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ENCYCLOPÆDIA IRANICA FASCICLE 1 OF VOLUME XIV PUBLISHED

Fascicle 1 of Volume XIV features the remaining sections of the entry ISFAHAN, a series of 22 articles that began in Fascicle 6 of Volume XIII. The city of Isfahan has served as one of the most important urban centers on the Iranian plateau since ancient times and has gained, over centuries of urbanization, many significant monuments. Isfahan is home to a number of monuments that have been designated by UNESCO as World Heritage Sites. It is Persia's third largest city, after Tehran and Mashad, with a population of over 1.4 million in 2004.

The series explores the following topics: i. GEOGRAPHY; ii. HISTORICAL GEOGRAPHY; iii. POPULATION; iv. PRE-



ISLAMIC History; v. LOCAL HISTORIOGRAPHY; vi. MEDIEVAL PERIOD; vii. THE SAFAVID PERIOD; viii. THE QAJAR PERIOD; ix. THE PAHLAVI PERIOD AND POST-REVOLUTION ERA; x. MONUMENTS; xi. ISFAHAN SCHOOL OF PAINTING AND CALLIGRAPHY; xii. BAZAAR, PLAN AND FUNCTION; xiii. CRAFTS; xiv. MODERN ECONOMY AND INDUSTRIES; xv. EDUCATION AND CULTURAL AFFAIRS; xvi. ISFAHAN IN THE MIRROR OF FOLKLORE AND LEGEND; xvii. ARMENIAN COMMUNITY (referred to JULFA); xviii. JEWISH COMMUNITY; xix. JEWISH DIALECTS; xx. GEOGRAPHY OF THE MEDIAN DIALECTS; xxi. PROVINCIAL DIALECTS; xxii. GAZI DIALECT.

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GALA BENEFIT DINNER NEW YORK CITY MAY 5, 2007



Dr. Maryam Safai

The Gala Benefit Dinner for the *Encyclopædia Iranica* will be held in the Rotunda of Columbia University on May 5, 2007 from 6:30 PM to 1:30 AM. The Gala has been designed and directed by Dr. **Maryam Safai**, Associate Trustee of the *Encyclopædia Iranica* Foundation, and an Executive Committee that she chairs, consisting of Mrs. **Nejla Asaadi**, Mrs. **Nina Ghavami**, Mrs. **Mahin Khatamee**, Dr. **Masood Khatamee**, Dr. **Houshang Mirlohi**, and Dr. **Farhad Talebian**, and with the assistance of an Advisory Committee consisting of Mrs. **Nastaran Akhavan**, Mr. **Ali Ansari**, Ms. **Gilda De Bortoli**, Mrs. **Rona Meyers**, Mr. **Reza Moini**, Ms. **Sheila Moore**, Mrs. **Akhtar Motamedi**, Mr. **Omid Omidvar**, Mrs. **Tina Tehranchian**, and Mrs. **Houra Yavari**.

The Gala will be graced by the presence of Her Majesty, Queen **Farah Pahlavi**, who has also donated one of her evening gowns to the Gala auction, and will be attended by a number of dignitaries, including Governor **Jon Corzine** of New Jersey.

A number of supporters of the *Encyclopædia Iranica* have sponsored the Gala with donations, including Mr. **Khosrow Semnani**, Chairman of the

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MAJOR DONORS TO THE NEW YORK CITY GALA BENEFIT DINNER



Mr. Khosrow B. Semnani



Dr. Akbar Ghahary



Dr. Abtin Sassanfar

The major sponsors of the New York City Gala Benefit Dinner on May 5th, 2007 are Dr. **Abtin Sassanfar** (Pink Diamond Sponsor), Dr. **Akbar Ghahary** (Ruby Sponsor) and Mr. **Khosrow B. Semnani** (Ruby Sponsor).

Dr. **Abtin Sassanfar**, a scholar of the Zoroastrian religion and a lawyer by profession, was born in 1928 in Tehran, Iran. His early education at the Jamshid-e Jam elementary school and Firouz Bahram high school, both founded and operated by the Zoroastrian community, led to his interest in the Zoroastrian faith and its philosophy, and encouraged him to study of Avesta, the holy book of the Zoroastrians. In his studies, he benefited from the advice and instruction of scholars such as Ebrahim Pourdavud, Mohammad Moghadam and Davud Monshizadeh.

After graduating from Tehran University's Law School and completing a two-year course in banking, he worked for two years at the National Bank of Iran.

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EIR FASCICLE 1

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GEOGRAPHY

Three articles explore the geography of Isfahan. "Geography of the Province" by *EIR*, discusses the situation of Isfahan Province in central Persia between the massive central Zagros mountain range and the grand desert. It examines the topographic and climatic regions of the province in three distinct zones: semi-humid and cold areas encompassing western and southern valleys; the arid areas along the edge of the central desert; and the semi-arid region of the oasis of Isfahan with Zayanda-rud as a main water resource, which is marked by a moderate climate and four distinct seasons.

"Geography of the Oasis" by **X. de Planhol**, takes the exceptional location of the Isfahan oasis as the point of departure for explaining the existence of the city as one of the largest "desert cities" in the world. Located at the center of Iran, the city was an obvious candidate as a major transit mart and node of communications and commercial activities. It lies also at the outlet of a major river, the Zayanda-rud, whose water nourishes a huge foothill oasis that has provided the basis for a significant urban agglomeration since ancient times. The volume of water available from the Zayanda-rud was substantially increased with the completion in 1954 of the Kuhrang tunnel, a project dating back to Shah Tahmasp I, to transfer the waters of the upper Karun into the river. De Planhol also explores the distribution of water resources based on rules codified in the Safavid era.

In his overview of "Historical

Geography," de Planhol explores the development of Isfahan city as the provincial headquarters and Iranian capital from ancient times to the present. He shows that it was not until the emergence of the Saljuqids that geopolitical conditions aligned for the first time to make Isfahan the capital of the state. The stabilization of the western border of the empire, the growing Uzbek menace in the northeast, and the European presence in the Persian Gulf led Shah Abbas I to select for his empire a central capital which in 1598 he located in Isfahan; it remained so until its destruction by the Afghans in 1722. De Planhol goes on to discuss the structure and development of the metropolitan agglomeration under Shah Abbas. Finally, he treats Isfahan in contemporary Iran, from decline to renewal. In actuality, de Planhol points out, it was only in the 1920s that the renaissance of the city really began, with industrialization as its main driving force (the first phase dealt with the textile industry and the second with the steel industry).

POPULATION

Population of the city and the province is discussed in three sub-entries: "Qajar Period" by **H. Walcher** examines the population estimates of a number of western observers who visited Isfahan in the 17th century and reported that the city was the largest in all of Safavid Persia and estimated the population of Isfahan as ranging from 200,000 to 500,000. The first official population census of Isfahan was conducted in 1870, showing a population size of 76,000. A more reliable census of Isfahan, carried out during the period of 1939-41, revealed a population of 204,000 for the city. "Population



Shah (Imam) Mosque, from
ISFAHAN X. MONUMENTS

of Isfahan City" and "Population of Isfahan Province," both by **H. Zanjani**, discuss the demographic changes in the population from 1956 to 1996. The author notes that reliable modern demographic data on Isfahan's population started to become available in 1956, and has been reported since in regular 10-year-interval census of population data, showing a rapid fivefold population growth from about 255,000 in 1956 to 1,266,000 in 1996.

PRE-ISLAMIC HISTORY

In his PRE-ISLAMIC HISTORY of Isfahan, **J. Hansmann** and *EIR*, explore the available information about Isfahan in pre-Islamic and Islamic sources. The authors note that in Middle Persian and earliest Islamic sources, Isfahan is primarily the name of a province. Use of the name "Isfahan" for the city has been dated in the Islamic period from the 8th century onward. The Middle Persian geography *Shahrestaniha-ye Iran* records that the provincial capital of Jey was built by Alexander the Great; and this opinion is repeated by the early Islamic writers. In the Persian translation of the Arabic local history of Isfahan, however, the city was founded before the period of the legendary Iranian hero Jamshid; it suffered much destruction from Afrasiab, was restored by Queen Khomani (Homay), the daughter of Bahman, son of Esfandiar, and was left unharmed by Alexander. Under the Sasanians the province of Spahan extended from Hamadan to the borders of Kerman and from Ray and Qomes to the borders of Fars and Khuzestan.

LOCAL HISTORIOGRAPHY;

Noting that Isfahan is exceptional in the number and variety of works of local historiography among Persia's major urban centers, **J. Paul** examines these works in two periods: the pre-Mongol (and in particular the pre-Saljuq) period, and the 19th century. The author classifies the works of local



Aerial view of Meydan-e Naqsh-e Jahan, from
ISFAHAN X. MONUMENTS

historiography about Isfahan into two distinct literary genres: the biographical dictionary, and the *adab*-oriented local history.

MEDIEVAL PERIOD

H. Kamaly presents Isfahan's pre-Safavid history from the 7th century on by pointing out alternating phases of urbanization and de-urbanization. Periods of urbanization witnessed the rapid rise in construction and settlement, increased volume of trade, and literary activity. De-urbanization resulted in depopulation, dilapidation of constructions, a nomadic pastoral economy, and marked cultural decline. The first century of the Islamic era marked a period of de-urbanization. However, the process of conversion to Islam which intensified during the Abbasid Revolution and the Persianization of the Islamic empire, went hand in hand with a trend of urbanization. It climaxed in the 11th and 12th centuries when Isfahan was the capital of the Saljuq Empire. Urban institutions declined rapidly, and massive depopulation ensued on the eve of the Mongol invasion. Short-lived reforms brought about reconstructive activity and urban-revival, but the weakening authority of the Ilkhans ushered in a long-lasting phase of urban decline and reduced the region to an agricultural tax-farm harvested by nomadic warlords. Finally, Timur razed the city and its countryside to the ground. Fifteenth-century Isfahan had about 50,000 inhabitants, and it took several generations for it to reach its apogee as one of the most splendid cities of the pre-modern world under Shah Abbas the Great.

THE SAFAVID PERIOD

R. Matthee explores the history of the city under the Safavids in four sections: Isfahan under Shah Ismail and Shah Tahmasb, when the city served as the provincial capital; Isfahan under Shah Abbas when it flourished as the capital city of the empire, and when the city administration substantially expanded; and finally the decline of Isfahan in the late Safavid period and its fall under Shah Soltan Hosayn. Matthee notes that the idea of turning Isfahan into a new capital must have come to Shah Abbas shortly after his accession in 1587. Isfahan's newly acquired status found expression in the construction of a new governmental and commercial center southwest of the existing one, in



Aliqapu Palace, from
ISFAHAN X. MONUMENTS

a shift in that direction that had begun under the Saljuqs. A new royal square, the Meydan-e Naqsh-e Jahan, formed the fulcrum of this development. The outline of the meydan and the adjacent Qaysariya bazaar was begun in 1601, while the Chahar Bagh as well as the Shaikh Lotf-Allah mosque were designed in 1602. In the year 1603, the shops, the caravanserais, the bathhouses, and the coffeehouses around the meydan were completed. The Masjed-e Shah, anchoring the southern end of the square, was begun in 1611. In later years more construction activity took place, mostly involving the palaces.

THE QAJAR PERIOD

H. Walcher examines the major political, social, and economic changes which occurred in Isfahan during the Qajar period, including: the loss of its status as the royal capital and its transformation into a major provincial city comparable to, and in competition with, Shiraz, Tabriz, or Mashad; the attempts by a succession of governors to gain control of its political and commercial affairs, culminating with Zell-al-Soltan's three decades of authoritarian rule in the latter part of the 19th century; the restoration of Isfahan's status as the country's authoritative center of Shiism, highlighted by the direct influence enjoyed by the *ulama* in urban politics; the loss of its position as Persia's preeminent center of industry during the 17th century and its resurrection as a major commercial center, with a crucial position in the growing international trade through the expansion of cash crops (particularly opium), and commercial control as the transit mart on the trade routes connecting Tehran to the Persian Gulf. She also discusses a key role played by Isfahan in the boycott against the British Tobacco Regie, in contrast to its role during the Constitutional Revolution, when the city, despite the 1909 Bakhtiari occupation, followed an ambiguous, self-interested political

agenda.

THE PAHLAVI PERIOD AND POST-REVOLUTION ERA

H. Borjian contributes an outline of the history of Isfahan during the Pahlavi period and Post-Revolution Era as well as a survey of "Modern Economy and Industries." He notes that the Isfahan of the Reza Shah period saw the consolidation of central authority by constraining two powerful socio-political forces: the Shiite clergy and the Bakhtiari Khans. Furthermore, the modern urban planning carried out during this period changed the old layout of the city. The crowning achievement of this period, however, was industrialization, most notably the expansion of the textile industry which grew so successfully that Isfahan became known as the "Manchester of Persia." Following the occupation of Persia by Allied forces in September 1941, Isfahan became a locus of struggle between different local powers. Nomadic and clerical influence resurfaced and the pro-Soviet Tudeh Party entrenched itself in the city, leading the labor movement of 1941-47, which became a political tradition of the city during subsequent decades.

Another politically eventful period for Isfahan occurred during the nationalization of the Anglo-Persian Oil Company, reflected in the appearance in the city of 70 to 80 periodicals, mostly politically charged newspapers, from 1950 to 1953. The period saw the Tudeh Party organize a series of strikes in Isfahan, while the popularity of the National Front was reflected in the drastic repercussions prime minister Mosaddeq's resignation in July 1952 had in Isfahan.

The period of 1953-78 was one of sustained prosperity, marked by social and economic progress. The national economic boom of 1953-59 resulted in the expansion of Isfahan's textile industry and other privately sponsored factories manufacturing consumer goods for local and national markets. But a profound transformation of production systems and social relationships came with the White Revolution and the two successful economic plans in the period 1963-73, when Isfahan emerged as a major industrial center in the country with a large steel mill, cement and sugar factories, an oil refinery, and defense and petrochemical industries. The construction of the Shah Abbas dam

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GALA BENEFIT DINNER NEW YORK - MAY 5, 2007

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Board of Trustees of the Encyclopædia Iranica Foundation, Dr. **Akbar Ghahary**, Vice-Chairman of the Board, Mr. **Mehdi Metghalchi**, Mrs. **Sedigheh Rastegar**, and Mr. **Mohammad Mohseni**, all Trustees of the Foundation.

The program will begin at 6:30 (black tie) with a cocktail reception that continues until 7:45, when the guests will take their seats in the splendid Rotunda of Columbia University, in the middle of campus. After welcoming remarks by Dr. Maryam Safai, Governor Corzine of New Jersey will say a few words. At 8:15 Prof. **Ehsan Yarshater** will very briefly talk about the mission, nature and method of *Encyclopædia Iranica*. This is followed, at 8:35, by a musical performance by the noted composer and pianist, Mrs. **Tania Eshaghoff** and artistic dance performances by **Felipe** and **Carolina Telona**, world champion Latin and ballroom dancers. At 8:55, Mr. **Hushang Ansary**, Mr. **Khosrow Eghbal**, Mr. **Mahmoud Khayami**, and Mr. **Khosrow Semnani** will be honored (see their biographies, starting on p. 5)

Dinner will be served at 9:30, followed by a dance performance by **Sanaz Partovi**. After dessert and coffee, the live auction begins at 10:50, conducted by Mr. **Max G. Bernheimer**, Senior Vice-President of Department of Antiquities at Christie's. Her Majesty, Queen Farah Pahlavi, will grace the occasion with a brief address.

The program ends with acknowledgments by Dr. Maryam Safai. Music and dancing follows until 1:30 AM. Dr. **Maryam Ghavami** and Ms. **Marjan Rahimian** will serve as the Masters of Ceremonies.

MAJOR DONORS

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However, at the age of 25 he entered the legal profession and was chosen as a member of the Regulatory Court of the Association of Iranian Lawyers. In 1955 he traveled to Geneva, Switzerland, to study international law, but later transferred to Paris where he received a doctorate in Law (1962), before returning to Tehran to continue his law practice. In the meantime he taught administrative and international

law for eight years at the National University in Tehran, without abandoning, however, his interest in Iranian history and Avestan studies, about which he delivered many lectures and wrote a number of articles.

In 1956 he married Mehrfzun Firuzgar. Of their two children, Mandana teaches biochemistry in MIT and Yassamane is a writer and translator, living in Florida. Dr. Sassanfar was later appointed by the Iranian government as an international referee in matters of transport, centered in Zurich, Switzerland, and he was also elected as an economic advisor in the European Union (1977).

After the 1979 upheavals in Iran, he chose to settle in Paris, following which he became a member of the Lawyers Association of France. After 25 years in his law practice, he recently announced his retirement.

Dr. Sassanfar's profound interest in the Zoroastrian religion led him to serious research on the *Gathas*, the hymns of Zoroaster. His writings and his lectures have centered on Zoroastrian philosophy, its compatibility with reason, its moral dualism, its innovative belief in the freedom of individuals in choosing their deeds, and their responsibility for their actions. His studies in this field have resulted in the publication of two volumes of books, one a new translation of Yasna 30 (*Gathas*) in 2000, and a second book consisting of both a literal and a fluent translation of seven chapters of the *Gathas*, with ample philological annotations, which was published and reprinted in France and once in Iran with an Introduction by the well-known scholar of Zoroastrianism, Prof. Duchesne-Guillemin. He is now working on the remaining chapters of the *Gathas* that he hopes will be completed and delivered to the printers by the end of this year.

Dr. Sassanfar firmly believes that all Iranians need to be well acquainted with the philosophy and traditions of ancient Iran, to cultivate their historical Iranian identity, and to preserve and promote their cultural heritage, no matter where they live. To these ends he has instituted the "Aryan House of Culture" in Ist Roshan, a city in Khojand, Tajikistan. It will soon be ready to teach Persian language and history as well as

other aspects of Iranian culture. He also has plans for the establishment of a center for Iranian culture in Dushanbe, the capital of Tajikistan. Among his other plans to promote Iranian culture are a large center including a library, a Zoroastrian temple, a conference room, and classroom spaces for teaching on the Zoroastrian faith and Iranian languages to be placed at the disposal of the International Zoroastrian Association.

Dr. **Akbar Ghahary**, an industrialist and executive in the manufacturing sector, is the CEO and Chairman of the Board of SAFAS Corporation, an equity partner with General Electric Capital Corporation. He was born in 1942 in Rafsanjan, Iran. In 1957 he received his undergraduate degree in Mechanical Engineering from Tehran University and his Masters degree in 1962 in Plastic Engineering from Aryamehr (now Sharif) University in Tehran. He earned his Doctorate in Polymer Design & Engineering from Lowell University, Massachusetts, in 1979.

A member of the American Chemical Society and Society of Plastic Engineers, Dr. Ghahary owns several international patents, including eight U.S. patents mostly in polymers and advanced composites.

Dr. Ghahary has been an active member of the Iranian-American community for the last thirty years. His commitment to serve cultural and humanitarian endeavors has engaged him in extensive charitable work with various cultural organizations. He has been the co-founder and a former President of the Persian Cultural and Humanitarian Association and co-founder and President of the Persian Cultural Foundation. He has also been a Trustee of the Encyclopædia Iranica Foundation since 1999, its Treasurer from 2000 to 2006, and its Vice-Chairman since 2006. He has also been a constant financial supporter of *Encyclopædia Iranica*.

He is also co-founder and Treasurer of the Iranian-American Political Action Committee (IAPAC). Among his beneficiaries is the Institute of Persian Studies and the International Society of Iranian Studies, which celebrated his various assistances to the Society in its annual meeting of 2006 in Boston.

Dr. Ghahary is married, and his three children, Azam, Fati, and Salar are also active members of the Iranian-American community in New Jersey.

Khosrow B. Semnani has been the Chairman of the Encyclopædia Iranica Foundation since 2005. He was born in Mashad, Iran in 1947. He completed his elementary and high school education in Iran and later studied English in England. In 1972, Mr. Semnani received a B.S. in chemistry and physics from Westminster College in Salt Lake City, Utah. He then continued his education at the University of Utah where he received a Masters of Engineering Administration Degree in 1977. Mr. Semnani was later employed in the copper mining and the electrical/chemical industry for several years. He formed S.K. Hart Engineering in 1980, providing consulting services in the environmental protection industry. During the period of 1984 through 1987 he was involved in residential and commercial land development and other real estate activities. In 1987 he founded and operated Envirocare of Utah, a company he built up to become the largest nuclear waste processing and disposal company in the country.

Mr. Semnani has been involved in various charitable activities for many years and, together with his wife, Ghazaleh, he founded the Semnani Foundation to facilitate their philanthropic work. This foundation has been involved in supporting many Iranian causes and cultural and religious programs, including the *Encyclopædia Iranica*, and is working with programs worldwide to benefit several women and children's organizations. Mr. Khosrow Semnani has been a 30-year resident of Utah. He and his wife and their three sons, Taymour, Rodmehr, and Jahangere take special pride in their Iranian heritage, and have tried to be spokesmen and advocates of the loving, intelligent and kind people of Iran. Among his charitable works may be mentioned the establishment of a free clinic in Salt Lake City named after his grandmother, Maliheh, dedicated to the health needs of the greater city area. His humanitarian works has a wide range and extends to Africa, to mosques and shrines, and to assisting students, among others. Mr. Semnani has been a generous trustee of the Encyclopædia Iranica Foundation for over a decade.

NEW YORK GALA HONORS CHAIRMEN OF THE ENCYCLOPÆDIA IRANICA FOUNDATION

The May 5th Gala Benefit Dinner at Columbia University will honor Encyclopædia Iranica Foundation's Chairmen, past and present. The honorees include Mr. **Hushang Ansary** (1990-1991) Mr. **Khosrow Eghbal** (1991-2001) Mr. **Mahmoud Khayami** (2002-2005), and Mr. **Khosrow B. Semnani** (2005-present).

Hushang Ansary moved to the United States in 1979 after a long and distinguished career in Iran where he served as Minister of Economic Affairs and Finance, and led a team of technocrats and economists dur-



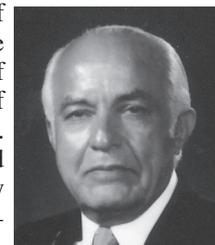
ing Iran's drive to modernization in the 1970s, culminating in the doubling of the mean national income within a decade and creating millions of new jobs. He also served as President and CEO of National Iranian Oil Company. His other positions included the post of Iranian Ambassador to the United States.

He is currently Chairman of the Parman Group, a Houston-based, privately held global investment enterprise with extensive interests in oilfield equipment manufacturing, leisure industries, international trade and real estate.

Hushang Ansary sits on the Board of Overseers of the Weill Cornell Medical College, is a John Harvard Fellow, and a member of the Senior Advisory Board of the Shorestein Barone Center for the Press, Politics and Public Policy at the Kennedy School of Government. He serves also on the President's Council of the Center for Middle East Public Policy at RAND Institute.

Mr. Ansary and his family are deeply dedicated to philanthropic commitments. Among his philanthropic and cultural efforts may be mentioned his establishment of Fellowships at Harvard and Texas A & M Universities, the founding of the James Baker Institute for Public Policy, projects at the Weill Cornell Medical College and the Texas Heart Institute, as well as his support of the *Encyclopædia Iranica*.

Born in Mashad in 1910, **Khosrow Eghbal** graduated from the judiciary branch of Tehran University's Law School in 1935. He was then employed by the Ministry of Justice where he rose to the rank of judge, heading the seventh branch of the circuit court of Tehran Province. In 1942, frustrated and angered by Allied interference in the political and governmental affairs of Iran, he founded the Peykar Party, an outspoken nationalist party that advocated the evacuation of Iran by the Allied forces and Iranian independence. Simultaneously, he began publishing *Nabard* newspaper as the voice of the Peykar Party.



Eghbal's political ideology landed him in prison for six months after pro-British and Russian agents had him and others arrested during the war on the pre-text that they were pro-German. No sooner was he freed from prison, however, than he resumed his political activities. His newspaper *Nabard* was often shut down but he would simply begin publishing under a different name, such as *Iran-e ma* and *Daria*.

After the revolution, Eghbal settled in Washington D.C. His time in the United States has seen his energies and resources devoted tirelessly to causes dear to his heart, from support of such publications as *Ruzegar-e Now* and *Mehregan* to his sustained involvement in the *Encyclopædia Iranica* project, which began in 1989. In 1990 he was elected Chairman of the Encyclopædia Iranica Foundation's Board of Trustees, a position which he held with strong commitment and dedication until 2001, when he stepped down due to health concerns, and was elected as the Foundation's Honorary Chairman. Mr. Eghbal's singular generosity and belief in the *Encyclopædia*'s mission has found expression in his pledge of \$2 million from his estate to the endowment fund of the Encyclopædia Iranica Foundation.

Mahmoud Khayami, the well-known industrialist, financier, and philanthropist, was born in 1930 in Mashad. After moving to Tehran he was involved for 11 years in developing Iran's auto industry and eventually founded the Iran National Company in partnership with his brother,



Ahmad Khayami (who later formed his own company). Iran National was destined to become the largest industrial complex in Iran. One of the leading champions of Iran's industrialization of the 1960s-70s, Khayami began the production of the popular Peykan cars in 1967. He initiated the increasing export of Iranian cars, buses, and lorries to neighbouring countries and Eastern Europe in the 1970s. By 1979, 136,000 cars were being produced annually, and Iran National employed over 20,000 workers in Tehran, Mashad, Tabriz, and Shiraz.

Khayami also founded the Bank of Iranian Industries, the largest of its kind in Iran, which aimed to bolster Iranian manufacturing. He also established a technical school at Iran National for training skilled industrial workers.

In 1979, following the upheavals in Iran, he settled in London, managing the distribution of Mercedes-Benz cars in parts of both England and the United States, as well as continuing his philanthropic activities. He has been a champion of many cultural causes, and a considerable number of individuals and institutions in need of assistance have benefited from his charitable donations.

Among his recent support of educational causes was the establishment of over 20 Mahmoudieh Technical Institutes in Khorasan.

In recognition of his philanthropic work, Pope John Paul II made him a "Knight Commander of the Royal Order of Francis I."

Mr. Khayami served as Chairman of the Encyclopædia Iranica Foundation from 2001 to 2005, when he was elected the Honorary Chairman of the Foundation.

EIR FASCICLE 1

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on the Zayandarud, and the extension of the national railroad network into the province had a strong impact on its economy. The city was outfitted with recreational clubs, theaters, and sports stadiums. As the city grew into a tourist center, traditional handicrafts flourished once again.

Isfahan played an important role in the Islamic Revolution by mobilizing sporadic urban riots, demonstrations, and strikes. As with other cities in Persia, Isfahan experienced a post-revolutionary decade of hardship and regression. The 1980-88 Iran-Iraq War participation rate from Isfahan was exceptionally high, reflected in countless streets and alleys bearing the names of war martyrs. Isfahan also had its share of war refugees from Khuzestan, reported to be in the region of 160,000 in the province in 1982.

ISFAHAN MONUMENTS

S. Babaie explores the monuments of Isfahan in six sub-sections: A Historical Survey, Palaces, Mosques, Madrasas, Bridges, and a Bibliography. In her introductory remarks she notes that Isfahan's monuments developed during three major periods in the Islamic era: first, the early medieval period under the Abbasid Caliphate and Buyid patronage; second, under the Saljuqs; and, finally, under Shah Abbas I and his successors.

Babaie begins her survey of royal palaces and pavilions by noting that they were built during the Safavid period, including the Ali Qapu, the Talar-e Tawila, the Chehel Sotun and the Hasht Behesht, Hazar Jarib, A'ina-khana, and Farahaabad. The royal precinct and its palaces were at the heart of this imperial enterprise. Access to the precinct was regulated through gates that were strategically positioned to enunciate their multifarious imperial functions. Together, these gates communicated through their architectural mediation of functions the relationship between the Safavid household, the locus of power and authority, and the denizens of Isfahan and, by extension, of the entire Safavid dominion.

Isfahan is known historically for its large number of mosques and it acquired early in its Islamic history a large mosque (Friday Mosque) that was built



Golabduzi; story of Joseph, from ISFAHAN XIII. CRAFTS

anew during the Saljuq era and became in time the most venerated mosque in the city until the 17th century, when a rival congregational mosque was raised by the Safavid Shah Abbas the Great. Nearly every significant architectural and decorative trend of the medieval period in Persian history found its monumental representation in this mosque. Moreover, in its architectural evolution from an Arab hypostyle type to a four-*ayvan* courtyard focused mosque plan, this mosque exemplifies the maturation of the Persian style mosque. The author also surveys Masjed-e Shah, Masjed-e Ali, Masjed-e Shaykh Lotfallah, and Masjed-e Hakim in some detail.

Babaie discusses two main madrasas of Isfahan: the earliest extant *madrasa* in Isfahan is the 1325 Emami Madrasa. As in the Persian mosque type, this and most other *madrasas* in Persia follow the four-*ayvan* courtyard-centered plan with rows of apartments. Notwithstanding the symbolic and ritualistic significance of this *madrasa*, the most famous *madrasa* of Isfahan is the unparalleled Soltani Madrasa (Royal Madrasa) which was the crowning achievement of the reign of the last Safavid Shah Soltan-Hosayn.

Two major bridges, the Allahverdi Khan Bridge and the Khaju Bridge were added during the reigns of Shah Abbas the Great and Shah Abbas II. A third, known as Pol-e Ju'i or the Rivulet Bridge, a finely wrought stone footbridge with a watercourse running

at its center, was built in 1657 by Shah Abbas II.

ISFAHAN SCHOOL OF PAINTING AND CALLIGRAPHY

M. Farhad treats the “Isfahan school of Painting and Calligraphy,” referring to the works of art during the 17th century and, more specifically, to the first half of the century when the works of Reza Abbasi and his followers flourished in the city. In the second half of the 17th century, many Isfahani artists departed from Reza Abbasi’s style of painting and began experimenting with Europeanized pictorial concepts, such as modeling and shading. Their distinct work can be described as the second phase of the “Isfahan” school of painting. The author argues that one of the distinguishing features of the 17th-century Isfahani style is its format which, in turn, encouraged the development of new techniques and subject matter. Artists began to focus increasingly on individual drawings and paintings, most of which no longer related to a specific text, as in the case of manuscript paintings. Many were assembled in albums (*moraqqa’*), together with calligraphic examples (*qet’a*). Although such compositions date back to the late 15th-century, they became a viable alternative to manuscript illustrations only after the 17th century. The works of Reza Abbasi, Moin Mosvvar, Mohammad Zaman and Mir Emad are



Painting by Reza Abbasi, from ISFAHAN XI. ISFAHAN SCHOOL OF PAINTING AND CALLIGRAPHY

discussed in some detail.

ISFAHAN BAZAAR

In his entry “The Royal bazaar of Isfahan,” W. Floor discusses the bazaar’s establishment, development, architecture, and evolving role and function. Created by Shah Abbas in 1603 the royal bazaar formed the economic center of Isfahan until the mid-20th century, and remains its major commercial center today. It is one of the best preserved examples of a large, enclosed and covered bazaar complex that was characteristic of cities in the Middle East. The bazaar is home to both itinerant and stationary retail activities, and private and public services that include mosques, bathhouses, coffeehouses, public kitchens, and simple inns. Wholesale, commissionaires, export and import, finance and credit, crafts and trades as well as related brokerage activities are to be found there. Although much of the wholesale and import and export trade has moved away, and modern Western style shops and supermarkets have drawn away some of the bazaar’s business, it has found a new commercial function, namely to serve the tourist industry.

The bazaar complex consists of a number of buildings, generally referred to as ‘bazaar’ or when smaller as *bazar-cha*. Next there are the *sarays* or caravanserais, and their smaller version, the so-called *timchas*. All these buildings are interconnected by covered market streets (*rastaha*) and passageways (*dalanha*). From an architectural standpoint, five different types of caravanserais and six different types of *timchahs* are found in the royal bazaar, reflecting different historical periods. Many buildings in the bazaar were decorated, either by mural paintings and/or by tile decorations. The remaining decorations show a large variety of geometrical designs, all variations on cross, diamond, and graded patterns. Life in the bazaar was not always about business. There are many *madrasas*, mosques, *takiyahs*, and *saqqa-khanas* in the bazaar, where the population of the bazaar recite their daily prayers and participate in religious ceremonies. Often there is a relationship between one or more guilds and a particular mosque. There is also time for relaxation, food and drink, to which end, apart from the bath-houses, there are all kinds of itinerant and shop-based sellers of a large variety of food and drink. Moreover, the coffee-houses are



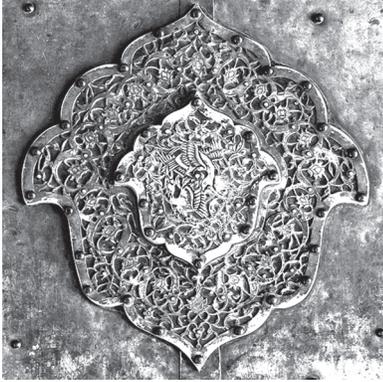
View of Isfahan bazaar, from ISFAHAN XII. BAZAAR

popular meeting points to exchange news, gossip, and to listen to poetry and storytellers. The ‘royal bazaar’ is no longer royal and under increasing pressure from modern developments and demands, but despite the ongoing deterioration and even disappearance of some of its parts, there remain many areas in good state with functioning shops, offices, and stalls, evidence that the bazaar of Isfahan is still vibrant and a mainstay of the city.

ISFAHAN CRAFTS

H. Borjjan begins his treatment of the Crafts of Isfahan by pointing out that the city has maintained its position as a major center for traditional crafts in Persia from the Safavid period to the present. The crafts of Isfahan encompass textiles, carpets, metalwork, woodwork, ceramics, painting, and inlay works of various kind. The work is carried out in different settings including small industrial and bazaar workshops, in the homes of craftsmen and women, and in rural cottage industries.

Isfahan’s crafts are clearly rooted in the city’s royal past, but to suggest a direct and uninterrupted link back to the Safavid era would be too simplistic an assumption. The passing of skills from one generation to the next has been disrupted many times, beginning with the Afghan invasion of 1722, and later by wars, famines, plagues, tribal pillages, and the resulting depopulation. During the Qajar period, there was a steady outflow of skill and talent from Isfahan to Tehran and Tabriz, where the Qajar court and administration were



The portal of Shah Mosque, from
ISFAHAN XIII. CRAFTS

major consumers and patrons of various crafts. Equally detrimental to the crafts of Isfahan were cheaper mass-produced European merchandise that flooded the Persian market in ever-increasing quantities throughout the 19th century.

ISFAHAN MODERN ECONOMY AND INDUSTRIES

H. Borjjan, in "Modern Economy of the Province," covers the labor force, water management, farming, animal husbandry, tourism, and transportation and energy infrastructures. While the geographical distribution of economic activities within the province is highly uneven, Isfahan as a whole has an average economy within Persia, with inefficient agriculture, poorly-trained industrial labor, and substandard roads. A major advancement was the construction of the Kuhrang dam-tunnel to divert the headwaters of the Karun river into Zayandarud, and the erection of another dam on the latter river, both projects leading to the expansion of cropland. In the energy sector, Isfahan plays a major role nationwide by importing natural gas and petroleum through pipelines from Khuzestan, and converting the natural gas in thermal power plants into electricity, which is then transmitted through a network of towers to other provinces; likewise, oil is processed in the largest refinery of the country near Isfahan, then shipped through pipelines to other cities.

H. Borjjan, in "Industries of Isfahan City," begins with an overview of the main periods of industrial development and then discusses Isfahan's major modern industries. By 1941 there were at least ten large, privately-sponsored, spinning and weaving mills in the city, employing some 11,000 workers. Borjjan shows that about a quarter of the

city's 200,000 inhabitants depended on the textile industry for their livelihood. While textiles remained the economic mainstay of Isfahan for decades, a new wave of industrialization began in the 1960s, leading to the construction of steel factories, cement and sugar mills, an oil refinery, and defense and petrochemical industries, which helped rank Isfahan as an industrialized conglomerate second only to Tehran.

EDUCATION AND CULTURAL AFFAIRS OF ISFAHAN

M. Borjjan and H. Borjjan begin their article with the advent of modern education in the city in the mid-19th century by French and British missionaries, who were often in competition with one another as well as with the Armenian community of Julfa, and then discuss the successive expansion of schools during the 20th century. The backbone of Isfahan's higher education are the University of Isfahan and the Isfahan Industrial University, but a dozen higher institutions, chiefly Daneshgah-e Azad (Free University), have been opened more recently throughout the province. The section on Cultural Affairs discusses the image of Isfahan in the works of novelists such as Jamalzadeh and Hushang Golshiri, both of whom were born and raised in the city, and further introduces the city's newspapers, literary reviews, and literary circles, including the influential Jong-e Esfahan and its affiliates. Despite witnessing a brain drain in favor of the capital city of Tehran, Isfahan remains a hub for traditional artists in a wide variety of arts including music, painting, theater, decoration, and architecture, thanks partly to its position as a center of the tourist industry.

ISFAHANI IN THE MIRROR OF FOLKLORE AND LEGEND

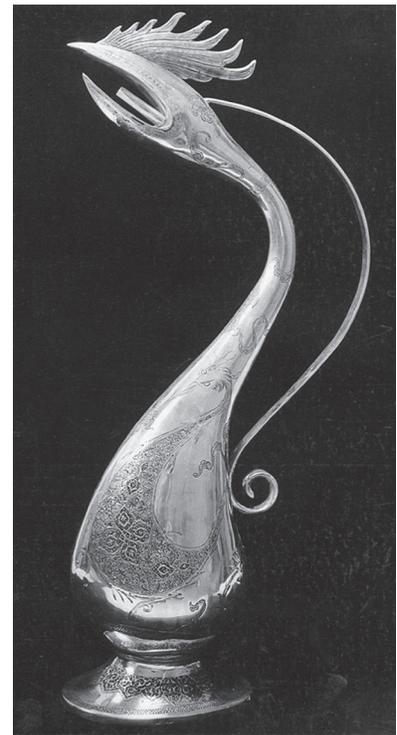
In his survey of Isfahani folklore, **M. Omidzalar** notes that the systematic collection of the folklore of Isfahan is mostly indebted to Amirqoli Amini's *Dastanha-ye amthal-e esfahani*, published in 1945. Amini's approach was to interview mostly illiterate informants. Isfahan's folklore has the rich diversity found in those areas of Iran where different cultures and populations made contact. Natives of Isfahan have themselves become objects of general Persian folklore from very early on. They have been portrayed in folklore as very clever, business-minded, and

thrifty. Perhaps what natives of Isfahan are most famous for in Persian folklore is their sense of humor and ability to produce clever repartees. Riddles, short folktales, and satires in verse abound in Isfahan's verbal folklore.

Isfahan's reputation as a land of abundance has been explained by the legend of the refusal of its people to assist Nimrud in his rebellion against God. Many prominent historical and legendary figures are said to have hailed from Isfahan or to have met their end at or near the city. According to these legends, Anushirvan was born in Ardestan as was Moses' pharaoh, Nebuchadnezzar, Bahram Gur, and the Prophet's companion Salman Farsi. The legendary king Kay Khosrow is said to have been the first king to have held his coronation ceremony there, and also to have disappeared in snow near Isfahan at the end of his reign. Likewise, Ardashir Babakan, the founder of the Sasanian dynasty, was crowned king of Iran there, and it was also he who named the city's famous river Zayandarud.

ISFAHAN JEWISH COMMUNITY

A. Netzer begins his treatment of the Jewish Community of Isfahan by stating that "The Talmud ascribes the



Silver, engraved ewer, from
ISFAHAN XIII. CRAFTS

foundation of Isfahan to Jews exiled by Nebuchadnezzar.” Muslim geographers report the tradition that the town of Yahudiya (lit. the town of Jews), the center of Isfahan, was so called because the exiled Jews of Babylonia chose to settle in that area. According to *Ketab-e anusi*, the Jews of Isfahan were severely persecuted under the Safavids. The turning point for the Jews of Isfahan was the opening of the Alliance School in 1901. In 1948 there were an estimated of 10,000 Jews living in Isfahan, the majority of whom have emigrated to Israel. At the beginning of the Islamic regime in Iran, an estimated 3,000 Jews lived in Isfahan, a figure that has declined to 1,500 in 2003.

ISFAHANI DIALECTS

Four entries on the linguistic situation of Isfahan Province appear in this fascicle: GEOGRAPHY OF THE MEDIAN DIALECTS by H. Borjjan; PROVINCIAL DIALECTS, JEWISH DIALECT, and GAZI DIALECT, all by D. Stilo. Stilo first gives a general picture of the linguistic history, dialect geography, and basic grammatical features of the dialects of Isfahan province, concentrating on the immediate vicinity of Isfahan city. He points out that these speech forms are neither dialects of Persian nor derivations from Pahlavi/Middle Persian. They are in fact derived from Median, a source that is more ancient and archaic than Pahlavi. Borjjan documents the geography of these modern Median speech forms in over 100 locales in Isfahan province and demonstrates that they were formerly even more wide-spread, possibly reaching as many as 200 locales. He points out that these dialects follow historical and topographical divisions, stemming from their location in and around the Karkas mountain range, an offshoot of the Zagros. Borjjan then describes the two distinct areas of Median settlement: the eastern area, including the boluks of Jarquya, Rudasht and Kuh-paya and a western area with only five Median-speaking communities in and around Isfahan city. Stilo then gives two separate entries on the dialects of this western area: Gazi and the Jewish dialect of Isfahan. He demonstrates that not only is the lexical composition of these speech forms quite distinct from Persian, but that their grammar is also quite different. For example, in Isfahani Jewish, a verb such as *peyda-mun kart* does not mean “he found us,” as in

Persian, but “we found (him).” Lexically, this is probably a recent borrowing from Persian, as the original form is *be-mun-yuss* in Gazi and *be-mun-yo* in Isfahani.

PERSIAN MANUSCRIPTS IN FACSIMILE

One of the most valuable scholarly ventures in recent years is the series Persian Manuscripts in Facsimile, edited by Prof. **Iraj Afshar** and Dr. **Mahmoud Omidsalar**, who are both frequent contributors as well as Consultant Editors to the *ELr*.

The facsimile project is entirely funded by the generosity of the Society for Promotion of Persian Culture (SPPC; www.sppcindiana.org) in Indianapolis. The series makes facsimile editions of important Persian manuscripts, along with detailed introductions in Persian and English, available to the scholarly community. In cases where the manuscripts have been printed, each page is cross-referenced to the printed edition.

Four volumes have been published so far: *Mojmal al-tawarikh wa'l-qesas* (Staatsbibliothek zu Berlin, HS or 2371; 2001); *Mojmal al-aqwal fi'hekam wa'l-amthal* (a holograph from Mohaddes-e Ornavi's collection; 2002), *Hezar hekayat-e sufyan* (from Prof. Iraj Afshar's private collection; 2003), and the *Shahnameh* (British Library MS Add, 21.103 in 2005). The manuscript of *Tarikh-e Wassaf* (a holograph from Nuruosmaniye Library MS no. 3207) is forthcoming. Prof. Afshar and Dr. Omidsalar have also initiated a series devoted to the publication of Persian and Arabic medical manuscripts called *Folia Medica Islamica*. This series is generously financed by Mr. **Reza Bonabi MD**, in California. The first volume in this series, *Hedayat al-mota'allemin fi'l-tebb* (Bodleian Library; Pers. c.37) is scheduled to appear shortly, and an English translation by Drs. Bonabi and Omidsalar is being prepared. Another volume in this series, an Arabic treatise on diabetes (ca. 12th century CE) with a Persian translation by Mr. **Khajehdehi MD**, is also in its final stages of production in Iran.

GALA BENEFIT DINNER IN DUBAI MAY 5, 2007



Mr. Anoushirvan Rouhani and
Mr. Aref Kia

A Gala Benefit Dinner in Dubai, arranged by the Friends of the *Encyclopædia Iranica* in Dubai, was held on February 15, 2007. It was organized by a Committee that was headed by the dedicated and indefatigable Mr. **Manouchehr Houshmand**. It proved a very successful Gala, with a most attractive program. It was attended by Ms. **Simin Behbehani**, the most outstanding living poet of the Persian language, who read some of her poems to the great applause of the audience. Mr. **Anoushirvan Rouhani**, the celebrated Persian pianist and composer, was at the piano and Mr. **Aref Kia**, the noted Persian vocalist and actor, participated in the musical performance. The program also included a successful auction. Among the items auctioned was a photograph of Simin Behbehani, which inspired highly competitive bidding.

Among the attractions of the program was a traditional storytelling (*naqqali*) performed by one of the two surviving traditional storytellers, who recounted the Battle of Rostam and the White Demon. Earlier in the program, Prof. Ehsan Yarshater talked about the significance of Persian culture, its contribution to world civilization, and the *Encyclopædia Iranica's* mission of researching, recording, and disseminating the facts of this culture in an accurate, unbiased, and reliable manner. He emphasized the total independence of the *Encyclopædia* from any affiliation, whether political, ideological, or religious.

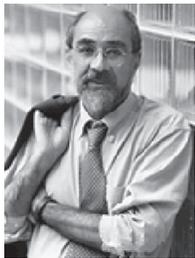
The Gala attested to the interest of the Iranian population of Dubai in Persian culture and art, as did their enthusiastic participation in the auction bidding. The Gala ended at 2:00 AM.

COLUMBIA UNIVERSITY SEMINARS ON IRANIAN STUDIES

WRITING THE HISTORY OF 20TH CENTURY IRAN

On December 5, 2006, **Ervand Abrahamian**, distinguished Professor of History at the City University of New York, led discussion on the Problems of Writing a History of 20th Century Iran. He has recently completed *A History of Modern Iran* for the Cambridge University Press series on the national histories of the modern Middle East.

Dr. Abrahamian began by noting that historians in the past often complained that it was difficult—even unfeasible—to write an account of modern



Iran due mainly to the lack of archival and source materials. This grievance is no longer valid since we have gained access to a wide variety of new materials in recent decades: archives

such as those of the Public Record Office, India Office, the State Department, and British Petroleum; government statistics and official reports; memoirs—over three hundred such books have been published in the last decade alone; and major oral history projects in the United States and Europe as well as in Iran. Therefore, a lack of sources is no longer a valid complaint; if anything, we are now in danger of drowning in them.

The real difficulty, Prof. Abrahamian argued, lies elsewhere—in the fundamental question of how to combine narrative with analysis; description with interpretation; and the story of the century with an interpretative study of the country. In other words, in narrating and analyzing how the country has moved from 1900 to 2000, what theme and what thread does one follow—what type of wide net does one cast that could bring in the most important changes of the century. If one was writing such a book in the early 1980s, the answer would have been obvious: one would hang one's narrative on the 1979 Revolution, analyzing the events that led up to and culminated in the revolution. In other words, the book would have been an interpretation of the longterm causes of the revolution. Although few

would question the proposition that the revolution was a major event, one can not construct a whole narrative of the country around it—in part because we are now a quarter of a century removed from it, and in part because much happened in Iran in the previous seventy-five years that were not directly relevant to the revolution.

One way of solving the problem, Prof. Abrahamian, proposed, was to focus on the state—on how the building towards a central government has transformed the country from a pre-state society in the late nineteenth century into the highly centralized state that exists now at the beginning of the twenty-first century. Such a narrative would illustrate how and why the state was built—with all its trials, tribulations, and unforeseen consequences. It would also illustrate how the state has transformed society—creating new classes, new groups, and new social structures—and how these new forces, in turn, have produced new ideas and transformed old ones—especially those of Shi'ism and Islamism. These new forces have also put new pressures and demands on the state—especially demands for participation, democratization, and political articulation. In other words, changes in the political realm—which the Annales School terms the short *duree*, have created deep-seated changes in the social realm—in the long *duree*. For an Iranian in 2006, the Persia of 1900 is an almost unrecognizable “foreign country.” Yet despite the distance, the major transformations of the century can be accounted for by the impact of the state on society—for better or for worse.

THE POLITICS OF PUBLIC HEALTH

On February 6, 2007, Dr. **Amir Arsalan Afkhami**, a Lecturer at Yale College, led a discussion on “Epidemics, Nationalism, and the Politics of Public Health in 19th Century Iran.”

Dr. Afkhami began his talk by noting that the evolution of public health in Iran is an important reflection of the milestones and setbacks that have ultimately shaped its contemporary institutional landscape. His talk explored Iran's unique encounter with epidemics and its national quest for the institution-

alization of public health. More specifically, he looked at the ways in which cholera, plague, and influenza outbreaks changed Iranian society between the 1800s and the 1940s.



Initial sanitary improvements and the growth of European medicine in Iran occurred as part of its drive for military modernization. The creation of Iran's first secular academy of higher learning, coupled with the influx of European physician-instructors, played an important role in the eventual hegemony of European medical theories among the Iranian population. Faced with civic shortcomings, administrative decentralization, and financial paralysis, the Iranian government was, however, unable to establish a viable sanitary regime, and faced recurrent epidemics throughout the nineteenth and twentieth centuries. In addition to the severe mortality brought about by these outbreaks, the recurrent epidemics also halted trade activities and contributed to the general degradation of the Iranian economy. These dramatic and devastating plagues became an impetus for the evolution and acceptance of new medical knowledge, such as the germ theory of disease. Increasing awareness of the etiology of these illnesses, coupled with an understanding of how best to prevent them, contributed to the patriotic and radical rhetoric of reform in Iran.

Dr. Afkhami concluded his talk by saying that during the first decade of the 20th century, Russian and British meddling in Iran's quarantine establishment paralyzed Iranian sanitary institutions. This situation was worsened by instability and destruction brought about by the First World War, culminating in the 1918-19 influenza pandemic, the deadliest outbreak in Iran's history. The trauma of influenza, coupled with the demise of the Qajar and rise of the Pahlavi dynasty, launched a period of progress for Iran's sanitary establishment through new organizations, such as the Pasteur Institute, and the expansion of previously existing public health programs. Reza Shah's success in establishing law and order, a healthy fiscal policy, and a nationalist program of revival allowed Iranians to harness indigenous medical resources, to break

free of foreign sanitary restraints and, through effective administration and funding, to establish a national public health program.

19TH CENTURY IRAN AND ITS JEWISH MINORITY

On March 6, 2007 Dr. **Daniel Tsadik**, a fellow at the Institute for Advanced Judaic Studies at the University of Pennsylvania, led the discussion on the topic of "Between Foreigners and Shi'is: Nineteenth-Century Iran and its Jewish Minority."

Dr. Tsadik began his talk by establishing some basic data concerning the Jews of Iran. Based on untapped archival material, the Jews seemed to have numbered around 40,000 out of a population of around 10 million at the outset of the 20th century. Although overall insignificant numerically, constituting around 0.4 per cent of the population, they sometimes had a higher percentage in the larger cities, thereby making them a visible component in the cities. Jews were scattered all over Iran, but mostly in the western and central regions.

Focusing on the status of the Jews, Dr. Tsadik mentioned certain aspects of Shi'i law addressing the Jews and other religious minorities: laws of impurity, marriage, food, inheritance as well as *dhimma* concepts—all show that Jews, and other religious minorities, had a legal status inferior to the Muslims'. This religious factor along with other political, economic, and social factors amounted to mistreatment, persecutions, blood-libel accusations, and forced conversions of Jews in the early decades of the Qajar rule (1786-1848). However, during the latter part of the nineteenth century some change is discerned. Scholars usually argue that the assistance of European Jewish figures and organizations to their Iranian co-religionists helped the latter, improving their lot. Dr. Tsadik argued that, in addition, the great powers, mainly Britain, extended support to the Jews through diplomatic channels. For diverse reasons, Britain would intercede on behalf of the Jews, among other religious minorities, seeking their amelioration. Faced with foreign pressure to treat impartially his religious minorities, Nasir



al-Din Shah (1848-96) would usually succumb and order better treatment of the Jews, even if this meant abolishing age old Muslim ordinances such as the inheritance law. If the legal status of the Jews on the political level improved, their religious and social status usually remained stagnant, as they were still mistreated and occasionally persecuted even after the Shah pronounced the Jews to be the equals of their Muslim neighbors. This continued hardship derived from religious, social, economic, and political reasons.

Overall, the story of Iran's Jews and other religious minorities sharpens our comprehension of processes that swept over Iran and the Middle East in general. This story is as much about the Muslim majority's encounter and interplay with the West as it is about the Jewish minority under Shi'i Islam in modern times.

A LITERARY LANDMARK

Volumes VII and VIII of the *Shah-nameh* edited by Dr. **Djalal Khaleghi-Motlagh** have reached the Persian Heritage Foundation for printing. With the publication of these two volumes the work of a lifetime and the first truly critical edition of the Iranian national epic come to fruition, and the year 2007 will witness the completion of one of the editorial feats of the 20th and 21st centuries.

Available so far have been six volumes of the text and three volumes of annotations. Within a matter of months all the eight volumes of the text and four volumes of annotations will be placed at the disposal of the lovers of Persian literature.

NEW BOOKS IN PRESS BY PERSIAN HERITAGE FOUNDATION & CIS

The Cumulative Index of al-Tabari's History (Volume 40), compiled by **Alex Popovkin** under the supervision of Prof. **Everett K. Rowson**, with a Foreword by Ehsan Yarshater and a Preface by Prof. Rowson, SUNY Press, 2007.

Persian Painting

Dr. Adel T. Adamova, *Medieval Persian Painting: The Evolution of an Artistic Vision*, edited by Profs. Michael Rogers and Doris Behrens-Abouseif, based on Yarshater Lecture Series at the University of London, Persian Heritage Foundation, 2007.

Cotton and Climate

Prof. **Richard Bulliet**, *Cotton and Climate in Early Islamic Iran*, based on Eshan Yarshater Lecture Series at Harvard, Persian Heritage Foundation, 2007.

Persian Inscriptions on Works of Art

Prof. **Bernard O'Kane**, *The Appearance of Persian on Islamic Works of Art*, edited by Prof. Doris Behrens-Abouseif, based on Yarshater Lecture Series at the University of London, Persian Heritage Foundation, 2007

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