



Societas Iranologica Europaea

Fifth European Conference of Iranian Studies
Ravenna, 6 – 11 October 2003

Palazzo Corradini, via Mariani 5

Faculty of Preservation of the Cultural Heritage

Room 4: Contemporary Iranian Studies

ABSTRACTS:

Monday 6 October:

Leila DODYKHUOEVA (Moscow): Lexis of Arabic Origin in Iranian Languages of Tajikistan: Tajik Dialects and Pamir Languages

The paper deals with the problem of language contacts and interrelations in Tajikistan considering the level of influence of Arabic language to East and West Iranian languages spread in the region. The Arabic language took an important role in the area after Arabic conquest in VIIIth century that led to new administrative divisions and new religion ń Islam, which was spread by Arabs, and step-by-step became the main confession of the people living in Central Asia.

In result of social tendencies the Arabic language also became in that time a traditional language of literature, and scholarship having a strong pressure on Persian (Tajik) language. This language in its turn became a traditional language of administrative system, scholarship, culture literature and written tradition for the area. Tajik language spread later further along the local area and acquired an extraordinary significance as an intermediate language of the region. This role became incomparable for the people speaking other Iranian

languages particularly those that have no written tradition. At present Tajik - one of the West Iranian languages is the state language of the Republic Tajikistan. The aboriginal population of the area many years ago spoke various East Iranian languages. Today local population in Central Tajikistan in Yaghnob valley and in South-Eastern Tajikistan in the Autonomous Region of Mountainous-Badakhshan is still speaking different East-Iranian languages, like: Yaghnobi, and Pamir languages: Shughni, Rushani, Bartangi, Roshorvi, Khufi (with Sarikoli spread in China), and Yazghulami, Wakhi, Ishkashimi (as well as Sanglechi in Afghanistan). The population speaking East and West Iranian languages are living in close neighbourhood. The vocabulary of local languages and dialects includes a reasonable number of mutual words. The paper gives an account of language contacts in absolute and related historical perspective, interrelation on the territory of the modern Tajik language, and description of regional lexis data, and the routes through which cultural words are loaned from Arabic language into Persian-Tajik and other Iranian languages of the area; identifying the source of borrowing ń Arabic language and the main route through which Arabic loan ńinfiltratedĒ into Iranian languages, and the way by which an Arabic loan was spread in Iranian languages: classical Tajik (Persian) language to modern written literary Tajik language, and Tajik dialects/ East Iranian languages. The paper sketches out Arabic word pattern that is preserved in modern Tajik literary language, different local Tajik dialects, and Pamir languages, in particular Shughni that was the most widespread of the all Pamir languages and a kind of lingua franca for Badakhshan. Most part of terminology brought with Persian-Tajik language and its dialects from the north (Tajik dialects of Wanj, Darwaz, and Qarateghin) entered first Shughni language as Shughnan was approximately from the 17th century the administrative center of Badakhshan, and then other Pamir languages. The second route for Arabic loans was through neighbouring Dari-Tajik dialects of Afghanistan to Ghoron dialect of Tajik language and other Badakhshan Tajik dialects to Pamir languages, first Wakhi, and later or simultaneously Shughni. At the end of the 20th century large group of Arabic loan words entered Tajik and Shughni languages direct from Dari of Afghanistan, and modern Persian language.

The paper touches upon the problem of exposure of the origin and status of the words mutual for Tajik and Pamir languages, in the process of the record of ńTajik dialect DictionaryĒ that includes data on

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South-Eastern Tajik dialects in comparison with East-Iranian languages and literary Tajik language data.

Tuesday 7 October:

Ali SANAYEI (University of Isfahan. Iran): Information Technology and Software Export. Iran's Case Study

In the new millennium, Information Technology (IT) comes out very effective and is becoming evident in the both developed and developing countries. These areas especially within the fields of information gathering in the broadest sense as well as developing and strengthening networks both internal and external to the surrounding environment.

Today, more and more companies, organizations and government offices are using the Internet to publicize or sell information about their particular area of expertise or interest. Secondly, the speed with which information can be exchanged, e.g. between subsidiaries in a conglomerate, makes it attractive for the companies to tie these together and form networks in which experience, knowledge and resources can be easily shared across borders. Finally, access to a computer, a telephone line, and a modem is financially attainable to an increasingly large part of the population.

In this paper, we will discuss the impact of IT on Software Export, by using the experience of developing countries such as India, and rest of the world that have expanded their investment on IT and Information & Communication Technology (ICT), and finally we will explain both external and internal software export barriers and give some suggestions for overcome the barriers, and expanding IT in Less Developing Countries (LDCs) like Iran.

Elena ANDREEVA (Virginia Military Institute. USA): Russian Settlements in Northern Iran in the Early 20th Century: a different Kind of Imperial Colonization?

This paper will analyze the history of Russian settlements in the northern (Caspian) provinces of Iran in the early 20th century, part of a major research effort I am undertaking entitled *Russians in Iran (prior to 1917)*. Russia expanded into the Caucasus in the first half of the 19th century and into Central Asia in the second half of the century. Integral to its imperial ambitions was the domination of the northern and eastern parts of Iran. Russia viewed the colonization of northern Iran as the initial phase in its military annexation of the region.

I shall talk about the location of the Russian villages, the number and social background of the settlers, what parts of Russia they came from, their motives in emigrating, and the land purchases and leases they were permitted to make.

The paper draws on both published materials and archives. I am planning to continue my research this summer in the archives of Moscow and St. Petersburg, where I hope to find more information on the Russian settlers' activities in Iran, in particular first-hand accounts of their experiences and what became of them after the Bolshevik revolution of 1917.

To my knowledge, there is no research dealing with the Russian colonization of Iran, with the exception of a book by B. Bezsonov, who in 1915 wrote about aspects of the settlers' activities in Iran. According to him, "there is a significant difference between the Russian settlements in northern Persia and the way most Russian border provinces were established: the latter were colonized first and only later acquired state significance, while the settlements in the coastal areas of northern Persia have become important much earlier than Russian colonization started there."

The Russian settlements in Iran may thus be seen as both a precursor to and special case of the larger movement of imperial expansion. This paper will shed new light both on Russian colonization in Iran and on the broader panorama of Russian imperial expansion.

Olga JIGALINA (Russian Academy of Sciences): The Iranian Constitution on minority Groups (Theory and Practice)

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There are some states in the last Iranian Constitution that concerning the rights of religion and linguistics minority groups. But not all of them are realized on practice to these groups. The Iranian administration is using different standards for the religion and ethnical groups. The privileges have Shiites (for example Turks) and some other religion groups that were important in political, social and state circles in previous epochs (for example Armenians). The states 15, 19, 20 are non-executed and up to now Iran has no any logical policy on the minority groups. The main reason of this is in contradictions on this problem between the reformists and fundamental parts of the Iranian government. It is necessary to acknowledge that President M. Khatami is trying to liberate in certain degree the policy in relation of minority groups. But the fundamentalist point of view is still outweighed. It became the reason of contradictions in Iranian parliament between the deputies from Kurdistan and the representatives of the official circles. So, it is necessary to improve the Iranian legislation by the way of compromises that suited minority groups as well as government.

Anja PISTOR-HATAM (Christian-Albrechts-Universität, Kiel): Al-e Ahmad in Pre-Islamic History

When the Pahlavi regime and its supporters celebrated their 2500 Years of Persian/Iranian Monarchy in 1971, one of this regime's and its historical fabrications' most outspoken critic had been dead two years. Fighting the efforts of Mohammad Reza Shah and those who sustained his efforts to establish a hegemonic cultural ideology, Djalâl Âl-e Ahmad construed his own Iranian history. Contrary to the Shah's reminiscence of the Achaemenids and Sassanians as his dynasty's forefathers, Âl-e Ahmad emphasised Islam as the saviour of the Iranian nation. Whereas his people, Âl-e Ahmad argued, had severely suffered under Sassanian oppression and its caste system, under Muslim rule they were liberated and free to practise their religion as well as learning how to read and write.

Wednesday 8 October:

Amer GHEITURI (Razi University, Kermanshah, Iran): The Quran: Deconstruction and the Question of Linearity

A major question to the readers of the Quran has always been the fragmentary and discontinuous nature of the text, e.g. the story of a prophet like Moses, rather than appearing in one *Sura*, is dispersed throughout the Book, with parts repeated every time. The lack of linear order is often accounted for in terms of extra-textual evidence such as "the prophet's responses to the problems his community faced; in other words, as new situations arose, posing new questions and difficulties, the revelation provided guidance and answers. The purpose of this paper is to draw attention from the outside to the inside of the text, trying to make a clear distinction between ordinary discourse and the non-linear, non-temporal writing which is best formulated in Derrida's deconstruction. This is where deconstruction of all metaphysical limits on language - such as 'linearity', 'context', and 'the speaking subject' - serves well to reveal the divine nature of revelations. God is not a speaker among others to start from a beginning to an end. The resultant destruction of linearity and the dispersal of a subject over a great number of *Suras* open the boundaries of all chapters towards one another, as for the understanding of each subject one needs to refer to all its mentions throughout the text. The interdependence of verses compounded with poetic devices like *parallel structure*, *repetition*, and *contrast* yields a textually tightened and unified whole.

Mirzo MULLOAHMADOV (Academy of Sciences of the Republic of Tajikistan): Problems of Attribution of Omar Khayyam's Quatrains

Since he was an eminent scientist, the sage Omar Khayyam's quatrains - very small in number - did not attract the attention of his contemporaries. As the time passed, however, they were increasingly used in books,

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papers and elsewhere, and finally in the 19th century when Fitzgerald translated them into English, they became world-famous. This fame led to the attribution of a lot of quatrains to Omar Khayyam - an undesirable trend which has not stopped yet. Hence, separation of Khayyam's genuine poems has now become an urgent problem in Khayyamology.

Over the past one hundred years, scientists and men of letters everywhere in the world have tried very hard to solve this problem. Some examples are: Zhukovsky, Arthur Christensen, Denison Ross, Rosen, Arberr, Mohammed Qazvini, Qissem Ghani, Abbas Eqbal, Saeed Nafissi, Jallaled-din Homae, Fulladvand, Yega'ne, Mohsen Farzaneh, Mikhail Zand, Mohammad Nuri Othman, Rostam Aliyef. Kessachva, and so on, and so forth. They have worked hard and applied different ways to separate and introduce Khayyam's genuine quatrains - efforts which are still in progress but the problem is still unsolved.

Since a manuscript of Khayyam's quatrain (either in his own handwriting or a copy some time soon after his death) has not been obtained, I believe that in the process of separating his genuine quatrains, a comprehensive method should be adopted. To achieve this, the following steps are suggested:

1. Close study of different texts including Khayyam's quatrains in historical, literary, geographical, and miscellaneous manuscripts.
2. Close study and research on different styles (particular contents and meanings of Khayyam's quatrains, the image of imagination and the vocabulary used by Khayyam accompanied by their common interpretations.
3. A comparative study of Khayyam's quatrains and those of other poets.
4. Application of statistical and computerized research. When necessary, other methods of research may be used. By the application of various (so far as possible precise) methods of research on Khayyam's works, the scientific background of Khayyamology will be solidified.

Thursday 9 October

Shodmon VOHIDOV: Persian lingual Manuscripts in private Libraries of Uzbekistan: Formation, Repertoir and Prospect of their Studying

In the represented report is telling briefly the history of formation of the public and private libraries in Central Asia after distribution of Islam. Libraries were organized at palaces of governors and deputies. Is known the library of Samanid, of Kharesmshakh and other representatives of ruling dynasties in Central Asia.

Lutz RZEHAK (Humboldt-Universität. Berlin, Germany): Language Change and linguistic Codes in Sistan

The paper is based upon ethno-linguistic field work carried out in the southwestern province Nīmrož of Afghanistan in summer 2002. It is aimed to analyse linguistic behaviour in the southern parts of the Afghan-Iranian border region taking account of the recent political and economic development.

The three main languages of that region Balochi, Persian, and Pashto will be described with regard to function and social status. In that respect special attention is paid to the following structural circumstances:

- √ Close kinship and tribal relations mostly between Baloch on both sides of the border on the one hand, and subtle cultural differences and prejudices of the population on both sides of the border against each other on the other hand;
- √ Iran's overwhelming political influence on the province Nīmrož during the 20-years-period of the Civil war;
- √ Pashto influence caused by the reign of the Taliban and by still going on economic relations in drug trafficking as well.

When describing and analysing linguistic change as a result of contact between languages of different status and power, I will focus on the following questions:

- √ In the process of mutual linguistic influence Balochi which has neither a significant writing tradition nor a status of official support on both sides of the border, appears rather as "taking" language both in relation to

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Persian and Pashto;

√ Nevertheless the dominating role of Persian and Pashto results in quite different forms of influence on the linguistic behaviour of Balochi speaking persons;

√ Linguistic contact enables speakers of Balochi to use special linguistic codes in order to convey political or cultural ideas as “subtext” together with the main information of a statement.

These linguistic codes will be analysed with regard to linguistic structure and social meaning. The paper will be illustrated by many examples recorded during field work in 2002.

Mohammad YAHAGHI (Ferdowsi University of Mashhad, Iran): Neo-khorassani Style in Modern Persian Literature

Khorassan, the large province in the north-east of Iran, was the homeland of Neo-Persian literature, including poetry. During the early Islamic era, most famous Persian styles of poetry appeared in Khorassan; hence, the name “Khorassani Style”. The style developed during a long time up to the late 12th century. The style was, more or less, alive along with other styles during the time when it was re-constructed in the 19th century as the “Return Style”, which meant the return to the Khorassani style. During the mid-20th century, M. T. Bahar, the great representative of the style, suggested a moderate style of faithfulness to the classical principles and a combination of traditional elements with the elements of modernism, which was strongly recommended by Nima Youshij. When Nima established his own form known as Nimaï form, M. Omid, who was inspired by traditional figures, particularly Ferdowsi as the great representative of Khorassani Style, employed a dignified Khorassani diction and thus became a flag-bearer of the Neo-Khorassani Style which was characterized by dignified diction, faithfulness to classical literary traditions with a kind of local color which reflected Khorassani culture. His eminent followers, such as Esmail Khoi, M. Azarm, M. Sereshk, etc. with some more tendencies to modernism, in fact, followed the same tradition for a long time. Now, poetry in Khorassan enjoys two different tastes: classical and modern. In this paper I will deal with this particular style and its impacts on other aspects of Modern Persian Poetry.

Friday 10 October

Saturday 11 October

Vardan VOSKANIAN (Caucasian Centre of Iranian Studies, Yerevan Republic of Armenia): Essays on the Yezidi Eschatology

The Yezidism is an esoteric faith, which being emerged on the background of a medieval Islamic order of Sunnite trend, has also absorbed significant Shiite, Christian and local indigenous elements. Therefore, it can be considered as a perfect example of the religious syncretism. In spite of the fact that the apocalyptic and eschatological ideas are of considerable importance in the Yezidi religion, there are not any special studies in this field, of course, with the exception of the common works on the Yezidism, which may also contain some stray notes on the Yezidi “Next World”. As far as I know, some aspects and figures of the Yezidi eschatological beliefs have been more or less comprehensively discussed only in a few articles published during last years.

Parallel to the concept of incarnation or transmigration of the soul, the ideas of Heaven and Hell, the belief on the final Judgment and the Day of Resurrection are an essential part of the Yezidi religious tradition. This paper will seek to discuss some Yezidi eschatological concepts such as the ideas of the reign of Antichrist and appearance of Saviour, “purgatorial torture”, the weighing of the sins and behaviours, etc. The investigation is mainly based on the field materials collected by the author among the Yezidis of Armenia.

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B. Todd LAWSON (University of Toronto, Canada): Philosophy and Fundamentalism: the Case of Fayz Kashani

Whatever the true nature of the Akhbari school might be, it is interesting to observe that its later efflorescence coincided in time with the rise and consolidation of Safavid power in Iran. The growth and development of another intellectual trend, namely Hikmat, similarly coincided with the fortunes of the Safavids. Indeed, several of the major works of Mulla Sadra (d.1640) are profoundly preoccupied with the the ipsissima verba of the Akhbār or Hadith venerated by Twelver Shi'ī tradition. His philosophy, however, is rational and creative whereas the Akhbaris have acquired a reputation for being just the opposite: literalist, anti-intellectual, "mystical"; in a word: fundamentalist. Fayz Kashani (d. 1680) would therefore appear to present something of a contradiction: ranking pupil (and son-in-law) of Sadra, he is also widely recognized as a partisan of the Akhbaris. This paper will explore some of the problems connected with a proper understanding of Kashani's role in the later development of Shi'ī religious thought.