



‘ENĀYAT, MAḤMUD

‘ENĀYAT, MAḤMUD (b. Tehran, 23 August 1932; d. Los Angeles, 17 January 2013; [Figure 1](#)), Iranian essayist, publisher, and translator.

Maḥmud ‘Enāyat was born in Tehran into a middle-class family of religious scholars and educationalists and was the twin brother of the well-known scholar, Ḥamid ‘Enāyat (q.v., 1932-82). Although trained as a dentist, he enjoyed a career as a prolific writer and essayist as well as the editor and publisher of several significant intellectual publications in Iran.

‘Enāyat was first drawn to political journalism in the early 1950s amidst the campaign for the nationalization of oil. His first journalistic contributions were to *Šāhed* (Witness) newspaper, a daily affiliated with the political party, Ḥezb-e zaḥmatkešān-e mellat-e Iran (Toilers Party of the People of Iran), in summer 1951, where he wrote a column entitled “Kand-o-kāv-e ruznāmāhā” (Rummaging the Newspapers), and signed “Kand-o-kāvči” (Rummager) (Asadipur, p. 177). Upon the split between Moḥammad Baḡā’i (1912-87) and Ḳalil Maleki (1901-69), the leaders of the two wings of the Ḥezb-e zaḥmatkešān, over support for Moḥammad Moṣaddeq in 1952, Maleki founded his own newspaper titled *Niru-ye sevvom* (The Third Force), which was the party’s youth paper (Abrahamian, pp. 256-57). ‘Enāyat who sympathized more with Maleki’s left-leaning approach and support for Moṣaddeq, joined the editorial board of *Niru-ye sevvom* alongside others like ‘Ali Aṣḡar Ḥāj Sayyed Javādi, Jalāl Āl-e Aḥmad (q.v.), Moḥammad ‘Ali Ḳonji, Naṣer Voṭuqi and Nāder Nāderpur (q.v.), and wrote his column “Rummaging the Newspapers” in the new publication, until the coup d’état of 1953 (q.v.) when the newspaper was



shut down (Asadipur, p. 178).

‘Enāyat then joined *Ferdowsi* magazine (q.v.), an influential weekly cultural journal, first as a writer and contributor, and later as its editor in two different rounds. The first round was between 1958 and 1960, and the second, between 1961 and 1964. Under ‘Enāyat’s editorship, especially in the second round, *Ferdowsi* became a serious intellectual weekly with liberal leanings. However, his differences of opinion with the publisher of *Ferdowsi*, Ne‘mat-Allāh Jahānbānu’i, regarding the readership for the magazine, were in part what led him to leave. In ‘Enāyat’s own words, “Mr. Jahānbānu’i had a liking for articles that would appeal to all [*‘omum*] whereas I wanted a magazine that addressed a specific social stratum” (Asadipur, p. 178).

It was also in 1960 that ‘Enāyat was appointed the editor of *Irān-eābād*, a cultural monthly affiliated with the Planning and Budget Organization (Sāzmān-e barnāma va budja), where he had begun to work following his departure from *Ferdowsi* (Asadipur, p. 178). However, perhaps ‘Enāyat’s most important legacy was *Negin*, a leading and well-regarded intellectual monthly journal which he founded and was first published in May-June 1965. In the years when censorship was at its height, *Negin* was able to publish articles that reflected the social and political concerns in a cautious and critical way, while keeping away from overt political commentary. Its aim, as stated in its third issue was to bring about “a forum for thoughtful intellectuals, without any misplaced partisanship or any undue antagonism toward anyone ... so that our people get used to the idea that in this country it is possible both to have an opinion and to express it openly” (‘Enāyat, 1965, p. 5). *Negin* thus brought together the elite of Iranian essayists and intellectuals; among them, ‘Ali Asgār Ḥāj Sayyed Javādi, Dāryuš Āšuri, Moṣtafā Raḥimi, Moḥammad ‘Ali Eslāmi Nadušan, Ḥamid ‘Enāyat, Mehdi Parhām, Eḥsān Narāqi, and Sayyed Abu’l-Qāsem Enjavi Širāzi (q.v.).

Negin, with an average circulation of 1500 copies, continued to be published for fifteen consecutive years and 177 issues. It was shut down in April 1980, in part because of the publication of four articles by ‘Ali-Akbar Sa‘idi Sirjāni on Shaikh San‘ān. Based on Farid-al-Din ‘Aṭṭār’s (q.v.) parable of a respected old shaikh whose love for a Christian girl led him to renounce his faith, Sa‘idi Sirjāni’s rendering told the story of a pious shaikh who engaged in increasing acts of deception upon falling in love with Qodrat Kānom (“Lady Power”). Seen as an indirect reference to the post-revolutionary times, and the corruption that set in soon after the new leadership gained power, Sa‘idi Sirjāni’s articles

were deemed offensive, and the journal in which they were published was banned.

‘Enāyat’s own style of writing also proved popular with readers. In particular, his editorials titled “Rāport,” published in *Negin*, often made use of humor as a means to criticize the state of affairs indirectly and thus to enable him to evade censorship. As ‘Enāyat commented in an interview in later years, “[Humor] is a method that has been used since the old times. Humor and satire serve as a sort of cover in societies where direct expression is not possible. Writers have [often] expressed many unpleasant and bitter truths under the cover of humor and parables. Parables, when they are combined with humor or even satire, have much impact on readers” (Asadipur, p. 180).

‘Enāyat’s choice of title for his editorials was in itself not free of humor either. As he wrote in subsequent years, *rāport* was in part a reference to the term that was used for the police or spy reports in the Qajar era. A selection of these articles titled *Rāporthā* was collected in a book edited by ‘Ali Musavi Garmārudi and reprinted several times in Tehran.

Following *Negin*’s ban, ‘Enāyat turned to translation. It was at this time that he translated a number of books on a wide range of topics that included *Mahatma Gandhi and His Apostles* by Ved Mehta; *The Anatomy of Revolution* by Crane Brinton; *Woman’s Evolution from Matriarchal Clan to Patriarchal Family* by Evelyn Reed; and *End of Empire* by Brian Lapping (Asadipur, pp. 182-83).

‘Enāyat left Iran in 1987 for the United States, where he settled and eventually resumed publication of *Negin*, although this time as a quarterly and as a means to counter the feeling of irrelevance in exile (‘Enāyat, 1997, p. 3). This venture lasted for ten years between 1997 and 2007. He also published two collections of articles and plays, and continued to contribute to literary journals such as *Kelk* and *Boḳārā* published in Tehran. He died in Los Angeles in January 2013 (https://www.bbc.com/persian/arts/2013/01/130118_l41_book_mahmoud_enayat_obituary).



BIBLIOGRAPHY

Selected works.

“Darbāra-ye ānka bedun-e dāštan-e payāmi moda‘i-ye payāmbari ast,” *Negin* 1/3, 1965, pp. 4-6.

Rāporthā, Tehran, 1974; ed. ‘Ali Musavi Garmārudi, Tehran, 1976a.

Mohākema-ye estetnā‘i, Tehran, 1976b.

“Ba‘d az dah sāl,” *Negin*, 2nd series, October 1997, p. 3.

Enqelāb va rowšanfekrān; va namāyešnāma-ye “Salb-e mašuniyat” va čand nevešta-ye digar, Los Angeles, 1992a.

Dovvomin majmu‘a-ye Negin: majmu‘a-ye maqālāt va tarjomahā, Los Angeles, 1992b.

Other works cited.

Ervand Abrahamian, *Iran Between Two Revolutions*, Princeton, N.J., 1982.

Bižan Asadipur, “Goft-o-gu bā doktor MaḤmud ‘Enāyat,” *Kelk* 51-52, 1994, pp. 176-86.

‘Ali Dehbaši, “Kāterāti az doktor MaḤmud ‘Enāyat va anča az u šenidam,” *Bo kārā* 92, 2013, pp. 224-40.

Homa Katouizan, “Khalil Maleki: The Odd Intellectual Out,” in Negin Nabavi, ed., *Intellectual Trends in Twentieth-Century Iran: A Critical Survey*, Gainesville, 2003, pp. 24-52.

Negin Nabavi, *Intellectuals and the State in Iran: Politics, Discourse, and the Dilemma of Authenticity*, Gainesville, 2003.

Esmail Nooriala, “Ferdowsi,” *Encyclopædia Iranica* IX, New York, 1999, pp. 512-14.