



# FORUZĀNFAR, BADI'AL-ZAMĀN

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**FORŪZĀNFAR, Badi'-al-Zamān** (فاروقزاده بادی‌الزمان)(b. ca. 1903, Bošrūya, a district of Ferdows [q.v.], Khorasan, d. 1349 Š./1970 Tehran; [Figure 1](#)) Persian literary scholar and critic, professor at the University of Tehran, member of the Persian Academy.

Badi'-al-Zamān is the honorary title granted to him in 1920 by Qawām-al-Salṭana, who was then the governor of Khorasan. Forūzānfār's former title was Shaikh 'Abd-al-Jalīl and his pen name Żīā'. His given name was Moḥammad-Ḥasan. Born into a family of clerics, he was the son of Āqā Shaikh 'Alī Aḥmadī Bošrūya. Forū zānfār's childhood and youth were spent studying the Qur'ān and Arabic. At sixteen he left for Mašhad to study Persian and Arabic literature and Islamic law (*feqh*) under Adīb Nišābūrī (q.v.) and other scholars. He moved permanently to Tehran in 1922 and spent a few more years completing his education at Sepahsālār *madrassa*, where he chose the surname Forūzānfār while keeping the title Badi'-al-Zamān.

In Tehran, he joined the Ministry of Education and taught Islamic law and Arabic at Dār al-fonūn (q.v.; 1926), logic at the Law School (Madrassa-ye 'ālī-e ḥoqūq; 1927) and Persian literature at the Teachers' College (Dār al-mo'allemin-e 'ālī; 1929). Simultaneously he continued lecturing on exegesis (*tafsīr*) and Arabic rhetoric (*balāḡat*) at Sepahsālār(1931). He was appointed vice president of the Faculty of Theology (Dāneškada-ye ma'qūl o manqūl)



when it was founded in 1934 at University of Tehran. Meanwhile, on the strength of his monograph on the biography of Jalāl-al-Dīn Rūmī he was granted the equivalent of a doctoral degree, required for professorship at the state universities, in Persian literature and was appointed professor of this field at the Faculty of Letters and Teachers' College (now renamed Dāneš-sarā-ye 'ālī) and professor of Islamic mysticism at the Faculty of Theology (1935) of which he later became the president, succeeding Kāẓem 'Aṣṣār, a position he kept until his retirement (1967), when he became the head of the Royal Library. As an emeritus professor, however, he continued lecturing at the University of Tehran for the rest of his life.

Badi'-al-Zamān was also known as a poet in Mašhad and during his early years in Tehran, but his increasing preoccupation with his literary scholarship, and later with politics, resulted in his almost completely neglecting the writing of poetry after 1931. His lectures at the Persian Literary Society (Anjoman-e adabī-e Īrān; ca. 1927), together with his bold criticism of the outstanding scholar Moḥammad Qazvīnī's critical edition of *Čahār maqāla-ye Neẓāmī 'Arūzī* (which was followed by counter-criticism and rebuke by Qazvīnī's friends and followers in the journal *Ārmān* (1930-31) brought him fame in Persian literary circles of Tehran. His first significant work, *Soḵan o soḵanvarān*, though left incomplete (only two of the four proposed volumes were published, in 1929 and 1933) heightened his reputation as an able scholar and literary critic. His other publications, including *Montakabāt-e adabīyāt-e fārsī* (1934), *Resāla dar taḥqīq-e aḥwāl wa zendagānī-e Mawlānā Jalāl-al-Dīn Balkī mašhūr ba Mawlawī* (1936; a monograph on Rūmī), *Tārīk-e adabīyāt kolāša-ye taqrīrāt-e □ Forūzānfār dar sāl-e taḥsīlī-e 1308-1309 dar Dāneš-sarā-ye 'ālī* (1938), *Farhang-e tāzī ba pārsī* (1940), and *Kolāša-ye Maṭnawī* (the first two books of Rūmī's *Maṭnawī*, condensed and annotated; 1942) furthered his scholarly authority, particularly on Persian classical mystic literature.

A significant part of Forūzānfār's scholarship was devoted to Rūmī and his associates. The critical editions of Rūmī's *Fīh mā fīh* (1951); the *Ma'āref* of Bahā'-e Walad, Rūmī's father (2 vols., 1954-59); the *Ma'āref* of Sayyed Borhān-al-Dīn Moḥaqqueq Termedī, Rūmī's childhood tutor and later his spiritual mentor (1961); *Dīvān-e Šams* with a glossary of technical terms (10 volumes, 1957-67); and the authorship of *Ma'ākeḍ-e qeşaş o tamṭīlāt-e Maṭnawī* (1954) and *Aḥādīt-e Maṭnawī* (1955) confirmed him as, according Helmut Ritter, the indefatigable researcher on Rūmī ("der unermüdlische Maulānāforscher,")



*Oriens* 13-14, 1961, p. 485).

His other works on Islamic mysticism and philosophy are *Zenda-ye bīdār* (the Persian translation of *Ḥayy b. Yağzān* of Ebn Ṭofayl; 1955); *Šarḥ-e aḥwāl wa naqd o taḥlīl-e āṭār-e Farīd-al-Dīn Moḥammad Aṭṭār Nišābūrī* (1961); and critical editions of *Tarjama-ye resāla-ye qoṣayrīya* (1966), *Manāqeb-e Awḥad-al-Dīn Kermānī* (1968), and *Mešbāḥ al-arwāḥ* of Šams-al-Dīn Bardasīrī (posthumous, 1970). However, he died before he could complete his *Šarḥ-e Maṭnawī-e šarīf* (Explication of Rūmī's *Maṭnawī*) and other works on Rūmī and his school. The three published volumes of this book (1967-69), covering up to distich 3012 of the first volume of the *Maṭnawī*, encapsulate the forty years he spent on research on the subject and, though incomplete, contain the essentials of Rūmī's thought and doctrine.

Forūzānfar's articles and poems are collected and edited by 'Enāyat-Allāh Majīdī in *Majmū'a-ye maqālāt wa aš'ār-e Ostād Badī'al-Zamān Forūzānfar* (1972) and *Mabāḥeṭ-ī az tāriḳ-e adabīyāt-e Īrān* (1975). Forūzānfar attended several international scholarly conferences in India, Pakistan, Afghanistan, and Middle East countries, generally as a delegate from Persia. He was appointed a member of the Senate for one term (1328-31 Š./1949-52), his only political accomplishment.

Forūzānfar was one of the pioneers of literary studies in modern Persia. As a literary critic he was objective and accurate. In his views on the classical Persian poetry he was under the influence of his mentor, Adīb Nišābūrī, who paid particular attention to the formal aspects of poetry, especially prosody and rhetoric. Moreover, the polemics invoked in the schools and periodicals of Tehran persuaded Forūzānfar to pay more attention to the religion and ethics of the poets of earlier times and to their relation with their patrons and other contemporaries. He was particularly conspicuous among his generation for his daring and candid criticism of classical poetry. His lifelong research in *Maṭnawī* and works on Islamic philosophy and mysticism gave his writings an extraordinary depth and unique attraction.



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