war time on, until the beginning of the present millennium. One of its topics is a mysterious death of a journalist, who planned to reveal the truth about the Stalinist crimes, unknown to Iranian public. The author seems to draw his inspiration from the memories of Helena Stelmach, a Polish woman who settled in Iran (Az Varšou tā Tehrān, Tehrān 1388/2009), concerning the murder of Mohammad Mas’ud, director of the *Mard-e emruz* journal, in 1948. My analyses of Ensāfi’s text aims to explore the ways in which the author makes use of the limited source material at his disposal, and to show how the literary stereotype of the Polish refugees and their migration to Iran is being reassessed and reshaped in his novel.

István T. Kristó-Nagy (*University of Exeter*): *Unmasking the Lion King: Kalilia and Dimna’ Disenchanted use of a Symbol of Royalty* (Panel 1.3.7)

The lion has been a symbol of power since times immemorial. This talk will start with a survey of the typology of the leonine symbolism linked to royalty: the various representations of lion-human hybrids, lions flanking the ruler, lions flanking gates, lions flanking the throne, lions as protectors

and prey of the ruler, the ruler as a hunting lion and the ruler hunting lions. The examples will preponderantly but not exclusively from Ancient Egypt, Mesopotamia and Iran, in order to highlight the depth of this symbolism since the earliest traceable layers of human cultures. We shall follow threads that we shall later explore as woven into Ibn al-Muqaffa's oeuvre: images of the combat of a lion and a bull, of a lion mounted by a god(ess)/ruler, of lions hunted and of a grass-eater lion. We shall trace the use of such images in the art and literature of the Islamic empire at the times around the revolution that brought the 'Abbāsids to power and we shall conclude by discussing Ibn al-Muqaffa's unflattering take on this symbol. Lions in *Kalīla wa-Dimna* and his other texts are still powerful, but there is nothing lofty about them. Royal and royalist readers can be misled by the use of the familiar image, but Ibn al-Muqaffa's 'mirrors for princes' reflect the true features of the powerful and demystify the nature of power: although garbed in lionskin, both the rulers and their entourage are presented with an unflattering realism, which adds to the universal value of these texts and makes them, perhaps unsettlingly so, still relevant.

Meysam Labbaf-Khaniki (*University of Tehran*): *Sasanian Living in the Islamic Context: Some Archaeological Evidence from Khorasan* (Panel 3.4.6)

Due to the conquering of Khorasan by the Muslims from 642 AD onward, a new group of people bearing a strange culture and ideology entered eastern Iran and confronted the inhabitants whose culture and behaviors had been formed over the past millenniums. Although this confrontation was more often initially associated with war and violence, the conquerors gradually decided to find a peaceful policy to interact with the indigenous people. Establishing some ways to receive taxation from the dominated populace convinced the Arab rulers to set the stage for their subjects to continue productive activities in their economic life. Accordingly, the craftsmen, farmers, merchants, and even officials were persuaded to proceed with their preceding tasks, which made them able to afford the taxation. Moreover, many buildings and industries established before the Muslims arrived found the chance for survival due to their usefulness for Muslims, though socio-political circumstances had changed. The profits from these modes of production were so immense that the Muslim rulers preferred to preserve some pre-Islamic institutions, like Divans, and even to condone the operation of fire temples that functioned in the Sasanian period as organizations for regulating economic production and activities. The Sasanian-style materials found from two key sites of Nishapur and Bāzeh Hur, both in Khorasan, which will be presented in this paper, testify that the pre-Islamic ways of producing the artefacts, as well as administrative institutions and some particular sectors in the economy extended into early Islamic times. These surviving phenomena, which originated from the ancient Iranian traditions, impressed the ideas and thoughts of the Iranians during the Islamic period and continued to exist in a new form of material culture and organization in later centuries.

Amanda Leong (*The Courtauld Institute of Art*): *Recovering Friendship between Two Royal Mughal Female Bibliophiles and the "Public at Home"* (Panel 3.1.1)

This paper will delve into the *Humayunnamah*, a chronicle written by the Timurid princess and bibliophile Gulbadan Begum (1523-1603) from the Mughal empire. By closely reading the different ways Gulbadan Begum narrates her sister-in-law and fellow bibliophile, Empress Hamidah Begum's (1527-1604) contribution to the construction of the *Humayunnamah*, Hamidah's power over Gulbadan's brother, the second Mughal Emperor Humayun, Hamidah's role in empire building especially when dealing with Safavid royal female rivals as well as the way Gulbadan rewrites Hamidah's beloved brother as an ideal *javanmard* (manly youth) to challenge the way he is remembered as a tragic villain in other Mughal sources, this paper recovers how female friendship was textually articulated and commemorated from an early Mughal female standpoint. By further uncovering the political intent behind Gulbadan's articulation of personal, intimate female friendship, this paper reveals how the "public at home" functions in the early Mughal

context. This paper will also examine visual sources from the later Mughal context to understand how female bibliophilia and friendship were represented and their implications.

D Gershon Lewental (*The Hebrew University of Jerusalem & Ben-Gurion University of the Negev*): *Tajik National Identity between Iran and the Islamic Republic* (Panel 1.2.5)

The Republic of Tajikistan came into being in late 1991 with no historical precedent. Emerging from decades of secular Soviet political and cultural control, cut off from the ethnic Tajik heartland of Bukhara and Samarqand, and facing a potent challenge from a charismatic Islamist movement, the country faced a great need to construct a cohesive and durable national identity. Several options were and are available to the leaders of the country: an embrace of Iranian ethnic roots, a return to the Islamic tradition that had defined the region in the pre-Soviet era, or a continuation of the pattern of Soviet society and civil religion.

Although Tajikistan defined the Tajiki dialect of Persian as its national language and immediately established diplomatic relations with Iran (the first country to establish an embassy in Dushanbe), the secular leaders were wary of the Islamic Republic's religio-political agenda and even the small religious class, as Sunnī Muslims, did not relate to Iran's overtly Shī'ī identity. Moreover, the political establishment viewed with grave concern the threat posed by radical Islamist elements to the state's stability; the transnational nature of many of these groups undermines the agenda of the new country seeking to define itself in national terms. Therefore, the neo-Soviet élite found it convenient to maintain the existing model of political and social life, filtering elements from the other two cultural models.

The subtle dialogue between these three legacies reveals much about the development of a new national identity on the borderlands and crossroads of the Iranian, Islamic, and Russian cultural zones. This paper examines how Tajikistan has navigated this careful balance between the powerful tugs from Iran, Islam, and Russia, while focusing on the influence and appreciation of Iranian and Islamic heritage in contemporary Tajikistan on the historical/political, cultural/literary, and social/religious planes.

Thomas Loy (*Oriental Institute of the Czech Academy of Sciences*): *"Ba lafz-i fārsī" – Persian Language Use in the Bukharan Jewish Newspaper Rakhamim (1910–1914)* (Panel 2.2.4)

From May 1910 to July 1914, the Bukharan Jewish entrepreneur and philanthropist Rakhamim Dovidboeff published the weekly newspaper *Rakhamim* (*Mercy*), first in Skobelev (now Farg'ona) and then in Kokand. The entire periodical was printed in a nonvocalized Hebrew script in Persian "ba lafz-i fārsī". By 1914, the year in which *Rakhamim* was discontinued, more than 300 issues had been published and distributed among the Persian-speaking Jewish communities across Central Asia and beyond. These printed texts contain a wealth of material that is valuable for linguistic and historical research.

This paper introduces this Judeo-Persian periodical and analyzes the use of the Persian language in it. Selected issues from five years are presented and compared with each other. It will show how close the newspaper's written language was to the Persian variant spoken in Central Asia and what considerable influence Russian had on the language use of its writers and readers. I argue that the newspaper was primarily aimed at merchants and the higher social classes of the Persian-speaking Jews of Central Asia, for whom the use of the Russian language became of great importance after the founding of Russian Turkestan and its annexation to the Russian Empire. Without profound knowledge of Russian it was (and is) hardly possible to understand the Persian used in *Rakhamim*. The Persian of the periodical thus differs greatly from other Judeo-Persian publications of the time.

Elisheva Machlis (*Bar-Ilan University*): *Friday Prayer in Iran and its Role in the Regime's Relationship with its Kurdish Minority* (Panel 1.3.2)

Ayatollah Khomeini played a pivotal role in the resurgence of the Friday prayer under the Islamic republic. The Friday Prayer leaders contributed to the regime's mobilisation efforts, with their sermons broadcasted in urban centres across Iran. Yet, there have been instances where Friday Prayers leaders have attempted to assert some degree of autonomy over political, cultural, or socio-economic issues. The following presentation will focus on the place of minorities and particularly on the Kurdish-Iranian population, within the revolutionary understanding of Friday prayers. Kurds are a significant demographic in Iran, the majority of whom adhere to the Sunni branch of Islam. Consequently, the question of Friday prayers has been a delicate issue among the Iranian Kurds, due to the challenging relationship between the Kurdish national movement and the regime.

I will demonstrate that the Mamostas portrayed Kurdistan as a pivotal centre of Sunni scholarship, emphasizing its integral role within the Islamic state. These religious leaders refrained from emphasizing their ethnic affiliation, rooting their unique identity within a religious discourse. They highlighted the historical contributions of Sunni leaders from early Islam, navigating away from contentious sectarian issues. They called the regime to abstain from actions perceived as offensive to Sunnis, advocating for greater religious sensitivity and respect. Mamostas often refrained from delving into sensitive political matters, given the suspicions of disloyalty levelled against their community. Yet, there were exceptional instances of harsh critique against the regime, particularly when the Kurdish community faced severe circumstances. These moments revealed an undercurrent of deep-seated grievances harboured by the Mamostas given the regime's heavy-handed approach towards any form of Kurdish oppositional activity. While the Mamostas exhibited restraint in directly blaming the Supreme Leader or the system itself, they were notably vocal in admonishing Iranian officials over the severe socio-economic conditions faced by the local population.

Safa Mahmoudian (*University of Vienna*): *Travelling Tents: Light Structures on the Move between the Royal Courts of Medieval Khorasan and Lower Mesopotamia* (Panel 3.4.6)

Tracing dynamic patterns of engagement and encounters between two powerful regions of Khorasan and Mesopotamia during the early Islamic period shows how adaption, modification, and rejection led to differentiated transculturation and new cultural syntheses. This paper concentrates on a specific case study – light structures, particularly trellis tents – to investigate their remarkable journey between the courts of the local rulers of Khorasan and Abbasid caliphs in Lower Mesopotamia. Trellis tents, a distinctive and possibly Central Asian-originated form of framed tents, were a common feature in the royal gardens of Khorasan's local rulers, such as the Samanids and Ghaznavids. Laden with status symbolism, these opulent tents found their way into the palace gardens of the Abbasid caliphs but were used in a different way than in the former context. By utilising a wide range of Persian and Arabic textual sources from the eighth to twelfth centuries, this paper traces the trajectory of trellis tents and investigates how differences in the lifestyles of the caliphs in Lower Mesopotamia and rulers of Khorasan led to their different use within palace gardens. Overall, this paper exemplifies how objects, often overlooked in historical narratives, can be potent indicators of cultural interactions and the complex dynamics of social change. It offers a fresh perspective on the interplay of objects, culture, and society, providing valuable insights into the material and cultural exchange that characterised the Abbasid caliphate.

Umed Mamadsherzodshoev (*Khorog State University*): *Establishment of the First Educational and Scientific Schools in Badakhshan at the End of the Middle Ages* (Panel 1.1.7)

As can be seen from the works of modern Tajik and Russian historians and literary critics, each of them had a different attitude to the creation of scientific thought in the schools and *madrassas* of Badakhshan before 1917. Some of them prove that schools and sciences in Badakhshan did not exist before the time of the Soviet state, it arose from the 20s of the XX century. Another group

of scientists proves the opposite, arguing that in the past centuries there were schools and *madaris* in the Pamirs, and a certain number of students were educated in them, which contributed to the development of various sciences in this region.

Russian scientists such as L.S. Monogarova, were trying to prove that before the Soviet Communist revolution there were no schools in the Pamirs, allegedly created for them by Russians at the beginning of the 20th century. But despite the fact that these schools and scientific works were not the first widespread Russians among Badakhshans, scientists from Iranian Khorasan and scientists from Badakhshan made their contribution in this direction.

According to our research, for the first time in the territory of Badakhshan, sage Nasir Khusrav created schools and spread various sciences among Badakhshanis. Nosiri Khusrav, wasn't able to make his full affords due to an unfavorable political period, therefore he couldn't extend to the entire territory of the region.

After Nosiri Khusrav, starting in the 12th century, missionaries and scientists arrived in Badakhshan from Khorasan, Iran, who promoted the Tajik language, various scholars and religious views among the people and founded educational schools. As a result, native scientists grew up among the indigenous inhabitants of Badakhshan, with their help schools were organized in Badakhshan and textbooks were compiled. Today, thousands of copies of Persian manuscripts from past centuries have been preserved in Badakhshan, which prove that these artifacts were created not by Russians, but by Badakhshan scientists.

Nishat Manzar (*Jamia Milia Islamia*): *Evoking the Memory of Sheikh Abu Sa'id Abul Khair (967-1049 CE): A Case of South Asian Sufi Texts from the Thirteenth to Eighteenth Century* (Panel 1.2.6)

Sheikh Abu Sa'id Abul Khair (967-1049) was one of the earliest sufis who shared his teachings and mystic experiences through the medium of poetry. Sheikh Abu Sa'id was born in a town of Khurasan province called Mehna/Mayhana (modern Turkmenistan), where he is buried now. He is credited with composing hundreds of couplets about his love for God and humanity, which became quite popular. Unfortunately, his immediate contemporaries rarely speak about these compositions. However, these became immensely popular in the twelfth century when his two great grandsons- Jamaluddin Abu Ruh and then Mohammad bin Munawwar compiled his two biographies in Persian- *Hālāt- o Sukhanān-i Sheikh Abu Sa'id Abul Khair* and *Asrār-ut Tawhīd* respectively sometime between 1153-1175 CE. Interestingly, these two are treated as one of the earliest specimen of the most authentic *malfūzāt* compiled in the vast span of the eastern parts of the Islamicate.

Sheikh Abu Sa'id Abul Khair became quite popular in the Indian subcontinent in the thirteenth century. Most of the sufis, especially the Chishtis, frequently recited and quoted his couplets and anecdotes from his life in their meetings (*majālis*) with much love and admiration. It continued to be so till, at least, the early eighteenth century. His memory is regularly invoked along with the greats like- Junaid Baghdadi, Ibrahim bin Adham, Sari Saqati, etc. His ideology based on his mystic experiences, and sharing these experiences with others through couplets and anecdotes- *hikāyāt*, appears to be one of the important reasons of his popularity. Mystic literature produced in the Indian subcontinent, mostly in Persian, has given ample space to Sheikh Abu Sa'id. How his couplets and stories about miracles performed by him reached the Indian subcontinent, and why he is frequently quoted mostly by the Chishti sufis, is an interesting subject to be explored in this paper.

Sahar Maranlou (*Royal Holloway University*): *Gender Discrimination: Age of Criminal Responsibility in Iran* (Panel 1.1.5)

This article considers the connection between the age of criminal responsibility and gender discrimination in the Iranian Islamic Criminal Code. The paper claims that MACR ignores contemporary socio-legal issues nevertheless with a focus on a radical religious-political approach discriminates against girls. The preamble of the United Nations Convention on the Rights of the Child (UNCRC) states that a child, because of his physical, mental, and emotional immaturity, needs special safeguards, care, and assistance. As a State Party of the UNCRC, Iran is legally responsible for complying with such provision. Despite positive improvements of the 2013 reform of the penal code, especially in the case of child executions, discrimination between the attribution of criminal responsibility for girls and boys still exists.

Scott McDonough (*William Paterson University*): *“The King of the Persians Wears His Beard Golden”*: *Christian Narratives of the Sasanian Court* (Panel 2.3.7)

The Sasanian monarchs were heirs to millennia of Ancient Near Eastern court ritual, from Ancient Sumer to Hellenistic models of kingship. Yet, the Sasanians also reimagined their dominion as a distinctly new enterprise, with rituals that emphasized the king's centrality to a newly conceived Iranian identity and centered the king's Zoroastrian faith and his service to Ohrmazd and the lesser Yazatas. Historians have a rich corpus of physical evidence: art, numismatics, seals and sealings, and written sources that give insight into the court ritual of the Sasanian King of Kings. However, there are relatively few contemporary narrative sources from the Middle Iranian corpus that fully convey the experience of an audience with the King of Kings, its spectacle and ceremonial.

Ironically, many of our richest contemporary witnesses to the rituals of the Sasanian court were Christian authors, who viewed the King of Kings and his court with varying degrees of remove. Christians from the Roman Empire critiqued the Sasanians as an inferior, barbaric, “pagan” monarchy, a contrast to the Christianizing Roman imperial state. Writers of martyrologies and hagiographies authored in the Sasanian world presented their monarch as a false “King of Kings,” a profane rival to Jesus Christ. However, as Christian elites in the Iranian world gained positions of power and influence, Christian views of the king and his court softened. In the empire's final century, the Sasanian kings incorporated both Christian courtiers and Christian ritual into the heart of the empire, and Christian writers came to believe that a royal conversion to Christianity was inevitable.

My presentation how these Christian perspectives on the Sasanian king and court may help us better understand Sasanian court ritual and its development over the four centuries of the dynasty's existence.

Sara Mirahmadi (*Austrian Academy of Sciences*): *Rashīd al-Dīn and Ṣadr al-Dīn Khālīd Zanjanī through the Eyes of Vaṣṣāf* (Panel 1.2.1)

Sharaf al-Dīn Ibn ʿAbd Allāh Shīrāzī, also known as Vaṣṣāf al-Ḥaḏra, is primarily recognized for his historical work *Tajziyat al-Amṣār va Tajziyat al-Aʿṣār* (commonly referred to as *Tārīkh-i Vaṣṣāf*), which focuses on the history of the Ilkhanids. While this text contains significant historical information, Vaṣṣāf's elaborate writing style has often rendered it difficult to interpret. Additionally, the extensive inclusion of Persian and Arabic poetry within the work has been viewed as a barrier for researchers studying the Ilkhanid period. As a result, historians have frequently overlooked Vaṣṣāf's other writings, particularly his poetry. His *Dīwān*, known as *Dīwān-i Munshī*, not only represents a valuable resource for the study of Persian literature, but also offers historians insight into how Vaṣṣāf portrayed and praised his patrons. This paper seeks to explore how Vaṣṣāf commemorated and immortalized his patrons, Rashīd al-Dīn Hamadānī and Ṣadr al-Dīn Khālīd Zanjanī, in his *Dīwān*.

Imke Mizera (*University of Hamburg*): *Religious Terminology in Early New Persian tafsīrs: The Case of rasūl and paygāmbar* (Panel 2.3.8)

The early New Persian *tafsīrs* of the Qur'ān from the 10th/11th century C.E. are the oldest extant specimens of a new literary genre, Persian Muslim exegesis. They present the earliest stage of a relatively young literary language used in a context that had been exclusively Arabic before. This combination of circumstances raises the question of how the dominance of Arabic in the field of quranic exegesis was treated by the early Persian exegetes.

Some *tafsīrs* show a general preference by their authors of Arabic terms over their Persian equivalents or the other way around, while some show at most tendencies. In the case of the terms *rasūl* and *paygāmbar*, “messenger” or “prophet”, this becomes even more clear when taking into account the term *nabīy*, (also “prophet”): the theological difference between *rasūl* and *nabīy* seems to have been generally known among the Persian exegetes, but this is not always reflected in the direct translations of the quranic verses or the usage of terms in the commentary text. While *rasūl* is in some cases translated, in others not, *nabīy* is almost never used in its Arabic form, but usually also translated as *paygāmbar*. In the commentary text, without any direct reference to one of the Arabic terms, *paygāmbar* is frequent next to *rasūl* in every *tafsīr*. The differentiation is not always made along clear theological-semantic lines: sometimes the variations seem to be based on ignorance or disregard of the theological difference, sometimes maybe due to dialectal circumstances or stylistic choices.

Some selected examples demonstrate that early New Persian was already confidently used as medium for Muslim exegesis with differing levels of regard for the status of Arabic as the formerly exclusive language of religion.

Ryo Mizukami (*Japan Women's University*): *Diverging Imamophilias in Mughal India? A Comparison of Kashfī Tirmidhī's Works on the Shi'i Imams* (Panel 2.3.5)

Kashfī Tirmidhī (d. 1650 or 1651) was a well-known Sufi poet in seventeenth-century Mughal India and the Sunni author of two Persian works on the Shi'i Imams, *Manāqib-i Murtaḍawī* and *I'jāz-i Muṣṭafawī*. These writings constitute important examples of Sunni imamophilia (veneration of the Shi'i Imams) in India. However, perhaps because the latter work, which was incomplete at the author's death, was finished approximately one century later by Kashfī Tirmidhī's descendant Mīr 'Abd Allāh, the views on the Imams in the two works often differ. By comparing these texts, this study aims to shed light on the theoretical development and diversity of imamophilia within Kashfī Tirmidhī's own views or those of his family.

Focusing on the only locatable manuscript of the *I'jāz-i Muṣṭafawī*, preserved in the British Library, this study analyzes descriptions of 'Alī and the other Rightly Guided Caliphs to clarify the relationship between the two works. The *Manāqib-i Murtaḍawī*, which recounts the first Imam 'Alī's virtues, is extant in various manuscripts copied in South Asia and Iran. In the introduction, Kashfī Tirmidhī expresses his special respect for the Twelve Imams and strongly suggests that it does not contradict his respect for the Caliphs. However, because his main concern is limited to 'Alī in this text, he remains silent on the legitimacy of the other Caliphs. In contrast, the *I'jāz-i Muṣṭafawī* covers the history from the age of the Prophet to the twelfth Imam and includes direct accounts of 'Alī's superiority to the other Companions of the Prophet. This difference in the texts suggests two possibilities: either Kashfī Tirmidhī employed different approaches to the history of early Islam in these works, or that the latter work reflects Mīr 'Abd Allāh's views more strongly.

Fateme Montazeri (*University of California, Berkeley*): *Mani of Shiraz or Mani of Mashhad?: An Ambiguity in Persian Literary History* (Panel 2.3.4)

The historiography of Persian literature encounters a complexity regarding a poet named Mani. *Safine-ye Khushgu*, compiled between 1725 and 1735, introduces Mani as a poet from Shiraz,

devoted to his patron Shah Isma‘il, who returned his loyalty with favor. This close relationship, however, stirred jealousy among detractors who ultimately convinced the Shah to order Mani’s execution. According to Safineh, the mortally wounded Mani Shirazi composed several lines of poetry just before his death. Interestingly, these lines also appear in the poetic corpus of another poet named Mani, as seen in manuscript Or. 11184 at the Bodleian Library. In his catalogue, Hermann Ethé identifies this second poet as Mani of Mashhad, a court poet in service to Muhammad Muhsin Mirza, son of Sultan Husayn Mirza, who was killed by the Uzbeks in 913/1507.

Thus, two poets named Mani—each serving a different court and each killed in a different manner—appear in Persian literary history. However, they share intriguing similarities: both lived around the same period in the 10th/16th century and are praised for their artistic as well as poetic talents. Mehdi Bayani describes Mani of Shiraz as a Nasta‘liq-style calligrapher, while Ethé, referencing Jami’s *Nafahat al-Uns*, depicts Mani of Mashhad as adept in pottery and painting. Both Manis also suffered politically motivated deaths—one at the hands of the Uzbeks, the other under orders from Shah Isma‘il.

This paper aims to resolve the ambiguity surrounding the poet “Mani.” Through an analysis of various biographical sources and the poetry attributed to each, I will explore whether these two figures might, in fact, represent a single individual. This study marks the first step in introducing the poet to scholarly discourse, to be followed by a critical edition of his poetry, which is hitherto available only in manuscript form.

Amir Moosavi (*Rutgers University*): *Warfront Apocrypha: Persian Fiction and the Iran-Iraq War’s Other Archive* (Panel 3.1.4)

The Iran-Iraq War (1980-1988) dominated the first decade of the Islamic Republic of Iran’s existence. Since its conclusion, the government has continually returned to this war, which it calls the “Sacred Defense,” (*defa’-e moqaddas*) and has used it as its foundational narrative across an array of cultural media. Today there exists a massive archive of Sacred Defense cultural production. War memoirs written by soldiers who fought in the war, and which reinforce the narrative of Sacred Defense, make up one of the largest parts of this archive. Their works overwhelmingly praise war front heroism, stress the inviolability of martyrdom, and are built on the notion that the war front soldiers were ideologically committed to the sacredness of the war. However, the Sacred Defense narrative has not gone uncontested, and since the 1990s literature has been one arena that has emerged as a contentious space over the representation of the war. Several war veterans, rather than write memoirs, have turned to fiction and have written novels and short stories informed by their experiences to write transgressive war narratives. This paper asks what value these fictional works have in the greater archive of Sacred Defense culture. By focusing on short stories and novels by Hossein Abkenar, Shahriar Mandanipour, and Ahmad Dehqan, it posits that fiction, particularly that of veteran writers, can read with the same criteria as memoirs and as such, complicate the still hegemonic state-sponsored narrative of the Iran-Iraq War.

Daniel Morgan (*Santa Clara University*): *Naqshbandi Shaykhs and Kashmiri Networks in Eighteenth-Century Delhi* (Panel 2.1.2)

The history of reform-minded Naqshbandī Sufism in eighteenth-century North India has been written almost exclusively from the perspective of intellectual history.

While scholars have meticulously reconstructed certain Naqshbandi scholarly and spiritual networks, these reconstructions are generally presented in a way that is almost entirely disconnected from the material contexts in which these Sufis lived and worked. This paper, by contrast, examines the networks of patronage that sustained two major eighteenth-century

Naqshbandis, Shāh Walī Allāh and his son Shāh ‘Abd al‘Azīz. The individuals centered in this paper sometimes had advanced scholarly training but were, more usually, individuals we might describe as “lay” disciples and followers who looked to these Sufis for ethico-spiritual guidance and the provision of occult sciences.

Drawing on Persian epistolographic and biographical sources, the paper reconstructs these patronage networks to show that early modern Naqshbandi reformism was, in large part, supported by groups of influential and upwardly mobile Kashmiri traders based in Delhi. Because scholarship has not yet examined the social dynamics of eighteenth-century Delhi’s significant Kashmiri population, let alone their connections to Naqshbandis, there has been little sense of the importance of these networks to emergent forms of Islamic piety. This approach allows us to recognize the role of apparently marginal individuals and corporate groups otherwise occluded from intellectual histories, and suggests the importance of studying networks within specific, material contexts – in this case late Mughal Delhi.

Kazuo Morimoto (*The University of Tokyo*): *Different Names for Good Reasons? Concepts Referring to Sunni Veneration of the ‘Alids and the Imams* (Panel 2.3.5)

Various terms have been coined and circulated, each with varying degrees of success, to describe Sunni veneration of the ‘Alids in general and/or the Twelver Imams in particular. These include “*ahl al-baytism*” (McChesney), “‘Alid loyalism” (Hodgson), “imamophilism” (Melvin-Koushki), “philo-‘Alidism” (Scarcia Amoretti), “Shi‘i-Sunnism” (Melvin-Koushki), and “Twelver-Imāmī Sunnism” (*Tasannun-i dawāzda-imāmī*; *Ja‘fariyān*, alongside the earlier *Sunniyān-i dawāzda-imāmī* by Dānish-pazhūh). Additionally, the concept of “confessional ambiguity” (Woods) is closely associated with this phenomenon, highlighting the blurring of the Sunni-Shi‘i divide due to increased Sunni reverence for the ‘Alids.

This presentation surveys these and other relevant analytical concepts, acknowledging their proliferation while emphasizing the need for careful attention to differences in their meanings and intentions. A key challenge lies in the ambiguous meanings of the terms “‘Alids” and “*Ahl al-Bayt*,” as they can be taken divergently to refer to or connote ‘Alī’s kin more broadly or key figures of Twelver Shi‘ism in particular. This ambiguity complicates the definition of concepts like “*ahl al-baytism*,” as not all scholars have paid precise attention to its exact signification, leaving it unclear whether the term denotes broad or specific reverence.

The relevant concepts also vary in their chronological scope, with many emerging in historical studies of the Persianate world between the Mongol invasion and the rise of the three Gunpowder Empires. At the same time, the notion of “confessional ambiguity” is critically examined, raising questions about whether this ambiguity is perceived solely by researchers or also by those being studied, for example. This presentation aims to systematically explore these concepts, inviting a discussion on how researchers might best approach them.

Sayfullo Mullojonov (*Tajik National University*): *Persian Inscriptions on the Territory of the Mountain Mascho of the Republic of Tajikistan* (Panel 1.2.7)

Mountainous Mascho is part of the Sughd land, and surrounded by mountains. Until the X century, the Sogdian language spread in this place and considered well-known. In the X-XI centuries, with the acceptance of Islam, the Persian language gradually replaced the Sughdian. This is evidenced by the appearance of the first inscriptions in Arabic (from the XI century), and then Persian inscriptions on stones. The presence of a large number of petroglyphs on the banks of rivers indicates that the custom of writing on stone was a popular drawing in this region. Persian inscriptions appeared in this estate after the XIII century, and in the XIV-XVI centuries their number increased significantly. The founder of the Temuriyon state, Hind Babur (XVI century), also arrived at this estate and, following the locals, wrote several inscriptions on the rock in Arabic and Persian,

samples of which are kept in museums in Tajikistan. The XV-XVI centuries were the heyday of writing, literacy, science and knowledge in this kingdom. In the scrolls over the graves a word *mavlon* is written, that people of this area reached this level.

The content of the stone inscriptions on the Mountainous Mascho territory of the mosque is predominantly religious in nature and expresses most of the suffering and emotions of people. Poems by Persian poets are written on the stones, and there are also poems composed by unknown people who do not appear in the books of famous poets. This indicates both the spread of the Persian language in Mascho and the talent of the inhabitants of this place to know the nuances of this language.

The information from the scrolls depicts some political events and the socio-economic situation of that time were also noted. The scrolls also give an idea of the social composition of society, general functions, positions and most importantly, the role of women in society. From the Persian version of scrolls some pages of the history of this region have become known.

Borivoj Nachtmann (*Charles University*): *Two Hundred Eighty Characters of Jihad: Strategic Communications of the Islamic Emirate of Afghanistan on the X Platform* (Panel 3.1.4)

On August 15, 2021, the Taliban entered Kabul, finalizing their swift takeover of Afghanistan. Twitter, nowadays called X, played a crucial role in their success as a far-reaching platform for spreading their message. Since then, it has remained the key strategic communication tool for the re-established Islamic Emirate of Afghanistan (IEA). Its official spokesperson Zabihullah Mujahid's X page, now numbering over a million followers, offers an insight into the vast network the IEA has established on the platform. This paper analyzes a dataset of over 2,100 posts from Mujahid's X account, examining how the IEA leveraged the platform for self-presentation to domestic and international audiences. Utilizing the critical discourse analysis framework in the approach of Teun A. van Dijk, the study identifies three main communication themes: security, diplomacy, and economic development. It shows how these were strategically communicated to relevant audiences primarily in Pashto, Dari, and English. Covering a period from November 2022 to August 2023, the analysis reveals a shift in messaging focus, with an emphasis on economic topics, reflecting a transition in the IEA's narrative from "Freedom Jihad" to "Development Jihad" as it entered its third year in power. This shift reflects broader efforts to legitimize the regime and promote a new phase in the state's post-conflict reconstruction. The study underscores the pivotal role of digital media in conveying political narratives and influencing state reconstruction efforts in Afghanistan.

Khadiza Naufa Fatim (*Ashoka University*): *On the Other Side of Islam: Assamese Muslims and the Mughal Encounter* (Panel 3.1.7)

The Nawab of Bengal Mir Jumla's expedition to Koch Behaar and Assam (1662-1663) has been widely discussed in the Mughal historiography of Emperor Aurangzeb (r. 1658-1707). This campaign is one of the most well-documented events in Mughal History. For this paper, I will analyse select sections from the text titled, 'Fathiya-i-Ibriyah' by Shihabuddin Talish, a Mughal officer who accompanied the Imperial Mughal Army led by Mir Jumla (d. 1663) and recorded their advancements in real-time. This text has been previously employed to create a historiography of Mughal-Ahom conflicts during the 16th and 17th centuries. This paper aims to analyse how the 'supposed' Muslim army viewed the Muslim community residing in the territory. In his account, Talish describes Assamese Muslims as hardly differentiable from other natives in the region. I have used his statements regarding the local Muslims as an entry point to understand regional norms and possible vernacularisation of Islam. Furthermore, this paper will analyse Muslim as an identity was defined and differentiated during the 17th century. The accounts of a Mughal officer and the Ahom court chronicles known as

Buranji have been used to highlight the nuances in regional and ethnic differences and biases that existed irrespective of common faith.

Ayako Ninomiya (*Aoyama Gakuin University*): *“Official” Sunnism in Fourteenth-Century India* (Panel 2.3.5)

It is commonly understood that the Delhi Sultanate espoused Sunnism with Sunnis being predominant among Muslims in South Asia at that time. Discussions of the Delhi Sultanate's adherence to Sunnism have primarily focused on political authority, particularly associated with the early Sultanate's pursuit of legitimacy through the (nominal) recognition by the Abbasid caliphate and the sultans' attachment to or detachment from the Abbasids. Consequently, there has been limited analysis of the Sunni thought or how Sunnism was understood by Indian Sunnis themselves. This presentation explores the “official” Sunnism during the reign of Fīrūz Shāh Tughluq (r. 1351–1388), the third (or fourth) ruler of the Tughluq dynasty, and its historical context. It has been pointed out that Sunni-Shi'i polemics, alongside the rise of Sunni consciousness, emerged during his reign. The “Sunniness” advocated under Fīrūz Shāh was expressed not only through the opposition to those labeled as heretics (*rāfiḍī*, *mulḥid*, etc.) and pagans (*kāfir*), but also through intellectual, religious and political elements. References to classical scholars such as Ghazālī, Abū Shukūr Sālimī, and Fakhr al-Dīn Rāzī, the government's diplomatic interactions with the Abbasids in Cairo, the presence of Sufi saints, the introduction of holy relics of Prophet Muḥammad, and the policy change from the Fīrūz's predecessor, Muḥammad Tughluq, also contributed to this expression of Sunnism, which can be understood as an attempt to construct ‘proper’ practices of Indian Islam. These depictions, presented in historical literature, an anonymous work, and inscription recording the sultan's achievements, must have been widely and loosely shared among those involved in the administration.

Miriam Nissimov (*Tel-Aviv University*): *Crossroads of Faith: Analyzing the Dynamics between Yazdi Jews and Zoroastrians in the Mid-19th Century Iran* (Panel 1.3.2)

In 1859, a Jewish emissary (SHaDaR - Hebrew: שד"ר, acronym for שְׁלוּחַ דְּרַבָּנִים)* named Yechiel Fischel Kastilman was dispatched from the Jewish holy city of Safed to Jewish communities across Ottoman and Iranian territories. Unlike some of his predecessors who undertook similar missions, Kastilman meticulously documented his journey, providing detailed accounts of the demographic, social, and cultural conditions of the communities he visited. His observations regarding the Jewish community in Yazd, Iran, offer valuable and unique insights into the interactions between Jews and Zoroastrians in that city.

While scholarly research on Iran's Jewish communities in the 19th century primarily focuses on their relations with the Muslim Shi'a majority, there has been little attention given to their interactions with other non-Muslim religious communities. The social and legal status of both minorities, along with their growing connections with their co-religionists outside Iran in the latter half of the century, presents a unique opportunity to compare their actions and relationships with their external counterparts. The relationship between the Zoroastrians in Yazd and the Parsi community in Bombay has been explored in depth in a few studies (Ringer 2011, Farridnejad 2021, Mohajer & Yazdani 2024).

In my presentation, I aim to analyze the patterns of interaction between Yazdi Jews and Jewish leaders and organizations in the West. I will also examine how changes in the conditions of the Zoroastrians influenced the Jews and vice versa. My goal is to elucidate the complex internal and external dynamics that shaped the experiences of these two religious minorities in mid-19th century Yazd.

*SHaDaR refers to an emissary sent to the Diaspora to raise funds for Jewish settlements in the Land of Israel—a longstanding institution that ceased to exist following the establishment of the State of Israel in 1948.

Nourmamadcho Nourmamadchoev (*Institute of Ismaili Studies*): *Why Did the Timurids Exterminate the Ruling Family of Badakhshan? Preliminary Observations* (Panel 2.1.4)

The mountainous region of Badakhshan, due to its remote location, was nominally part of the political realm of the Timurids. After the death of Timur in 807/1405, his empire was divided among his sons and close relatives. Due to succession and inter-family rivalries between various Timurid princes, a web of interconnected chaotic events happened which resulted in the killing not only of important figures but also of ruling princely families. Such events had bad impact on the political, religious, and economic life of the people.

The focus of this short presentation is to analyse the preconditions of these political and religious changes that took place in Khurasan and had an impact on Badakhshan and its northern semi-independent principalities in the 14th and the 15th centuries. I will discuss various political and military events that took place in this region from 1410 to 1470 and their impact on the religious and social life of various religious communities including the Sufis, the Twelver Shi'is and the Isma'ilis. For instance, in the first decade of the 15th century a certain Fīrūz Shāh b. Arghunshāh (d. 848/1444-45), one of the amīrs and Tīmūrid military commanders of Shāh Rukh, the son and successor of Timur, was sent to conduct a punitive expedition against Badakhshan which resulted in changing the ruler of Badakhshan. In the second half of the 15th century, Sultan Abū Sa'īd (r. 855-873/1451-1469) executed the ruling family of Badakhshan with whom he had a close family tie. This act of violence was followed by a period of political turmoil which resulted in force conversion and socio-economic changes as well as the migration of people from Khurasan to Badakhshan. In this short presentation, an attempt will be made to analyse the reasons of why Sultan Abū Sa'īd decided to put to sword the ruling house of Badakhshan that had controlled the region for over three centuries.

Ludovica Nulli (*University of Visa*): *Horse Sacrifice in Central Asian Zoroastrianism* (Panel 1.3.5)

The project aims to examine the issue of horse sacrifice within the cultic context of Central Asia's Zoroastrian tradition, taking into account, from a comparative perspective, the Vedic world. Animal sacrifice has been a controversial topic due to Western perceptions of "true" Zoroastrianism's spirituality. Nonetheless, this does not rule out the existence of these practices, which, although potentially not sanctioned by the prophet, may have been part of earlier semi-pagan customs. Referring to pre-modern Zoroastrian ritual texts, we know that at least a portion of the sacrificed animals' meat was intended for communal consumption, a practice that is preserved today through the ritual use of gōšudāg and drōn. According to recent research, only Zoroastrians in Iran continue the practice of sacrifice, though infrequently. Interpretations of certain passages in the Gāthās suggest that Zaratuštra opposed animal sacrifice, to cultivate a more ethical and spiritual image of Zoroastrianism. To navigate this issue, some scholars, particularly those focused on the early stages of Zoroastrianism, have compared Zoroastrian practices with the broader corpus of Vedic India, with which Zoroastrianism shares a common origin. This parallel can be observed both grammatically and lexically. However, caution is necessary, as in Vedic religion, unlike in Zoroastrianism, sacrifice is generally already a central tradition. Regarding the aśvamedha, it appears to have gradually evolved into a complex sacrificial event. The "literary" aśvamedha could span several years, requiring extensive resource allocation, and involving communal participation. Consequently, the aśvamedha underwent a perceptible transformation through its literary history, simultaneously taking on the characteristics of a mythical sacrifice with significant political value, enhancing the power of the king performing it. Similarly, this research hypothesis posits that within Central Asian Zoroastrianism, a comparable political significance is

found, as evidenced by textual and iconographic sources, in light of the shared cultural heritage with the Vedic world.

Nodir Nuriddinov Nurmat ogli (*Tashkent State University of Oriental Studies*): *Theoretical Views of Iranian Linguists on the Classification of Compound Words* (Panel 3.1.6)

Compound words constitute an important and active layer of the Persian language's lexical system and are widely used in various fields, especially in literary, scientific, and public speech. More than 70% of the words proposed by the Academy of Persian Language and Literature are compound units, which confirms the above view. This article analyzes the scientific and theoretical perspectives of Iranian linguists on the classification of compound (complex) words. In Persian linguistics, there are various stylistic approaches to this topic, which are formed based on morphological, semantic, and syntactic criteria. The article primarily examines the works of well-known Iranian linguists such as M. Bahar, M.J. Mashkur, P.N. Khanlari, H. Anvari, H. Ahmadi-Givi, M. Mashkutadini, Kh. Farshidvard, I. Kalbosi, V. Shaqqoti, B.M. Bakhtiyari, A. Tabatabai, M. Taheri, Z. Parvini, and P. Tabori. The author describes the common and differing features among their classification approaches, particularly elaborating on word formation patterns, semantic unity, relationships between components, and grammatical connections.

According to the research results, compound words often arise from combinations of "lexical morphemes" and they should not be confused with word phrases. B.M. Bakhtiyari's concept of "syntactic compound words" is critically analyzed, and it is argued that this term contradicts the theory of compound words. The syntactic-semantic classification of compound words proposed by A. Tabatabai is examined, including groups such as "*hastepāyān*" (هسته پایان), "*hasteāyāz*" (هسته آغاز), "*motavāzen*" (متوازن), "*tašbihi*" (تشبیهی), "*sefatvāre*" (صفت وارہ) and "*badalvāre*" (بدل وارہ). Additionally, four types of compound adjectives are identified, highlighting their morphological and semantic characteristics.

This article separately examines studies on copulative compounds and presents the views of Iranian linguists on the most productive interfix 'و' (*vāv*), which connects copulative compound words. The necessity of classifying compound words in Persian based on their structure, part of speech, and syntactic-semantic relations is substantiated, and the article stresses the need to reconsider some traditional concepts. This research contributes to a fuller understanding of the theory of compound words in Persian and to their correct classification.

Eva Orthmann (*Göttingen University*): *Bilingualism in the Documents from the Qutb Shahi Dynasty* (Panel 1.1.2)

In the Telangana State Archives, a series of about 140 documents from the Qutb Shahi dynasty have been preserved. Many of these documents are royal documents. They are often related to juridical issues: grants of villages, renewals of grants, etc. Quite a few of these documents are bilingual, in Persian and Modi, an alphabet used for Marathi. The lecture will initially introduce the collection and give a general description of the documents. It will then turn to the juridical aspects dealt with, and especially investigate the relations between different members of the same family which are again and again mentioned in the corpus. The lecture will afterwards discuss language issues, and ask which of the documents have been written in Persian only, and which are bilingual. It can be assumed that the choice of language was related to the bureaucratic level at which the documents were issued. Royal documents were thus written in Persian only, while bilingual documents were required at lower administrative levels. The lecture will also ask if there has been any change in the choice of language over time to better understand the dynamics of multilingual language settings.

Roni Parciak (*Tel-Aviv University*): *From the Persianate to the Indo-Islamic: Analyzing Movement and Transformations* (Panel 1.3.2)

This presentation addresses two Sufi Tariqahs who originated in the medieval Persianate world and then permeated the Indian subcontinent. I analyze the doctrinarian and political transformations they engendered through two case studies at two points in time. Migrations of the Central Asian ruling, military, religious and intellectual elites impacted South Asia and led to the formation the Delhi Sultanate and the Mughal Empire: amalgamated linguistic, religious, and socio-cultural arenas. Sufi Tariqahs were major players in the formation, strengthening and dismantling of Indo-Islamic polities. My presentation addresses pivotal doctrinarian stands taken by the Naqshbandiyya and the Chishtiyya orders and their socio-political status, through historical and contemporary prisms.

The Naqshbandiyya, originally from Bukhara, adopted a specific religio-political line aimed at resolving the tensions between the Shari'ah and the Sufi path (Tariqah) that stressed the Peer's role in guiding the emperor to maintain a Shari'ah-oriented rule. Its role was crucial in shaping the last phase of the Mughal empire. The Naqshbandiyya still exists in India, but its political positions have been dramatically transformed. How has this significant change been framed and deciphered by contemporary Naqshbandi Peers?

The second case study examines the Chishtiyya, originally from contemporary Afghanistan. This Tariqah has benefitted from extremely high political, symbolic and economic repute in India since the 13th century. Its founder, Khwaja Mo'uin-u-Deen Chishti, is still considered the spiritual overseer of India. However, the connections to the original Tariqah were unexpectedly challenged in 2017, when a direct descendant of Mo'uin-u-Deen fled the Taliban in Afghanistan and established himself in India. Despite his genealogical status, he employed doctrinal paths that made it difficult for him to be accepted in India and was assassinated in 2022.

This presentation analyses the two Tariqahs, the ways they integrated into India and the impact of their doctrinal legacies today.

Azadeh Pashootanzadeh (*University of Copenhagen*): *A Comparative Study of Textiles in Dari-Behdini (Zoroastrian) and Persian Proverbs* (Panel 1.3.5)

Culture and folk literature carry important parts of history, literature and oral traditions. Zoroastrian language has been able to transmit their oral history and social and cultural identity to the next generations through oral literature.

Zoroastrian proverbs contain the historical memory and the product of their simultaneous in-group and out-group social experiences as the oldest ethnic group in Iran. In this regard, the information contained in these proverbs depicts part of the social and cultural history of Iran. The garment of Zoroastrians is a symbol of their cultural and religious identity, and weaving was considered a part of women's duties, which created the in-group relationships with Dari-Behdini language and a unique type of cultural economy. While the male society was centered around agricultural economy with the out-group relationships and Persian language.

The existence of jurisprudence or governmental laws of Iran has influenced the choice of garment material. The government's discriminatory laws used clothing as a tool to separate the minority community to create social rejection, and this led to the creation of different proverbs in the Dari-Behdini language.

My comparative study of proverbs shows that the reference to cotton is common in both groups, but the reference to wool and silk by Zoroastrians is more than twice that of Persian-speaking Muslims.

To comply with the government law prohibiting the use of leather clothing for the minority communities of Iran, Zoroastrians replaced leather with wool, which led to an increase in the consumption of wool by speakers of the Dari-Behdini language.

Islamic jurisprudence prohibiting the use of silk clothing for men led to the elimination of silk for half of the Persian-speaking population.

The methods are descriptive analytical, and the type of research is qualitative. Collecting information will be done with library research and using written and oral documents.

Ludwig Paul (University of Hamburg): *The Linguistic Ecology of the Persianate Area: A Comparative View on India and the Ottoman Empire* (Panel 1.2.2)

A basic definition of the concept of “Linguistic Ecology”, adapted from that given by Einar Haugen (1972), would be “the study of interactions between the languages and their environments of any given country or area.” This provides a broad and interdisciplinary framework that combines socio-, ethno-, areal linguistic and other approaches. Important topics to be studied within this framework would include: the linguistic demography of a given country/area; the distribution, maintenance and spread of various languages and their varieties in this area, taking into account all the necessary geographic, social, cultural, political etc. conditions; and phenomena like bi- and multilingualism, language education, and language politics, etc.

This approach has been applied so far mainly to modern languages. Extending it to a large and complex historical area like the Persianate one is a challenge, because for some topics like linguistic demography, data are difficult to obtain, and the extant historical sources require an approach different from how sources are commonly used in the Linguistic Ecology framework. The focus of this presentation will therefore be more cultural-historically orientated. With the help of data from manuscripts, and from literary, administrative, etc., textual sources, an attempt will be made to propose a first methodological model of how the concept of Linguistic Ecology could be successfully applied to the Persianate Area, with a specific focus, and comparative view, on India and the Ottoman Empire.

Zaroui Pogossian (University of Florence): *Tabriz in Armenian Literary Tradition: Christianization, Sacred Landscapes and Armeno-Iranica* (Panel 2.2.3)

Some Armenian apocryphal and apocalyptic texts preserve information on the foundation of Tabriz attributed to the (Armenian) Arsacid king Khosrov II (second half of the 3rd century CE). Such references are particularly frequent in texts presumably penned in the 11th to 13th centuries CE. However, in order to understand the meaning of these traditions, one has to look into Late Antique contexts, the Christianization of Armenia with its different narrative cycles, and the importance of the territory of historical Artaz (today's region of Maku in Iran) for Christian missionary activity from Syro-Mesopotamia to Armenia. This talk will unpack some of these textual connections, including Armenian-Syriac translations, and the geography of the Christianization of Armenia, revealing the symbolic importance of Tabriz in Armenian historical memory.

Parvaneh Pourshariati (CUNY/New York City College of Technology): *The Parthians, the Arab Conquest of Khurasan and the 'Abbasid Revolution* (Panel 4.1.1)

In his flight from Hulwan (637) to Sistan after Qadisiyya (635), Yazdgird III was accompanied by the Parthian Dynast Farrokhzād-e Farrokh Hormozd, among others. Farrokhzād's brother, Rostam had been killed in Qadisiyya. Before his death, however, Rostam had informed his brother that the Arabs had declared that they had no intention of usurping their lands, nor their crowns. They only intended, they said, to go beyond the river to places where there were markets in order to engage in trade. Once in Sistan, Sistani leaders also came to accompany the King towards Khurasan. On their way to Khurasan, the Parthian Ispahbadān Farrokhzād advised the King to take refuge in Tus with the Parthian Kanarangian family, in order to be protected. Yazdgird therefore wrote a letter to the Kanarang of Tus. The Kanarangian, however declined the King's request. They had other designs. While the King petitioned them, they were simultaneously corresponding with Arab generals, notably 'Abdallah b. 'Āmir, inviting them into

Khurasan to help mediate their internecine Parthian rivalries. The Arabs obliged, made peace with the Kanarangiyan and Ispahbadān families, and left their dominions—the Pahlav lands—intact. By around 671, Arab forces had settled in Khurasan and spread across the *length and breadth* of the land, we are told. This proximity, it is said, fostered mass conversion—often described through the lens of “nameless” *mawālī* or “bright-eyed” converts to Islam. The converts,” had been attracted by the so-called “egalitarian principles of Islam,” they insisted. Deconstructing the evidence that scholarship brings forth, I will argue here that one of the chief triggers of the Abbasid Revolution was not conversion in fact, but trade. They had followed what the Arab conquerors had promised Rostam. The settlement pattern of the Arabs, and much else testifies to this intent. The ‘Abbasid Revolution was launched in order to take over the Parthian Highway, later known as the Khurasan Highway, a Highway that was *the* artery for establishing the trade circuit that the Umayyads had left untouched. The Abbasid Revolution was in fact the first conquest of Pahlav lands.

Pranav Prakash (*University of Oxford*): *An Inquiry into the Transregional Imagination of Book Arts in Persianate Societies* (Panel 2.3.3.)

Did Persian play a crucial role in the emergence and circulation of book arts in Central and South Asian communities? In what ways did craft communities engaged in book production—for instance, papermakers, bookbinders, burnishers, inkers, scribes and the like—grapple with Persian literary genres at the turn of the first millennium? Did their participation in Persian literary cultures enhance their ability to shape public discourses on regional identity, social order and cultural past? Were Persian genres effective means for the craft communities to forge cross-cultural and transregional networks of knowledge production and circulation? To explore the complex relationship between Persian literary cultures and book arts, my first point of departure is a collection of manuscripts that were produced in Central and South Asia in the first centuries of the second millennium. Furthermore, the cultural worldview of craft communities were expressed and elucidated—albeit with varying levels of detail—in treatises on book arts and related crafts, alongside chancellery and epistolary manuals. Particularly notable among them are Niẓāmī ‘Arūzī’s *Chahār Maqālah* (552/1158), Muḥammad Mayhanī’s *Dastūr-i Dabīrī* (585/1190), Ḥabīsh Teflīsī’s (d. 1203) *Bayān al-Šinā‘at*, ‘Alī Rāvandī’s *Rāḥat al-Šudūr vā Āyat al-Surūr* (c. 603/1207), Juwaynī’s (d. 1283) *Atabat al-Katabah*, Shams al-Dīn Āmilī’s (d. c.1352-53) *Nafā’is al-Funūn fī ‘Arā’is al-‘Ayūn*, ‘Abdullāh Šayrafī’s (d. 1345) *Ādāb al-Khaṭṭ*, Muḥammad Nakhjavānī’s *Dastūr al-Kātib fī Ta’yīn al-Marātib* (767/1366), Sīmī Nishāpūrī’s *Jauharīyah* (837/1433), and Ya‘qūb bin Ḥasan Sirāj Šīrāzī’s (858/1455) *Tuḥfah al-Muḥibbīn* among others. Based on a critical appraisal of the evidence found in these primary sources, my paper will examine how craft communities involved in book arts made use of Persian genres to construe the interconnected dimensions of their geographical spaces, social identity and cultural history in Central and South Asia.

Mehrdad Qayyoomi Bidhendi (*Independent Scholar*) & **Roya Tajbakhsh** (*Islamic Azad University – Hamedan Branch*): *Adam’s Tears: Water in the Khorasanis’ Lifeworld in the Early Islamic Centuries* (Panel 3.4.6)

The lifeworld of the people of Khorasan during the early Islamic centuries was intricately connected to water, shaping their cultural, agricultural, and spiritual practices. It was vital not only to the material prosperity of thriving settlements but also to the survival of smaller, marginal villages sustained by seasonal streams and qanats. Beyond its physical presence, water also carried deep symbolic significance in Khorasani myths and metaphors, further enriching its role in shaping the region’s identity.

The physical forms and availability of water in Khorasan varied greatly, ranging from the fertile plains nourished by the Oxus and Jaxartes rivers to the arid deserts of Zaveh and the rugged,

mountainous regions of the Hindu Kush. This environmental diversity was mirrored in the region's cultural and mental landscapes, where the forms and meanings of water—whether a large river, a small stream, or a seasonal oasis—shaped how different communities understood and valued it. For instance, in Persian textual sources, Adam's tears symbolize a duality: tears of regret, associated with sorrow and loss, are said to have given rise to salty waters, while tears of repentance, symbolizing forgiveness and renewal, are linked to the creation of sweet, fresh waters. In both urban and rural settings, water played distinct roles.

This paper employs a phenomenological approach, specifically focusing on “essence extraction,” to provide a glimpse into the significance of water in the lifeworld of the Khorasani people during the early Islamic period. Through a close reading of selected Persian primary sources, the study will identify and distill essential meanings attributed to water. By presenting a glimpse to the recurring themes and the interplay between its tangible and intangible aspects, this research aims to illuminate the critical role of water in shaping Khorasani identity and experience, as an introduction to a comprehensive study which is in progress.

Siavash Rafiee Rad (*Leiden University*) & **Saodat Saidakbarova** (*Tashkent State University of Oriental Studies*): *Cultural Echoes in Languages: A Comparative Study of Idiomatic Expressions and Proverbs in Persian and Uzbek* (Panel 3.1.6)

Persian has continued to play an important role in many Central Asian languages, including Uzbek (see Rott (2020)). This talk explores the cultural interconnectedness of Persian and Uzbek societies through the prism of idiomatic expressions and proverbs from the early modern period (circa 1500 CE) to the present. While rooted in Persian and Iranian studies, the project adopts a historical sociolinguistic approach, drawing on phraseological theory (Cowie (1998) and Granger & Meunier (2008)) and conceptual metaphor theory (Lakoff & Johnson (1980)) to examine how patterns of cultural exchange are encoded in the linguistic fabric of everyday speech.

The research builds on a thematically organized corpus of over 800 idiomatic expressions and proverbial units collected from Persian and Uzbek literary, religious, and oral sources. Domains such as fate, morality, social conduct, wisdom, and divine justice serve as thematic anchors to identify and trace instances of phraseological transfer (Burger et al. (2007)) from Persian into Uzbek, as well as shared expressions of Arabic origin that have entered both languages through religious and literary transmission.

Key examples include the metaphorical framing of fate as a weaver (e.g., *bakht rā bāftan* in Persian and its Uzbek equivalents), or the proverbially expressed tension between divine will and personal agency, reflecting shared theological undercurrents inherited from Persianate Sufi discourse, such as Sa'di, Nezāmi and Rumi, and Islamic jurisprudential literature, such as al-Ghazali and al-Nasafi. Through comparative phraseological analysis, the study illuminates how culturally embedded worldviews, particularly those transmitted via classical Persian literature and Islamic ethical didacticism, continue to echo in modern Uzbek idiomatic usage.

Methodologically, the talk advances a model that combines philological attentiveness to textual nuance with empirical data collection and corpus-based analysis. In addition to bringing in data from pre-modern classics, the study draws from post-1500 Persian and Uzbek textual sources, including didactic literature, ethical treatises, vernacular poetry, and religious commentary, as well as oral traditions preserved in local anthologies and community memory. To capture contemporary usage and variation, the research incorporates original data gathered through structured questionnaires and semi-structured interviews conducted with native Uzbek speakers across different regions. This allows for a comparative analysis of historically rooted phraseological forms alongside their modern instantiations and transformations.

By analysing historical texts with field data, the project contributes to emerging scholarship in historical phraseology, and Persianate cultural studies (see Subtelny (2007); Paul (2011); Rott(2020)), offering a fine-grained perspective on how cultural memory is encoded, preserved, and adapted through idiomatic and proverbial expression. In doing so, it demonstrates how the legacies of Persianate literary and ethical discourse continue to shape Uzbek linguistic worldviews in both subtle and enduring ways.

Babak Rahimi (*University of California, San Diego*): “*The Bleeding Heart*”: *The Senses and Devotional Memory in Mullah Husain Va’ez Kashefi’s Rowzat al-shodada* (Panel 1.2.4)

An attempt is made to provide a sensory account of *Rowzat al-shodada*, a sixteenth-century hagiographical text by Mullah Husain Va’ez Kashefi. Composed in vernacular Persian of prose and poetic expression, *Rowzat al-shodada* exemplifies a Shi’i hagiographical literary source that essentially serves as a devotional text of mourning for the martyrdom of Husain, his family, and companions at Karbala in 680 C.E. The study argues that through imageries of the five senses, visual, olfactory, gustatory, tactile, and auditory, *Rowzat al-shodada* could be read as a work of affective piety that depicts the Karbala calamity in terms of devotional memory. “Devotional memory” denotes an experience of care and love for the Imam in the world informed by the memory of an ontological absence, the presence of an absence felt through the senses. Within the framework of devotional memory, the sacred past as calamity is not merely learned and transmitted but interpretive with a transformative capacity in worldmaking. Mourning re-creates the world through the senses. The paper is divided into two sections. The first section offers an analysis of various literary uses of the senses in depicting Karbala in *Rowzat al-shodada*. The second section is theoretical and examines the relationship between devotional memory and what Jan Assman calls “cultural memory,” suggesting that *Rowzat al-shodada* exemplifies the kind of commemorative literature that emphasizes a collective consciousness primarily based on the senses.

Karolina Rakowiecka-Asgari (*Jagiellonian University*): *Chashmhāyash: Iranian Masculinity as Constructed by the Female Gaze* (Panel 2.2.7)

Although *Chashmhāyash (Her Eyes)* by Bozorg Alavi was recognized as one of the earliest works to depict a woman’s perspective in modern Iranian literature, it actually presents readers with a stereotypical and simplified portrayal, consistent with many other literary representations of women. It was in the poetry and prose of women writers that the female gaze toward men was first introduced and gradually refined, evolving into a significant narrative framework and an influential factor in (re)constructing contemporary models of masculinity. Drawing on examples from Forugh Farrokhzad and Simin Daneshvar to recent poets and novelists, this paper analyzes the female gaze within the context of shifting gender representations, particularly in the construction of masculinity. It argues that language and modes of expression, alongside fictional narratives, reflect a complex interplay—encompassing personal, artistic, and social dimensions—through which both the gaze and masculine identity are continuously (re)shaped. As such, challenging the patriarchal hierarchy and establishing a powerful narrative voice emerge from a dynamic interplay of elements, rather than merely from the creation of a sympathetic female narrator. Central male figures, such as the father, can be directly confronted and subsequently redefined through the female gaze, provided that corresponding shifts occur within society. This critique emerges from an ongoing process in the development of the female gaze, in which breaking the intimate taboo surrounding the male body has paved the way for a gradual reconfiguration of social notions of masculinity.

Stephen Rapp (*Sam Houston State University*): *Imagining the Caucasian Highlands in the First Cycle of K’art’lis c’xovreba* (Panel 3.1.3)

The first cycle of *K'art'lis c'xovreba*, the so-called *Georgian Chronicles*, establishes the ethnogenesis of the K'art'velians and the political primacy of the land of K'art'li in eastern Georgia. However, several other Georgian and non-Georgian peoples play conspicuous narrative roles. Perhaps the least studied are the various pastoralists inhabiting the highlands of the Caucasus Mountains.

Though the initial and main text of this cycle, *The Life of the K'art'velian Kings*, achieved its received form ca. 800, it is based on an earlier written tradition dating to the sixth century. Later, in the eleventh century, *The Life of the Kings* was edited along with the other existing components of *K'art'lis c'xovreba* by the archbishop Leonti Mroveli. Not surprisingly, our text displays narrative interventions at each of these editorial moments, and its imagery of the Northern Caucasus follows this pattern.

With this in mind, I shall survey the evolving Georgian image of the Caucasian highlands across the late antique and medieval eras. I shall explore the incomplete, and sometimes inaccurate, representation of particular components of Northern Caucasia, including Ovset'i (the Georgian designation for Alania) as well as the strategic Darial Pass. I shall scrutinize reported moments of Caucasian unity involving not only pastoralist highlanders and sedentary peoples in the south, e.g. in the face of the tyranny of Nimrod and then the "Khazars." All the while, I shall emphasize the deliberate embedding of the entire Caucasus isthmus—both pastoralist and sedentary communities—within the socio-cultural matrix of the Persianate/Iranic world.

Rosana Ratkovic (*University North, Croatia*) & **Meliha Teparic** (*International University Sarajevo, Bosnia and Herzegovina*): *From Buhara to Bosnia – Husein Babak Zukić and the Naqshbandi Culture in Bosnia and Herzegovina* (Panel 2.1.7)

The Naqshbandi Sufi order was founded by Sayyed Muhammad Bahā' al-Dīn al-Bukhari al-Naqshbandi (died 1389), a representative of Persian and Khorasan Sufism. In Bosnia, the Naqshbandi order appeared in the 15th century and particularly expanded in the 18th and 19th centuries. The most significant figure in spreading the Naqshbandi order here was Husejin (Hosayīn) Baba Zukić (died 1799), from Vukeljići, a small settlement in central Bosnia. In this presentation, we will introduce the activities of Husejin Baba Zukić, his contribution to the spread of Naqshbandi culture, and the paths through which this culture spread from its Persian origins to Bosnia and Herzegovina. We will also discuss the rich Naqshbandi heritage here, both material, in the form of Sufi lodges, *turbes*, and *vakufs* (endowments), as well as immaterial, manifested in the written tradition.

Husejin Baba Zukić spent thirty-two years in spiritual refinement in the Sufi lodges in Istanbul, Konya, Baghdad, Basra, Samarkand, and in Bukhara, particularly in the *kānaqāh* (hospice) of Pīr Shah-e Naqshband in Qaṣr-e 'Ārefān.

From the shaykh of the Pīr Shah-e Naqshband's *kānaqāh*, Kyazim-baba, Husejin received the *hilafetname* (authorization) for the Naqshbandi order and permission to return to Bosnia and spread the Naqshbandi order, around 1785, when he established a Sufi lodge (*āsitāna*) in Vukeljići.

In Bosnia, Husejin Baba Zukić is known as Pīr -i Sani (the Second Pir), the founder of the Husejini branch of the Naqshbandi order, notable for establishing the *jahrī* (loud) *dhikhr* as opposed to the usual *kaḥfī* (silent) *dhikhr* of the Naqshbandi order, believing that this form of *dhikhr* better suited the culture of Bosnian people.

The spread of the Naqshbandi order in Bosnia and Herzegovina was continued by the disciples of Husejin Baba Zukić. Their influence was felt throughout Bosnia; their followers transformed central Bosnia into a Naqshbandi center, and their successors still lead Sufi lodges in these regions today.

Lloyd Ridgeon (*University of Tokyo*): *Burhan al-Din Muhaqqiq Tirmidhi: A Thirteenth Century Sufi from Central Asia and First Sufi Influence on Rumi* (Panel 2.1.7)

This paper studies an un-named treatise (composed in the 1230s in Anatolia) by Burhan al-Din Muhaqqiq Tirmidhi (d. 1241) who is reported to have been the guardian and teacher of Rumi (d. 1273). This work has not been studied in depth by modern Western scholars, perhaps because of the difficulty of its language and the style. Very little is known about Burhan al-Din. Even the Mevelvi hagiographies, by Aflaki and Sipahsalar (written less than one hundred years after his death) offer precious little information about him. Rumi, in fact, mentions him on several occasions in his *Fihri ma fihri*, suggesting that the relationship between the two was not invented. There will be three main discussion points related to this treatise:

First, it will be argued through appropriate examples that Burhan al-Din was representative of an ecstatic form of unitive Sufism, and one in which ascetic discipline (such as fasting) played an extremely significant role. I shall argue that elements of his worldview were passed onto Rumi, and as such both were very “orthodox” in obeying prescribed rituals.

Second is a discussion related to Sufi orders. There is no evidence that Burhan al-Din adhered to a specific order. Most orders (*tariqa/turuq*) emerged at a later stage in history. His own worldview and Sufi perspective might be understood as idiosyncratic.

Third, the significance of the treatise for most observers lies in the influence that it had on Rumi. Several anecdotes and themes resurface in Rumi’s poetic works. The significant point about the relationship is that the two men enjoyed nine years of interaction before Burhan al-Din’s death. Therefore, his Sufi influence on Rumi must have been significant and belies the myth of Rumi’s “Damascus” moment when he encountered Shams al-Din Tabrizi.

Julia Rubanovich (*Hebrew University of Jerusalem*): *The “Water of Evil”: The Motif of Wine-Drinking in Judeo-Persian Biblical Poems* (Panel 1.1.7)

The fourteenth-century Judeo-Persian poet Shāhīn frequently intersperses his biblical poems with anti-wine diatribes, cautioning his audience against excessive alcohol consumption. This stance sharply contrasts with the prevalent tradition of wine praise in contemporary and near-contemporary Persian poetry, such as Hāfiz’s *ghazals* or the *sāqī-nāma* sections of Nizāmī’s works, who was a key source of inspiration for Shāhīn. The poet’s attitude is also intriguing given the prominent role of wine in Jewish religious rituals and the historical association of Jews with wine production in Islamic lands.

This paper explores the motif of wine-drinking in Shāhīn’s *mathnavīs*, arguing that the poet deploys it on two narrative levels. On the intra-textual level, the motif serves the poet to apologetically remit the transgressions of biblical figures, often harshly criticized in Muslim polemical works questioning the authenticity of Jewish scriptures. On the extra-textual level, it functions to convey a didactic, almost preaching, message to his audience, resembling to some extent the practical guidance offered by Kay Kāvūs (d. 1087) to his son in the *Qābūs-nāma* or by Mustaufī Qazvīnī (d. 1334) to Ghazan Khan in the *Zafar-nāma*. By placing Shāhīn’s anti-wine stance within a broader socio-historical context, this paper will argue that his warnings may reflect the challenging realities faced by the Jewish community of his time, while also suggesting a potential appeal to a Muslim audience, particularly the Mongol elite, known for their indulgence in alcohol.

Karen Ruffle (*University of Toronto*): *“A Replica of Paradise Itself”: Landscape and Sense-scape in the Expression of a Shi’i Paradise in Qutb Shahi Hyderabad* (Panel 1.2.4)

Composed in Persian beginning in 1607 and completed in 1610, Fursī’s *Nasab Namah* is a versified history of the reigns of the Qutb Shahi sultans Ibrahim (r. 1550–80) and Muhammad Quli

(r. 1580–1612). Fursi's attention to Hyderabad's auspicious foundation in 1591 (*farkhundah bunyād*; a name for Hyderabad dating to the Qutb Shahi period) draws on topoi common to Indo-Persian city foundation myths, yet he situates his narrative in sensory memory-scape where we imagine Imam 'Ali in the therianthrope form of a jewel-encrusted, lion-bodied gazelle (*dām*) cavorted in a camphorated meadow bisected by a babbling brook abloom with hyacinth. Building from the sensory aspects of the foundation myth, this presentation focuses on the concept of paradise in Islamic traditions and the intersecting themes of myth- and legend-making, sacred kingship, devotional and material practices to demonstrate how Hyderabad was imagined to be an earthly paradise and 'Ali's dominion where the Qutb Shahs (r. ca. 1496–1687) ruled as heirs to the Shi'i Imamate. The sultan's ability to change and manipulate the arid and stony landscape of the Deccan plateau, transforming it into a human-made paradisaical realm of lush, green gardens, and watery expanse of artificial lakes, wells, and tanks, shaping the way Hyderabadis (and visitors) sensorially, spiritually, and aesthetically perceived the city. The paradisaical vision replicated in Muḥammad Quli's Shi'i paradise was not modeled on a qur'anic vision, rather it was explicitly Shi'i, creating a world city symbolically and materially connected to the shrine cities of Najaf, Kufa, Karbala and Mashhad, through which its citizens could see mirrored the promise of an eschatological future in which they will live in the presence of the Imams, and where the Shi'a will obtain comfort and abundance.

Renata Rusek-Kowalska (*Jagiellonian University*): *Polish Women as Dark Objects of Desire in Persian Poetry* (Panel 2.2.7)

Between 1942 and 1945, Iran served as a refuge and transit country for about 120,000 Poles who survived the Soviet gulags. Among them were both soldiers and civilians. While the military moved directly to the war fronts to support the Allies, the civilians—primarily women and children—remained in refugee camps in Tehran, Isfahan, Mashhad, and Ahvaz. Although generally confined to the camps and separated from Iranian society, some managed to venture into the cities and lead independent lives. Their presence left traces in Persian literature, both in prose and poetry. In my paper, I will focus on two poems by Abu'-Qāsem Hālat that address Polish women.

Ariane Sadjed (*Austrian Academy of Sciences*) - *Wealthy Merchants, Russians, "Orientals" - Different Phases Shaping Jewish Migration from Central Asia to Jerusalem* (Panel 1.2.5)

The term "Bukharan Jews" denotes a community that was historically constituted from a variety of regions, including Iran, Afghanistan, Syria, Iraq and Yemen. Although Bukharan Jews also emigrated to other places such as the United States, the example of Jerusalem is instructive: since they started settling in Jerusalem from the late 19th century onwards, this locale illustrates how the communities and their representation changed over time, shaped by contexts both in Central Asia, and in Mandatory Palestine/Israel.

There were three main waves of emigration from Central Asia: the first was due to political and economic pressures in the 1930s, the second due to a relaxation of the ban on emigration in the 1970s, and the last one after the collapse of the Soviet Union in the early 1990s. The first Bukharan immigrants to Jerusalem were mostly wealthy merchants that founded their own neighborhood and established the printing of books in Judeo-Persian. The translation of books to Judeo-Persian, or Judeo-Tajik, marked not only the textualization of the latter language, but also supplied Persian speaking Jewish communities throughout Central Asia, Iran and Afghanistan with these books. Those who came in the 1970s - often family members of the first group of immigrants - constituted a completely different social group: first and foremost due to their social status, but also shaped by processes of Sovietization. This led to a rift within the Bukharan community in Jerusalem. While Jewish immigrants from Soviet Central Asia were widely regarded as Russian in the 1970s, the distinction between "European" and "Oriental" Jews developed only

later, leading to experiences of discrimination on the side of Bukharan Jews, sometimes causing them to leave Israel again.

Examining the different phases of immigration in more detail allows a better understanding of how communal boundaries of Jews within the wider Persianate world took shape, and how assimilation to the society in Palestine/Israel differed over time.

Saeed Safari (*University of Belgrade*): *Developing Standards for Learner Corpus Metadata: Insights from the Cambridge-Belgrade Persian Learner Corpus* (Panel 2.3.2)

In modern learner corpus design, the collection and development of standardized metadata schemes have become increasingly important. Beyond gathering learner data, most learner corpora now prioritize the collection of detailed metadata, enhancing their usability and adaptability for a wide range of research applications. Within the learner corpus research (LCR) community, initiatives are underway to establish common metadata standards to support these goals.

Metadata in learner corpora not only supports Second Language Acquisition (SLA) research but also aids learner analysis, including error analysis, contrastive interlanguage analysis, and transfer studies. However, collecting accurate metadata is challenging due to legal, ethical, and practical considerations, highlighting the need for a unified metadata schema.

This paper presents the methodology used in documenting metadata and developing a harmonized schema, focusing on key challenges such as defining metadata for language backgrounds (L1, L2, L3), proficiency levels, and task types while addressing inconsistencies in existing definitions. As a case study, the metadata schema of the Cambridge-Belgrade Persian Learner Corpus (CamBel), a pioneering error-tagged learner corpus of the written productions of Persian learners, is introduced. This schema offers a unique approach to defining, collecting, and annotating corpus texts with a combination of learner metadata, text metadata, and contextual metadata.

Nabi Saqee (*University of Oxford*): *The Role and Position of the Mu‘tamid in the Ghurid State, Based on Firuzkuh Papers* (Panel 2.2.1)

The Ghurids were a powerful 12th- and 13th-century dynasty that ruled the eastern part of Khurasan (present-day Afghanistan), including parts of today's Iran and Central Asia. At the height of their power, the Ghurids expanded their territory into significant parts of northern India and played a crucial role in the transmission of Islamic culture and civilization to the Indian subcontinent.

Historically, our knowledge of the Ghurid period was largely limited to literary texts, coins, and wall inscriptions that survived from that era. However, around thirty years ago, approximately 100 Persian documents from the Ghurid period were unearthed in Firuzkuh, the capital of today's Ghur province in Afghanistan, along with about 150 similar pieces from Bamiyan. These documents provide a much clearer picture of the administrative and legal systems as well as of the daily lives of people in central Afghanistan during the 12th and 13th centuries.

Among the Firuzkuh documents, 40 are administrative records. A key administrative institution called "*al-Diwan al-Ikhtiyārī*" and a state official named *mu‘tamid* ‘Ali b. ‘Abd al-Rashid are central figures in these administrative documents. The *mu‘tamid* maintained a connection with the *diwan* and the administrative system on the one hand and interacted with the people, local headmen, and notables of villages and neighbourhoods on the other. He conveyed government orders to the populace, collected taxes and agricultural dues from the villages, and even lent from the state warehouse to the people in times of need.

This paper employs a descriptive and analytical approach to explore, based on the Firuzkuh documents, the role, status, and functions of the *mu'tamid* 'Ali b. 'Abd al-Rashid. It illuminates the positions of the *mu'tamid* in the administrative system of this region of Ghur with a particular focus on the activities of 'Ali b. 'Abd al-Rashid.

Ani Sargsyan (University of Hamburg): *Hidden Behind the Words: Tracing the Persian Grammatical Knowledge in the 16th-18th Century Persian-Turkish Dictionaries* (Panel 1.2.2)

In my presentation, I intend to scrutinise the grammatical components stored within Persian-Turkish dictionaries as a case study written during the 16th to 18th centuries in the Ottoman Empire. Persian grammatical content in Persian dictionaries existed in the dictionaries as early in the 11th century (Baevskii 2007). These elements were discussed either separately mostly in the first chapter of the dictionaries after the introduction part, and/or its details, as independent word entries or grammatical explanations connected with the word articles were to be found in the vocabulary parts of the works. With a focus on the key insights that captivated authors, I will elucidate the main 'demands' called by the recipients and the primary observations on Persian grammatical knowledge observed in these works. Unlike the rich grammatical tradition of Arabic, whose outcomes found a place in Ottoman *medrese* curricula, Persian grammatical knowledge did not seem to be formally represented as an independent field of study. Instead, it was discussed within the familiar lexicographic materials embraced by Ottoman disciples.

In doing so, and borrowing the term of grammatical correctness from Sheldon Pollock (2006) I am to examine to what extent, the authors cared about the correct use of Persian language and to trace the trajectories of the grammatical content its 'standardisation' attempts visualised in those of lexicons. Additionally, I will delve into the intricate ways in which the Ottoman lexicographers both complicated and enriched the Persian grammatical content within the examined period. Furthermore, I will examine how the Persian lexicons exerted its influence, shaping the literary and Ottoman 16-18 the century lexicographic landscape.

Irene Schneider (Max-Weber-Kolleg/University of Erfurt/University of Göttingen): *License to Kill? Vigilantism and State Power in Modern Sunni and Shiite Legal Thinking and in the Iranian Penal Code of 2013* (Panel 1.1.5)

In two previous lectures at ASPS Conferences in 2012 and 2022, I focused on the so called "honor- crimes" in the Iranian Penal Codes (IPC) of 1996 and 2013 – especially Article 630 (1996 and 2013), which gives the husband upon finding his wife having sex with another man (*zenā'*) the license to kill her and/or her partner. In this lecture I show that Articles 302 and 303 of the 2013 IPC, apparently go beyond this and assume that any citizen may kill a person who deserves "deprivation of life/shedding of blood" (*salb-e ḥayāt/ihdār al-dam*). The question arises: Why the IPC seems to authorize citizens to take the law in their hands and inflict punishment upon persons allegedly deserving "deprivation of life"? One answer might be: Because this is a relic of pre-modern criminal law and Islamic state law, according to which people who deserve "deprivation of life"/"shedding of blood", such as unbelievers, apostates and those who have committed crimes such as *zenā'*, may be killed by anyone. I will examine the reason for the survival of this pre-modern element in Articles 302 and 303 and investigate: How this permission is dealt with in the present-day Sunni (A. Awda, Egypt) and Shiite (Khomein, Iran and al-Khu'f, Iraq) jurisprudence? What consequences does his deed have for the perpetrator/killer – is he punished in case of error? Which relation do the opinions of these jurists have to the Articles 302/303 of the 2013 IPC? And what does this mean for the role of the (modern nation) state and its monopoly on the use of force? To answer these questions, I will conduct a close reading, as well as a terminological and conceptual analysis of the texts of the three jurists in comparison to the text of articles 302 and 303 of the 2013 IPC.

Anweshā Sengupta (*Columbia University*): *Tracking Tropes and Tracing Translation: Reading a 16th Century Avadhi Narrativ Poem on Krishna by a Sufi Poet* (Panel 1.3.3)

Kanhāvat is a narrative poem which is attributed to the Sufi poet Malik Muhammad Jayasi and composed in 1540 CE. It narrates the life of Krishna from his birth to death and explicitly mentions the *purānas* as source texts, especially the *Bhāgavata Purāna*. It is composed in Avadhi language (a form of Hindi) and its earliest available manuscript is in the perso-arabic script. It is intertextually related to Avadhi Sufi romance narratives, especially Padmāvat (1540 CE) and Candāyan (1379 CE). Though this text was produced in North India – it embodies a structure and sensibility that is legible to the transregional Persianate society.

In this paper, I closely examine the storyline, the use of tropes and the framing of the narrative. The question that I pursue is - to what extent does the Krishna in this text resemble the puranic figure of Krishna? The significance of this question lies in figuring out how the framing of the text alters the “Krishna” that is produced. Through this question, I attempt to address the underlying anxiety of religious incompatibility defined through modern lenses in which the presence of a Hindu figure, Krishna, in an Islamic text would seem theologically remarkable.

However, this text is not merely a site of religious interaction. Hence, I try to reframe this intersection in terms of the norms of a multilingual society. Tropes are recycled skillfully to create new meaning while retaining familiar references. I read this text in conjunction with select Bhagavat purana translations in Persian to further understand how the text is transformed in Persian language and script. Through this reading I argue that “translation” in the pre-modern textual world was a process that defined the relationship between texts not only across languages but also across script, textual conventions and aesthetics.

Ibrāhīm Šafi ī (*Austrian Academy of Sciences*): *The 20th Century Judeo-Tajik Autobiography of Šiyōn Āšērov: Its Linguistic Features and Historical Significance* (Panel 2.2.4)

Šiyōn Āšērov was a Bukharan Jew based in Samarkand who wrote an autobiography (102 pages) in Judeo-Tajik in the Bukhori dialect which is now a part of the Āšērov family's private collection. The autobiography which is called "memories" by the author and includes his life and experiences under Russian (Tsarist and Soviet) rule in different cities of Uzbekistan and his emigration to Israel in the first half of 20th century and what happened to him and his family from his childhood to the time. Consequently, his writing style is simple, unpretentious and close to colloquial language and in some cases tried to reflect the most detailed aspects of his daily life. Traces of a traditional Judaism can be found in his writing, both in language and content and as a religious Jew who grew up in a Muslim-majority society but at odds with the Russians, this autobiography narrates his unique perspective and experiences. The text is important not only in terms of content but also because shortly after, writing Tajik in Hebrew script started to decline. Šiyōn Āšērov recorded the Judeo-Tajik used in 20th century in Uzbekistan and his writing thus can be used as a source to recognizing linguistic features such as syntax and vocabulary, many of which are not in use anymore today.

Shadi Shajiei (*Ferdowsi University of Mashhad*): *Strategies for Formative Assessment in a Constructivist Framework for Online Persian Language Teaching* (Panel 2.2.2)

This study introduces strategic approaches to formative assessment within a constructivist framework designed for teaching Persian to non-Persian speakers online. The framework, developed using Anderson et al.'s (2001) Teaching Presence model, integrates data from Ferdowsi University of Mashhad's Persian teaching center and insights from instructors in the center.

The researcher will explain how pre-course formative assessment sessions can enable personalized learning experiences. The research will address questions such as:

To what extent will students' engagement in both synchronous and asynchronous activities promote active learning? What activities can support continuous assessment and tailored instructional strategies? And how can instructors use assessment techniques to meet individual learner needs in an online language course?

The constructivist approach ensures that learners are actively involved in their education, fostering deeper understanding and retention.

The research will conclude that a final exam featuring indicators aligned with the framework's goals can assess not only language proficiency but also the practical application of language skills.

This research offers valuable strategies for implementing formative assessment in online Persian language courses, emphasizing personalization and active learner engagement to improve educational outcomes.

Mona Shakerian (*Institute for the History of Sciences, University of Tehran*): *The First Modern Educational Institutions for Women in Iran* (Panel 3.3.3)

Until the early 19th century, education in Iran was entirely traditional and teachings took place in *Maktab khāna* and mosques. The first modern schools in Iran were established by Christian missionaries in the first half of the 19th century. After Iranians became familiar with the Western world, modern intellectuals succeeded in modernizing education. In the mid-19th century, with the establishment of *Dār al-Fonūn* modern science was introduced together with a new style of education. But there were no schools for girls. Despite some efforts by women, there were hardly any discussions about the necessity of modern style girls' schools. It was only after the Constitutional Revolution (*Enqelāb-e Mašrūṭa*) that the efforts of emancipated women and enlightened men gradually led to the establishment of modern girls' schools. After the formation of the National Consultative Assembly (*Majles Šoraye Melli*), the government also began promoting girls' schools. Therefore, women's education changed from traditional settings to modern schools and later girls even entered universities. In 1911 education for all children over the age of 7 became mandatory.

This paper outlines the efforts to establish new girls' schools. Also, how obstacle and challenges could be overcome. It will describe some actions taken by the champions of women education in the face of numerous difficulties, including financial constraints, societal conservatism, obstructions by certain officials due to lack of further legislation to enhance girls' schools. Eventually, these women and men succeeded in rallying broader support by the government, parliament, and society for female education. Finally, the first group of women entered university in 1935.

Ali Shapouran (*University of St. Andrews*): *'Realise that death is justice and not injustice': Islamicising the Shāhnāma's Content in the Ilkhanid Period* (Panel 1.2.1)

The most popular episode of the *Shāhnāma*, 'Rustam and Suhrāb' has a beginning 'speech' (*khuṭba*) with two pieces. First it asks philosophical questions about death and then gives religious answers to those questions. The authenticity of the answers has been a matter of scholarly debate. This study surveys all pre-Ilkhanid quotations of the episode and all pre-Timurid manuscripts of the *Shāhnāma* to draw a picture of the evolution of the speech. It demonstrates that only the questions are authentic, and the answers were interpolated around the mid-13th century and spread quickly – much quicker than other interpolations – throughout all copies. The survey also identifies pre-Ilkhanid interpolations in the speech and notices that none of them tries to Islamicise the speech. Islamicising the *Shāhnāma* accelerated significantly during the Mongol period. Previously, the *Shāhnāma* was mainly used for sectarian debates and not religious broadcasting. I argue that Mongols' interest in the *Shāhnāma* did not need much persuasion.

Rather, Persians noticed it as an opportunity. They exploited the epic as a vehicle for Islamic preaching to lure Mongols to their faith.

Sunil Sharma (*Boston University*): *Statuesque Figures: Memorializing Classical Female Poets in Azerbaijan* (Panel 3.1.1)

This paper will study how two female poets from the Persianate past, Mahsati (11th-12th centuries) and Khurshidbanu Natavan (d. 1897), are commemorated in present-day Azerbaijan through enshrinement in public spaces as statues and paintings. Mahsati composed quatrains in Persian, but it is her personality rather than her verses that are celebrated in literary circles, chiefly because Persian is no longer part of the literary culture in this Persianate society. The classical male poet Nizami (d. ca. 1209) who wrote in Persian and whose tomb is a national monument in Ganja has met with a similar fate. On the other hand, Natavan wrote ghazals in both Azeri Turkish and Persian, therefore although her Turkish poems are understood by people, it is still not easily accessible. In the way that they are celebrated as national icons, the two poets are imagined as participating in literary circles from within secluded or proscribed spaces: Mahsati the courtier-courtesan, as described in medieval sources, who is transformed into the respectable wife of a preacher in some accounts; Natavan, whose life has been more firmly documented since she lived closer to the modern period, as the center of vibrant literary salons of her time. Therefore, the visual representations of the poets in town squares and portraits in the Nizami Museum of Azerbaijani Literature and Azerbaijan State Museum of Art play a significant role in the memorialization of the two female poets.

Edward Shawe-Taylor (*University of Oxford*): *Power in New Persian: A Palaeographic Survey of Chancery Documents from the Firuzkuh Papers* (Panel 2.1.1)

In her monograph on the Fatimid chancery, *The Lost Archive*, Marina Rustow identifies a state document among the ‘Bamiyan papers’—a corpus of medieval documents often erroneously called the ‘Afghan Genizah.’ This document shares key features with chancery documents from other Islamic polities: large spacing between lines, curvilinear script, and nested and stacked baselines. These features, which later became common in state documents across the Islamic world, likely originated in the Abbasid chancery. However, this document exhibits one notable difference: it is written in New Persian. Rustow speculates that the document may date to the Ghurid period (r. 1000–1215 CE), making it potentially one of the earliest surviving Persian chancery documents.

Thanks to the pioneering work of the Invisible East Project, Rustow’s claims can now be substantiated through the Firuzkuh papers—a corpus of late 12th- and early 13th-century documents from Afghanistan—made available via the Invisible East Digital Corpus (IEDC). This corpus includes over fifty New Persian state documents, many of which were issued by the same *Dīwān*. Dated between 1191 and 1221, during the late Ghurid and early Khwarazmian periods, these documents represent the largest known corpus of New Persian state documents from this era and are among the earliest surviving examples of state documents written in New Persian.

In my talk, I will offer a survey of these documents, comparing their format and script with examples from the Bamiyan papers and the Cairo Geniza. I will demonstrate how these documents introduced important visual innovations, while retaining the same core language of state authority found across the medieval Islamic world. This talk will showcase how research tools like the IEDC and the Princeton Geniza Project (PGP) empower scholars by providing high-resolution images alongside transcriptions, facilitating detailed palaeographic investigations and opening new avenues for future research.

Ojaswini Shekhawat (*Yale University*): *Waḥda versus Vedānta: A 17th century Persian Mathnawī in Comparison with a Sanskrit Kāvya in Mughal Banaras* (Panel 1.2.8)

The Persian literary genre of the *mathnawī* and Sanskrit *kāvya* in sixteenth and seventeenth century North India can be meaningfully compared against the context of their shared literary and intellectual world. This paper explores the synchronous developments in both traditions through a close reading of the Persian *Mathnawī dar Majrā-yi Banāras* or “The *Mathnawī* about the Story of Banaras” of Mūsawī Khān Fiṭrat (1640-1690) against the *Cimanīcarita* or “The Story of Cimanī” of Nīlakaṇṭha Śukla (fl. 1630 - 1670). These texts are part of an under-explored corpus of texts in both Persian and Sanskrit centered on the story of Hindu and Muslim lovers who, depending on the genre, either unite in life, or unite in death in Banaras. While the *Cimanīcarita* is based on historical actors, the *Mathnawī dar Majrā-yi Banāras* is a fictionalized rendition of this popular trope of the time drawn from historical incidents like the affair of the famous Sanskrit poet Jagannātha Paṇḍita, (d. 1670) with a Muslim woman.

This paper argues that traces of a multilingual world can be found in Fiṭrat’s employment of the puranic tradition around Banaras as a *tīrtha* (site of pilgrimage) as well as the narrative of the lovers of Banaras. On the other hand, the *Cimanīcarita* was composed in Mughal Banaras and has flavors of Banaras being folded into the Persianate world. The paper also compares their treatment of religious difference, anxiety, conversion and transcendence by analyzing the ways in which they participate in some key elements of seventeenth century religious discourse. Fiṭrat’s use of the ideas of *kathrat* (multiplicity) and *waḥdat* (unity) in his poetry adds dimension to the concept of “*waḥdat al wujūd*” and its trajectory in the Indian subcontinent. When Nīlakaṇṭha Śukla dabbles in the various philosophical strands of his time, it is frequently in the form of parody, be it the illustrious *Advaita Vedānta*, or the memory of vedic sacrifice.

Finally, this paper contextualizes the two authors’ compositions in the literary and intellectual history of sixteenth and seventeenth century Banaras to show how the porosity of the Persian literary world was increased by the turn towards *tāza-gūʾī* (freshness of speech) which was matched by the Sanskrit turn towards the newness and originality at the same time.

Michael Shenkar (*Hebrew University of Jerusalem*): *Sogdian Rulers and Turk Qaghans: Imagery in Contact* (Panel 1.2.7)

This paper examines the representations of the rulers of the Sogdian city-states and the Turk Qaghans during the sixth to eighth centuries CE. It analyses the interrelation between ruler imagery in Sogdiana and among the Turks, situating it within the broader context of kingship iconography in pre-Islamic Central Asia. The study also highlights the importance of the Hephthalite legacy and the influence of Buddhist art. The interplay with contemporaneous divine representations, headdresses, and attributes of kingship reveals key aspects of the ideological, cultural, and religious frameworks of the Sogdian and Turk elites.

Rushongul Mirsaid Shofakirzoda (*Khorog State University*) - *National Dress as a Symbol of National Culture* (Panel 1.2.5)

National dress is a significant symbol of national culture and identity. The Tajik nation, with its extensive history of over a millennium, embodies a rich tapestry of cultural values that encompasses language, customs, traditions, and distinct national attributes, showing their rich civilization, which has flourished over the centuries.

Women have historically represented the cultural ideals of the nation. Their qualities-such as chastity, wisdom, and intelligence-alongside their vital roles as emotional and moral pillars within families, highlight the importance of women’s contributions to national identity.

National dress evokes emotions such as joy, patriotism, self-awareness, and spirituality, contributing to an intense sense of national identity. This clothing serves not just as a functional garment but also as a powerful medium for cultural expression.

A significant milestone was achieved when Tajikistan's nomination for "Chakan, the Art of Embroidery" was inscribed on the UNESCO list of Intangible Cultural Heritage of Humanity during the 13th session of the Intergovernmental Committee for the Protection of the Intangible Cultural Heritage held in Port Louis, Republic of Mauritius. This acknowledgment emphasizes the global significance of Tajik culture.

The features intricate patterns that embody deep meanings and philosophical significance, highlighting the rich history of the nation, and often made from silk and satin, are not only representative of traditional aesthetics but also symbolize the identity inherent in Tajik culture.

It is important to note that women play a significant role in nurturing national culture. Therefore, it is vital to apply traditional knowledge and skills toward advancing cultural practices

Attire that lacks cultural significance contrasts sharply with the vibrant national dress, highlighting the need for continued emphasis on the importance of traditional clothing as a reflection of national heritage.

Ali Shojaee-Esfahani (*Art University of Isfahan*) & **Yaser Jebreili** (*Independent Researcher*): *Isfahan Historic Urban Landscape: Urban Archaeology and Recent Pre-Safavid Discoveries in the Kamar-e Zarrin Passage near the Jāme' Mosque* (Panel 3.1.2)

Following the discovery of archaeological evidence during a soil removal operation initiated by the municipality, excavations covering more than 300 square meters were conducted in an ancient passage of Isfahan, adjacent to the Jāme' Mosque. Located in the Jubarah quarter, which dates back to the pre-Islamic period and is likely connected to the village of Yahudiyyah, this area holds immense historical value. This passage, historically known as Kamar-e Zarrin, revealed significant evidence of a network of bazaars and production area dating back to at least the Abbasid period in the 9th century, with continued activity into the Qajar era in the 19th century. The first season of excavations revealed that the original path consisted of two parallel stone walls, spaced 1.8 to 2.2 meters apart. The passage with a northeast to southwest orientation, begins at the Cheheldokhtaran minaret and gate in the north and extends toward Kamar-e Zarrin and the old Meydan of Isfahan. Parts of these walls were later destroyed due to the construction of a pottery kilns, leading to changes in the rode. This unique kiln remains well-preserved, with only its upper section demolished during a recent municipal project. Another significant discovery is a row of unusually large, engraved clay pipes, likely used as part of a water supply system. This important structure was uncovered beneath a layer of natural sediment, emphasizing the need to consider sediment deposits in archaeological fieldwork across Isfahan. In addition to the architectural remains, which undoubtedly extend into unexcavated areas, thousands of pottery fragments and other artifacts were uncovered during this recent excavation. The study of these findings is currently underway and is expected to enhance our understanding of this central part of Isfahan. The findings underscore the long-standing production activities along this rode like pottery, metal and glass, which served as a vital artery in the urban fabric of Isfahan for centuries. This excavation shed partial light on Isfahan's urban archaeology and highlighted, to some extent, the city's historical, economic, artistic, and urban design significance before the Safavid era.

Nahid Siamdoust (*University of Texas at Austin*): *"Saluting the Commander" and Animating Transnational Shia Politics* (Panel 3.1.4)

In 2022, a few months before the Woman, Life, Freedom Uprising erupted in Iran, a music video that conjured those protestors' others – namely Iranians devoted to Supreme Leader Ayatollah Ali Khamenei – was heavily promoted on state media. The song titled "Salām Farmāndeh" (Salute to the Commander) is an ode to the Twelfth Imam, the Mahdi, but dedicated to the Iranian general Qasem Soleimani, assassinated by the US in Iraq in 2020 – and pledges allegiance to Khamenei. Although the song became well-known in Iran due to heavy state media replay, it garnered much

larger popularity among Shias in the region as well as Western locales with large Muslim populations, such as Canada and parts of the US. Over the course of its trajectory, the song was translated and sung in many languages – including Arabic, Azari Turkish, and Urdu – and its message transformed to emphasize longing for the Mahdi rather than Iranian military and political leaders. It speaks to the song’s greater regional, trans-Shia success that the largest views at nearly 20 million are for a Lebanese version in Arabic, compared to the original Persian version at almost 4 million views. This paper examines the music clip’s visual aesthetics, videographic ploys, and narrative structure to highlight not just its strategies for energizing transnational Shia publics, but also its dialectical relationship to highly popular Iranian “anti-regime” productions that preceded “Salām Farmāndeh.” One of the song’s most important verses, namely “Seyed Ali [Khamenei] has called on the 90s generation (Gen Alpha),” is in direct response to Sasy’s louche party track “Gentleman” that went viral in Iran a couple years earlier. That song, with more than 35 million views, calls on Iran’s Gen Z – a call that was instead heeded by school children across the country who danced to it en masse, with their videos going viral and causing a moral panic among Iran’s lawmakers, who then called on the education minister to resign. “Salām Farmāndeh” counters “Gentelman” with visuals of a mobilized younger generation that is committed to state ideology, and importantly, carries Iran’s future as a leader in the Muslim world. While this track’s discourse is highly potent in these transnational Shia networks, its popularity pales in comparison to the viral dance videos that accompanied Sasy’s “Gentleman” and became a feature of Iran’s Woman, Life, Freedom Uprising, pointing to challenges in the state’s internal messaging apparatus.

Abha Sigh (*Indira Gandhi National Open University*): *Mughal Taqavi (Agricultural Loans): A Study of Some Rare Eighteenth Century Taqavi Documents* (Panel 3.1.7)

The present study brings to light a rare collection of *taqavi* (agricultural loans given to peasants) documents in Persian preserved at Bibliotheque Nationale, Paris. The documents stand out for these are the first ever so far known presence of the original *taqavi* deeds (Likhtang).

Muhammad Tughluq was the first Delhi Sultan who had started the practice of issuing *taqavi* to the peasants for the expansion and betterment of agriculture. Since then issue of *taqavi* loans became a common practice throughout the Mughal period. In the Rajasthani documents often *taqavi* was known as *tagai*.

What is important here is though we get frequent references of grant of *taqavi* we have not yet found a single such Mughal or Rajasthani deeds (Likhtang) pertaining to a grant of such agricultural loans. Irfan Habib, S.P. Gupta and Dilbagh Singh have briefly discussed the issue on the basis of complaints received and actions taken by the state. However, no such known copy of the deeds of the 16-17th centuries is survived.

The present study thus throws valuable light on the actual procedure of granting agricultural loans (*taqavi*) prevalent under the Mughals. It also highlights on the nature of interests taken on such loans granted by the state.

Largely it was the state’s responsibility for the extension of cultivation as well as to ensure that the cultivated land should not be left fallow state used to grant such *taqavis* to the peasants. Rajasthani documents also underline that as gradually the crisis struck during the eighteenth century frequently it was not the state that was directly granting the *taqavi* instead it was getting that paid through the local *mahajan* (moneylender), though stood herself as surety. The present documents are also que for these documents show that here neither the state nor the moneylenders but the *ijaradar* were lending *taqavis* to the peasants.

Leighton Smith (*University of California, Irvine*): *Manufacturing Hymns in Manichaean Xinjiang: A Foray into the Scribal Economies and the Superabundance of Manichaean Written Artifacts from Turfan* (Panel 2.3.3)

Between the 8th and 11th Centuries CE, there was a remarkable efflorescence of scribal activity and textual production among the followers of one Mar Mani in the current day province of Xinjiang. The extensive fragmentation of this corpus, however, has hampered attempts to clearly reconstruct how Manichaean religious institutions composed or produced this quantity of written material.

In turn, this presentation approaches the compositional characteristics of Manichaean hymns such as intertextual allusion as artifacts of compositional practices which can elucidate how they were produced. Coupled, in turn, with an investigation into extant Manichaean hymn indices and other paratextual features of contemporary Manichaean codices, this presentation reconstructs the processes and practices through which Manichaean religious institutions repeatedly produced occasional hymns for recurrent events such as religious services, the New Year, or the accension of a new Khagan.

Overall, this presentation argues that Manichaean religious institutions operated like hymn manufactories wherein a mass of hymnic material was recombined and reworked to meet practical demands for volume and generic demands for intertextuality. Consequently, this approach frames the Manichaean scribe in Xinjiang as a literary artisan, as a figure expected to exercise a facility with the tools of the scribal trade to copy as well as to repeatedly (re)compose the written accoutrements of Manichaean religious life. Subsequently, this argument not only contextualizes the superabundance of Manichaean written material in the particularities of Manichaean scribal practices but also links Manichaean manuscript studies with broader, cross-disciplinary studies of scribal labor in the Global Middle Ages.

Mohammad Soleimani-Tabar (*Imam Khomeini International University, Qazvin*): *Constitutionalist Religious Scholars Familiar with Modern Sciences* (Panel 3.3.3)

In the promotion and development of science, experts are not the only agents, and besides them, different people and institutions have always been influential, and sometimes this influence is very decisive. In the arrival of modern sciences in Iran, in addition to teachers and scholars, there were personalities from different classes of society who, according to their position, ability, interests, talent and other personal and social characteristics and with different motives, took actions that facilitated the establishment of these sciences in the country. Until the end of Nāsir al-Dīn Shāh's reign-when modern sciences and industries entered Iran more widely-we can see personalities such as ʿabbas Mīrza Nayib-al-Saltānī (1789-1833), Mīrza Masʿūd Ansārī (1849-1791), Farrukh Khān Amīn-al-Dulāh (1812-1871), Amār Nīzam Garūsī (1822-1900) and others, who have taken actions in the form of assigned missions or developmental and intellectual motivations. In this article, an attempt is made to study measures such as consultations, orders, signing contracts, transferring and deploying teachers and technologies, etc-as effective actions- to point out the ways and contexts of these events, in order to contribute to a more accurate and authentic description of the confrontation of Iranians with modern sciences in the Qajar era.

Robert Steele (*Austrian Academy of Sciences*): *Shojaeddin Shafa and his Early Nationalist Writings (c. 1933–44)* (Panel 1.2.3)

Shojaeddin Shafa (1918–2010) is best known as the cultural deputy at the Imperial Court of Mohammad Reza Pahlavi, who wrote the shah's speeches and headed the cultural institutes under the auspices of the Court, and as the author of several scathing critiques of Islamic governance published after the revolution. He was also a prolific translator of European literature; his early translations are especially well-known, particularly his collection of the poems of

Alphonse de Lamartine. However, little scholarly attention has been paid to Shafa's early political activities and writings.

This paper analyses Shafa's political and nationalist texts – from his first piece of juvenilia written as a fourteen-year-old schoolboy published in *Iran-e Bastan*, to his little-known biography of Mussolini and Fascism published as a twenty-year-old in 1938, and finally the many articles in the newspaper of his political party *Mihan Parastan*, written in his early twenties – to discover the myriad influences on the evolution of his thinking during this formative period in his life. Shafa attended school during the educational reforms of the Reza Shah period and absorbed the concept of service to the nation – a fundamental aspect of these reforms – which became central to his understanding of the nation and patriotism.

His ideas were also shaped by his extensive reading of French history and philosophy, for example the works of Gustave Le Bon, which he translated into Persian, as well as the time he spent living in Tehran and Paris and his experiences of the Second World War. The paper aims to uncover both the social and intellectual forces affecting Shafa's political awakening, to lead to a greater understanding not only of this important intellectual and political figure, but also aspects of the society to which he belonged.

Reza Tabandeh (*Brock University*): *Tariqat Identity and Jurisdiction: Nature and Interpretation of the Juridical Opinions of Ne'matollāhi Sufis in Nineteenth Century Iran* (Panel 1.1.4)

The Ne'matollāhi Sufi order is one of the most famous Shi'i Sufi orders in Persia, whose followers were the most active mystics in the field of speculative Sufism (*tasavvof-e nazari*), and from the time of its eponym Shāh Ne'matollāh Vali (d. 834/1431), they were known as propagators of the school of Ibn 'Arabī. During the Qajar era, the second inquisition of Sufis in Shi'i Persia whose champion was Āqā Mohammad 'Ali Behbahāni (d. 1216/1801), took place and many of the Ne'matollāhi Sufi masters were martyred for their mystical beliefs. For the survival of this order, many of the Ne'matollāhi Sufi masters defended their beliefs through Shi'i interpretation of Ibn 'Arabī using writings of Shi'ite mystics scholars to defend their beliefs which eventually led to the writings of apologetic treatises. These apologetic treatises created a Shi'i Sufi identity.

During the Qajar era, many Ne'matollāhi Sufi masters belonged to the class of Shi'ite seminary scholars (*'olamā'*), and being from this class of religious scholars was not only reflected in their apologetic treatises, but it also gave them the privilege to develop their own jurisprudential views and opinions in certain cases. These jurisprudential views played an important role in the formation of their religious identity because in many cases, their views were novel and therefore, became part of their practices either during their lifetime or even continued among their followers after they passed away.

This presentation will investigate some of the jurisprudential views and opinions of Ne'matollāhi Sufi masters from late 19th to early 20th century. This era is worth research because after their return from India to Persia, the Ne'matollāhi masters adapted some Usuli methods and expressed their jurisprudential views, which is fundamental among their followers and religious scholars of their time.

Solmaz Taghdimi (*University of Belgrade*): *Teaching Persian Lexical Collocations: Challenges and Insights from Learner Corpus Research* (Panel 2.3.2)

Lexical collocations are fundamental and captivating aspects of language, marked by pairs of lexical items that frequently and naturally occur together, creating stable combinations. Mastery of collocations not only expands learners' vocabulary but also improves their communication skills and fluency. This paper focuses on different perspectives on collocations, with a specific emphasis on "dvandva compounds" as a distinctive form of lexical collocation in Persian. Using data and analysis from the CamBel Persian Learner Corpus, this study examines how Serbian and English-

speaking learners of Persian use collocations. The findings reveal that A1 and A2 learners rarely use collocations, while B1 and B2 learners often struggle with accurately applying collocations in dvandva compounds. Additionally, the study discusses results from case study tests involving two groups of Persian learners, highlighting the challenges they face in understanding these collocations. The results highlight the critical role of practice and recommend integrating dvandva compound collocations into Persian language instruction. Finally, the paper presents a model for teaching these collocations to non-Iranian Farsi learners.

Kamran Talattof (*University of Arizona*): *Persian World: An Interdisciplinary Approach to Teaching the History, Culture, Food, and Dance of Iran and Persian-Speaking Communities* (Panel 2.1.3)

This panel offers conceptual insights and programmatic strategies for understanding the intricate histories and rich cultures of the Persianate World. The complexity of this cultural scene, combined with diverse interpretations of Persianate societies and the vast array of artistic expressions they encompass, presents significant pedagogical challenges and opportunities. How can we establish a cohesive definition of the "contemporary" Persianate World for educational purposes? What pedagogical approaches are suited for teaching about spheres? What can students gain from learning about Persianate societies? And how can we secure resources and support for curriculum development? Sajedah Hosseini's "The Tales of a Parrot: A Textual Community in the Persianate World" focuses on the Persian literary adaptation of a Sanskrit text, showing how this tradition illustrates the Persianate World's shared cultural narratives and textual community, highlighting intertextual exchanges. Shabbir Abbas' "Indo-Persian Literature Curriculum for South Asian Students" offers a curriculum proposal that situates Persian literature as part of South Asian cultural heritage, showcasing practical strategies for teaching Persianate legacies as a living and intrinsic cultural force in South Asia. Kamran Talattof's "Persian World: An Interdisciplinary Approach to Teaching the History, Culture, Food, and Dance of the Persian-Speaking Communities" emphasizes the cultural breadth of the Persianate World, encompassing history, music, arts, and socio-political structures, arguing for an interdisciplinary approach in teaching and understanding the Persian world. Julie Elisson's "Sources for the Promotion of the Persian World Studies: A Case Study Regarding K-12 and Community College Curricula" examines U.S.-based initiatives curricula, mainly through funded programs like the Fulbright-Hays project, which encourages cultural integration by bringing Persianate studies into American education. The presenters share a structured approach to understanding the Persianate World, its spread across geographies, and the importance of accessible educational frameworks. Including various teaching resources and funding strategies offers practical paths for educators and institutions.

Ali Mohammad Tarafdari (*National Library & Archives of Iran*): *Secret Relations of Reza Shah Pahlavi with Germany: A New Archival Report* (Panel 2.1.5)

There is a report in the National Archive of Iran related to diplomatic relations between Iran and Germany which has not been studied. This report was preserved in the Ministry of Information and Imperial Tourism, and written by an unknown writer, and has been edited by another unknown person, as the later one has added or removed some sentences of the text. The report states in the beginning that since Iran has been very vital to Britain authorities in regard of protection India on one hand, and the influence of Russia in Iran and her competition with Britain on the other hand, there has always been a tendency among Iranian nation and government to find and relay on a "Third Power" to save Iran during competition of global powers. The report adds that this tendency was continued in the reign of Reza Shah, and that the Shah welcomed Germans vastly, because he wished to empower his government against Britain and Russia, and therefore the German experts (including the Jewish) started to come to Iran in numbers, so far Reza Shah even knew some of them with their names and titles. The most significant part of this report is its

information about personal contacts between Reza Shah and a German agent named Franz Mayer who was the founder of a Germany intelligence service in Iran, and also who has had somehow a direct relation to Hitler, and consequently, he practically prepared a direct line between Reza Shah and Hitler during the World War II.

The present paper is a case study on the content of this report, and shall investigate the information recorded in this document in regard of secret relations of Reza Shah himself with German agents, and the way that these relations were eventually discovered by British.

Eliza Tasbihi (*McGill University*): *Gulshan-i rāz: An Akbarian Reception in Persian Sufi Poetry* (Panel 1.2.6)

This paper analyzes the Shī'ite commentary of Shams al-Dīn Muḥammad Lāhījī (d.1465) on specific topics from Shaykh Maḥmūd Shabistarī's (d.1340) 'Garden of Mystery' (*Gulshan-i rāz*), which encapsulates the doctrine of Ibn 'Arabī (d.1240). Shabistarī was among the well-known Iranian Sufi poets to introduce Ibn 'Arabī's ideas and doctrine into Persian poetry. The current study aims at analyzing Lāhījī's commentary on subjects including 'existence' (*wujūd*), 'non-existence' (*'adam*), 'effusion' (*fayḍ*), 'eternity' (*qidam*), and 'creation' (*ḥudūth*) as reflected on his *Mafātīḥ al-i'jāz fī sharḥ Gulshan-i rāz*. While Shabistarī's poetry appears to be highly technical and reflecting his adherence to the school of Ibn 'Arabī, Lāhījī's commentary is written in Akbarian technical terminology, providing various references to Ibn 'Arabī's works such as *Fuṣūṣ al-ḥikam* and *Futūḥāt al-makiyya*, and commentators on his work and followers such as 'Irāqī (d.1289), Kāshāni (d.1345), Qayṣarī (d.1350), and Maghribī (d.1408), manifesting his own Shī'ite ideology and his devotion to *ahl al-bayt*.

The paper illustrates how Ibn 'Arabī's teachings were integrated into Shabistarī's Sufi poetry by reviewing references from Lāhījī's commentary and demonstrating his adherence to Shī'ite Imāms. Poems from Shabistarī's *Gulshan-i rāz* where subjects of God's existence and his attributes are discussed in the light of Akbarian thought will be examined followed by discussion of relevant passages and commentaries from Lāhījī's *Mafātīḥ al-i'jāz*. I introduce Shabistarī's *Gulshan-i rāz* and discuss its style and the reason for its composition. I then demonstrate how Lāhījī's commentary appears to be a unique example of a Shī'ite explication of a Sufi poetry influenced by Akbarian philosophical thought. I argue that Shabistarī's mystical and philosophical poetry, which was commented upon by a Shī'ite commentator, and a theologian was influential in popularizing the hermeneutics of Ibn 'Arabī among the Persian elites and reconceptualizing his metaphysics in Shī'ite scholarship.

Mohammad Tavakoli-Targhi (*University of Toronto*): *The Making of the Tavakoli-Jenkins Archive* (Panel 2.3.1)

The presentation will provide a retrospective on the origins and development of the Tavakoli-Jenkins archives in Toronto, Canada. The archive, which has formed the foundation of many projects in the past twenty years, has recently been made available to a limited number of scholars and students of modern Iranian history. This recent semi-public presence has created a need for a recounting of the circumstances of its creation and expansion during the years and decades. Via a virtual visit to the present iteration of the archive, the presentation will pull on the transnational origins of its collections and the impetus that has motivated its expansion.

Haydar Tawakkalov (*Khorog University, Tajikistan*): *The Role of Dafsoz (performance of wedding songs with daf) in the Spiritual Life of the People of Badakhshan* (Panel 1.1.6)

For centuries, the Ismailis of Badakhshan have enriched their wedding ceremonies with wedding songs performed with the *daf* (a traditional drum). Today, *dafsoz* is regarded not only as a valuable tool for moral education but also as a treasure of ethnocultural heritage. Based on available sources, it will be shown that the melodies in *dafsoz* are based on five scales, that their history

dates back to pre-Islamic times, and that the poems of the classical Persian poets recited in these songs remind people to truly understand the essence of their existence in life. In the past, the number of singers who performed with the *daf* usually ranged from five to eight, and the lyrics were often selected from the works of classical Persian poets such as Hafez, Shirazi, Saadi, Hilali, Mawlana Jalaluddin Balkhi, Nasir Khusraw, Sanai, and Bedil.

Dafsoz songs captivate people's attention and provide them with spiritual nourishment. To this day, alongside other traditional forms such as *falak*, *lalayik*, *dargilik*, and *bulbulik*, the songs performed with the *daf* at weddings in Badakhshan maintain their moral significance and continue to express the spiritual and social life of the people, despite the prevalence of electrical instruments that appeared in the 1960s and that have resulted in the *daf* practically falling into obscurity. Yet today, young singers are interested in this tradition and its significance.

This paper will thus discuss the role of *dafsoz* in the lives of the people, its method and performance, the content and meaning of the poems, and the folk songs associated with wedding ceremonies. It will also explain the symbolic nature of the melodies and their role in wedding ceremonies, using specific performative examples.

Mathieu Terrier (*CNRS Paris*): *From Akhbarism to Shaykhism: The Mystical Figure of the Imam between Safavid and Qajar Iran* (Panel 1.1.4)

In the Timurid and especially Safavid periods, Twelver Shi'i sources developed a mystical veneration of the Imam that went as far as divinisation, largely based on early esoteric traditions attributed to the Imams themselves. This exaltation of the Shi'i figure of the Imam was akin to certain Sufi doctrines on the sanctity of the spiritual master (*sheykh*) and the 'pole' (*qotb*), but also to doctrines attributed to Shi'i 'exaggerators' (*gholāt*) described in heresiography. These views, which appeared in the Timurid period among Shi'i gnostics such as Seyyed Haydar Āmoli (d. after 787/1385), Hāfez Rajab al-Borsi (d. after 813/1411) and Ibn Abi Jomhur al-Ahsā'i (d. after 906/1501), were widely carried forward in the Safavid period within the traditionalist Akhbari movement, notably by Mohsen Feyz Kāshāni (d. 1090/1679-80) and Abu'l-Hasan al-Āmeli al-Esfahāni (d. 1140/1727-28). These Safavid theologians, strengthened by their political and social status as well as by their 'academic' network, claimed to belong to the Twelver orthodoxy and intended to develop a 'mainstream' doctrine.

However, at the beginning of the Qajar era, the revival of this conception, based on the same scriptural traditions, by Shaykh Ahmad al-Ahsā'i (d. 1241/1826) and Seyyed Kāzem Rashti (d. 1259/1844), led to the excommunication of the former and the founding of Shaykhism as a separate theological and mystical school by the latter, a school that has constantly defended itself against assimilation to Sufism and exaggeration (*gholovv*). How did mystical imamology (re)fall into heterodoxy after being a fashionable doctrine for more than three centuries? Was the detachment of the 'heterodox' Shaykhi school from 'orthodox' Imami traditionalism due to a doctrinal reason specific to Shaykhism, such as a mystical radicalisation in the thought of its masters, or to an external, legal-politic factor, namely the growing influence and intolerance of rationalist jurist-theologians (*foqahā'*) in Qajar Iran? In this paper, we will examine the first hypothesis by following the traditions and speculations on the Imam in some of the major works of these successive thinkers.

Alberto Tiburcio Urquiola (*Ludwig Maximilian University of Munich*): *A Safavid Legal Manual in the Deccan: Common Shi'i Knowledge in the Ealy Modern Period* (Panel 1.1.2)

The fact that Persian was the lingua franca of the court and the administration in various polities in India, from the Delhi Sultanate, to the Bahmanids, to the Mughals, is fairly common knowledge. The same can be said for the fact that, throughout the Persianate World, Persian literary classics were an integral part of the upbringing of scribes and bureaucrats. What is often overlooked is

how the reception of contemporary works across different regions of the Persianate World, which circulated through transregional networks, helped create common contemporary referents in the early modern period.

In this paper I will focus on the reception of the *Jāmi‘-i ‘Abbāsī*, a legal manual by the Shaykh al-Islam of Isfahan Bahā’ al-Dīn al-‘Āmilī’s (d. 1621) in the Deccan, through the commentary of one of the most influential intellectuals and state administrators of early modern Hyderabad, Ibn Khātūn al-‘Āmilī (d. 1649). By analyzing the glosses to the original text, I will attempt to reconstruct the ways in which the Safavid legal manual was explained in the Deccani context, where the establishment of a Shi‘i polity remained, as far as the current academic consensus suggests, a project in the making. I will consider the ways in which the commentary explains terminology and authoritative references, and I will pose the question of whether the reading reveals distinctive regional (Deccani) or broader (“Pan-Persianate”) preoccupations.

Khosrow Tousi (SOAS, University of London): *On the Way to the World Stage: Mohammad Ali Foroughi at the 1919 Paris Peace Conference* (Panel 1.2.3)

This paper examines the many-faceted travels of the Persian statesperson, scholar and diplomat Mohammad Ali Foroughi (1877-1942) in the post-Great War moment. Taking a global micro approach built on the scrupulous personal diaries of Foroughi, I follow this prominent member of Paris delegation as an Asiatic local on his way to the most decisive convention of global power in history.

I frame the global 1919 through the contemporary eyes of an articulate Persian observing not only the decline of empires but the rise of new nations, anxious to negotiate a global standing for his own. My enquiry charts both the worlding process of Iran as a nation, and the worlding process of Foroughi as a deeply Persian self, engaged in active documentation of a journey in dialogue with a world in transition.

Foroughi’s diaries connect the personal, national and global in the Persian state’s highly orchestrated performance at the Paris Peace Conference. I employ these connections to address the world political order’s rhetorical shift from colonialism to self-determination and demonstrate how Iran integrated its precarious agenda into these global dynamics via cultural claims to state sovereignty. Examining the scholarly persona of Foroughi and his hallmark on Persian diplomacy will serve as a link between high and low politics at this juncture, challenge the commonly perceived boundaries of microhistories, and write Iran into to the emerging field of New Diplomatic History.

David Trentacoste (*Scuola Normale Superiore of Pisa*): *A New Timur or a Second Attila?: Shāh ‘Abbās I’s Image in Early Modern Italy: Public Propaganda vs. Secret Information* (Panel 3.1.7)

The victories Shāh ‘Abbās I achieved against the Ottomans at the beginning of the seventeenth century reinforced an idea already circulating in Catholic Europe since the establishment of the Safavid dynasty in Persia: that the Persian shah was the best possible ally for Christendom in its struggle against the Ottomans. From the early sixteenth century, rumors and legends spread across Europe about the greatness and strength of the Safavid shahs, along with their supposed secret Christian faith. These narratives aimed to portray them as superior to the ‘infidel’ Ottoman sultans. With Shāh ‘Abbās, this mythologizing of the Persian ruler reached new heights. A significant part of this ‘heroic’ image-building was fueled by the printing of texts that glorified him, emphasizing his strength and exaggerating his battlefield victories. Many of these texts were published in Italy, particularly by printers associated with the governments of Italian states like Papal Rome or Medici Tuscany, which had a vested interest in Persia. Through their efforts, numerous works circulated that promoted a highly favorable image of Persia and its king. However, while the public image of the Persian shah was intentionally portrayed in a solely

positive light, information held by state secretaries often contradicted this propagandistic narrative and was deliberately withheld from circulation. Thus, while Shāh ‘Abbās was publicly depicted as a new Timur, “a great leader capable of defeating common enemies,” government reports often described him instead as a second Attila, a barbaric ruler capable only of bringing destruction. This paper aims to highlight the dissonance between the publicly propagated image of Shāh ‘Abbās “and the political motivations behind it” and the reports that remained confined to government circles, through an analysis of numerous forgotten printed sources and largely unpublished manuscripts.

Genchi Tsuge (*Tokyo University of the Arts*): *Circular-breathing Technique used in the Wind Instruments in Persianate Societies* (Panel 1.1.6)

Circular-breathing is a technique by which the player produces a constant stream of air through simultaneous inhalation and exhalation. This is done by using the cheeks as a reservoir for the air to be exhaled while the player inhales into the lungs through the nose. ‘Abd-al-Qāder Marāḡī (1356-1435) refers to this technique used in playing the *zamr siyah-nāy* (a kind of oboe) in his *Jāme’ al-alḡān*, as well as in *Favā’id ‘aṣara*, in terms of the playing technique of the *sornā* (zurna) and *nāyçe balabān*, another kinds of oboe.

So far little attention had been paid to this technique of musical instruments and musical style. For instance, Ḥasan Kāṣānī, the alleged author of *Kanz al-tuḡaf* (*The Treasure of Rarities*, a musical treatise of the 14th century) mentions two types of musical *kammiyat* (duration), *mottaṣel* and *monfaṣel*. The former is represented by music of *pīṣe*, which has a perceptible time duration set off by a rest. However, the latter is represented by music of *mizmār*, which uninterruptedly continues and never ceases before the full stop .

The circular-breathing technique is not limited to Asia (*mizmar*; *zurna*; *algōjā*) and Africa (*algaita*; *arghūl*). As far as we can observe the ancient Greek and Etruscan iconography, we can assume that they played the *aulos* using the circular-breathing. This assumption could be proved by the swelling of cheeks depicted on the *aulos* players, and also by the use of the *phorbeia* worn by the players.

Yusuf Unal (*University of Utrecht*): *Experiencing War: Sensescapes and Memory of the Ottoman-Safavid Conflict, 1514-1639* (Panel 1.2.4)

This paper investigates the prolonged Ottoman-Safavid warfare through the lenses of sensory and memory studies, examining how war was experienced, communicated, and remembered in early modern Islamicate societies. Departing from conventional military history, which exclusively focuses on technologic, logistic, and bureaucratic aspects of early modern warfare, this study discusses how the conflict’s material and immaterial aspects—the sights, sounds, smells, tastes, and textures of war—were perceived, narrated, and imparted through invectives and mnemonic, rhetorical devices. The sensescapes shaped the lived experiences of soldiers, refugees, and religious communities, leaving indelible marks on memory and memoryscapes within both the Ottoman and Safavid realms. By searing the traumatic experiences of war into collective memory and affecting the psychological and emotional states of both combatants and noncombatants, Ottoman-Safavid wars were not only fought on the battlefield but also felt in the streets and imaginations of people, thereby creating new emotional and sensory communities. Drawing on diverse sources—chronicles, victory announcement, battle narratives, and poetry in Ottoman Turkish and Persian, this paper examines the ways in which these empires deployed sensory elements in provisioning armies, making wars, and reenacting and remembering conflict. It also shows how sensory experiences played a role in defining communal boundaries and reinforcing allegiance to imperial and sectarian causes, thereby contributing to broader discussions on the intersections of religion, memory, senses, and material culture in early modern Islamic history.

Alison Vacca (*Columbia University*): *The Wife of the Kagan* (Panel 3.1.3)

The seventh-century Armenian geographer Anania Širakac'i lists the various peoples in Sarmatia. At the end, in the shorter version of his text, he concludes: "The king of the north is the khagan, who is lord of the Khazars. The queen, or khatun, the wife of the khagan, is from the Barsil people" (հ Բարսիլաց ազգէն). This solitary reference defies convincing contextualization. We have one line, no explanation, and many clues that do not adhere.

Drawing on Arabic, Persian, Syriac, Greek, and Armenian sources, this paper proposes four radically different interpretations of the significance of the marriage between the Khazar khagan and the Barsil khatun, each built on shaky ground but not pulled from thin air. It responds to two basic goals. First, it places the Khazar-Barsil union into the broader context of marriages across medieval Eurasia. The Khazars married Sasanian emperors, Magyar voivodes, Abkhazian princes, Roman emperors, Alan princesses, Arab generals, and many more. These marriages provide an opportunity to consider how we might tell a history of Eurasia that is not drawn by imperial boundaries and modern academic disciplines. They simultaneously allow us to consider a past of political competition that nevertheless leaves space for gender as an analytical category alongside rank, ethnicity, and religion. Second, a broader goal of this paper is to reject a single rationale for the tale of Khazar-Barsil marriage, arguing instead that our fragmented knowledge of this anecdote provides an opportunity to think creatively with medieval sources. This paper thus introduces broader methodological goals in how we might read medieval sources in a postmodern setting, distancing ourselves deliberately from positivist veins of modern historiography.

Zeinab Vessal (*Graduate Theological Union at Berkeley*): *The Serpentine Banner in Shāhnāma Paintings: Iconographic, Historical, Cultural, and Theological Dimensions of an Enduring Iranian Banner* (Panel 2.1.7)

This study explores the iconographic, historical, cultural, and theological significance of the serpentine banner depicted in *Shāhnāma* (*Book of Kings*) paintings, a critical element of Iranian visual and cultural heritage over the centuries. Although *Shāhnāma* paintings have been extensively studied as historical sources of Persian culture and values, the specific examination of serpentine banners as Persian symbols with religious significance remains largely overlooked. Scholarly attention to this topic is limited and primarily available in Farsi. For example, Anāhitā Maqbuli and Elham Azimi (1393 SH, p. 75) mistakenly attribute these banners to East Asian (Chinese) influences, and Allāmī (1393 SH/2014 CE) misinterprets the dragon or serpentine motifs on *Shāhnāma* banners as negative symbols, inaccurately linking them to East Asian culture.

In this study, I argue that the serpentine banner has potential roots in pre-Islamic symbolism, particularly in themes of vengeance and resurrection. This connection is evident in the narrative of Rostam, where his serpentine banner serves as a symbol of retribution for the unjust killing of Siyāvash. The study demonstrates the continuity of this symbol of divine authority and promised revenge in Persian culture and draws parallels to Shī'ī themes of martyrdom and retribution, as reflected in the Shī'ī serpentine finial of the 'Alam. This research clarifies the presence of the 'Alam finial as a Shī'ī object within *Shāhnāma* illustrations, particularly during the Safavid era. Furthermore, the study encourages dialogue between art historians and theologians, highlighting the religious symbolism embedded in art as a historical record and an area ripe for scholarly inquiry.

Julia Qingye Wang (*Yale University*): *Liquidity and the Flow of History in Late-Sixteenth Century Safavid Paintings* (Panel 2.1.6)

In literary and visual traditions of the Islamic lands, the aqueous realm plays an important role in charting the spatiotemporal configurations of the earthly and the divine. Its metaphorical and

representational abundance amounts to such an extent that visualizations of liquidity ceased to take on a continuing significance. Pictorial constituents including water banks, river or sea, ships, and aqueous creatures became stock motifs in charting the temporal and spatial junctures in the narratives rather than dimensions of flow and resonance rooted in historical experiences.

This paper takes a deep dive into two late sixteenth-century Safavid *Shahnameh* images thematizing liquidity and its surrounding philosophical, material, poetic, and architectural spaces. It seeks to demonstrate how the act of seeing through and from the waters serves as a perceptual and structural mode of transforming the past into the present in the early modern Iran. The historical moment is characterized by a remarkable mobility of people and things, and an enhanced awareness of the new geopolitical dynamics in the Islamic lands went in tandem with intense military and religious conflicts over the legitimacy and expansion of power. In the case of Safavid Iran, while traversing the ocean has been a more potent marker of global circulation in recent scholarship, overland travel in fact held greater importance as cities such as Shiraz and Isfahan were located inland and thus required the visitors to cover many distances even if they arrived by ship. In its constant entanglement with dryness, liquidity registers both as a multi-vectored force of a world placed on water and a way of conceptualizing history. The verbal and visual imageries of current and stream, when contextualized with relation to manuscript workshops, imperial succession, and developments in religiosity and spatiality in Safavid Iran, take on renewed genealogical, aesthetic, and spiritual significance.

Ryoko Watabe (*University of Tokyo*): *The Role of Persian Documents in the Mongol Ruling Society: The Aduchi Family Documents from the Haram al-Sharif Archive* (Panel 2.2.2)

This study examines a part of Persian documents from the 13th and 14th centuries preserved in the Haram al-Sharif archive (Jerusalem), highlighting their role in the social and economic activities of Ilkhanid Mongol military elites during Islamization.

Recent collaborative research between Germany and Japan reveals that the archive's Persian and Persianate Arabic documents largely relate to two Mongol amirs from the later Ilkhanate. This study focuses on the family archive of Amir Ādūchī, containing 21 Persian documents spanning the period before the Ilkhanid "official" Islamization to the Jalayrid period. These family documents give an interesting example of the process by which a Mongol amir, who had gained political power and wealth in the Mongol military society, gradually adapted to an Islamicate lifestyle and, following the Ilkhanate's dissolution, his family became the local power in north-west Iran.

The 15 documents related to Amir Ādūchī were produced in the *sharī'a* courts or in the form of legal documents. Four of them, however, relate to contracts of slavery in Mongol society which are not based on Islamic law. A detailed examination of the documents shows that such slave contracts often imitated Islamic legal formats and were sometimes certified at the *sharī'a* courts. This study suggests that the Mongol ruling class in Iran, even before their Islamization, had become accustomed to the use of Persian documents in their contracts and that *sharī'a* courts cooperated with them flexibly. Such practices likely supported the Mongols' integration into Persianate and Islamicate society and at the same time advanced the Persianization of legal documents in Iran in the Mongol period.

Sonia Wigh (*University of Cambridge*): *Ḥikmat-i Ḥakīm: Tracing Networks of Knowing in Early Modern Medical Texts* (Panel 2.12)

Khwahī keh lang tū shawad az ḥikmat-i ḥakīm

When desire is crippled, seek the knowledge of a physician

Mīr Ja'far Zaṭallī's (d.1713?) words echo a prudent advice to draw upon a knowledgeable source to cure one's ailment. Where does the *ḥakīm* (physician) receive this knowledge? Is all of it from

books of (medical) wisdom/knowledge (*kutb-i hikmat*) that were part of their pedagogy? Is certain knowledge inherent in an individual? What is the difference between inherent and inherited wisdom? This paper attempts to address these questions through a study of medical manuals produced in Persian in early modern north India. Usually, the *hakim* would elucidate their *raison d'être* for composition in the text's preface. In case of certain texts translated from Sanskrit or Braj to Persian, the author would specify that they were adding their own *hikmat* to the text. Was this wisdom borne of experimentation? Or was it a mere upgradation of received wisdom? Through a critical study of prefaces, and flyleaves of theoretical medical manuals composed in north India between 1650-1800, I will query how *hakim(s)* in early modern north India understood and situated themselves within networks of knowledge. Furthermore, what role does accepting past, established knowledge play vis-à-vis individual experience and experimentation, especially as this period saw escalation of and sustained engagement with other medical knowledge paradigms. Lastly, by using prosopography as method, I would like to recreate some of the networks of knowing within families that practiced and taught medicine. Bolstered by the movement of ideas and physicians across the Safavid-Mughal domains, these networks were fostered by marriage, fostering, and teacher-student dynamics.

Qahramon Yakubov (*The Abu Rayhan Biruni Institute of Oriental Studies, Academy of Sciences of the Republic of Uzbekistan*): *The Notarial Tradition in Khorezm under the Qonghrats: The Transition of Mortgage (bay'-i jā'iz) Documents from Persian to Turkic* (Panel 4.3.5)

During the reign of the Qonghrat dynasty (1770–1920), significant change occurred in the culture of documentation of Khorezm. Notably, until the second half of the 19th century, notarial acts were compiled in Persian, and thereafter, a transition took place toward producing these documents in Turkic (Chagatai). According to some studies, this shift in language took place in the month of Jumādā al-Awwal 1274 / December 1857–January 1858.

Notarial acts include mortgage (*bay'-i jā'iz*) agreements, which, in terms of quantity, are among the most extensively preserved financial transaction records from Khorezm. These contracts, in both structure and content, combined two transactions: sale and lease. It is noteworthy that documents of this type, drafted in Persian and dating to the early 19th century have been identified, while the abundance of Turkic-language mortgage documents allows for comparative analysis and the identification of the internal dynamics of this document type. This comparative analysis reveals changes in both the structure and semantics of the documents, particularly the replacement of Persian vocabulary with Turkic equivalents, the extent to which Persian phrases were retained in Turkic texts, the translation of Arabic legal terms into Turkic, and, more broadly, the process of vernacularization. In addition to examining the linguistic features of the text of the *bay'-i jā'iz* contract, the study also explores the factors that led to the emergence of this practice and its widespread utilization in Khorezm.

The study is based on notarial acts that housed at the National Archive of Uzbekistan, the manuscript collection of the Abu Rayhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, as well as Khiva State Historical and Architectural Museum-Reserve 'Ichan-Qal'a'.

Mostafa Yavari (*University of Tehran*): *The Relationship between Observations, Astronomical Models, and Natural Philosophy among Islamic Astronomers* (Panel 3.1.5)

Islamic astronomers, influenced by Greek predecessors like Aristotle and Ptolemy, grappled with the relationship between observational data, astronomical models, and the underlying principles of natural philosophy. Ibn al-Haytham's work, *On the Configuration of the World*, significantly shaped this discourse. While Aristotelian physics was widely accepted, many Muslim astronomers recognized discrepancies between Ptolemy's models and these principles.

A substantial group of Muslim astronomers, deeply rooted in Aristotelian philosophy, sought to reconcile these inconsistencies. They aimed to create astronomical models that were both mathematically equivalent to Ptolemy's and aligned with Aristotelian physics. However, observational astronomers, primarily focused on practical applications, often found less need for strict adherence to Aristotelian principles. By refining Ptolemaic models through observations, they could produce accurate astronomical tables.

This tension between theoretical and observational approaches persisted throughout the Islamic astronomical tradition. While some observational astronomers never talked about theoretical concerns, few of them, like al-Biruni, openly criticized Aristotelian physics in his books, especially in his questions from Avicenna (*al-As'ila wa al-Ajwiba*, ca. 1029 CE).

The Maragha Observatory (ca. 1260-1263 CE) witnessed a peak in efforts to reconcile astronomical models with natural philosophy. Astronomers like al-Tusi, Qutb al-Din al-Shirazi, and al-Urdi developed non-Ptolemaic models and critically examined the physics of existing ones. Later, at the Samarkand Observatory, the largest and most accurate observational program in Islamic astronomy, (ca. 1380-1410 CE), a shift occurred. Despite the advancements at Maragha, astronomers like Ulugh Beg, Qushji, and al-Kashi returned to Ptolemaic models, focusing on refining them mathematically and observationally.

This paper offers a historical analysis of the conflict, centering on the work of astronomers at the Samarkand Observatory. It aims to understand why these astronomers, despite their advanced observations and calculations, chose to neglect the philosophical foundations of their models.

Sara Nur Yıldız (*Middle East Technical University*): *Irān-zamīn and its Peripheries: Ḥamdallāh al-Qazwīnī al-Mustawfī's Portrayal of Anatolia (Rum) and Armenia under Mongol Hegemony in the Nuzhat al-qulūb* (Panel 2.2.3)

This paper presents a critical study of the *Nuzhat al-qulūb* by Ḥamdallāh Mustawfī al-Qazwīnī (fl. 1330-1340), a Persian cosmological and geographical work completed in 1340 during the final days of the Ilkhanate under Abū Sa'īd Khan. In particular, it focuses on the Rum, Greater and Lesser Armenia, the so-called peripheral regions of the Ilkhanate. Although the *Nuzhat al-qulūb* is a well-known and important late Ilkhanid source with vast geographical and financial information, it nevertheless presents many textual and contextual problems and conundrums that have yet to be addressed in the secondary literature. This study attempts to tackle some of these problems by focusing on these peripheral regions, pivoting around the following questions: What were the economic roles of the regions of Anatolia and Armenia in the Ilkhanate according to *Nuzhat*? How trustworthy is the *Nuzhat's* geographical and financial data drawn from these regions? Finally, how can a study of the manuscript base of this work help address the problem of textual variants, including contradictory financial information found in the different manuscript witnesses of the work? By focusing on what has been considered by Ilkhanid scholars as peripheral regions, this paper suggests a rethinking of the regional geography of the late Ilkhanate, as well as a better understanding of how Mustawfī understood these regions as an integral part of the *Irān-zamīn* (the lands of Iran).

Sara Nur Yıldız (*Middle East Technical University*) & **Nasrin Mohammadi** (*University of Tehran*): *The Ottoman Sultan Süleyman as the sahib-qiran of the Age and Shah Qasim's Kanz al-Jawahir* (Panel 2.3.4)

This paper examines a relatively unknown Persian historical work, the *Kanz al-jawahir al-saniyya fi'l-futuhāt al-sulaymaniyya* composed by Shah Qasim Tabrizi (d. ca. 1529-1530) for the Ottoman sultan Süleyman I (r. 1520-1566). Although the work appears to have not been completed, Chris Markiewicz believes that Shah Qasim began composing the history early on in the reign of Süleyman and spent the following decade composing the work. Markiewicz's excellent overview

of the life and work of Shah Qasim overlooks one important facet of the *Kanz al-jawahir*: the repeated reference to Süleyman as the *sahib-qiran* of the age. This paper demonstrates that Shah Qasim's portrayal of Süleyman as *sahib-qiran* predates that of Mevlana İsa, a topic dealt with by Cornell Fleischer. Indeed, there are striking similarities between Mevlana İsa's Ottoman Turkish verse history of Süleyman's reign and Shah Qasim Tabrizi's Persian prose history, and in particular, their portrayal of Habsburg-Ottoman rivalry set within an apocalyptic context. This paper concludes with the question of how Shah Qasim's Iranian background and education, presumably shaped within his father's intellectual Sufi milieu in Tabriz, may have provided the intellectual foreground from which Shah Qasim devised the image of *sahib-qiran* for the newly enthroned Ottoman Sultan.

Ruinong Yin (*University of California, Davis*): *Inside and Outside the Mirror: Creativity and Adaption in Kutadgu Bilig* (Panel 4.3.4)

Conventionally regarded as a Turkic "mirror for princes" influenced by Persian literature, *Kutadgu Bilig* demonstrates a dazzling array of subjects that also appear in late eleventh century Persian advice literature, such as *Qābūsnāmeḥ*, *Sīyāsatnāmeḥ* and *Nasīḥat al-Mulūk*. Whereas the morals, political and philosophical ideas in *Kutadgu Bilig* constitute the work as an Islamic "mirror," the literary devices employed in this didactic poem, which displays the poet's aesthetics and his creative adaptation of various non-Islamic literary conventions, are underexamined. In fact, the cultural landscape of Central Asia is profusely rich and diverse due to its significance as the crossroads between Southwest and East Asia. The artistic productions therefore naturally unveil the cultural hybridity of this region. The nexus between *Kutadgu Bilig* and other literary traditions is initially demonstrated through Yūsuf Khāss Hājib's employment of narrative devices which were used in Manichean and Buddhist devotional texts in medieval Central Asia. The allegorical characters and the theatrical elements in Yūsuf's work are not detached from the non-Islamic morality plays of Central Asia. By reexamining *Kutadgu Bilig* in the tradition of Irano-Islamic mirror writing, and by investigating these non-Islamic literary elements and devices demonstrated in the work, this paper argues that the artistic richness of *Kutadgu Bilig* highlights the diverse nature of the "Turkic wisdom tradition" – the cultural hybridity it embodies and the cultural memory it bears reflect a transitional phase of literary composition in Islamicate Central Asia.

Waleed Ziad (*University of North Carolina at Chapel Hill*): *Bībīs at Chamkani: Female Spiritual Authority at the Crossroads of the Afghan and Mughal Empires, and Independent Kohistan* (Panel 3.4.3)

This paper explores the intertwined spiritual and temporal authority of female Sufi leaders in the Durrani Empire, with a focus on the *bībīs* of Chamkani. The Chamkani *silsila*, the most extensively endowed religious network in the eastern Afghan empire, was established by Miyan 'Umar, a Mujaddidi Sufi whose blessings were famously sought by Ahmad Shah Durrani for his Indian campaigns. In the early 19th century, Miyan 'Umar's Daudzai Afghan daughter-in-law, Bibi Sayyida emerged as the spiritual and administrative head of the network, overseeing its endowments, linking Kabul to the Peshawar Valley to the independent highlands.

Newly found land deeds from the Afghanistan-Pakistan border at Dir, detail how Bibi Sayyida received landholdings worth 300,000 rupees and a library valued at 11,000 rupees upon her marriage. These represent perhaps the only known documentary evidence that female spiritual leadership in the Persianiatic world went hand-in-hand with financial authority. Through these documents, alongside contemporary travel accounts and Persian and Pashto biographies, I will consider the nature of transregional spiritual leadership of three Chamkani *bībīs* during a time of regional upheaval and imperial encroachment.

Behzad Zerehdaran (*Philips University of Marberg*): *Once There Was No Gap for Gods: Āghā Khān Kirmanī's Critique of the Divine in Late Nineteenth Century Iran* (Panel 2.2.5)

The history of agnosticism in the Islamic world can be traced back to the early days of Muslim societies. Prominent philosophers, scientists, and poets in the Middle Ages, such as Ibn al-Muqaffa' (724-752), Jābir bin Ḥayyān (721-813), Abū Bakr Muḥammad bin Zakarīā al-Rāzī (854-925), Abū 'Alā' al-Mu'arrī (973-1057), and Ūmar Khayyām (1047-1131), broke from Islamic orthodoxy and propelled the discourse of agnosticism. Despite censorship, oppression, and intolerance, the critique of the divine survived as a marginal yet influential discourse in the intellectual history of Muslim societies.

In modern Iran, one of the historical episodes in which agnostic thought played a pivotal role in intellectual debates was the Constitutional Revolution of 1906. The proclamation of the Constitutional Decree by Muẓaffar al-Dīn Shah marked an ontological revolution in Iranian thought. It turned subjects into citizens, scattered communities into a united nation, absolutism into constitutionalism, and duty bearers into rights holders. A cursory glance at the political literature of the mid-Qajar era gives us a plethora of instances of emerging new horizons. One of the most controversial themes of critique was the realm of the divine. The enlightenment literature of this period contained implicit and explicit critiques of Islam, Prophethood, Shari'a, the clergy, and even the notion of an anthropomorphic, personal God.

This paper studies the re-emergence of agnosticism in Iranian thought in the writings of Āghā Khān Kirmanī (1853-1896). One of the main arguments of Kirmanī is that the state and religion are socially constructed phenomena. Religion and state are nothing but collective psychological projections created by people to defy their fears. Another striking point is that Kirmānī suggests the idea of the "God of Gaps." He argues that belief in God is rooted in the scientific ignorance of people. One of the fundamental functions of God, as Kirmānī suggests, is to justify the unjustifiable and explain the inexplicable.

Ahmed Zildzic (*University of Sarajevo*): *Tuḥfa-i Manẓūma by 'Osmān b Ḥusayn al-Bosnawī* (Panel 1.1.2)

The aim of my presentation will be to introduce a short Persian-Turkish dictionary in verse composed by a certain Osman b. Husayn al-Bosnawī (d. 1061/1650) within a larger context of Ottoman lexicographical tradition targeting the Persian, and within the narrower context of dictionaries composed by Bosnian authors. My presentation will discuss the possible influences, purpose and scope of al-Bosnawī's *Tuḥfa* with particular attention to its structure and modelling after perhaps the most famous of all *tuhfas*, i.e. that by Ibrahim dede Shahidi. Osman b. Husayn's *Tuḥfa* is divided into an introduction and nineteen short chapters each of which is simultaneously dedicated to one poetic meter underlying the dual purpose of the work as a dictionary and manual of Persian prosody. The focus will be on two available manuscripts of this work, one from Suleymaniye Library (ResidEfendi 977) and another, slightly incomplete copy of this work from Gazi Husrev-beg Library in Sarajevo (one folio containing eight closing verses of the work is missing). A codicological analysis of the available manuscripts including metadata and marginalia, as well as a survey of other existent copies of this work will also be presented.

PERSIAN ABSTRACTS

The papers listed in this section will be presented in Persian/Dari/Tajik regardless of the language of the abstract (which represents the language in which the abstract was submitted).

Mohammad Reza Aslani (*Tashkent State University*) & **Rozhina Aslani** (*State Conservatory of Uzbekistan*): *Commonalities between Iranian and Uzbek musical traditions* (Panel 1.1.6)

Musiqi Irani va Uzbeki be dalile pishinehye farhangi va tarikhiye moshtarak, shabahathaye ziadi dar saktare maqamat, dasteha, va teknihaye ejraei daran. Har do sabk rishe dar musiqi maqami daran va ba estefadeh az naghamehaye moshakhhkas va teknik haye taazini mesle tahrir gostarish miyaband. Saz hayi mesle tar, dotar, ney, va daf dar har do farhang moshtarakand. Hamchenin, ash'ar-e erfani va tazalli dar har do sonnat naqshi barjasteh ifa mikonand. Dastegahe Shur va maqame Nava, az nazare halate ehsasi va sakhtar, yeki az namoonehaye shebahat beyne in do musiqi ast. In shebahat ha neshan dehandehye peyvande farhangi amigh bayn in do mellat ast.

Dilfuza Axmedova (*Tashkent State University of Oriental Studies*) -

شبهات و تفاوت های فرهنگی ازبکی و ایرانی (Panel 1.2.5)

فرهنگ های ایران و ازبکستان به دلیل پیوندهای تاریخی، جغرافیایی و دینی، شبهات های زیادی با هم دارند. در عین حال، تفاوت هایی نیز به دلیل شرایط محلی و تاریخی هر کشور وجود دارد. در ادامه شبهات ها و تفاوت های این دو فرهنگ بررسی می شود:

شاه تها:

1. پیوندده های تاریخی ایران و ازبکستان از طریق راه ابریشم و حکومت های مشترک تاریخی (مانند تیموریان) به یکدیگر مرتبط بوده اند. زبان فارسی در گذشته به عنوان زبان فرهنگی و ادبی در منطقه فرارود (ماوراءالنهر) مورد استفاده قرار می گرفت.

2. زبان فارسی و ادبیات فارسی تأثیر زیادی بر ادبیات ازبکی داشته است. آثار علی شیر نوایی نمونه ای از این پیوندها است. شاعران بزرگی مانند عبدالرحمن جامی و علی شیر نوایی دوستی نزدیکی داشتند و در آثارشان بر یکدیگر تأثیر گذاشته اند.

3. دیوان و هر دو کشور اکثراً مسلمان هستند و سنت ها و جشن های اسلامی مانند رمضان و عید قربان به طور مشابه برگزار می شود. معماری اسلامی در مدارس در هر دو کشور مشابه است.

4. هنر مینیاتور و خوشنویسی در هر دو فرهنگ به طور مشابه رواج دارد. معماری اسلامی، به ویژه آثار تیموری مانند مسجدها و مدارس تاریخی، در هر دو کشور دیده می شود.

5. غذاهای مشابهی مانند پلو، کباب، نان و انواع شیرینی ها در هر دو فرهنگ وجود دارد. استفاده از ادویه هایی مانند زیره، زعفران و دارچین مشترک است.

6. لباس های سنتی ازبکی و ایرانی با استفاده از پارچه های ابریشمی و رنگ های زنده شبهات های زیادی دارند.

7. سازهای مشترک مانند دوتار، نی و دف در موسیقی سنتی هر دو کشور استفاده می شود. رقص های سنتی هر دو کشور با حرکات ظریف و موزون به هم شبهات دارند.

تفاوت‌ها:

1. زبان رسمی ایران فارسی است، در حالی که زبان رسمی ازبکستان ازبکی است که به خانواده زبان‌های ترکی تعلق دارد.
2. جغرافیا و طبیعت:
ایران دارای تنوع جغرافیایی گسترده‌تر (از کویر تا جنگل‌های سرسبز) است، در حالی که ازبکستان بیشتر مناطق استپی و بیابانی دارد.
3. آداب و رسوم
برخی از رسوم محلی، مانند عروسی‌ها یا جشن‌های سنتی، در هر دو کشور متفاوت است. در ازبکستان جشن‌های مرتبط با فرهنگ ترک‌تبار (مانند نوروز با سنت‌های خاص) بیشتر به چشم می‌خورد.
4. گیاهان و جانوران
اگرچه شباهت‌هایی در غذاها وجود دارد، اما ازبکستان بیشتر به غذاهای گوشتی مانند پلوهای محلی و انواع نان توجه دارد، در حالی که در ایران تنوع غذاهای گیاهی بیشتر است.
5. ساختار اجتماعی
ساختار اجتماعی و نقش خانواده در ازبکستان ممکن است سنتی‌تر از ایران باشد. تأثیر مدرنیته در ایران به دلیل شهرنشینی گسترده‌تر و ارتباط با جهان بیشتر است.
6. فرهنگ‌های ایران و ازبکستان به دلیل قرابت تاریخی و جغرافیایی، پیوندهای قوی و شباهت‌های زیادی دارند. اما در عین حال، تفاوت‌هایی که ناشی از زبان، موقعیت جغرافیایی و تحولات تاریخی است، به هویت مستقل هر کشور کمک کرده است.

Paata Japaridze (Akaki Tsereteli State University): The Definition of Several Toponym, Anthroponym and Hydronym from Afḍal ad-Din Balkhi's Lexicographical Work Bahru l-faḍā'il fī manāfi'i l-'afāḍil: Their Genesis and Distribution in Literary Works (Panel 2.3.8)

The oldest preserved Persian lexicographic work is *lūgat-ī furs* by Asad Tus is dated to have created in 1085 A.D. There are monolingual Persian, bilingual (for example, Persian-Arabic), dictionaries dedicated to particular authors or works and terminological dictionaries. One of the most valuable works in this field is Persian/ Persian-Arabic lexicographic work '*bahru l-faḍā'il fī manāfi'i l-'afāḍil*' written by Afḍal ad-Din Balkhi in XIV century, the dynamics of spatial and temporal circulation of which is impressive – from XIV to the II half of XIX century. The oldest manuscript of this work (copied in XVIII century) is preserved at the Korneli Kekelidze Georgian National Centre of Manuscripts, PK78/114. The text contains interesting material for researching historical vocabulary (in Persian and traditional languages) and historical dialectology. In the dictionary, in addition to purely lexicological material, there are comments on a particular event, excerpts from *tarasollat* (correspondence).

The dictionary's onomastic material is especially noteworthy, e.g. *dwālī* (دوالی) – 'The king of Abkhazia, to whom Iskander married Nushabe [Queen of Bardavi].

The geographical names explained in the dictionary often give a clear explanation of the toponyms mentioned in medieval historiography. Such geographical name is *abhār* (ابخار), which some scholars believe refers to *abhāz* in historical sources.

The study of medieval lexicographic works allows us to consider the stages of language fixation by authors, learn about the nature of the development of scientific lexicography, including obtaining valuable information about historical vocabulary, and enriching modernity with this past heritage.

Hojjatollah Javani (Alzakra University) & Nargiza Shoaliyeva (International Islamic Academy of Uzbekistan): Effects and Functions of Love from the Point of View of Jalaluddin Mohammad Mawlawi and Amir Alisher Nava'i (Panel 4.2.4)

آثار و کارکردهای عشق از نظر جلال الدین محمد مولوی و امیر علیشیر نوایی

مولانا (1207-1273؛ جلال‌الدین محمد رومی) و میرعلیشیر ناوی (1441-1501؛ علیشیر نوایی) از شاعران و اندیشمندان برجسته و مشهور شرق و به‌ویژه جهان اسلام به‌شمار می‌روند. مقایسه و بررسی آثار این دو بزرگوار و شناسایی دیدگاه‌های عرفانی آنان، امروزه نیز اهمیت تربیتی و معنوی خود را از دست نداده است. اغراق نیست اگر بگوییم در حالی که مولانا به عنوان رهبر نظم، فلسفه عشق را با دیدگاه‌های دینی و فلسفی خود خلق کرد، نوایی به عنوان یک شاعر و متفکر، منطق عشق را به وجود آورد. در نتیجه، جایگاه بی‌نظیر هر دو شاعر در ادبیات شرق، سال به سال در میان مردم جهان و بشریت مورد توجه و محبت قرار گرفته است.

در حالی که جهان بینی مؤسس فرقه مولوی، ریشه در وحدت و عشق است، اما آشنایی با جهان بینی علیشیر نوایی نشان می‌دهد که وی با دقت و ظرافت فراوان بر تعالیم صوفیه تسلط داشته و در آثار خود به این امر پرداخته است.

در این مقاله ضمن تحلیل برخی از ابیات غزلیات نوایی از اثر «دوان فانی» و مقایسه آنها با غزلیات و رباعیات مولانا، مشخص شد که نوایی از اصطلاحات عرفانی بسیاری استفاده کرده و مبانی جهان بینی عرفانی مولانا و نوایی شناسایی شده است.

عشق از دیر باز در ادبیات فارسی و عرفانی مطرح بوده است. اما پرسش اصلی این مقاله این است که عشق چه تاثیری بر روان و ذهن و روح افراد دارد؟ عشق دارای چه کارکردهایی در ذهن و ضمیر افراد است؟ انسان عاشق دارای چه اوصافی هست؟ او دارای چه ویژگی‌های ممتازی نسبت به دیگران است؟ مروری بر آراء و اندیشه‌های مولوی و نوایی نشان می‌دهد که ایشان در اشعار و کتب خود به آثار و نتایج عشق توجه داشته و آنها را مطرح کرده‌اند. آنها در خصوص عشق و آثار آن مواردی چون شفقت بر خلق، انسان دوستی، رهایی از زهد، ایثارگری، جود و سخاوت، سرعت بخشیدن به سیر و سلوک سالک طریق معرفت، شجاعت و دلیری، رهایی از غم و رنج‌ها، خلاصی از رذایل اخلاقی چون حرص و حسد و کینه، شیرین سخنی و پر گفتاری، رهایی از محدودیت‌های خودکاذب، رسیدن به خود آگاهی، برخورداری از لطافت روح و روان، ورود به عرصه رازهای هستی، سبکیابی و پرواز روح و گشودگی وجودی به سوی معشوق را مطرح کرده‌اند.

Emad al-Din Shaykh ol-Hokamayi (Tehran University): Šarīḥ al-Milk and the Surviving Documents from the Mausoleum of Shaykh Safi al-Din Ardabili (Panel 2.1.1)

Šarīḥ al-Milk is a common title for books containing summaries or transcripts of documents belonging to a person or a place. We have at least two *Šarīḥ al-Milk* volumes from the mausoleum of Shaykh Safi al-Din Ardabili, which were written in the 10th/16th and 11th/17th centuries by Abdi Beig Shirazi and Mohammad Tahir Isfahani. These two books can inform us about the status of the documents preserved in the mausoleum.

This lecture will discuss the methods applied by the authors of the two *Šarīḥ al-Milk* volumes and will show how the summaries can be used to reconstruct a collection of documents which does not exist anymore.

The lecture will be given in Persian.

صریح‌الملک‌ها و اسناد بازمانده از بقعه شیخ صفی

"صریح‌الملک" عنوان عامی برای کتابهای حاوی خلاصه یا رونوشت اسناد متعلق به یک فرد یا مکان‌اند. دست کم دو صریح‌الملک از بقعه شیخ‌صافی‌الدین اردبیلی اکنون در دست ماست که در سده دهم و یازدهم قمری به دست عبدی بیگ شیرازی و محمدطاهر اصفهانی نوشته شده‌اند. این دو کتاب می‌تواند آگاهی ما را نسبت به وضعیت اسنادی که در بقعه اردبیل وجود داشته را به ما بگوید.

هدف از این سخنرانی نشان‌دادن روش کار مولفان این دو صریح‌الملک و بهره‌گیری از این دو کتاب برای بازسازی مجموعه‌ای است که اکنون بخشی از آن به دست ما نرسیده است.

Avazbek Ashiraliyevich Vakhidov (Tashkent State University of Oriental Studies):

کاربرد اصطلاحات تصوف در میراث معنوی یوسف همدانی (Panel 2.1.7)

یوسف همدانی (نام کامل او: ابویعقوب یوسف بن حسین بن ایوب همدانی) یکی از بنیان‌گذاران تعلیمات صوفیانه در آسیای مرکزی در سال‌های ۱۱۴۰ - ۱۰۴۸ میلادی می‌زیست. وی با علاقه‌مندی به تصوف، از بزرگان زمان خود چون ابوعلی فرمّدی، عبدالله جوینی و حسن سمنانی تعلیم گرفت. یوسف همدانی بعد از پایان تحصیلات خود در بغداد، در بخارا، سمرقند و خوارزم زندگی کرده و به آموزش پرداخت. او بنیان‌گذار سلسله خواجگان-نقشبندیه است و از میان پیروان برجسته‌اش می‌توان به شیخ عبدالخالق غجدوانی و احمد یسوی اشاره کرد. از جمله آثار مهم او که از منابع اصلی تعلیمات تصوف می‌باشد می‌توان اشاره کرد به: **"رتبة الحیاة"**، **"کشف"** که متأسفانه به دست ما نرسیده است **"رساله در آداب طریقت"**، **"رساله در اخلاق و مناجات"**. در این آثار، افکار او درباره رشد معنوی انسان، ارزش‌های اخلاقی و راه‌های نزدیک شدن به خدا بازتاب یافته است. درباره تعلیمات او، اطلاعات ارزشمندی در کتاب **مقامات یوسف همدانی** اثر عبدالخالق غجدوانی آمده است. درباره زندگی، آثار و مقام یوسف همدانی در تصوف، می‌توان به نوشته‌های میرعلیشیر نوایی، ابو نعیم اصفهانی، و عبدالرحمان جامی، همچنین تحقیقات پژوهشگران از کشورهای ازبکستان، روسیه، ایران، ترکیه و اروپا رجوع کرد. در تعلیمات یوسف همدانی، اصطلاحات تصوف نقش مهمی در رشد روحانی انسان دارند. اصطلاحات صوفیانه‌ای که در آثار یادشده به کار رفته‌اند، عناصر اساسی میراث معنوی او را تشکیل می‌دهند و فهم معانی این اصطلاحات، به درک کامل تعلیمات همدانی کمک می‌کند. در تعلیمات او، مفاهیمی مانند **"سلوک"** (راه روحانی) و **"مقام"** (مرتبه روحی) جایگاه مرکزی دارند. در میراث معنوی یوسف همدانی، اصطلاحات زیر به عنوان روش‌های تمرین روحانی و رسیدن به معرفت گسترده به‌کار رفته‌اند: **عارف**، **کشف**، **مشاهده**، **ذکر**، **فکر**. علاوه بر این اصطلاحات، واژگان زیر نیز در تعلیمات یوسف همدانی بسیار مهم‌اند: **طریقت**، **خلوت**، **سفر در وطن**، **هوش در دم**، **نظر بر قدم**

FILMS

Balouch Voices (2025, 25 minutes) directed by Mohammad Ehsani. In Balochi with English subtitles. (screening 1.3.6 & 3.3.6)

The culture and music of Balochistan is one of the richest and most lyrical of Iran. It is still largely unknown; some consider it a “forgotten” music, much like the province of Sistan and Baluchistan, from which it hails.

In this documentary, the music and culture of Balochistan is narrated from the view of a wind, taking us on a journey that reaches the Oman Sea and the Makran coast. We encounter little known aspects of the local cultures, including Gowati rituals performed at night, and the towering figure of Baloch music and dance, the lady Shemshuk, a Black Baluch singer and dancer who collects the lullabies of the peoples of the region.

Узбекистан: Обретённые откровения (Uzbekistan: Discovered Revelations) (2017, 51 minutes) produced under the project “Cultural Legacy of Uzbekistan in World Collections”. In Russian with English subtitles. (screenings 2.3.6 & 4.3.6)

This documentary film explores Uzbekistan’s rich history, culture, and traditions, highlighting its importance as a crossroads of different civilizations and a center of knowledge and art. It presents Uzbekistan’s rich historical tapestry, where great civilizations have flourished and left their mark, including the legacies of Alexander the Great, the vast armies of Genghis Khan, and the formidable forces of Amir Timur.

A variety of architectural wonders are shown, including minarets, mausoleums, mosques, and madrasas, which collectively bear witness to a rich history spanning thousands of years. Traditional crafts such as carpet weaving, pottery, embroidery, and miniature painting are also discussed. The scientific contributions of Muhammad ibn Musa al-Khwarizmi, Ahmad al-Ferghani, Ulugbek, Avicenna (Abu Ali ibn Sina), and Abu Rayhan Biruni are examined as well.

The film highlights the science of epigraphy—the study of inscriptions on stones—which has helped uncover historical data not found in written sources. It also touches on contemporary efforts to revive ancient traditions, develop tourism, and establish new educational and scientific centers, such as the Imam Bukhari International Centre.