



KASRAVI, AḤMAD VII. A BIBLIOGRAPHICAL SURVEY

KASRAVI, AḤMAD

vii. A Bibliographical Survey

Aḥmad Kasravi was a prolific writer. From the age of 25, when he began to write in Tabriz in 1915, until his assassination 30 years later in 1946, he wrote numerous articles and published some 70 books and pamphlets on a wide range of subjects from history and linguistics to social issues and religious reformism. Kasravi's writings may be treated in four phases. First, in the period from the mid-1910s to the mid-1920s, he published textbooks for teaching Arabic in elementary and high schools in Tabriz, as well as articles on current issues in *al-Erfān*, a literary journal published in Sidon (Ṣaidā), Lebanon, where he also published a few pamphlets. The second phase is marked by the publication in the mid-1920s of his well-received, scholarly study on the ancient language of Azarbaijan, which he called *Āzari* (Āḍari). This work established Kasravi as a prominent scholar and competent linguist in the scholarly circles of both Iran and Europe. The third phase extends from the mid-1920s to the end of the 1930s, when Kasravi published some 18 books and pamphlets on the history of Iran, including a number of valuable contributions such as his classical book on the history of the Constitutional Revolution (q.v.). Finally, in the period 1941-45, he entered into a new phase of prophetic mission, leading his sect of "pure faith" (*pākdini*), which was



organized around his association, Bāhamād-e āzādagān. In this period, he rushed to publish about 40 pamphlets and short books on social and religious reformism, accounting for more than one-half of his publications (for a comprehensive annotated bibliography of Kasravi's works, see Katirā'i, 1972, pp. 365-98).

Following a treatment of the main categories of Kasravi's works, this survey will deal with critiques of Kasravi's works by scholars as well as his followers and adversaries, and finally an account of the works related to Kasravi in English.

KASRAVI'S WORKS

Early works. Kasravi's early writings were in Arabic. *al-Najma al-dorriya* (a textbook for teaching Arabic to his students, based on a teaching method used at the American Memorial School, where he was learning English), Tabriz, 1915. *Ḳolāṣat al-naḥw* (a textbook on Arabic grammar), Tabriz, 1919. *al-Dorrat al-ṭamina* (a textbook in Arabic etymology), Tabriz, 1919. "al-Loḡat al-torkiya fi Irān" (Turkish words in Iran), *al-'Erfān* 8/2-5, November 1922. "Maqṭal al-safir Āmrikā fi Tehrān" (The murder of the American envoy in Tehran), *al-'Erfān* 9/1, September 1923. "Arabestān wa'l-Šayḳ Ḳaz'al Ḳān" (Khuzestan Province and Shaikh Khazal Khan), *al-'Erfān* 9/6, March 1924. "Āzarbāyjān fi ṭamāniya 'ašar āman" (Azarbaijan in 18 years), *al-'Erfān* 9/10, July 1924. *Qahva-ye Surāt* (tr. of a work by Bernardin de Saint Pierre), Sidon, Lebanon, 1924 (for a detailed description of this work, see Katirā'i, pp. 365-66). *Ḥaqā'eq 'an Esperānto*, published in *al-Awqāt*, April, 1925 in Sidon, Lebanon (see Kasravi, 1990, pp. 122-23, 240; apparently it was first published in the above journal and later in a pamphlet form).

Works on linguistics. Kasravi's first major work was a concise book, *Āzari, yā zabān-e bāstān-e Āzarbāygān* (Āzari, or the ancient language of Azarbaijan), Tehran, 1925 (3rd repr., 1946; repr., Bethesda, Md., 1993, pp. 31-112). This survey of 73 pages, initiated an inundation of research and publications on a language named by Kasravi as Āzari. E. Denison Ross in a long review, "Āzarī or the Old Language of Āzarbāijān by Agha Sayyid Aḥmad Kasrawi," published in *The Royal Asiatic Society of Great Britain and Ireland* (1, 1927, pp. 148-57), considered it as "representative of that new spirit of literary and historical research which has only recently begun to manifest itself among the Persians, and which is deserving of all possible encouragement" (p. 148). According to Kasravi (1946, p. 2), it was also translated into Russian at the same time. The



prominent Iranian scholar, Moḥammad Qazvini (q.v.), praised Kasravi's scholarship and his finding in a review article published in *Irānšahr* 4/10, 1926, pp. 586-94 (for a collection of Kasravi's works on the Persian language, see Ḥosayn Yazdāniān, ed., *Neveštahā-ye Kasravi dar zamīna-ye zabān-e fārsi*, Tehran, 1978). Kasravi next published *Nāmhā-ye šahrhā va dihhā-ye Irān*, (Names of cities and villages of Iran), in two parts, Tehran, 1929 and 1930. *Zabān-e pāk* (Purified language), Tehran, 1943.

History. The second major contribution of Kasravi was his works on history and historiography of Iran, including *Qiām-e Šayḵ Moḥammad Kīābāni*, written at the request of Kāẓemzāda Irānšahr (q.v.), in Ahvaz, 1923, and published in Berlin in 1925; new ed., H. Katouzian, Tehran, 1998. *Šayḵ Šafi va tabāraš* (Shaikh Šafi[-al-Din Ardabili] and his lineage), first published in the periodical *Āyanda* 2/5, 1927, pp. 357-65; 2/7, pp. 489-97, and then as a book in Tehran, 1944. *Šahriārān-e gomnām* (The unknown rulers), first published in three pamphlets, Tehran, 1928-30, and then as a book in 1943; repr., Tehran, 1978. *Kār-nāma-ye Ardašir-e Bābakān* (text in Pahlavi with Pers. tr.), Tehran, 1929 (first published as a series of articles in *Armaḡān* 8/2-3, 9/8-9, and subsequently published as a book; for details, see Katirā'i, pp. 367-68). *Tāriḡča-ye šir o ḡoršid* (History of the lion and the sun [the national symbol of Iran]), Tehran, 1930 (for detail, see Katirā'i, pp. 369-70). *Tāriḡ-e pānšad sāla-ye Kuzestān* (Five-hundred-year history of Khuzestan, Tehran, 1933; repr., Tehran, 1994. Later Kasravi published a revised version of parts of this book as *Moša'saiān*, Tehran, 1945. *Tāriḡ-e hej dah sāla-ye Ādarbāyjān* (Eighteen-year history of Azarbaijan), in 6 parts, Tehran, 1934-40; later to be identified as volume 2 of the history of the Constitution, 5th ed., Tehran, 1971. *Golčīn-i az ketāb-e Plotārk* (A selection from Plutarch's book), Tehran, 1936. *Tāriḡ-e mašruḡa-ye Irān* (History of the Constitution[al Revolution] of Iran), in 3 parts, Tehran, 1940-42. This is the most famous work of Kasravi as a historian. It was reprinted several times in a single large volume; the 16th reprint appeared in 1983 with a long introduction criticizing Kasravi's non-conspiratorial account of the Constitutional Revolution (see Ashraf, pp. 201-16). A translation of this work by Evan Siegel was published in 2006 (see below). *Tāriḡ-e moktašar-e čopoq o ḡalyān*, Tehran, 1944. *Mardom-e yahud* (Jewish people), of which only 17 pages had been written before his assassination in 1946. *Peydāyeš-e Āmrikā* (Discovery of America), Tehran, 1945.

Social and religious reformism. His works on social and religious reformism first appeared in the 1930s: *Āyin* (creed), in two parts, Tehran, 1932 and 1933



(for detail, see Katirā'i, pp. 370-72); *Qānun-e dādgari* (The law of justice), Tehran, 1933; *Rāh-e rastgāri* (The road to salvation), Tehran, 1937. Kasravi's preoccupation turned almost exclusively to the dissemination of his calling for Pure Faith after the abdication of Reza Shah in 1941 and ended with his assassination in 1946.

This period begins with publication of a meaningful manifesto titled *Emruz čē bāyad kard* (What must be done today?), Tehran, 1941; followed by *Kodā bā māst* (God is with us), Tehran, 1942. Other relevant works include *Payām be dānešmandān-e Orupā va Āmricā* (A message to the scholars of Europe and America), Tehran 1942; *Ḥāfez čē miguyad* (What does Hafez say? [a critical assessment of his Gnostic poetry]), Tehran, 1942; *Dar pirāmun-e Eslām* (About Islam), Tehran, 1943; *Dar pirāmun-e kerad* (On wisdom) Tehran, 1943; *Varjāvand bonyād*, Tehran, 1943 (for details, see Katirā'i, pp. 373- 74); *Farhang čist* (What is culture?), Tehran, 1943. Kasravi's most critical works in this period are three books on Shi'ism, Bahatism, and Sufism: *Ši'igari* (Shi'ism), became the most famous and controversial book on the dominant religion of the Iranian people, first published in 1943 and revised as *Beḵvānid o dāvāri konid* (Read and judge), also as *Beḵvānand o dāvāri konand*, 1944 (with commentary, ed M. Amini, Los Angeles, Calif., 2011); *Šufīgari* (Sufism), Tehran, 1943; *Bahā'igari* (Bahatism), Tehran, 1943; repr. as *Bahāyigari, Ši'igari, Šufīgari*, Köln, 1996. *Pendārḥā* (Thoughts), Tehran, 1943. His defense of Brigadier General Rokn-al-Din Moḵtāri, the police chief of Reza Shah, was also published in this period as "Defā'iyāt-e Aḥmad Kasravi az Sarpās Moḵtāri va Pezešk Aḥmadi," *Parčam-e ruzāne va haftegi*, 1942-43; repr., Paris, 2004.

Kasravi's publications in 1944 (all in Tehran), include *Dawlat be mā pāsok dahad* (Let the government answer us), a protest against the government's religious policies and its lax treatment of the ulama (this letter was reprinted in *Iran Nameh* 20/2-3, 2001, pp. 327-40); *Sarnevešt-e Irān čē ḵvāhad bud?* (What will be the destiny of Iran?), repr., Saarbrücken, n.d.; and *Din o jahān*, 3rd repr., Tehran, 1959, and Köln, 1998; *Dar pirāmun-e adabiyāt* (About literature [a critique of Sufi literature]); *Kār o piša o pul* (Work, occupation, and money [a critique of leftist ideas on the subject]); *Dādgāh* (Court of justice); *Nahzat-e afsarān-e mā* (The rise of our officers); *Ḵvāharān va doḵtarān-e mā* (Our sisters and daughters); *Dar rāh-e siāsāt* (On the road to politics); *Dar pirāmun-e jānavarān* (About animals); *Janāb-e āqā az meydān dar raft* (His Excellency flew from the political scene); *Dar pāsok be badḵvāhān* (Response to enemies).

Also related to his socio-religious reformism are three works of autobiography



prepared in the midst of his leadership of a group of loyal followers in Bāhamād-e Āzādagān and his life and death struggle with the fundamentalist enemies of his religious reform movement in 1944 to bolster the morale of his followers against negative propaganda campaign: *Zendagāni-e man* (My life), Tehran 1944; *Dah sāl dar ‘adliya* (Ten years in the judiciary), Tehran, 1944; *Čerā az ‘adliya birun āmadam* (Why did I leave the judiciary?), Tehran, 1944. These works were reprinted in one volume as *Zendagāni-e-man*, Piedmont, Calif., 1990.

Kasravi’s works on socio-religious reformism in 1945 (all published in Tehran), include: *‘Aṭsa be šabr če rabṭ dārad?* (What is the relevance of sneezing to suspending action?); *Badr-al-šari‘a še‘r soruda* (Badr-al-Šari‘a has composed poetry); *Dar pirāmun-e ravān* (About spirit); *Dar pāsok-e ḥaqiqatgu* (In response to a so-called Truthteller); *Ḥājiḥā-ye anbārdār če miguyand?* (What do the Ḥāji warehousemen [i.e., hoarding bazaaris] have to say?); *Ostād Rajab-‘Ali din yād migirad* (Master [artisan] Rajabali learns religion); *Šayḳ Qorbān az Najaf miāyad* (Shaikh Qorban is coming from Najaf); *Angizāšion dar Irān* (Inquisition in Iran); *Emruz čāra čist?* (What is the remedy today?); *Az sāzmān-e melal-e mottafeq če natija tavānad bud* (What can be expected of the United Nations?); *Farhang ast yā neyrang* (Is it culture or deceit?).

Magazines and journals. Kasravi published and served as the editor-in-chief of two papers from 1932 until his death in 1945. *Peymān* (first issue published on 22 November 1933) was a biweekly for the first month and became a monthly magazine thereafter. Ninety-six issues were published until early 1942, when it was replaced by *Parčam* in January 1942, initially as a daily (254 issues before all papers in the capital were shut down by Prime Minister Aḥmad Qawām [q.v.] for several months). *Parčam* resumed publication as a biweekly paper from March 1943, and 12 issues were published before it was shut down again by the order of the military governor of Tehran; it returned as a weekly for seven weeks from February to March 1944.

Kasravi’s works were also published in monthly-like compendiums, including *Yakom-e Āḍar*, Tehran, 1943; *Yakom-e Dey-māh*, Tehran, 1943; *Bahm-māh*, Tehran, 1944.

Posthumous publications. Following Kasravi’s assassination in 1946, a group of his dedicated followers published a number of his works and collections of his pamphlets and articles, mostly on socio-political or religious reformism, including: *Bāhamād-e Āzādagān*, *Nik o bad* (Good and evil), Tehran, 1947;



Mašruṭa behtarīn šakl-e ḥokumat va ākerīn natīja-ye andīša-ye neẓād-e ādami ast (Democracy is the best form of government and the final product of human intellect), Tehran, 1956; *Enqelāb čīst* (What is revolution?), Tehran, 1957; *Soḡanrāni-e Kasravi dar anjomān-e adabi* (Kasravi's lecture at the Literary Society), Tehran, 1964; *Dīn va siāsat* (Religion and politics), Tehran, 1969.

Yaḥyā Ḍokā', Kasravi's dedicated disciple, also published a number of Kasravi's works, including: *Nowruznāma*, Tehran, 1947; *Maqālāt-e Kasravi* (Essays by Kasravi), 2 vols., Tehran, 1948-55; *Kāf-nāma*, Tehran, 1952; *Zabān-e fārsī va rāh-e rasā va tavānā kardan-e ān* (The Persian language and ways to improve it), Tehran, 1956; *Čehel maqāla-ye Kasravi* (Kasravi's forty articles), Tehran, 1956; *Fahang-e Kasravi* (Kasravi's dictionary), Tehran, 1957; *Kārvand-e Kasravi* (a collection of Kasravi's 78 essays and speeches), Tehran, 1973. A number of Kasravi's works were also published in collections: *Pāk-ku'i* (Good character), Tehran, 1955, and *Mā az farhang če miḡvāhim* (What we are demanding from culture), Tehran, 1957, published by his followers, Mir Mehdi Mo'bed and Moḡammad- 'Ali Pāydār respectively.

A number of Kasravi's followers also published anonymously a few of his works, including: *Dīn va dāneš* (Religion and knowledge), Tehran, 1960; *Payām-e man be šarq*, (My message to the Orient), Tehran, 1965; *Pirāmun-e falsafa* (About philosophy), Tehran, 1965; *Tiśahā-ye siāsat* (Hatchets of politics), Tehran, 1965; *Mā če miḡvāhim* (What do we demand? [a collection of essays from *Paymān* of 1940]), Tehran, 1969; *Bimārihā* (Maladies), Tehran, 1969.

WORKS BY SCHOLARS, FOLLOWERS, AND ADVERSARIES

Selected books and essays by scholars and writers. There are numerous essays and a number of books and pamphlets on Kasravi by scholars and writers, including a number of articles published on Kasravi in a special issue of *Iran Nameh* 20/2-3, 2001, pp. 171-359. Others include: Yaḥyā Ārianpur, "Sayyed Aḡmad Kasravi," *Az Nimā tā ruzgār-e mā (Tāriḡ-e adab-e fārsī-e mo'āšer III)*, Tehran, 2nd ed. 1997, pp. 90-103; and on Persian language, pp. 26-30. A. Ashraf, "Molāḡezāt-i dar bāra-ye enqelāb-e mašruṭa" (a critique of a long introductory essay by the publisher in the 16th reprint of Kasravi's *Tāriḡ-e mašruṭa-ye Irān*, Tehran, 1983), *Iran Nameh* 23/3-4, 1999, pp. 201-16. Moḡammad- Taqī Bahār (q.v.), review of *Tāriḡča-ye šir o ḡoršid*, in *Nowbahār* and *Ārmān*, 1931; repr., *Bahār va adab-e fārsī*, ed. M. Golbon, 2 vols., Tehran, 1972, II, pp. 165-97 (Kasravi responded in *Ārmān*, 1931; repr., *Kārvand-e Kasravi*, ed. Y. Ḍokā', Tehran, 1973, pp. 109-17). 'Ali-Rezā Ḍaker Ešfahāni, "Kasravi va reformāšion-e



dini” (Kasravi and religious reformation), *Ketāb-e naqd* 13, Winter 1999, pp. 264-85; ‘Abd-al-‘Ali Dastgāyb, *Naqd-e ātār-e Kasravi* (A critique of Kasravi’s works), Tehran, 1978. ‘A. Eqbāl Āštiāni “Balā-ye ta’aṣṣob va bi dōwqi” (The calamity of bigotry and lack of poetical taste), *Yādgār* 5/3, 1948, pp. 1-5. Hušang Etteḥād, “Aḥmad Kasravi,” in *Pažuhešgarān-e mo’āṣer-e Irān*, Tehran, 2002, pp. 1-349. Simin Fašihī, *Jaryānhā-ye ašil-e tāriḳnegāri dar dowraye Pahlavi* (The authentic trends in historiography of the Pahlavi era), Mashad, 1993. Rasul Ja’fariān, *Jariānhā-ye mazhabī-siāsi-e Irān*, Tehran, 2008, pp. 120-29, 348-50. ‘A-R. Manafzadeh, “Panjāh sāl az qatl-e Aḥmad-e Kasravi gozašt” (Fifty years have passed since Kasravi’s murder), *Ketāb-e noqta* 3/2, Fall 1999, pp. 1-23. Idem, “Ešlāḡari āšti nāpazir” (Uncompromising reformer) *Ketāb-e noqta* 3/2, Fall 1997, pp. 24-73. ‘Ali Moršedzād, *Rošanfekrān-e Ādari va hoviyaṭ-e melli va qawmi* (Azarbaijani intellectuals and national and ethnic identity), Tehran, 2001. Sa’id Nafisi, *Kāṭerāt-e siāsi, adabi, javāni*, ed. ‘Ali-Rezā E’tešām, Tehran, 2002, pp. 183-89. Nāṣeḡ Nāṭeḡ, “Soḡanān-i dar bāra-ye Aḥmad Kasravi” (Some thoughts on Kasravi), *Rāhnemā-ye ketāb* 20/11-12, 1977, Supplement, pp. 3-23; Nāṣer Pākdāman, *Qatl-e Kasravi* (Kasravi’s assassination), Uppsala, 1999; Ja’far Rā’ed, *Kasravi Tabrizi, mard-i ke palang-e āramida-ye madḡhab rā bešurānid* (Kasravi, a man who instigated the dormant leopard of religion), *Ruzgār-e now* 5/5, June 1986, pp. 39-47. Sohrāb Yazdāni, *Kasravi va tāriḳ-e mašruṭa-ye Irān* (Kasravi and history of the constitutional revolution of Iran), Tehran, 1997.

Selected books and essays by adversaries. Numerous critical, and often bitterly rhetorical, articles, pamphlets, and books were published in response to Kasravi’s influential work, *Ši’igari*, which effectively challenged the main principles of Shi’ism: Taqi Adibpur, *Tiša bar bonyād-e Kasravi* (A cutting blow to the foundation of Kasravi), Shiraz, 1945; ‘Abd-Allāh Ātaškadi, *Nāma-ye sargošāda* (Open letter), Ahvaz, 1944; Nur-al-Din Čahārdehi, *Wahhābiyaṭ va rišahā-ye ān* (Wahhabism and its roots), Tehran, 1984; Yusof Fazā’i, *Bābigari, Bahā’igari, Kasravigari* (Babism, Bahaism, and Kasrivism), Tehran, 2003; Ruhollah Khomeini (Ruḡ-Allā Ḳomeyni), *Kašf-e al-asrār-e hazār sāla*, Tehran, 1944; Ḥāḡ Sayyed Nur-al- Din Širāzi, *Kasr-e Kasravi yā šekast-e Kasravi* (The defeat of Kasravi), Shiraz, 1945; Ḥāḡ Mehdi Serāḡ Anšāri, *Nabard bā bidini: dar radd-e ‘aqāyed-e Kasravi* (Struggle against enmity to religion: On debunking Kasravi’s beliefs), Tehran, 1944; Idem, *Ši’a ċe miguyad* (What does the Shi’a say?), Tehran, 1946, 3rd ed., Tabriz, 1965; Sayyed Moḡammad Vāḡedi, “Tāriḳ-e Fedā’iān-e Eslām az Šahid Navvāb Šafavi” (History of the Devotees of Islam according to Navvāb Šafavi), *Tāriḳ o farhang-e mo’āṣer* 1/2, 1991, pp. 7-41; Maḡmud Zarandi, *Čand so’āl az Kasravi* (A few questions for Kasravi), Tehran,



1944. Also to be noted is a controversy of Kasravi and his followers with the Tudeh Party (see [communism ii](#)) members over his criticism of materialism and his views on the destiny of Iran: Jahāndār (a member of the Tudeh Party), *Pāsok be yek Irāni* (Answer to an Iranian), Tehran, 1925 (this pamphlet is a response of the Tudeh Party to Kasravi's *Sarnevešt-e Irān če kvāhad bud?* [What will be Iran's destiny?], Tehran, 1925); A. B. Āzādeh (Aḥmad Barātlū), *Pāsok be pasok-e Āqā-ye Jahāndār 'ożv-e Hezb-e tuda-ye Irān* (Answer to the answer of Mr. Jahāndār, member of the Tudeh Party of Iran), Tehran, 1925; Kāršād (pseudonym of Colonel Mortazā Ṭolu'i, a member of the Tudeh Party), *Āqā-ye Kasravi va mafhum-e materiālism* (Mr. Kasravi and the meaning of materialism), Tehran, 1945. Moḥammad- 'Ali Emām Šuštari, *Maktab-e Kasravi va māteriālism dar pāsok-e Kāršād* (Kasravi's school and materialism, in answering Karšād), Tehran, 1947; Parviz Šahriāri and M. Ne'mat-Allāhi, *Aḥmad Kasravi yā nikkvāhān-e tuda?* (Ahmad Kasravi or well-wishers of the masses?), Tehran, 1947; Eḥsān Ṭabari, *Āvarandagān-e andiša-ye kaṭā* (Carriers of wrong ideas), Tehran, 1998.

WORKS IN OTHER LANGUAGES

There are a number of doctoral dissertations, books, essays, and book reviews in Western languages on Kasravi's life and work or on certain aspects of his contributions.

Doctoral dissertations. There are three doctoral dissertations in English, German, and French: William C. Staley, "The Intellectual Development of Ahmad Kasravi," Princeton University, 1966 (available at Google books); Edeltrud Jung, "Ahmad Kasravi: em Beitrag zur Ideengeschichte Persiens im 20. Jahrhundert," Albert Ludwig Universität, Freiburg, Germany, 1976 (available at Google books); Alireza Manafzadeh, *Ahmad Kasravi: l'homme qui voulait sortir l'Iran de l'obscurantisme*, pub. Paris, 2004.

Articles in English. Some sixteen articles, book chapters, and book reviews on Kasravi in general or on special areas of his works are available in English. The first article on Kasravi's works in a Western language appeared in 1927 in a review of his *Āzari yā zabān-e bāstān-e Āzabāygān* by E. Denison Ross (see above). Other works on Kasravi began in the 1960s and gradually increased, including: Ervand Abrahamian, "Kasravi: The Integrative Nationalist of Iran," *Middle Eastern Studies* 9/3, 1973, pp. 271-95; M. Reza Afshari, "The Historians of the Constitutional Movement and the Making of the Iranian Populist Tradition," *IJMES* 25/3, 1993, pp. 477-94; Sohrab Behdad, "Islamic Utopia in



Pre-Revolutionary Iran: Navvab Safavi and the Fada'ian-e Eslām,” *Middle Eastern Studies* 33/1, 1997, pp. 40-65; James Buchan, “Clerical Errors,” in *The Guardian*, Friday 26 June 2009; Kamran Dadkhah, “Ahmad Kasravi on Economics,” *Middle Eastern Studies* 34/2, April 1998, pp. 37-59; Asghar Fathi, “Kasravi’s Views on Writers and Journalists: A Study in the Sociology of Modernization,” *Iranian Studies* 19/2, 1986, pp. 167-82; Idem, “Ahmad Kasravi and Seyyed Jamal Waez on Constitutionalism in Iran,” *Middle Eastern Studies*, 29/4, 1993, pp. 702-13; Mohammad Ali Jazayery; “Ahmad Kasravi and the Controversy over Persian Poetry 1: Kasravi’s Analysis of Persian Poetry,” *IJMES*, 4/2, 1973, pp. 190-203; Idem, “Kasravi Tabrizi, Sayyed Ahmad,” in *EI2* IV, 1978, pp. 732-33; Idem, “Ahmad Kasravi and The Controversy over Persian Poetry 2: The Debate on Persian Poetry between Kasravi and His Opponents,” *IJMES*, 13/3, 1981, pp. 311-27; Idem, “Kasravi, Ahmad (1890-1946), Iranian Historian,” in *Encyclopædic Historiography of the Muslim World* I, 2003, pp. 533-35; Abbas Milani, “Ahmad Kasravi,” in idem, *Eminent Persians: The Men and Women who Made Modern Iran, 1941-1979*, 2 vols., Syracuse and New York, 2008, II, pp. 946-50; Vladimir Minorsky, “Tārīkh-i pānsad sāla-yi Khūzistān by Sayyid Aḥmad Kasravī” (a book review), *BSOAS* 8/4, 1937, pp. 1172-75; Roy Mottahedeh, *The Mantle of Prophet: Religion and Politics in Iran*, New York, 1985, pp. 98-105; Ruzbeh Parsi “Ahmad Kasravi (1890-1946),” in Almut Höfert and Armando Salvatore, eds., *Between Europe and Islam*, Brussels, 2000, repr., 2004, pp. 133-39; Iraj Parsinejad, *A History of Literary Criticism in Iran (1866-1951): Literary Criticism in the Works of Enlightened Thinkers of Iran: Akhundzadeh, Kermani, Malkam, Talebof, Maraghe'i, Kasravi and Hedayat*, Bethesda, Md., 2003, pp. 163-94; Lloyd Ridgeon, “Aḥmad Kasravī’s Criticisms of Edward Granville Browne,” *Iran*, 42, 2004, pp. 219-33. Idem, *Sufi Castigator: Ahmad Kasravi and the Iranian Mystical Tradition*, London, 2006.

Translation of Kasravi’s works. A number of full or partial translations of Kasravi’s works have been published, including one in Arabic and five in English: *Ḥāfeẓ čeh miguyad*, tr. L. Ridgeon as “What does Hafez say?” in idem, 2006, pp. 160-90; *Payām be dānešmandān-e Orupā va Āmrikā*, tr. Pishdad (Khan Bahador) as *A Message to European and American Scientists*, Tehran, November 1963 (as cited by Katirā’i, p. 373); *Ši’igari* (Shi’ism), translated into Arabic by the author himself, as *al-Ši’a wa’l-tašayyo’*, Beirut, 1945, tr. M.-R. Ghanoonparvar as *On Islam and Shi’ism*, Santa Ana, Calif., 1990; *Šufigari*, tr. L. Ridgeon as “Sufism,” in idem, 2006, pp. 65-119; *Tārīḫ-e mašruṭa-ye Irān*, tr. Evan Siegel as *History of the Iranian Constitutional Revolution*, Costa Mesa,



Calif., 2006.

(The bibliography of works in Persian from 1915 until 1972 is partly based on a comprehensive, annotated bibliography of Kasravi's works by Maḥmud Katirā'i, "Ketābšenāsi- e Kasravi," *FIZ* 18, 1972, pp. 365-98. All works in Western languages and works in Persian published after 1972 are prepared by *EIr.* and M. Amini.)