Dagiev, Dagikhudo. "Bibliography of Works by Imperial Russian, Soviet and Post-Soviet Scholars." *Central Asian Islam: An Annotated Bibliography of Russian, Tajik and Other Sources*. London: I.B. Tauris, 2022. 117–252. *Bloomsbury Collections*. Web. 26 Apr. 2023. <<http://dx.doi.org/10.5040/9780755644995.ch-003>>.

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Bibliography of Works by Imperial Russian, Soviet and Post-Soviet Scholars¹

This section is a detailed bibliography of books, articles, published and unpublished material, including also documents and recorded material. It is an attempt to bring together the vast range of material on the history, thought and practices of the Ismailis of Central Asia, most of which has been hitherto unknown to Western scholarship. It is hoped that this effort will contribute to further development of Ismaili studies and encourage scholars to engage even further in the study of the history and heritage of the Ismailis of Central Asia.

A

- 1 Abaeva, Tamara Grigor'evna (1927–). *Ocherki po istorii Badakhshana* [Essays on the History of Badakhshān], Akademiia nauk UzSSR. Tashkent: Institut vostokovedeniia, 1961. pp. 15. (in Russian).
- 2 — *Ocherki istorii Badakhshana* [Essays on the History of Badakhshān]. Tashkent: Nauka, 1964. pp. 163. (in Russian).

The information provided in this study is based on archival material collected by Orientalists and the extensive literature which they systematised regarding aspects of the history of Badakhshān. The volume also presents data of a socio-economic nature as well as on the external relations of Badakhshān during the second half of the 19th century. It contains information about the religious beliefs of the mountain Tajiks, and also provides information on Shi'ī, Ismaili and officially accepted Sunni practices.

- 3 — *Pamiro-Gindukushskii region Afganistana v kon͇se XIX – nachale XX veka* [The Pamir-Hindukush Region of Afghanistan at the end of the 19th – Beginning of the 20th Century]. Tashkent: Fan, 1987. pp. 118. (in Russian).

A study of the history of religious and ethnic minorities of the Pamir-Hindu Kush region in Afghanistan. The work traces the dynamics of relations

¹ 'Post Soviet' includes Western as well as Russian and Tajik academic writing.

between the *amīrs* of Kabul and the small ethnic groups and tribes of Badakhshān in the last quarter of the 19th century during the formation of the Afghan state. The book also touches upon the role of Aga Khan III and his *murīds* in Badakhshān province in the era of Anglo-Russian rivalry.

- 4 — ‘Ismailiyy Pripamir’iā i sektantskoe dvizhenie pandzhabaev v pamirskom ismailizme (20–30–i gody XX veka)’ [The Pamir Region Ismailis and the Sectarian Movement of the Pamir Panjebhai (1920s–1930s)], Unpublished Report. Institute of Oriental Manuscripts of the Academy of Sciences of the Republic of Uzbekistan, 12 February 1997, pp. 13. (in Russian).

The paper focuses on the importance of the Persian (Tajik) language and its impact on the production of Ismaili literature, particularly in Nāṣir-i Khusraw’s works. It highlights the unifying character of this language despite the diversity of the spoken dialects in each district of Badakhshān. The author emphasises the role of the *ishāns* or *pīrs* as the most distinctive members of the Pamir Ismaili community and she includes in her analysis a study of the Panjebhai movement in the Pamir area.

- 5 Abbas, Najam and Sultonbek Aksakolov. ‘Taking Stock: Conventional and non-conventional Sources on the Ismailis of Central Asia’, Unpublished Report for the IIS, 2008, pp. 1–73.

The work aims to serve as a historical record and guide to bibliographic efforts on Central Asian sources, and is intended to be a primary resource on the Ismailis of Central Asia.

- 6 Abibov, Amirbek (1916–1998). *Az tārīkh-i adabiēti tojik dar Badakhshon* [On the History of Tajik Literature in Badakhshān]. Dushanbe: Donish, 1971. pp. 195. (in Tajik).

A history of written literature in Badakhshān, dating back to the time when modern Persian/Tajik emerged in the major cities. The further development and promotion of written literature in Badakhshān is very much associated with the arrival of Nāṣir-i Khusraw (ca. 1060), who played a key role in the teaching and spread of the Ismaili *da’wa*. The impact of his personality, religious teachings and philosophical ideas has been detectable in the written literature of Badakhshān ever since.

- 7 — ‘Chashmai Nosir: rivoiāthoi khalqī dar borai Nosiri Khusrav’ [Nāṣir’s Spring: Folk Traditions about Nāṣir-i Khusraw], *IH*, 9 (1990), pp. 9–11. (in Tajik).

Popular folktales about Nāṣir-i Khusraw and his personality found among the Ismaili population of Badakhshān.

- 8 Adalis, Adelina Efimovna (1902–1969). ‘Nosir Khisrou: O razume i prosveshchenii’ [Nāṣir-i Khusraw: On Reason and Enlightenment], tr. of the

Qaṣīda into Russian, in I.S. Braginskiĭ, ed., *Antologiiā tadjikskoi poezii* [Anthology of Tajik Poetry]. Moscow: Goslitizdat, 1951, pp. 261–263. (in Russian).

This paper discusses the philosophical ideas of Nāṣir-i Khusraw, which differed from Sunni Islam. It also provides a Russian translation of his poem.

- 9 Agaev, I.A. and K.D. Dodikhudoev. 'Konṭseptsiâ religii v rannem ismailizme' ('Dīn al-falasifa', 'Brat'ev chistoty i druzei vernosti') ['The Concept of Religion in Early Ismailism' ('The Faith of Philosophers', 'The Ikhwān al-Ṣafâ' and the Friends of Faithfulness')], *IAN* (TSSR), 2 (1989), pp. 47–52. (in Russian).

The Ikhwān al-Ṣafâ' was a group of 4th/10th century encyclopaedists, whose works had a significant influence on the formation of the philosophy of the Ismaili movement.

- 10 Akimushkin, Oleg Fedorovich (1929–2010), V.V. Kushev and N.D. Miklukho-Maklaĭ. *Persidskie i tadjikskie rukopisi Instituta Narodov Azii. AN USSR: kratkiĭ alfavitnyi katalog* [Persian and Tajik Manuscripts of the Institute of the Asian Peoples. AN USSR: short alphabetical catalogue], part I. Moscow: Nauka, 1964. pp. 633. (in Russian).

The collection of Persian and Tajik manuscripts of the Institute of the Asian peoples of the Academy of Sciences of the Russian Federation is one of the oldest collections of written records in Persian, and includes a very important collection of Ismaili manuscripts.

- 11 — V.V. Kushev and M.A. Salakhedinova. *Persidskie i tadjikskie rukopisi Instituta Narodov Azii. AN USSR (kratkiĭ alfavitnyi katalog)* [Persian and Tajik Manuscripts of the Institute of the Asian Peoples. AN USSR: short alphabetical catalogue], part II. Moscow: Nauka, 1964. pp. 145. (in Russian).
- 12 — 'Predislovie, publikaṭsiâ teksta i primechaniâ. Avtobiographicheskâĭ spravka Vladimira Alekseevicha Ivanova (1886–1970)' [Foreword, the Publication of the Text and Notes. Autobiographical Reference of Wladimir Alexeevich Ivanow (1886–1970)], *PV*, 10 (2002), pp. 446–458. (in Russian).

A 'Biographical note' on Wladimir Alekseevich Ivanow, the outstanding Orientalist and scholar of Iranian Studies, an internationally recognised expert in Ismaili studies, who laid the foundations for the modern study of Ismaili history and philosophy.

- 13 Akramov, Nariman Mansurovich (1932–1996). *Voprosy istorii, arkheologii i étnographii narodov Pamira i Pri-Pamir'ia v trudakh B.L. Grombchevskogo* [Problems in the History, Archaeology and Ethnography of the Pamir People and Pamir Region in the Works of B.L. Grombchevskii]. Dushanbe: Irfon, 1974. pp. 132. (in Russian).

The little-studied region of Pamir and the adjacent areas are known for fabulous minerals, and have long attracted the attention of travellers and

academics. Records show that in the Middle Ages the region was visited by Chinese, Arab and other travellers.

- 14 Aksakolov, Sultonbek. *Islam in Soviet Tajikistan: State Policy, Religious Figures and the Practice of Religion (1950–1985)*, PhD dissertation, SOAS, University of London, 2013. pp. 211.

This thesis explores the religious life of Muslim communities in Soviet Tajikistan from 1950 to 1985 with a particular focus on the districts of Shughnān, Rūshān, Wakhān and other parts of Badakhshān where the Ismaili community is based.

- 15 Alekseev, Anton Kirillovich. ‘Rossiia na “kryshe mira”: pamirskii otriad v politicheskoi i kul’turnoi zhizni Badakhshana. K 115-letiiu pokhoda generala M.E. Ionova v Zapadnyi Pamir (1894 g.)’ [Russia on the “Roof of the World”: The Pamir Military Detachment in the Political and Cultural Life of Badakhshān. Towards the 115th Anniversary of the Campaign of General M.E. Ionov in the Western Pamirs (1894)], *Vestnik Sankt-Peterburgskogo Universiteta* [St Petersburg University Newsletter], vol. 13, *Istoriia i Istochnikovedenie* (2013), pp. 76–90. (in Russian).
- 16 Al-Ḥusaynī, Shihāb al-Dīn Shāh. *Kitāb-i Khīṭābāt-i ‘āliya* [The Book of Excellence], transliterated from Persian to Tajik by Qimatshoh Qadamshoev and Mirsaid Navrūzbekov. Dushanbe: ‘Tab’ va Nashr’, 2017. pp. 78. With an English foreword by W. Ivanow. Ismaili Society Series A, 14. Bombay: Ismaili Society, 1963. pp. xv (English) + 82 (Persian).

The treatise on *Excellence* was written in Persian by Shihāb al-Dīn Shāh (1851–1884), brother of Aga Khan III, and consists of sixty-four solutions related to Muslim ethics and Ismaili spiritual matters.

- 17 Alidonshoev, Dilbarsho. ‘On the Advice of Nasir Khusraw’, in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 197–201.

‘On the Advice of Nāṣir-i Khusraw’, analyses a chapter of the *Rawshanā’i-nāma* in which virtues are seen as a basis for developing the human soul and achieving its perfection.

- 18 Alimardonov, Amriiāzdon. ‘Dakhlati paīravoni mazohib dar “Safarnoma”-i Nosiri Khusrav’ [The Intervention of Belief in Nasir-i Khusraw’s ‘Safar-nāma’], *NP*, 4 (2003), pp. 111–124. (in Tajik).

Many stories and legends have been told with regard to Nāṣir-i Khusraw. However, most of these stories were fabricated in an attempt to portray a negative image of him. The author has challenged and unravelled some of these stories by demonstrating out-dated aspects of the chronology and geography of Nāṣir-i Khusraw’s *Safar-nāma*.

- 19 — ‘Attempts to Change Perceptions and Misrepresentations of Nasir Khusraw’s Personality and Legacy down the Centuries’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 307–314. (in Tajik).

This article points out the origin of, and reasons for, these changes and misinterpretations. Evidence is presented from many sources to indicate the fallacies and generalisations of those who have studied the *Safar-nāma* over the centuries.

- 20 — and N. Amirshohī, ed. *Nosir-i Khusraw. Devoni ash’or: Rushnoinoma va Saodatnoma* [Nāṣir-i Khusraw. Dīvān of Poetry: the *Rawshanā’i-nāma* and the *Sa’ādat-nāma*], vol. 1. Dushanbe: Shujoiēn, 2009. pp. 663. (in Tajik).

Nāṣir-i Khusraw’s *Dīvān* consists of *qaṣīdas* on philosophical and theological issues, singing the praise of human intelligence and dignity, and a description of the beauty of nature as God’s creation, *inter alia*. It also includes two poems – the *Rawshanā’i-nāma* (The Book of Enlightenment) and the *Sa’ādatnāma* (The Book of Happiness).

- 21 — S. Shokhumorov and T. Murodova, ed. *Nosir-i Khusraw. Zōd-ul-musofirin* [Nāṣir-i Khusraw. *Zād al-musāfirin*]. Dushanbe, 2010. pp. 511. (in Tajik).

- 22 — ‘Uspokoenie razuma’ (Otryvki) [‘The Rāḥat al-‘aql’ (Selected Chapters)], *Ishrāk* [Illumination], *EIF*, 4 (2013), pp. 319–261.

An annotated translation by A. Smirnov of ‘quarters’ 1.6–7, 2.1 and 7, 3.1, 4.5 and 7, 5.2, 7.9–10 and 12–13 of al-Kirmānī’s *Rāḥat al-‘aql* (‘Quietude of Intellect’), completely revised and with extended commentaries.

- 23 Almazova A.Z., ed. *Pamirskāiā Ėkspeditsiā (stat’i i materialy polevykh issledovaniĭ)* [Pamir Expedition (articles and field research data)]. Moscow: RAN Institut Vostokovedeniā, 2006. pp. 272. (in Russian).

A collection of articles, *The Pamir Expedition* introduces the reader to the history, life, traditions and culture of the people living in the mountain region called ‘the Roof of the World’, i.e. Tajik and Afghan Badakhshān. The publication has been prepared by a team of scholars from Russia, Tajikistan and Canada. A number of the articles are written on the basis of collected field data and others are the result of scholarly research in Moscow, London, Dushanbe and Khārūgh.

- 24 Amirifar, Maryam. ‘The Influence of the Sayings and Poetry of Hazrat ‘Ali on Nasir Khusraw’s Poetry’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 510–513.

This paper focuses on the religious and spiritual dimensions of Nāṣir-i Khusraw's poetry, citing examples from his devotional poetry. The author suggests that Nāṣir-i Khusraw's poetry introduces the words of Ḥaḍrat 'Alī as the starting point for Ismaili doctrine, and as such, everything becomes invaluable and sacred in the eyes of the poet.

- 25 Amonbekov, N. 'Aspekty ismailitskoï spetsifiki, kotorye nuzhno uchityvat' pri formirovanii natsional'nogo gosudarstvo v Tadjikistane' [A Consideration of Specific Aspects of Ismailism in the Establishment of the Nation-State of Tajikistan], in *Postroenie Doveriia Mezhdū Islamistami i Secularistami* [Building Trust between Islamists and Secularists]. Dushanbe: Devashtich, 2004, pp. 229–240.

The author presents some important and specific aspects of Ismailism that should be taken into consideration by the architects of modern Tajikistan during the establishment of the Tajik nation-state.

- 26 Andreev, Mikhail S. and Aleksandr Aleksandrovich Polovtsov. 'Materialy po étnografii iranskikh plemën Srednei Azii. Ishkashim i Wakhan' [Materials on the Ethnography of the Iranian Tribes of Central Asia. Ishkashim and Wakhān], *Sbornik Muzeia Antropologii i Étnografii*, 9 (1911), pp. 1–41. (in Russian).

An ethnographical study of Ishkashim and Wakhān, which includes historical legends, remnants of the old social order, social practices, rituals and beliefs.

- 27 — *Tadjiki doliny Khuf* (Verkhov'ia Amu Dar'i) [The Tajiks of the Khuf Valley (The Upper Reaches of the Amū Daryā)], vol. 1. Stalinabad: Izd-vo AN Tadjh., 1953. pp. 251. (in Russian).
- 28 — *Tadjiki doliny Khuf* (Verkhov'ia Amu Dar'i) [The Tajiks of the Khuf Valley (The Upper Reaches of the Amū Daryā)], vol. 2. Stalinabad: Izd-vo AN Tadjh., 1958. pp. 524. (in Russian).

This is a study of the beliefs of the Pamir (Ismaili) people. It is a significant contribution in the field of classical Central Asian ethnography. *The Tajiks of the Khuf Valley* is an important source for the material and spiritual culture of the mountain peoples of the Pamir region. The last chapter of the first volume deals with the funeral and memorial ceremonies of the Khuf population, which is said to have many similarities with the rites of the Bartang Ismailis.

- 29 — *Tadjiki doliny Khuf* [The Tajiks of the Khuf Valley], ed. È. Kochumkulovoi. Dushanbe: 'Dzhem Kei Dzhi', 2020. pp. 794. (in Russian).
- 30 Andreyev, Sergei. 'Ismaili Sects – Central Asia', *EMA*, vol. 3, pp. 183–184.

The article is about the Ismaili areas in Central Asia, their ethnolinguistic composition, religious history, beliefs and practices, and community organisation.

- 31 — ‘Ismailis of Central Asia’, Unpublished Report for the IIS, 1998. pp. 195.
A report on the Ismail communities in Tajikistan, Afghanistan and the Northern Area of Pakistan. It details the ethno-linguistic and religious composition of Badakhshān (Afghanistan and Tajikistan), the Ismaili population of Badakhshān and their neighbours including their socio-economic and religious history.
- 32 Anvarzod, Mahram, ed. *Pir Sabz ‘Alī*. Dushanbe: Paëmi Oshno, 2003. pp. 60. (in Tajik).
The work presents a series of interesting stories about the life and journeys to Central Asia of Pir Sabz ‘Alī.
- 33 Arabzoda, Nozir. ‘Maḥumi zamon dar falsafai Nosiri Khusrav’ [The Concept of the Time in Nāṣir-i Khusraw’s Philosophy], *AAF* (RSST), 1 (1985), pp. 34–40 (in Tajik).
This article deals with the ontological status of the category of time in the Nāṣir-i Khusraw’s philosophical system. The philosopher traces the connection and continuity of the teachings and writings of previous Ismaili thinkers, looking at Peripatetic as well as Platonic perspectives on ‘time’.
- 34 — ‘Ratīāonalizmi shoirona’ [Poetic Rationalism], *MS*, 10 (1986), pp. 35–37 (in Tajik).
This article focuses on disproving the accusations against Nāṣir-i Khusraw of being a dualist, since he never emphasised the independent existence of nature nor sought to separate religion from knowledge.
- 35 — ‘Muḥīṭi ma’rifat’ [The Circle of Enlightenment], *SS*, 12 (1986), pp. 114–120 (in Tajik).
This analysis is focused on the two ways human beings acquire knowledge: by sensation and intellection. Through observation, sensation allows human beings to attain a knowledge of particulars, whilst through the ‘*aql*’ understanding of the invisible side of substances and accidents is reached.
- 36 — ‘Tavsifi kategoriā makon dar falsafai Nosiri Khusrav’ [The Description of the Category of Space in Nāṣir-i Khusraw’s Philosophy], *AAF* (RSST), *Seriāi falsafa, iqtisodiēt va huquqshinosī*, 1 (1988), pp. 15–18 (in Tajik).
Nāṣir-i Khusraw shared the Peripatetic concept of space, recognising the eternity of the world and its attributes, thus also embracing Ibn Sīnā’s philosophical stances.
- 37 — ‘Andarzi Hakimi Qubodiēni’ [The Teaching of the Ḥakim of Qubādiyān], *SS*, 12 (1989), pp. 124–130 (in Tajik).
In the moral teachings of Nāṣir-i Khusraw the existence of good and evil is traditionally linked to the realm of the soul (*nafs*). If evil and indecency are the products of ignorance, good is the fruit of moral intentions, which are triggered by knowledge.

- 38 — ‘Zarurati maʼrifati olam az nazari Nosiri Khusrav’ [The Necessity of the Gnosis of the World According to Nāṣir-i Khusraw], *AAF* (RSST), *Seriʼi ai falsafa, iqtisodiēt va huquqshinosī*, 4 (1989), pp. 3–8 (in Tajik).

Throughout his writings, Nāṣir-i Khusraw justifies the need for knowledge *en large* in order to recognise the world. The process of learning involves understanding both the intrinsic quality and the quantitative characteristics of the material world. As a follower of Ismaili theology, Nāṣir-i Khusraw simultaneously held both theological and teleological positions, suggesting that any person is authorised by God to comprehend the world we live in.

- 39 — ‘Harakat az didi Nosiri Khusrav’ [Motion from Nāṣir-i Khusraw’s Point of View], *IH*, 12 (1989), pp. 31–33 (in Tajik).

In order to explain the various degree of motion (*haraka*) occurring in existence, Nāṣir-i Khusraw follows philosophers such as Aristotle and Ibn Sīnā and speaks of generation (*kawn*) and corruption (*fasād*), improving imperfection (*nuqṣ*), and changes and transformations in terms of motion taking place in prime matter (*hayūla*).

- 40 — ‘Andeshai ofarinish dar falsafai Nosiri Khusrav’ [The Idea of the Creation in Nasir-i Khusraw’s Philosophy], *Farhang*, 7 (1991), pp. 57–61 (in Tajik).

In Nāṣir-i Khusraw’s worldview, knowledge, mysticism, philosophy and religion are intertwined; the essence of his teaching is that if any of these components separates from the others, its functionality will lose specificity and effectiveness.

- 41 — ‘Javhariāti jism, modda va surat az nazari Nosiri Khusrav’ [The Essence of Body, Matter and Form from Nāṣir-i Khusraw’s Point of View], *IH*, 2 (1991), pp. 9–11 (in Tajik).

Nāṣir-i Khusraw’s ideas on matter (*hayūla*), form (*ṣūra*) and body (*jism*) followed those of the philosophers, in that ‘form (*ṣūra*) is above essence (*jawhar*) and prime matter (*hayūla*), since action actualises from form (*ṣūra*) and not from prime matter (*hayūla*)’.

- 42 — ‘Sushchnost’ dushi. Traktovka psikhofizicheskoi problemy v filosofii Nosiri Khusrava’ [The Quintessence of Soul. The Explanation of Psycho-physical Problems in Nāṣir-i Khusraw’s Philosophy], *AAF* (RSST), *Seriʼi ai falsafa, iqtisodiēt va huquqshinosī*, 1 (1991), pp. 29–39. (in Russian).

For Nāṣir-i Khusraw the ratio between soul and body is effectively explained in his philosophical works. He denounces some of the inconsistencies held by the philosophers regarding the concepts of soul and body.

- 43 — ‘Ėjodiēti Nosiri Khusrav’ (Osori adabi, falsafi, dini) [Nāṣir-i Khusraw’s Works (Literature, Philosophy and Religion)], *Maʼrifat*, 2 (1992), pp. 13–17. (in Tajik).

A brief overview and reflection of Nāṣir-i Khusraw's religio-philosophical works.

- 44 — 'Shakkokii Nosiri Khusrav' [The Concept of Doubt in Nāṣir-i Khusraw's Thought], *Adab*, 5 (1992), pp. 53–59. (in Tajik).

This paper discusses Nāṣir-i Khusraw's independent thought and the courage of his philosophical-poetical expression. The author also considers Nāṣir's alleged threat to the religious establishment, for which he was condemned as a *kāfir* (unbeliever) by the Sunni '*ulamā*'.

- 45 — 'Nosiri Khusrav dar borai nubuvvat va imomat' [Nāṣir-i Khusraw on Prophethood and Imamate], *IH*, 7–8 (1993), pp. 29–31 (in Tajik).

The Ismaili philosopher believed that the hierohistory of mankind develops in seven cycles or eras (sing. *dawr*) each one inaugurated by a speaking-prophet or enunciator (*nāṭiq*) of a revealed message. In the first six eras of human history the enunciator-prophets were Adam, Noah, Abraham, Moses, Jesus and Muhammad. Each *nāṭiq* was succeeded by a legatee or executor (*waṣī*). The legatees in the first six eras were Sith (Seth), Shem, Ishmael, Aaron, Sham'un and 'Alī.

- 46 — 'Ta'vili Qur'on dar ilohi'eti Nosiri Khusrav' [Qur'anic Esoteric Interpretation in Nāṣir-i Khusraw's Theology], *Farhang*, 1 (1993), pp. 29–31 (in Tajik).

According to Nāṣir-i Khusraw, *ta'wīl* is the knowledge possessed by the Universal Soul whose aim is to elevate the individual soul, thus enabling its return to the Origin.

- 47 — *Nosir Khusrav* [Nāṣir-i Khusraw]. Dushanbe: Ma'orif, 1994. pp. 176. (in Tajik).

In his introduction, Arabzoda argues that his endeavours have produced one of the most complete works on Nāṣir-i Khusraw's philosophy. The author claims to have consolidated all previous studies on Nāṣir-i Khusraw in the former Soviet Union. The book is divided into five main topics: (i) the search for truth and justice, (ii) theology, (iii) the puzzle of being, (iv) the cognition of being, and (v) ethical teaching.

- 48 — 'Odobī sukhan guftan dar ta'limoti akhloqii Nosiri Khusrav' [The Ethics of Speech in Nāṣir-i Khusraw's Ethical Teachings], *Adab*, 7 (1996), pp. 33–37. (in Tajik).

In his poetic and religious works, Nāṣir-i Khusraw teaches the reader to communicate through a moral, philosophical, aesthetic and literary language. Speech is deemed the most fundamental aspect of the human essence.

- 49 — *Ismailitskaia filofosiia Nosira Khusrava* [The Ismaili Philosophy of Nāṣir-i Khusraw]. Dushanbe, 1997. pp. 307. (in Russian).

- 50 — *Ismailitskaia filosofia Nosira Khusrava* [The Ismaili Philosophy of Nāṣir-i Khusraw], *Dissertaĭsii na soiskanie uchēnoi stepeni doctora filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 1997–1998. pp. 293. (in Russian).

Nāṣir-i Khusraw is portrayed as a thinker whose legacy has had a major impact on the history of philosophy and the development of Tajik literature. One of the first philosophers to write in Farsi, he managed to syncretise his Weltanschauung, theology and religion with scientific knowledge, his faith with reason. His doctrine is a valid synthesis of religious and philosophical outlooks. Nāṣir-i Khusraw is, undoubtedly, the founder of the religious and philosophical genre of the *qaṣida*.

- 51 — ‘Fazilati nekī va nakūkorī dar ta’limoti akhloqii Nosiri Khusrav’ [The Virtue of Kindness and Compassion in Nāṣir-i Khusraw’s Ethical Teachings], *IH*, 1 (1999), pp. 4–6 (in Tajik).

As a medieval Muslim philosopher and an Ismaili *dā’ī*, ethical issues were at the heart of Nāṣir-i Khusraw’s teachings. He argued that virtuous behaviour was meant to guide others; his ethics called for a two-fold use of the intellect: to learn and to teach.

- 52 — *Mir idei i razmyshleniĭ Nosira Khusrava* [Nāṣir-i Khusraw’s World of Ideas and Thought]. Dushanbe: Nodir, 2003. pp. 264. (in Russian).

Nāṣir-i Khusraw is a thinker whose work has left its mark on the history of philosophy, Ismaili theology, and on the history of the literary process. He was one of the first Persian thinkers who managed to combine organically a philosophical worldview with theology, religion with scientific knowledge, and faith with reason.

- 53 — ‘Intellectual Trends in Nasir Khusraw’s Philosophy’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 126–130.

In this paper it is suggested that in Nāṣir-i Khusraw’s philosophy, intellect and reasoning, knowledge and learning, are objects for special analysis in epistemological, ethical and religious terms. Knowledge and learning, philosophy and theology are all so intertwined in his worldview that they make up the fundamental elements of his philosophy, and if we were to try to separate them from each other, it would very probably lose its central meaning.

Arabzoda, Nozirjon, see Arabzoda, Nozir.

- 54 Arapov, Aleksandr. ‘Kontseptsiia Mirovogo Razuma i Mirovoi Dushi v russkoi religioznoi filosofii i ismailizme’ [The Concepts of the Universal Intellect and Universal Soul in Russian Religious Philosophy and Ismailism], in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on*

Ismailism. (Proceedings of a conference held in St Petersburg in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 92–100. (in Russian and English).

The Platonic concepts of the Universal Intellect and Universal Soul are common to both Ismaili philosophy and the Russian religious philosophy of the Silver Age (the period between 1880 and 1920, which is characterised by the emergence of various intellectual movements in Russia), whilst being alien to classical Christian philosophy.

Russian philosophers who belonged to the Russian Orthodox Church were exposed to these ideas and developed a cosmological framework which was much closer to the Ismaili teaching than to Christian theology. The paper explores this subject in detail.

- 55 Ashurov, Gafor Ashurovich. ‘Nosiri Khisrav i ego filosofskii traktat Zōd al-musofirin’ [Nāṣir-i Khusraw and his Philosophical Treatise *Zād al-musāfirīn*], in *Tezisy nauchnoi konferentsii molodykh uchēnykh, posviashchennoi 30-letiiu Tadzhikskoi SSR* [Abstracts of the Academic Conference of Young Scholars, Dedicated to the 30th Anniversary of the Tajik SSR]. Stalinabad, 1959, pp. 82–83. (in Russian).

- 56 — ‘Filosofskii traktat Nosiri Khisrava Zōd al-musofirin’ [Nāṣir-i Khusraw’s Philosophical Treatise *Zād al-musāfirīn*], *AAF (RSST)*, 2 (1960), pp. 53–60. (in Russian).

The most significant philosophical work by Nāṣir-i Khusraw is his *Zād al-musāfirīn*. Nāṣir himself pointed this out, presenting it as his major opus. In one place Nāṣir-i Khusraw expresses his attitude to this work in the following form:

Zād al-musāfirīn – one of my creations,

If read over Plato’s grave,

Plato’s dust will give me praise.

- 57 — ‘Ob otnoshenii Nosiri Khisrava k Abu Bakru ar-Razi’ [The Relationship of Nāṣir-i Khusraw and Abū Bakr al-Rāzī], *AAF (RSST)*, 2 (1963), pp. 41–49. (in Russian).

- 58 — ‘Reshenie osnovnogo voprosa filosofii Nosiri Khisravom (na osnove analiza filosofskogo traktata Zād al-musafirin)’ [The Solving of the Main Question in Philosophy by Nāṣir-i Khusraw (on the basis of an analysis of the philosophical treatise *Zād al-musāfirīn*)], *AAF (RSST)*, 2 (1963), pp. 80–92. (in Russian).

According to Ashurov, Nāṣir-i Khusraw’s philosophical views appear to be those of an objective idealist. However, despite his general attitude in conveying concepts as an idealist, on some occasions, Nāṣir-i Khusraw seems to propound outlooks of a somewhat more pragmatic character. Thus, according to his theory of knowledge, practice neither acts as a criterion for attaining

knowledge nor as the grounds for knowledge, but finds its validity as an application of knowledge, ultimately confirming the truth of the divine revelation.

- 59 — ‘Nasir Khosrov’ [Nāṣir-i Khusraw], *FE*, vol. 3, pp. 555–556. (in Russian).
A brief biography of Nāṣir-i Khusraw and his main works.
- 60 — ‘Nasirëddin Tusi’ [Naṣīr al-Dīn Ṭūsī], *FE*, vol. 3, p. 556. (in Russian).
A brief biography of Naṣīr al-Dīn Ṭūsī and his works.
- 61 — *Filosofskie vzgliady Nosiri Khisrava. (Na osnove analiza traktata Zad al-musafirin)* [Nāṣir-i Khusraw’s Philosophical Views (based on an analysis of *Zād al-musāfirīn*)], Dissertatsiī na soiskanie uchēnoī stepeni kandidata filosofskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 1964. pp. 208. (in Russian).
- 62 — *Filosofskie vzgliady Nosiri Khisrava. (Na osnove analiza traktata “Zad al-musafirin”)* [Nāṣir-i Khusraw’s Philosophical Views (based on an analysis of *Zād al-musāfirīn*)]. Dushanbe: Donish, 1965. pp. 113. (in Russian).
- 63 — ‘Aqidahoi filosofii Nosiri Khisrav’ [Nāṣir-i Khusraw’s Philosophical Ideas (based on an analysis of *Zād al-musāfirīn*)], *ANT (SSR), OF* (1965), pp. 11. (in Tajik).
Ashurov argues that *Zād al-musāfirīn* must be regarded as one of Nāṣir-i Khusraw’s most important works of philosophy. According to the scholar, this pivotal work, which is analysed from a Marxist point of view, presents the fundamental questions of philosophy in an idealistic manner not unlike that of major medieval thinkers.
- 64 Asoev, A. *Ahamiīati ateistii tanqidi ismoiliīa* [The Importance of the Atheist Critiques of Ismailism]. Dushanbe, 1978. (in Tajik).
- 65 Aʿwani, Gholam-Reza. ‘Abu Khatim Razi i ego Aʿlām an-nubuvva’ [Abū Ḥātim al-Rāzī and His *Aʿlām al-nubuwwa*], *EIF*, 4 (2013), pp. 135–139. (in Russian).
This is an abridged version of the author’s introduction to al-Rāzī’s *Aʿlām al-nubuwwa*, a critical edition of which he published together with S. al-Sawī in 1977, and of which a revised second edition was produced in 2002. Aʿwani praises the *Aʿlām al-nubuwwa* as a monumental contribution to the Islamic thought of the late 3rd/9th–early 4th/10th century. He also discusses its influence on later Ismaili thinkers, in particular Nāṣir-i Khusraw and Ḥamīd al-Dīn Kirmānī.
- 66 Aynī, Kamol, ed. and tr. *Nosiri Khusravi Qabodiēnī. ‘Gulchine az devoni ash’or* [Nāṣir-i Khusraw of Qubādiyān. *Selected Poems from the Divān*]. Stalinabad, 1957, pp. 35. (in Tajik).

In his introduction to this edition of selected poems from Nāṣir-i Khusraw’s *Divān*, Kamol Aynī provides a historical background and argues that Nāṣir-i Khusraw was one of the most spirited thinkers of his time who was not

cowed by the rulers of the age and advocated and spread his ideas and religious beliefs with courage.

B

- 67 Babaeva, Navrasta S. *Drevnie verovaniia gornyx tadjikov iUzhnogo Tadjikistana v pokhoronno-pominal'noi obriadnosti (konefs XIX – nachalo XX vv.)* [The Ancient Beliefs of the Mountain Tajiks of Southern Tajikistan in Funeral and Memorial Rites (late 19th – early 20th century)]. Dushanbe: Donish, 1993. pp. 156. (in Russian).

This is the first general ethnographic study of the traditions, particularly the funeral rites, common among the mountain Tajiks of southern Tajikistan.

- 68 Badakhshi, Mirzo Sangmuhammad, and Mirzo Fazlalibek Surkhafsar. *Tārikh-i Badakhshon* [The History of Badakhshān]. Dushanbe: Donish, 2007. pp. 274. (in Tajik).

Tārikh-i Badakhshon is a valuable historical work which covers 250 years of the history of the Tajik people in Badakhshān from around 1657 to 1907.

The work is of great value particularly in terms of the accuracy of its sources relative to the Badakhshān area and its cities. It details Badakhshān's relations with the neighbouring regions such as Khatlān, Darvāz, Chitrāl, Kāshghar, Qaṭaghan and Yaqand. The socio-political and the economic structure of the region as well as the religio-ethnic identity of the people are also discussed.

The book is divided into three parts: (i) the genealogy and hierarchy of certain personalities amongst the Shughnān *mīrs*, (ii) the biography of Sayyid Shāh Khāmūsh, and (iii) the genealogy of Sayyid 'Alī Shāh Valī, the father-in-law of Shāh Khāmūsh.

- 69 Badakhshi, Saidjalol. *Bahr ul-Akhbor: silsilai hikoīatho doir ba haēti Nosiri Khusrav va saēhati u dar Badakhshonzamin* [The Ocean of Tales: A sequence of Legends about the Life and the Travels of Nāṣir-i Khusraw in Badakhshān]. Khārūgh: 'Pomir', 1992. pp. 70. (in Tajik).

A collection of legends and stories about Nāṣir-i Khusraw and his travels in Badakhshān.

- 70 Bahromova, Nasiba Arturovna. 'Ėtnokonfessional'naia kul'tura pamirskikh tadjikov: sovremennoe sostoiānie' [Ethnic-Confessional Culture of the Pamiri Tajiks: the Current Situation]. Bachelor thesis, Tomsk University, 2017. pp. 69. (in Russian).

Despite the long Ismaili history in the Pamirs, many traditional customs and beliefs relating to the life of the Pamiri peoples can still be observed. However, the pre-Islamic traditions have been adapted and addressed in accordance with Ismaili canons and practices.

- 71 Baïburdi, Chingiz Gulam-Ali (1925–2012). ‘Srednevekovyi persidskii poet Nizārī v Zakavkaz’e’ [The Medieval Persian Poet Nizārī in the Trans-Caucasus], *IFZ*, 4 (1959), pp. 233–243. (in Russian).

Descriptions of the journey recounted in Nizārī’s poetic work, *Safar-nāma*. The work reports the poet’s conversation with local scholars on religious themes in the form of short stories.

- 72 — *Zhizn’ i tvorchestvo Nizārī – persidskogo poëta XIII–XIV vekov* [The Life and Works of Nizārī, a Persian Poet of the 13th–14th Centuries], *Dissertatsii na soiskanie uchënoï stepeni kandidata filologicheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Leningrad, 1963. pp. 245. (in Russian).

- 73 — *Zhizn’ i tvorchestvo Nizārī – persidskogo poëta XIII–XIV vekov* [The Life and Works of Nizārī, a Persian Poet of the 13th–14th Centuries]. Moscow: Nauka, 1966. pp. 272. (in Russian).

Persian (tr.), *Zindagī va āthār-i Nizārī* [The Life and Works of Nizārī], tr. Mahnaz Šadri. Tehran: Intishārāt-i ‘Ilmī, 1370 Sh./1991. pp. 290. (in Persian).

This work by Baïburdi is a study of the life and work of the once very famous Persian Ismaili poet, Nizārī Quhistānī, who lived during the Mongol invasion of Iran and Central Asia between the 7th/13th and 8th/14th centuries.

- 74 — ‘Rukopisi proizvedeniï Nizārī’ [The manuscript of Nizārī’s Works], *KSINA*, 65 (1964), pp. 13–24. (in Russian).

This is a study of the works of Nizārī Quhistānī, a well-known Persian-Ismaili poet who lived in the 7th/13th and 8th/14th centuries. The study of the literary heritage of Nizārī which was initiated by Bertel’s has since progressed further and several poems and two *Dīvāns* by Nizārī have been discovered.

- 75 — ‘Nasirëddin Tusi’ [Našir al-Dīn Ṭūsī], *KLE*, vol. 5, pp. 125–126. (in Russian).

A brief entry on Našir al-Dīn Ṭūsī.

- 76 — ‘Nizari, Sadaddin ibn Shamsaddin Nizariie Kuhistani’ [Nizārī, Sa’d al-Dīn b. Shams al-Dīn Nizārī Quhistānī], *KLE*, vol. 6, pp. 270–271. (in Russian).

A brief entry on Nizārī Quhistānī.

- 77 — ‘O perepiske Malik-shakha s Khasanom ibn Sabbakhom’ [The Correspondence between Malik-Shāh and Ḥasan b. Šabbāḥ]. *Kratkoe izlozhenie dokladov nauchnoï konferentsii, posviashchennoï 60–letiiu professora A.N. Boldyreva* [Summary of Scholarly Conference Reports, Dedicated to the 60th Anniversary of Professor A.N. Boldyrev]. Moscow (1969), pp. 9–12. (in Russian).

In this article, the author analyses and edits four letters, which it is sometimes thought, the Saljūq sultan of Iran in the late 5th/11th century, Malik-Shāh

and his famous vizier Niẓām al-Mulk exchanged with the *dā'ī* of the Iranian Ismailis and founder of the Ismaili state in Alamūt, Ḥasan-i Šabbāḥ.

- 78 — 'Ob ideologicheskoi obshchnosti nekotorykh doktrin ismailizma i babizma' [Some Commonalities of the Ideological Doctrines of Ismailism and Bābism], in *FISZAA*, Tezisy dokladov nauchnoi konferentsii, posviashchennoi 120-letiiu osnovaniia Vostfaka LGU. Leningrad, 1974, pp. 58–61. (in Russian).

According to recent scholarship, the religio-philosophical ideas of Bābism can be directly attributed to the founder of the movement, Sayyid 'Alī Muḥammad Shīrāzī. Despite the accuracy of this position, a number of scholars believe that Bābism's main ideas were actually derived from Ismaili teachings.

- 79 Baikov, A.A. 'Pechat' fatimidskogo khalifa Zakhira' [The Seal of the Fatimid Caliph Ṣāḥir], *ZKV*, 5 (1930), pp. 201–219. (in Russian).

A collection of carved stones found in the State Hermitage. Cut out on flat stones with polished surfaces, the inscriptions, mostly executed in Kufic script, include the following:

بَعَثَ الْعَزِيزُ الْمُهَيِّينَ يَعْينَ

عَلِي ابوالحسن الامام الظاهر

لاعزاز دين الله امير المؤمنين

- 80 Baiza, Yahya. 'The Concept of *Ilm* in the Writings of Nasir Khusraw', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 270–279.

This article explores some of Nāṣir-i Khusraw's major discussions on concepts such as *tawḥīd*, *ta'wīl* and '*ilm*'. The author regards Nāṣir-i Khusraw's notion of knowledge as an educational approach based on a systematic understanding of the purpose of creation and life in the material/physical world. Similarly, Nāṣir regards *ta'wīl* as the best method for enquiring into the religious truths.

- 81 — 'Religion, Language or Ethnicity? Hybridised Identity among the Ismaili Youth of Afghanistan in Germany', in F. Ahmad and M. Seddon, ed., *Muslim Youth: Challenges, Opportunities and Expectations*. UK: Continuum International Publication Group, 2012, pp. 78–98.

This study explores the role of religion, language and ethnicity in the formation of identity among the Shi'i Ismaili youth of Afghanistani origin who are primarily concentrated in four major regions of Essen

(Nordrhein-Westfalen), Frankfurt (Hessen), Munich (Bavaria) and Hamburg (or Freie und Hansestadt Hamburg).

- 82 — ‘The Hazaras of Afghanistan and their Shi‘a Orientation: An Analytical Historical Survey’, *Journal of Shi‘a Islamic Studies*, 7, 2 (2014), pp. 151–171.

This paper begins with a critique of the existing hypotheses and interpretations, and continues with an analysis of the early Ghūrīds and the Ismaili *da‘wa* and their influence on the Hazara’s adoption of Shi‘i Islam.

- 83 — ‘Ismailis in Afghanistan and their Security Concerns: A Brief Synopsis’, in ACCORD (Austrian Centre for Country of Origin and Asylum Research and Documentation), *Anfragebeantwortung zu Afghanistan: Sicherheitslage für Ismailiten in der Provinz Baghlan; Berichte über gezielte Angriffe durch die Taliban oder Hezb-e Islami* [Briefing on the Security Situation of Ismailis in Baghlan Province of Afghanistan; Reports of Targeted Attacks by the Taliban or Hezb-e Islami]. Vienna: ACCORD, European Country of Origin Information Network, 2015. Available online at: <https://www.ecoi.net/en/document/1058514.html> [Last accessed, 9 December 2018].

- 84 — ‘The Shi‘a Isma‘ili *Da‘wat* in Khurasan: From its Early Beginning to the Ghaznavid Era’, *Journal of Shi‘a Islamic Studies*, 8, 1 (2015), pp. 37–59.

This article focuses on the rise and development of Shi‘i Ismaili history in Khurāsān, from its earliest beginnings to the end of the Ghaznavid era. It demonstrates that the success of the Ismaili *da‘wa* in Khurāsān was due to the high value that the Ismaili imams placed on Khurāsān as a territory ripe for their *da‘wa* mission.

- 85 — ‘A Dream-Work: An Analysis of Nāṣer Kōsrow’s Dream and Intellectual Transformation’, *International Journal of Iranian Heritage*, 1, 1 (2016), pp. 1–20.

The work analysis the contexts and the concepts of the dream which is described in Nāṣir-i Khusraw’s *Safar-nāma*, and how this dream turned into a dream-work that transformed his life and enabled him to leave behind a rich intellectual legacy.

- 86 — ‘Authority and Rituals in the Shi‘a Ismaili Tradition: An Interpretative Analysis’, in A. Poya and F. Suleiman, ed., *Unity and Diversity in Contemporary Muslim Thought*. Cambridge: Cambridge Scholars Publishing, 2017, pp. 150–173.

This paper provides a brief introduction to the Nizārī Ismailis followed by an analysis of the Weberian notion of authority. There follows an analytical discussion of authority from the Shi‘a, and specifically the Ismaili, perspective. It continues with a discussion on change and continuity in religious rituals, and concludes with an interpretative analysis of two concrete cases of *shahāda* (testimony) and *zakāt* (alms-giving) in the Ismaili context.

- 87 — ‘Authority, Identity, and Pluralism in the Modern Ismā‘īlī Religious Education Programme: A Critical Reflection’, in *2017 Proceedings of the Third Annual International Conference on Shi‘i Studies*. London: ICAS Press, 2018, pp. 183–211.

This chapter presents an exploratory analysis of how the modern Ismaili religious education programme approaches the concepts of authority, identity and pluralism, and how it negotiates them with other parallel values in both Muslim-majority and minority contexts.

- 88 — ‘Ismā‘īliyya’, *Dānishnāma-i Hazāra* (The Encyclopaedia of the Hazāra). Tehran: Hazāra Encyclopaedia Foundation, 1397 Sh./2018, pp. 471–486.

- 89 Bakaev, Mamadvafo. ‘V poiskakh vostochnykh rukopisei’ [In Search of Oriental Manuscripts], *NAA*, 3 (1962), pp. 236–238. (in Russian).

At the end of August 1961, an expedition headed by Bakaev went to Badakhshān. This turned out to be very productive, with several valuable manuscripts on the history of the region being retrieved. Among the important findings was a second copy of Khwāja ‘Abd al-Nabī b. Khwāja Ṣālihi Yamgī’s *Sīlk-i gawhar-rīz*.

- 90 — ‘Novye nakhodki na Pamire’ [New Discoveries in the Pamirs], *NAA*, 4 (1963), pp. 236–237. (in Russian).

Towards the end of 1962, the Institute of Oriental Studies and Manuscript Heritage of the Academy of Sciences of Tajikistan organised an expedition to the GBAO region in search of manuscripts.

- 91 — ‘Pīātaīa pamirskāia ēkspeditīsiā po sboru vostochnykh rukopisei’ [The Fifth Pamir Expedition in Search of Oriental Manuscripts], *NAA*, 3 (1964), p. 212. (in Russian).

In August 1963, the Institute of Oriental Studies and Manuscript Heritage of the Academy of Sciences of Tajikistan organised a fifth Tajik expedition to the GBAO in search of rare and valuable oriental manuscripts.

- 92 — ‘Fond vostochnykh rukopisei AN Tadzhijskoī SSR i ego izuchenie’ [Repository of the Oriental Manuscripts of the Academy of Sciences of the Tajik Soviet Socialist Republic], *NAA*, 6 (1965), p. 223. (in Russian).

- 93 — O.F. Akimushkin et al. ‘Persidskie i tadjihskie rukopisi Instituta narodov Azii AN SSSR (Kratkii alfavitnyi katalog)’ [Persian and Tajik manuscripts of the Institute of the Peoples of Asia of the Academy of Sciences of the USSR], *NAA*, 1 (1966), p. 199. (in Russian).

- 94 Bamyani, Muhammad Ibrahim. ‘Nasir Khusraw: Miraculous Life’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005. pp. 632–640.

The work is the result of the author’s field trips to the Badakhshān province of Afghanistan in the 1990s. He collected over 30 stories about Nāṣir-i

Khusraw. Some of these can also be found in the written historical literary sources, but the ones identified by the author are different versions of the same tales and therefore are of special importance for scholarly research on Nāṣir-i Khusraw's tradition.

- 95 Bandalieva, Shodigul. 'Intellect and Knowledge as the Source of the Philosophy of Hakim Nasir Khusraw', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 37–44.

Human understanding of the spiritual realities such as the Intellect and the Soul is said to be possible through the material world that, via sense perception, allows the human mind to grasp the spiritual realm.

- 96 — 'Sootnoshenie Razuma i Very v uchenii Nasir Khusrava' [The Balance of Reason and Faith in the Teachings of Nāṣir-i Khusraw], *IANRT*, 4 (2015), pp. 51–58.

This is an article that deals with the correlation between the soul and the intellect according to Nāṣir-i Khusraw's view as reflected in his religious and philosophical works.

- 97 — *Nravstvennaia filosofiia Nasira Khusrava* [Nasir-i Khusraw's Moral Philosophy], Institute Filosofii, Politologii i Prava im A. Bakhovaddinova Akademii Nauk Respubliki Tadzhikistan [A. Bakhovaddinova Institute of Philosophy, Political Science and Rights of the Academy of Science of the Republic of Tajikistan]. *Dissertatsiia na soiskanie uchenoi stepeni doktora filosofii* PhD [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2018. pp. 200.

The origin of the ethical philosophy of Nāṣir-i Khusraw is analysed on the basis of his major philosophical works, in particular, his *Zād al-musāfirin*, *Khawān al-ikhwān*, *Gushāyish va Rahāyish* and *Jāmi' al-ḥikmatayn*, as well as his *Divān*. In both his poetic and religious works, Nāṣir-i Khusraw teaches the reader to communicate through a moral, philosophical, aesthetic and literary language. Speech is deemed the most fundamental aspect of the human essence.

- 98 Bartol'd, V.V. *K istorii krest'ĭanskikh dvizhenii v Persii* [On the History of Peasant Movements in Persia]. *Sochineniia*, vol. VII. Moscow: Nauka, 1971, pp. 438–449. (in Russian).
- 99 — 'K istorii krest'ĭanskikh dvizhenii v Persii' [On the History of Peasant Movements in Persia], *Iz dalekogo i blizkogo proshlogo*. Sbornik etiudov iz vseobshchei istorii v chest' 50-letii nauchnoi zhizni N.I. Kareeva [On a Distant and Near Past. A Collection of Sketches from Universal History in Honour of the 50th Anniversary of the Scholarly Activity of N.I. Kareev]. Moscow: Mysl', 1923, pp. 54–62. (in Russian).

The author has tried to draw a connection between the Ismaili movement and the peasant masses revolting against the mainly land-owning local aristocracy in the medieval era.

- 100 Battis, Matthias. *Aleksandr A. Semenov (1873–1958): Colonial Power, Orientalism and Soviet Nation-building*, PhD dissertation, University of Oxford, 2016. pp. 269.

An examination of Semënov's career, scholarship and personal networks on the basis of his personal archive in Tajikistan's Academy of Sciences, which has not been researched in a systematic way since the 1970s. This thesis also includes a section on 'Semënov and the Ismailis in Tashkent 1912–1916'.

- 101 Beben, Daniel. *The Legendary Biographies of Nāṣir-i Khusraw: Memory and Textualization in Early Modern Persian Ismā'īlism*, PhD dissertation, Indiana University, 2015. pp. 444.

This is an examination of the legendary biographical traditions concerning the 5th/11th-century Ismaili philosopher and missionary Nāṣir-i Khusraw and their significance for the history of the Badakhshān region of Central Asia.

- 102 — 'Islamisation on the Iranian Periphery: Nasir-i Khusraw and Ismailism in Badakhshan', in A.C.S. Peacock, ed., *Islamisation: Comparative Perspective from History*. Edinburgh: Edinburgh University Press, 2017, pp. 317–335.

This study examines the spread of Islam in Asia through a case study of the Shi'i Ismaili community of the highland Badakhshān region of Central Asia, a historical province encompassing the mountainous districts of present-day north-eastern Afghanistan and eastern Tajikistan, along with bordering areas of northern Pakistan and north-west China.

- 103 — 'Religious Identity in the Pamirs: The Institutionalisation of the Ismā'īlī *Da'wa* in Shughnān', in Dagikhudo Dagiev and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018, pp. 123–142.

This paper explores the Shughnān region in Ismaili history and examines the process by which the Ismaili *da'wa* (summons), with its roots in Iran and the Near East, came to be embedded in the social and political structure of Shughnān, resulting in the close affiliation of Ismaili and Pamiri identity that is present in the region today. In particular, the paper examines a critical and yet uncharted development that occurred between the 11th/17th and 13th/19th centuries, in which a resurgence of the Ismaili *da'wa* in the broader Badakhshān region coincided with a new process of state formation in Shughnān.

- 104 — 'The Ismaili of Central Asia', *Oxford Research Encyclopedia of Asian History*, Online Publication Date: Apr 2018. Available online

at: <http://oxfordre.com/asianhistory/view/10.1093/acrefore/9780190277727.001.0001/acrefore-9780190277727-e-316> [Last accessed, 11 June 2019].

The work is a historical survey of the Ismailis in Central Asia from the arrival of the Ismaili *da'wa* in Central Asia in the early 4th/10th century up to the present time.

- 105 — ‘The *Kalām-i Pīr* and Its Place in the Central Asian Ismā‘īlī Tradition’, *Journal of Islamic Studies* (2018), pp. 1–34.

This paper is a study of the *Kalām-i pīr*, a text on religious doctrine preserved among the Shi‘ī Ismaili community of the Badakhshān region of Central Asia, attributed to the 5th/11th-century Ismaili author, Nāṣir-i Khusraw.

- 106 — ‘Aḥmad Yasavī and the Ismā‘īlīs of Badakhshān: Towards a New Social History of Sufi–Shi‘ī Relations in Central Asia’, *Journal of the Economic and Social History of the Orient* (2020), pp. 643–681.

The paper examines how a text attributed to the renowned Central Asian Sufi figure Aḥmad Yasavī came to be found within a manuscript produced within the Ismaili Shi‘ī community of the Shughnān district of the Badakhshān region of Central Asia.

- 107 — ‘The *Ṣaḥīfat al-nāẓirīn*: Reflections on Authorship and Confessional Identity in a Fifteenth-Century Central Asian Text’, in Wafī Momin, ed., *Texts, Scribes and Transmission: Manuscript Cultures of the Ismaili Communities and Beyond*. London, (forthcoming).

This paper contends that Ghiyāth al-Dīn ‘Alī b. Amīrān Sayyid al-Ḥusaynī al-Iṣfahānī (fl. 9th/15th century) should most probably be identified as the original author of the *Ṣaḥīfat al-nāẓirīn*. Further, the author examines some of the possibilities that may explain the apparent shift in the text’s attribution to Sayyid Suhrāb, which in turn may shed some additional light on the biography of this important yet enigmatic figure in the Ismaili history of Central Asia.

- 108 — ‘Reimagining *Taqiyya*: The “Narrative of the Four Pillars” and Strategies of Secrecy among the Ismā‘īlīs of Central Asia’, *History of Religions*, 59 (2019), pp. 81–107.

The article examines the issue through a case study of the Ismaili community of the mountainous Badakhshān region of Central Asia. It reassesses the place of *taqiyya* in the relationship between Ismailism and Sufism, which has frequently been cited as constituting a form of disguise for Ismailis engaged in the practice of precautionary dissimulation.

- 109 Behronov, Jum’a S. ‘Koran i Nasiri Khusrav’ [The Qur’an and Nāṣir-i Khusraw], *IANRT*, 2 (2010), pp. 98–102. (in Russian).

Nāṣir-i Khusraw’s relationship to the Qur’an. As a devoted Muslim, Nāṣir quoted the Qur’an widely in his works. All his written works are in the spirit of, and refer to, Qur’anic verses and prophetic *ḥadīths*.

- 110 — ‘Ispol’zovanie aīatov Korana v kasydakh Nosira Khusrava’ [The Use of Qur’anic verses in the *Qaṣīdas* of Nāṣir-i Khusraw], *Izvestiia Akademii nauk Respubliki Tadjikistan, Nauchnyi zhurnal* [Proceedings of the Academy of Sciences of the Republic of Tajikistan, Scientific Journal], 2 (2010), pp. 131–135. (in Tajik).
- 111 — ‘Rol’ ta’vil v poëzii Nasiri Khusrava’ [The Role of *Ta’wil* in Nāṣir-i Khusraw’s Poetry], *IANRT*, 3–4 (2010), pp. 98–110. (in Russian).

The important role of *ta’wil* in poetry from Nāṣir-i Khusraw’s standpoint.
- 112 — ‘Ėticheskie myshleniia v poëzii Nosira Khusrava’ [Ethical Thinking in the Poetry of Nāṣir-i Khusraw], *VTNU SFN*, 8 (2011), pp. 33–37. (in Russian).

This article is devoted to the ethical problems in Nāṣir-i Khusraw’s poems. The poet touches upon many cosmic issues whilst simultaneously examining human ethics. He emphasises the point that ethics and enlightenment are the source of the religion of Islam. The author, very precisely, formulates his position on the role of poetry in addressing social problems.
- 113 — ‘Ssylki na Sury Korana v poëzii Nosira Khusrava’ [References to *Sūras* of the Qur’an in Nāṣir-i Khusraw’s Poetry], *VTNU SFN*, 8 (2014), pp. 220–224. (in Russian); also in: *VTNU SFN*, 4–5 (2014), pp. 91–95.

The article provides a short background on the usage of Qur’anic references in the works of Nāṣir-i Khusraw. As well as a semantic analysis of the poetic texts, the author studies some Qur’anic verses.
- 114 — ‘Nosiri Khusrav dar tazkiraho’ [Nāṣir-i Khusraw in Anthologies], *VTNU SFN*, 8 (2014), pp. 98–102. (in Tajik). In *VTNU SFN*, 4 (2014), pp. 220–224.

The article analyses a number of sources, particularly anthologies where the authors have focused on Nāṣir-i Khusraw. Behronov investigates and questions some of the information provided in these anthologies and offers an objective evaluation of comments on the poetry of Nāṣir-i Khusraw. He achieves this by showing the significance of Nāṣir-i Khusraw’s works in the context of the Persian poetic tradition.
- 115 — ‘She’ru shoiri dar nazari mazhabii Nosiri Khusrav’ [Poem and Poetry in Nāṣir-i Khusraw’s Religious View], *VKU, Seriiā* 10 (2014), pp. 84–88. (in Tajik).

The task and duty of poetry, according to Nāṣir-i Khusraw, is to promote religious moral values. In his view, religion must be based on reason and it must improve human behaviour.
- 116 — *Koranicheskie motivy v poëzii Nosira Khusrava* [Qur’anic motives in the poetry of Nāṣir-i Khusraw], *Dissertatsiia na soiskanie uchënoi stepeni kandidata filologicheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2015. pp. 176. (in Russian).

The main purpose of this dissertation is to identify Qur'anic verses in the Persian-Tajik poetry of the 5th/11th century with a particular focus on Nāṣir-i Khusraw as an outstanding representative of this literary genre. The thesis analyses the process of how Qur'anic motifs imbued Nāṣir-i Khusraw's poetry.

- 117 Bekov, Komildzhon. 'Ikhvan-us-safa' [Ikhwān al-ṣafā'], in *Istoriia tadzhikskoi filosofii* (s drevneishikh vremën do XV v.) [The History of Tajik Philosophy (from Ancient times to the 15th century)], ed. A. Mukhammadkhodzhaev and K. Olimov. Dushanbe: Donish, 2011, vol. 2, pp. 288–311. (in Russian).

Some modern scholars are inclined to regard the *Ikhwān al-Ṣafā'* as followers of the Ismaili faith whilst a number of them have also argued that the epistles of the *Ikhwān al-Ṣafā'* were produced by the early Ismaili imams. One common aspect between the 'Brethren of Purity' and the Ismailis is that the two ideological schools pursued their ultimate spiritual goal in secret. Despite the similarities, the author holds that the *Ikhwān al-ṣafā'* and the Ismailis differ from each other in several aspects of their philosophical interpretations and understanding of the world.

- 118 Bekzoda, Komil. 'Nosiri Khusrav va muammoi falsafai milli' [Nāṣir-i Khusraw and the Puzzle of National Philosophy], *NP*, 4 (2003), pp. 131–136. (in Tajik).
- 119 — 'Nasir Khusraw and the Puzzle of National Philosophy', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005. pp. 44–49.

Notwithstanding the fact that Nāṣir-i Khusraw faced persecution, his love and affection for his native Khurāsān, where he lived as an *āzādmard*, never diminished. In his works, he considered the intellect, wisdom and reasoning as genuine tools for reaching the real meaning of humanity. His rationalist approach is still today deemed the hallmark of his intellectual contribution.

- 120 — ed. *Nosir-i Khusraw. Khon-ul-ikhvon* [Nāṣir-i Khusraw. Khwān al-ikhwān]. Dushanbe: ER-graff, 2012. pp. 331. (in Tajik).

Khwān al-Ikhwān occupies a special place among Nāṣir's works as it explicitly invokes his philosophical teachings but demonstrates implicitly the influence of other esoteric philosophical systems.

- 121 Beliaev, E.A. (1895–1964). 'Ismaility' [The Ismailis] in his *Musul'manskoe sektantsvo (istoricheskie ocherki)* [Muslim Sectarianism (historical essays)]. Moscow, 1957, pp. 47–54. (in Russian).

The author examines different religious *ṭarīqas* in Islam, including that of the Ismailis. Its origins are traced back to the time of Ismā'il (d. 136/754), son of the Imam Ja'far al-Ṣādiq. The article also discusses the emergence of the Qarmaṭī movement and its relationship to the early Ismailis.

- 122 Berezin, Il'ia Nikolaevich (1818–1896). 'Vostochnye reformatory-assasiny' [The Oriental Reformers – The Assassins], *Sovremennik* (St Petersburg), 10 (1857), pp. 93–122. (in Russian).

One of the first works on Ismaili studies by a Russian scholar, this article focuses mainly on the reformers who acted under the leadership of Ḥasan-i Šabbāḥ at Alamūt and the resistance mounted by the Ismaili *dā'īs* and *fidā'īs* during this period to their opponents.

- 123 Bertel's, Andrei Evgen'evich (1926–1995). *Nasir-i Khosrov i ego vremia* [Nāṣir-i Khusraw and his Time], *Dissertatsii na soiskanie uchënoi stepeni kandidata filologicheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy] (Moscow, 1952). pp. 260. (in Russian).

- 124 — 'Rudaki i karmaty' [Rūdakī and the Qarmaṭīs], in *Rudaki i ego epokha* [Rūdakī and his Epoch] (Stalinabad, 1958), pp. 63–78. (in Russian).

Following the deposition of Amīr Naṣr I (301–331/914–943) as ruler of the Sāmānid state, the author argues, the Ismailis could have become the subject of detractors who condemned them as 'Qarmaṭīs' and were therefore liable to be persecuted.

- 125 — *Nasir-i Khosrov i ismailizm* [Nāṣir-i Khusraw and Ismailism]. AN USSR, IV. Moscow: Izdatel'stvo Vostochnoi Literatury, 1959. pp. 289. (in Russian). Persian tr., *Nāṣir-i Khusraw va Ismā'iliyān*, tr., Yaḥyā Āriyānpūr. Tehran, 1346 Sh./1967. pp. 323.

In *Nāṣir-i Khusraw and Ismailism*, the author addresses the development of the Ismaili community during the time of Nāṣir-i Khusraw against the backdrop of contemporary society. He explores the role of Nāṣir in this, presenting an analysis of his philosophical treatises and poetic verses.

- 126 — 'Nakhodki novykh rukopisei v Tadzhikistane' [New Manuscript Discoveries in Tajikistan], *PV*, 6 (1959), pp. 222–223. (in Russian).

In August 1959, the Institute of Oriental Studies and Manuscript Heritage of the Academy of Sciences organised an expedition to the GBAO region where several valuable and rare oriental manuscripts were discovered. Amongst these, a biography of Ḥasan-i Šabbāḥ, *Uṣūl al-ādāb, Rūhnāma* and a few small manuscripts such as the *Kitāb al-majmū' az haft gūnāh, Dar bayān-i haft jasad-i jismānī* attributed to Nāṣir-i Khusraw. Other works include *Tulū'-i Shams* by Khākī Khurāsānī, a copy of the *Rasā'il Ikhwān al-Šafā'* and *Rawḍa-yi taslīm* by Naṣir al-Dīn Tūsī.

- 127 — 'Otchet o rabote pamiirskoi ekspeditsii ot dela vostokovedeniia i pis'mennogo nasledia Akademii Nauk Tadzhikskoi SSR (avgust 1955)' [Report on the Work of the Pamir Expedition of the Department of Oriental Studies and Written Heritage of the Academy of Science of the Republic of Tajikistan (August 1959)], *IAN* (TSSR), 2 (1959), pp. 11–16. (in Russian).

This collection of manuscripts, published in 1959, is of great academic importance. It enhances our understanding of the cultural life of the people in the Pamirs before the October 1917 Revolution.

- 128 — ‘Nakhodki rukopisei na Pamire’ [Discoveries of Manuscripts in the Pamirs], *NAA*, 2 (1961), pp. 234–236. (in Russian).

A detailed list of the manuscripts discovered during the author’s fieldwork in the Pamir region.

- 129 — ‘Ismailitskaia literature’ [Ismaili Literature], *KLE*, vol. 3, pp. 203–204. (in Russian).

Brief information on Ismaili literature and the leading Ismaili intellectuals.

- 130 — and Mamadvafo Bakaev. *Alfavitnyi katalog rukopisei obnaruzhennykh v Gorno-Badakhshanskoï avtonomnoï oblasti ekspeditsiei 1959–1963 gg.* [Alphabetic Catalogue of Manuscripts Found by the 1959–1963 Expedition to the GBAO], ed. Bobojon G. Ghafurov and A.M. Mirzoev. Moscow, 1967, pp. 120. (in Russian).

Persian tr., *Fihrist-i nuskhahā-yi khaṭṭī-yi mawjūd dar wilāyat-i Badakhshān-i Tājikistān*, tr. Qudrat-Beg İlchī and Sayyid Anwar Shāh Khomarov. Qumm, 1376 Sh./1997. pp. 140.

During five years of fieldwork in the GBAO (1959–1963), the expedition examined 117 manuscripts. Palaeographic descriptions were prepared, the manuscripts were photographed and then the originals were returned to their owners who regard them as family heritage. The catalogue was compiled on the basis of photocopies and diaries written in the course of the expedition. This material is now kept at the Department of Oriental Studies in Dushanbe.

The collection described in the catalogue consists of 186 works. At least 30 manuscripts were shown to be absolutely new discoveries.

- 131 — ‘Nosir Khosrov’ [Nāṣir-i Khusraw], *KLE*, vol. 5, p. 125. (in Russian).

Brief information on Nāṣir-i Khusraw’s life and works.

- 132 — *Vvedenie v izuchenie tekstov traktatov “Āfāqnāma”. Pīāt’ filosofskikh traktatov na temu “Afaq va anfus”* (O sootnoshenii mezhdū chelovekom i vselennoi) [Introduction to the Study of the Text of the Treatises. Five Philosophical Treatises on *Āfāq va Anfus* (On the Relationship Between Man and the Universe)]. Moscow, 1970. pp. 511. (in Russian).

Bertel’s argues that the book *Five Philosophical Treatises on Āfāq va Anfus* is of exceptional importance for the study of Ismaili philosophical and theological concepts. The volume critically analyses some of the pivotal philosophical and theological ideas of the Ismailis of Badakhshān. Although Bertel’s manages to explain objectively many questions of Ismaili philosophy and theology, in contrast to previous authors he does not address each of these problems individually.

- 133 — ‘Arzish-i mīrāth-i adabī-yi Nāṣir-i Khusraw’ [The Value of Nāṣir-i Khusraw’s Works], *Sophia Perennis*, 1 (1975), pp. 31–42. (in Persian).

This monograph is the most comprehensive work on the life and work of Nāṣir-i Khusraw in terms of history and philology. Bertel’s, who was a prominent Russian academic, challenges the one-sidedness of a number of his colleagues and their failure to evaluate Nāṣir-i Khusraw’s literary heritage in its entirety.

- 134 — ‘Nazariyāt-i barkhī az ‘urafā va Shī‘ayān-i Ithnā‘asharī rāji‘ bi arzish-i mīrāth-i adabī-yi Nāṣir-i Khusraw’, in *Yādnāma-yi Nāṣir-i Khusraw*, ed. Dānishgāh-i Firdawsī, Dānishkada-yi Adabiyyāt va ‘Ulūm-i Insānī (Faculty of Letters and Humanities of the University of Mashhad), Mashhad: Dānishgāh-i Firdawsī, 1355 Sh./1976, pp. 96–121. (in Persian).

- 135 — ‘Nasir Khosrov’ [Nāṣir-i Khusraw], *BSE*, vol. 17, p. 880. (in Russian); also as ‘Naser-e Khosrow’ [Nāṣir-i Khusraw], in *GSE*, New York: Macmillan; London: Collier Macmillan, 1978, vol. 17, p. 349.

A brief biography and bibliographical list of Nāṣir-i Khusraw’s works.

- 136 — ‘Poëticheskiĭ kommentariĭ shakha Ni‘matullakha Vali na filosofskuiĭ kasydu Nasir-i Khusrau’ [A Poetic Commentary by Shāh Ni‘mat Allāh Walī on a Philosophical *Qaṣīda* by Nāṣir-i Khusraw], in *Sad odnogo tsvetka* [The garden of one flower]. Moscow: Nauka, 1991, pp. 7–30. (in Russian).

Bertel’s talks about his peregrinations in the villages in Badakhshān in the summer of 1960, during which he acquired a small collection of poems, edited by the copyist Sayyid Muḥammad Shāh Zāda between 1906 and 1922. This was then the object of study by the Russian Orientalist, A.A. Semēnov, who analysed Shāh Zāda’s deep knowledge of philosophy and his love for poetry.

In the collection, Bertel’s admits to having been struck by one particular ‘*Qaṣīda* that was attributed to Sayyid Nāṣir-i Khusraw and for each of the *bayts* (couplets) Shāh Ni‘mat Allāh Walī provided a commentary’. Bertel’s questions the authenticity of this work, and asks, among other things, why a Sufi master would have produced a commentary on an Ismaili poem 300 years after its author’s death.

- 137 Bertel’s (Berthels), Evgeniĭ Ėduardovich (1890–1957). ‘Nasir-i Khusrau i ego vzgliad na poēziĭu’ [Nāṣir-i Khusraw and his View of Poetry], *IANRT*, 4 (1953), pp. 139–153; also in *Izbrannye Trudy*. Moscow: Nauka, 1988, pp. 139–153. (in Russian).

According to Bertel’s, the Sufi concept of ecstasy does not find any place in Nāṣir-i Khusraw’s poetry.

- 138 — ‘Ismaility’ [Ismailis], *BSE*, vol. 19. 2nd ed., Moscow: BSE, 1953. (in Russian).

- 139 — 'Nasir Khisrav' [Nāṣir-i Khusraw], BSE, vol. 29. 2nd ed., Moscow: BSE, 1954. (in Russian).

- 140 Bliss, Frank. *Social and Economic Change in the Pamirs (Gorno-Badakhshan, Tajikistan)*, tr. from German by Nicola Pacult and Sonia Guss with the support of Tim Sharp. Abingdon: Routledge, 2005, pp. 400.

This book deals with the history, anthropology and recent social and economic developments of the Pamiri people in Gorno-Badakhshān. Following the collapse of the Soviet Union, such high mountain areas were more or less forgotten and people would have suffered severely from the region's isolation had an AKF project in 1993 not afforded broader support.

- 141 Bobo, Faizulloev. 'The Characters of Muhammad Mustafa and 'Ali Murtaza in Nasir Khusraw's Poems', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow* (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 142–150.

The article attempts to describe the personality of both the Prophet of Islam and the fourth caliph, 'Alī, giving prominence to their distinctive relationship. In addition to Nāṣir-i Khusraw's poems, the author employs many other sources to analyse what is for many Muslims an ethical issue.

- 142 Bobrinskiĭ, Alekseĭ Aleksandrovich (1852–1927). 'Sakta ismail'îa v russkikh i bukharskikh predelakh Srednei Azii' [The Ismaili Denomination in Russian and Bukharan Central Asia], *EO*, 2 (1902), pp. 1–20; also published separately, Moscow, 1902. pp. 18. (in Russian). Also in Stanishvskii, A.V. *Ismailizm na Pamire* (1902–1931) [Ismailism in the Pamirs (1902–1931)]. Sbornik dokumentov [Collection of Documents], compiled by A.V. Stanishvskii. Akademiia Nauk USSR, Glavnoe Archivnoe Upravlenie pri-Sovete Ministrov Uzbekskoi SSR: Institut Vostokovedeniia [The Main Archive Directorate of the Council of Ministers of the Uzbek SSR: Institute of Oriental Studies], pp. 87–108. (in Russian).

In 1901, Bobrinskiĭ visited the region of Badakhshān where he met the local Ismailis, their *pīrs*, and representatives of Sunni and Shi'i Muslims. Following such encounters, he became convinced that the English sources he analysed were correct with regard to the information they provided on the Ismaili inhabitants of the Wakhān, Ishkāshim, Ghārān, Shughnān and Rūshān districts.

- 143 — *Gor'sy verkhov'ev p'āndzha* (wakhān'sy i ishkāshim'sy) [The Mountain People of the Upper Panj (the Wakhīs and Ishkāshimīs)]. Moscow: n.p., 1908. pp. 158. (in Russian).

The book begins with a general description of the headwaters of the Panj River (Amū Daryā) located between the southwestern slopes of the northern spurs of the Pamir and Hindu Kush ranges. The subsequent chapters are

observations on the mountain tribes of Wakhān and Ishkāshim and the legends surrounding these mountain tribes, which resulted in a general characterisation of the population of the region in the late 19th–early 20th centuries. The seventh chapter provides brief historical information on Wakhān. Further, the author provides an ethnographic description of the inhabitants of the upper reaches of the Panj River, and discusses the handicraft industry and commerce of the local tribes, their ritual practices and customs. In the final chapters of Bobrinskoĭ describes the ruins of local castles, shrines and caves.

- 144 Bogoutdinov, Alautdin Mukhmudovich (1911–1970). ‘Nasir Khisrau’ [Nāšir-i Khusraw], in *Obshchestvenno-filosofskaiâ mysl’ tadzhikskogo naroda v period XI–XV vekov. Izbrannye proizvedeniâ*. Dushanbe: Donish, 1980, pp. 277–285. (in Russian).

Bogoutdinov examines Nāšir-i Khusraw’s philosophical and religious perception, with a reference to Marxist ideology. Nāšir is depicted as a representative of the progressive ideology of the peasants, focusing on protecting and defending the interests of the working people.

- 145 — ‘Nasir Khisrau’ [Nāšir-i Khusraw], in *Ocherki po istorii tadzhikskoi filosofii* [Essays on the History of Tajik Philosophy]. 3rd ed., Dushanbe: Donish, 2011, pp. 148–159. (in Russian).

Adopting the outlook of Marxist materialist philosophy, the author interprets Nāšir-i Khusraw as an irreconcilable fighter against the ruling elite who protected the interests of the working class. Nāšir-i Khusraw was a mirror of his time: the anger of the working masses against their cruel feudal exploitation, the fight against official religion, disputes between the different groups in Islam, and the struggle of science against religious ignorance, are all themes reflected in his writings.

- 146 Boldyrev, Aleksandr N. (1909–1993). ‘Byl li Rudaki ismailitom?’ [Was Rūdakī an Ismaili?], *Archiv Orientalni*, 30 (1962), pp. 541–542. (in Russian).

Even though scholars such as A. Krymskiĭ and S. Nafisī undoubtedly regarded Rūdakī as a Qarmaṭī-Ismaili, according to more cautious perspectives, such as that of A. Mirzoev and A. Bertel’s, Rūdakī’s relationship with the Ismailis consisted of a series of episodic conjunctures; therefore, Rūdakī can be neither considered an active figure of the Ismaili movement nor an Ismaili poet.

- 147 — ‘Tragediâ pravdoiskatelâ’ [The Tragedy of the Truth Seeker], *ZV*, 10 (1966), pp. 158–168. (in Russian).
- 148 — ‘Tragediâ pravdoiskatelâ’ [The Tragedy of the Truth Seeker], in *Iz istorii persidskoi i tadzhikskoi literatury* [On the History of Persian and Tajik Literature]. Moscow: Nauka, 1972, pp. 303–326. (in Russian).

Nāṣir-i Khusraw believed in the power of human cognition. On the basis of two causes that trigger the existence of all creatures, both spiritual and physical, he divided the objects of knowledge into speculative and sensual.

- 149 Bol'shakov, Oleg G. 'Al-Fatimiūn', in *IES* [The Fatimids], *A Concise Dictionary*. Moscow, 1991, pp. 253–354. (in Russian).

The Fatimid dynasty of the Shi'i Ismaili caliphs traces its origins from Fāṭima bint Muḥammad, through Ismā'il b. Ja'far. However, according to the author, the true genealogy of the imams during the occultation remains obscure; he believes that even Ismaili sources suggested different times and names, whilst the Sunnis, in most cases, deny the 'Alid origins of the Fatimids.

- 150 Boyko, Vladimir. 'On the Margins of the Amanullah Era in Afghanistan: The Shughnan Rebellion of 1925', *International Journal of Central Asian Studies*, 7 (2002), pp. 67–78.

In the summer of 1925 the civil unrest which took place in the Ismaili districts of Shughnān and Rūshān, a mountainous area lying across the Afghan-Soviet border, became one of the events that eventually led to the overthrow of Afghan reformist ruler, King Amanullah in 1929.

- 151 Browne, Edward G. 'Nasir-i-Khusraw, Poet, Traveller, and Propagandist', *The Journal of the Royal Asiatic Society of Great Britain and Ireland* (Apr., 1905), pp. 313–352.

The article discusses the biography of Nāṣir-i Khusraw and disputes amongst scholars with regard to his personality and place of birth. Browne refers to Professor Rieu, who argued that there were two Nāṣir-i Khusraws, having the same name and the same *kunya* or cognomen.

- 152 Bubnova, M.A. *Proïavleniia drevnikh kul'tov v religioznoi praktike ismailitov Gorno-Badakhshanskoï Avtonomnoï Oblasti (po arkheologicheskim istochnikam)* [Manifestations of Ancient Cults in Religious Practices of the Ismailis of GBAO (according to archaeological sources)], *Materialy XXXIII sredneaziatsko-kavkazskikh chtenii 2008–2009 gg*, EIAK (2009), pp. 358–364. (in Russian).

According to this research, pre-Islamic faiths and beliefs are deeply rooted in the views and religious practices of the Ismailis of the western Pamir, and they appeared long before the acceptance of the Ismaili faith in Badakhshān.

- 153 Buniyatov, D. Ziia-Ogly. *Vosstaniia karmatov (IX-X v.v.)* [The Revolt of the Qarmaṭis (9th–10th century)]. Baku: 'Elm', 1988. pp. 124. (in Russian).

The research is devoted to the Qarmaṭis, one of the most radical religious communities of their time, who led an armed struggle against Sunni Islam and the Abbasid caliphate for many years. Their ideological programmes

propounded equality for all members of the community, whilst their slogans called for the coming of the True Imam.

- 154 Bushkov, Valentin and Tokhir Kalandarov. 'Ismaility Tadjikistana: Traditsii i Sovremennost' [The Ismailis of Tajikistan: Tradition and Modernity], *Central Asia and the Caucasus*, 6 (2002), pp. 130–135. Available online at: http://www.ca-c.org/journal/2002/journal_rus/cac-06/15.busrus.shtml [Last accessed, 9 Nov. 2014]. (in Russian and English).

This article discusses issues of the lives, as well as the religious beliefs, of the poorly studied peoples of the western Pamir, who inhabit the Gorno-Badakhshān Autonomous Region of Tajikistan.

- 155 Buzurg-Zoda, Lutfullo, and B. Niēzmuhammadov. 'Nosiri Khisrav' [Nāṣir-i Khusraw], *Kommunist Tadjikistana* [Communist of Tajikistan], 13 (1940). (in Russian).

In this article, the authors praise Nāṣir-i Khusraw for his 'sincere and fervent' criticism of the ruling class and the clergy on account of their 'wrongdoings' and for his 'selfless' and 'brave' struggle against 'the corruption of those in power'.

- 156 Buzurg-Zoda, Lutfullo. *Iskatel' pravdy i spravedlivosti Nosir Khisrou* [Nāṣir-i Khusraw, Seeker of Truth and Justice]. Stalinabad: Izbrannoe, 1949, pp. 232. (in Russian).

- 157 — *Iskatel' pravdy i spravedlivosti Nosir Khisroy* [Nāṣir-i Khusraw, Seeker of Truth and Justice], in Valii Samad and Dovari Samad, ed., *Durakhshi iak akhtari sūzon* [A Flash of Sparkling Light]. Dushanbe: Matbuot, 2001, pp. 87–94.

Devotion to his beliefs was, according to Buzurg-Zoda, the misfortune of Nāṣir-i Khusraw life's journey. He argues that, without realising it, Nāṣir-i Khusraw was engaged in a humanistic struggle for justice and truth. However, his works, which the author claims are deeply permeated with Marxist teachings, were also at odds with his Ismaili religiosity.

C

- 158 Charoghabdolv, Alisho. 'Movement and Time from Nasir Khusraw's Perspectives and their Relation to the Perspectives of Contemporary Thinkers', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow* (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 221–227.

This is a comparative analysis of a medieval philosophical problem, the question of time and movement. It offers comparisons with the views of the 20th-century scientist Albert Einstein. The author also discusses the theological aspect of the issue as expressed in Nāṣir-i Khusraw's works.

- 159 Chorshanbe, Goibnazarov. *Qasīda-khonī: A Musical Expression of Identities in Badakhshan, Tajikistan Tradition, Continuity, and Change*, PhD dissertation, Humboldt-Universität zu Berlin, 2018. pp. 273.

This dissertation explores *qaṣīda-khonī*, a musical performance tradition practiced among the Pamiri Ismaili Muslim community living in the mountainous Gorno-Badakhshān province of Tajikistan. This study analyses the importance of *qaṣīda-khonī* for the Pamiri Ismaili Muslims of Badakhshān in terms of how it participates in the construction of a distinct geo-cultural identity, and how it is embedded in broader social and cultural contexts and histories. This dissertation therefore studies *qaṣīda-khonī* as a distinct musical, cultural practice of Central Asia that has been shaped by history, language, geography and religion, and shows how its performance helps in fulfilling various socially cohesive functions.

- 160 Corbin, Henry. 'Nāṣir-i Khusrau and Iranian Ismā'īlism', in R.N. Frye, ed., *The Cambridge History of Iran*, vol. 4, 'The Period from the Arab Invasion to the Saljuqs'. Cambridge: Cambridge University Press, 1975, pp. 520–542.

In order to appreciate the importance of Nāṣir-i Khusraw in the history of Iranian thought, it is necessary to place him in the Ismaili setting as a whole, for he was one of its most outstanding personalities. This chapter investigates the survival of the Ismailis under the cloak of Sufism; it is perhaps under such a guise that the true grandeur of Ismaili Islam and the inspiration of its distant origins is found rather than in the Fatimid court in Egypt.

D

- 161 Daftary, Farhad. *Ismoiliën: tar'ikh va aqoid* [The Ismā'īlīs: Their History and Doctrines], Tajik tr. by Abdusalom Mamadnazarov. Moscow: Lodomir, 1999. pp. 816.

- 162 — *Sunnathoi aqlonī dar Islom* [Intellectual Traditions in Islam], Tajik tr., Muso Dinorshoev. Dushanbe: Nodir, 2002. pp. 327.

This work explores the role of the intellect in the legal, theological, philosophical and mystical traditions of Islam. It also addresses the impact of the intellect in the contemporary Muslim world and the challenges of modernity. Contributors include leading scholars such as Mohammad Arkoun, Norman Calder, John Cooper, Muhsin Mahdi, Abdulaziz Sachedina and Annemarie Schimmel.

- 163 — *Kratkaia istoriia ismailizma: Tradiitsii musul'manskoï obshchiny* [A Short History of the Ismailis: Traditions of a Muslim Community], with a foreword by Oleg F. Akimushkin and a new preface by the author, tr. into Russian by Leila R. Dodykhudoeva and Lola N. Dodkhudoeva. Moscow: Lodomir, 2003. pp. 274; repr. 2004.

The translation of F. Daftary's work offers Russian readers access to Ismaili history as one of the main branches of Shi'i Islam. The study of the history of the Ismaili state and its religio-philosophical doctrines are described as having been hitherto essentially dependent on material in heresiographical writings including the works of Sunni Muslim polemicists and European chroniclers of the Crusades, which led to misunderstanding and misrepresentation.

- 164 — *Mukhtasare dar tārīkh-i Ismoilīa: sunnathoi yak jamoati Musulmon* [A Short History of the Ismailis: Traditions of a Muslim Community], tr. into Tajik by Amriiāzdon Alimardonov. Dushanbe: Nodir, 2003. pp. 368.
- 165 — *Traditsiī ismailizma v srednie veka* [Ismailis in Medieval Muslim Societies], tr. into Russian Zulaikho Odzhieva, ed. Leila R. Dodykhudoeva. Moscow: Lodomir, 2006. pp. 319. Includes a foreword by F. Daftary, pp. 1–19, and a 'Bibliography of the Publications of F. Daftary', pp. 270–279. (in Russian).

The author focuses on the formation of the Fatimid caliphate and the Nizārī state of Alamūt, especially the development of the Ismaili philosophical tradition, and the birth and progress of Ismaili literature through some of the most prominent representatives such as Nāṣir-i Khusraw, Nizārī Quhistānī, al-Nasafī, Ḥamīd al-Dīn al-Kirmānī, al-Sijistānī and Naṣir al-Dīn al-Ṭūsī.

- 166 — Dodykhudoeva, Leila R. and Roshchin, M.ĪŪ. 'Ismaility. Ismailitskaia Literatura' [Ismailis. Ismaili Literature], *Bol'shaia Rossiiskaia Entsiklopediia*, vol. 12. Moscow, 2008, pp. 243–244. (in Russian).
- 167 — *Legendy ob assasinakh. Mify ob ismailitakh* [The Assassin Legends: Myths of the Isma'ilis], tr. into Russian, Leila R. Dodykhudoeva and ed. Oleg F. Akimushkin. Moscow: Lodomir, 2009. pp. 210. (in Russian).

In the 6th/12th century, the mythical tale of the Assassins and the legend of the Old Man of the Mountain excited the European imagination. These fables appeared when the Crusaders first encountered the Syrian Nizārī Ismailis, reportedly ready to go to their deaths on the orders of their leader.

The apogee of such myth-making was reached in the narrative by Marco Polo, which told how the Old Man of the Mountain lured his followers into a secret 'garden of Eden' by intoxicating them with *hashish*. As a result, the word 'assassin' from the Arabic term *hashshāshūn* (lit.: one who uses *hashish*), became in European languages a synonym for 'murderer'.

- 168 — *Ismaility. Ikh istoriia i doktriny* [The Isma'ilis: Their History and Doctrines], 2nd ed., tr. into Russian Leila R. Dodykhudoeva, ed. Lola N. Dodykhudoeva. Moscow: Natalis, 2011. pp. 264.

The authoritative research by Farhad Daftary is dedicated to the complex history of the Ismailis, the second largest Shi'i Muslim community, now scattered through more than twenty countries across the world. The work

describes all the major stages of Ismaili history, presents new material and investigates the historical context. It covers a period of over twelve centuries, from the formation of the Ismaili movement, through the founding of the Fatimid empire in Egypt, the Nizārī Ismaili state in Iran and Syria, and the post-Alamūt period, up to the present time which sees the Ismailis as a confessional minority in the Muslim world.

- 169 — *Afsonahoi Avrupoi dar borai Ismoiliyon* [The Assassin Legends: Myths of the Ismā'ilis], with a new introduction by Karomatullo Olimov and Sunatullo Jonboboev, tr. into Tajik by Abdusalom Mamadnazarov. Dushanbe: ER-graf, 2011. pp. 259. (in Tajik).
- 170 — *Ismoilien: tar'ikh va aqoidi onho* [The Ismā'ilis: Their History and Doctrines], 2nd ed., tr. into Tajik, Abdusalom Mamadnazarov (Cyrillic transcription). Dushanbe: Er-graf, 2012. pp. 782. (in Tajik).
- 171 — *Noveishaia istoriia ismailitov* [A Modern History of the Ismailis: Continuity and Change in a Muslim Community], tr. into Russian, Leila R. Dodykhudoeva, ed. Lola N. Dodkhudoeva. Moscow: Natalis, 2013. pp. xxiii and 616. (in Russian).

The Russian translation of *A Modern History of the Ismailis: Continuity and Change in a Muslim Community* has a special place among the numerous publications on the contemporary history of Islam. For the first time the Ismailis' unique experiences, through the use of academic and archive material, are made available to the Russian-speaking audience, particularly as regards the identity and beliefs of this community in the rapidly changing world of the last two centuries.

- 172 — 'Wladimir Ivanow and Modern Ismaili Studies', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism* (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 24–37. (in Russian and English).

Until the middle of the 20th century, the Ismailis were studied and evaluated almost exclusively on the basis of evidence produced, or often fabricated, by their detractors. Wladimir Ivanow played a key role in the initiation of modern Ismaili studies. This book presents the historical development of Ismaili studies and Ivanow's major contributions to the field of Islamic studies.

- 173 — *Ismaility. Istoricheskiĭ slovar'* [Historical Dictionary of the Ismailis], tr. into Russian, Leila R. Dodykhudoeva, ed. Lola N. Dodkhudoeva. Moscow: Natalis, 2015. p. 335. (in Russian).

This dictionary covers all the main phases of Ismaili history, as well as the central doctrine of the community and provides systematic information on the main aspects of the life of the Ismaili community, including institutions, traditions and key figures.

- 174 — *Pîât' desîât Let na Vostoke: vospominaniâ V.A. Ivanov; vstupil'nye stat'i, kommentarii i prilozheniâ* [Fifty Years in the East. The Memoirs of Wladimir Ivanow, ed. with annotations by Farhad Daftary], tr. into Russian A.Kh. Îl'gusheva, ed. V.I. Martyniuk. Moskva: Nauka, 2019. pp. 222. (in Russian).

The book is the second Russian edition of the memoirs of W.A. Ivanow, the outstanding Iranianist and founder of modern scholarship on Ismailis studies. It also includes a bibliography of his works and a detailed introduction by F. Daftary.

Daftary, Farkhad see Daftary, Farhad.

- 175 Dagiev, Dagikhudo. 'Falsafai akhloqii Nosiri Khusrav' [The Ethical Philosophy of Nâsir-i Khusraw], Department of Humanities (Classical Tajik-Persian Literature and Languages), Unpublished thesis, Khârûgh State University, Tajikistan, 1999. pp. 89. (in Tajik).

The origin of the ethical philosophy of Nâsir-i Khusraw is analysed on the basis of his major philosophical works, in particular, his *Divân*, *Zâd al-musâfirin*, *Rawshanâ'î-nâma* and *Sa'adat-nâma*.

- 176 — and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018. pp. 299.

This book represents the first collection of scholarly articles in English entirely focused on the Ismaili population of the Pamir mountains. The book explores the identity, history and religious/philosophical stances of the Tajik Ismailis of the Pamir mountains, who are a small group of Iranic peoples inhabiting the mountainous region of the Pamir-Hindu Kush, a historical region of Badakhshân.

- 177 — 'Pamiri Ethnic Identity and its Evolution in post-Soviet Tajikistan', in Dagikhudo Dagiev and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018, pp. 23–44.

The chapter examines and discusses the work of several academics and ethnographers with regard to the origin, development and evolution of Tajik Pamiri identity in Soviet and post-Soviet Tajikistan.

- 178 — 'The Ismâ'ili Hierarchy – *Ḥudūd al-Dīn* – in the Context of Central Asia', *JSIS*, 10, 3 (2019), pp. 343–370.

The work examines the scholarly findings of Wladimir Ivanow, Henry Corbin, Andrei Bertel's and Farhad Daftary; and with the help of important Ismaili manuscripts discovered in the Badakhshân region of Tajikistan during the Soviet era, also investigates how, particularly in Central Asia, the *ḥudūd al-dīn* were structured and how their role and function served the Ismaili community which lived in the midst of a Sunni majority.

- 179 Dastambuev, Nazarkhudo. *Soʻsialʼnye doktriny sovremennogo ismailizma* [Social Doctrines of Modern Ismailism], Dissertatsiia na soiskanie uchenoi stepeni doktora filosofii PhD [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2018. pp. 149. (in Russian).
- 180 — *Soʻsialʼniia filosofiia sovremennogo ismailizma: problemy i resheniia* [The Social Philosophy of Modern Ismailism: Problems and Solutions]. Dushanbe: Dushanbe-Print, 2020. pp. 152. (in Russian).

The purpose of this book is to study the holistic reconstruction of Ismaili social doctrines and determine the extent of their importance for modern social philosophy, education and culture for the Ismaili community and the Islamic world.

- 181 Davlatbekov, N.D. *Osveshchenie religii i verovaniĭ naseleniia verkhovʼev reki Piandzha v trudakh russkikh issledovatelei* [The Religion and Beliefs of the Population in the Upper Reaches of the Panj River in the Works of the Russian Researchers], Dissertatsii na soiskanie uchenoĭ stepeni kandidata istoricheskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 1986. pp. 218. (in Russian).

The author's research is devoted to a historiographical analysis of pre-revolutionary Russian scholarship, discussing issues surrounding the remnants of pre-Islamic belief in the Pamir region, and Ismaili rites, rituals and customs.

- 182 — *Doislamskie verovaniia naseleniia Zapadnogo Pamira* (po materialam russkikh isledovatelei) [Pre-Islamic Beliefs of the People of the Western Pamirs (in material by Russian researchers)]. Dushanbe: Orieno, 1995. pp. 80. (in Russian).

Davlatbekov's studies are devoted to the historiographic analysis of the writings of Russian and pre-revolutionary researchers. He examines the problems of the remnants of pre-Islamic beliefs in the Pamirs, and ceremonies, rituals and customs associated with the Ismailis in the works of Russian researchers.

- 183 — *Osveshchenie ismailizma na Pamire v trudakh russkikh dorevoliuĭsionnykh issledovatelei* [Ismailism in the Works of Pre-Revolutionary Russian Researchers]. Dushanbe, 1995. pp. 57. (in Russian).

This detailed study of Ismailism by Russian Orientalists is in line with historical Marxism. The author considers the emergence of the Ismailis as the result of a socio-political movement against the unjust feudal rule of the Arab conquerers. It includes stories and legends about Nāṣir-i Khusraw and 'Alī b. Abī Ṭālib and captures theological and philosophical debates concerning the imam's role as understood by the Ismailis of Badakhshān.

- 184 Davlatnazarov, Khushnazar. *Shughnoni Boston dar osori khattī va shifoī* [Ancient Shughnān in Oral and Written Sources]. Dushanbe: AIT, 1998. pp. 156. (in Tajik).

This research is devoted to the study of the region of Shughnān and its history from ancient times when Aryan tribes inhabited the region. It also investigates the ethnography, language and religious beliefs of its inhabitants.

- 185 Davydov, I. ‘Zemnoī raī Aga-Khana’ [The Worldly Paradise of the Aga Khan], *NR*, 12 (1966), pp. 48–49. (in Russian).

This article is devoted to Shāh Karīm al-Ḥusaynī, Aga Khan IV, who succeeded his grandfather to become the 49th Ismaili Imam. A very rare study from the Soviet era about the current Ismaili leader’s life and activities.

- 186 Devonaqulov, Aliqul. ‘Nosiri Khusrav (vasiātnoma)’ [Nāṣir-i Khusraw (testament)], *Farhang*, 11 (1991), pp. 40–45. (in Tajik).

The author recounts a story consisting of two sections: the first part, beginning with the words, *bismi’llāh al-raḥmān al-raḥīm*, details Nāṣir-i Khusraw’s intention to perform the pilgrimage and his preparations for it. The second part analyses the will that Nāṣir-i Khusraw wrote for his brother.

- 187 Dinani, Gholamhosseyn Ibrahimi. ‘Tri filosofskie problemy: ot Nasir ad-Dina Tusi do Mully Sadry’ [Three Philosophical Problems: From Naṣir al-Dīn Ṭūsī to Mullā Ṣadrā], *EIF*, 4 (2013), pp. 379–393. (in Russian).

The article deals with three philosophical questions posed by Naṣir al-Dīn Ṭūsī to his older contemporary Shams al-Dīn Khusrawshāhī (d. 652/1254), a scholar, philosopher and physician (who, to the best of our knowledge, never provided answers to them).

- 188 Dinorshoev, Muso. *Filosofiā Nasriddina Tusi* [Naṣir al-Dīn Ṭūsī’s Philosophy]. Dushanbe: Donish, 1968. pp. 157. (in Russian).

While analysing the philosophy of Naṣir al-Dīn Ṭūsī, this study pays special attention to his teachings on the classification of sciences, matter and form, and the categories of being and essence.

- 189 — ‘Gnoseologīā Ghazali i ego mirovozzrencheskaī sushchnost’ [Ghazālī’s Epistemology and the Essence of His Worldview], *IAN (TSSR)*, 4 (1976), pp. 59–68. (in Russian).

Two opposite approaches relative to the classification of sciences – the religious/idealistic (Ghazālī) and materialistic (Peripatetic) – are analysed in this study. In particular, Ghazālī’s worldview is at variance with the outlook of the self-proclaimed Peripatetic philosophers such as Ibn Sīnā and Naṣir al-Dīn Ṭūsī.

- 190 — ed. *Nosir-i Khusrav. Izbrannoe* [A Selection from Nāṣir-i Khusraw’s Works]. Dushanbe, 2003. pp. 349. (in Russian).

This selection from Nāṣir-i Khusraw's works includes *Zād al-musāfirīn* and his *Safar-nāma* and reveals the essence of his philosophical views, and also, in particular, his talent in composing poems. It looks at how the philosophical and political views of Nāṣir-i Khusraw and his religious convictions were formulated under the influence of his great Ismaili predecessors – in line with Aḥmad al-Nasafī, Abū Ḥātim al-Rāzī, Abū Ya'qūb al-Sijistānī and Ḥamīd al-Dīn al-Kirmānī in the 4th/10th century during the Ismaili mission in the Iranian lands.

- 191 — 'Nasir Khusraw's Heritage', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow* (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 111–125.

The author briefly spells out the content of the philosophical and theological heritage of Nāṣir-i Khusraw, including his philosophical-theological works, poetry and other prose genres such as the *tadhkira*.

- 192 — *Nasir-i Khusraw i ego 'Zad al-musafirin'* (Pripasy putnikov) [*Nāṣir-i Khusraw's Zād al-musāfirīn*], intr., ed. and tr., from Persian into Russian. Dushanbe: Nodir, 2005. pp. 635.

Zād al-musāfirīn is considered the main religious and philosophical work of the 5th/11th-century philosopher, Nāṣir-i Khusraw. It analyses the most important religious and philosophical problems of the author's era such as the concepts of knowledge, material and spiritual existence, the nature and destiny of man and his place in the world and in society.

- 193 — 'Traktat Nasir-i Khusrava *Zād al-musāfirīn*' [Nāṣir-i Khusraw's Treatise *Zād al-musāfirīn*], *EIF*, 4 (2013), pp. 326–332. (in Russian).

The article examines Nāṣir-i Khusraw's *Zād al-musāfirīn* (which was translated into Russian by the author, a well-known Tajik scholar). The author believes that Nāṣir's theory of knowledge must be treated as propaedeutic to his doctrines, and discusses its similarities and differences with Peripatetic Gnosticism.

- 194 Dobrovol'skiĭ, I. 'O monetakh ismailitov Alamuta' [On the Coins of the Ismailis of Alamūt], *SGE*, 45 (1980), pp. 66–68. (in Russian).

This is a study of one of the eight coins, recorded by G.C. Miles as minted in 542/1147, which is stored in the collection of the Hermitage, St Petersburg. It is a poorly preserved, heavily dented dinar, broken in two places. This coin was purchased in Tehran by J. Bartholomew for the Hermitage. It is a rare coin which was probably minted under Muḥammad b. Buzurg-Umid, the second lord of Alamūt.

We are informed that the Hermitage has only one dinar of the same type belonging to Muḥammad b. Buzurg-Umid which is well preserved, but minted in 556/1160. A similar coin, but dating to 536/1142, is held in the numismatic collection of the History Museum of Armenia, in Erevan.

A significant feature of this coin dating to the era of the Ismailis of Alamūt is the presence of the title ‘Sulṭān’, which has not previously been found on the coinage associated with Alamūt.

- 195 Dodikhudoev, Ėdgor. ‘Ta’siri oēt va ahodis dar she’ri Nizorii Quhistonī’ [The Impact of Āyas and Ḥadīths in Nizārī Quhistānī’s Poetry], *Majalai ilmi bakhshi filologi*, 4, 1 (2012), pp. 180–186. (in Tajik).

This study highlights the Qur’anic verses and ḥadīths used in the works of the famous Ismaili poet of the 7th–8th/13th–14th centuries, Nizārī Quhistānī, and their Ismaili interpretation.

- 196 — ‘Ta’siri andeshahoi mazhabi bar she’ri Nizorii Quhistonī’ [The Impact of Religious Thought on Nizārī Quhistānī’s Poetry], *Majalai ilmi bakhshi filologi*, 4, 3 (2014), pp. 239–248. (in Tajik).

This article reviews the ideas of Nizārī Quhistānī who is presented as an important religious poet in the era of the Mongol invasions.

- 197 Dodikhudoev, Khaēlbek. ‘Mirovozzrenie ismailitov’ [The Ismaili Worldview], *Tezisy dokladov konferentsii molodykh uchēnykh AN(T) SSR*. Dushanbe: Donish, 1966, p. 118. (in Russian).

In five points, the author, defines the worldview of the Ismailis by arguing that their philosophical concepts and ideological systems are based on Ancient Greek teachings, especially Pythagoreanism, Platonism and Peripatetism. The article also refers to the beliefs of the Ancient Persians, the Hindus, and other Eastern religions.

- 198 — *Musul’manskie sekty* [Muslim Denominations]. Dushanbe: Irfon, 1967. pp. 16. (in Russian)

- 199 — *Istoricheskie formy ateizma* [Historical Forms of Atheism]. Dushanbe: Irfon, 1967. pp. 16. (in Russian).

- 200 — *Mazhabi ismoiliā va mohiūati ijtimoi on. Rohhoi bartaraf namudani boqimondai din* [The Ismaili Belief and its Social Aspects. Ways of Eliminating Traces of Religion]. Dushanbe: Donish, 1967. pp. 48. (in Tajik).

Based on Ismaili religious manuscripts and archival material, this work reflects a strictly Marxist approach to the study of religions, looking at Ismailism as an ideology for the ruling class. The work is part of the Marxist-atheist propaganda of the Soviet era which aimed at negating its religious aspect and depicting it as a class struggle for control over the means of production.

- 201 — *Filosofiā ismailizma (kharakteristika osnovnykh prinĭsipov doktriny)* [Ismaili Philosophy (A Sketch of the Main Principle of the Doctrine)], *Dissertatsii na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 1969. pp. 249 (in Russian).

An analysis of Ismaili philosophical doctrine shows that it played a major role in the development of freethinking and contained many ideas opposed to the teachings of Sunni Islam. This primarily refers to the Ismaili method of allegorical interpretation (*ta'wīl*) of the Qur'an.

- 202 — *Osnovnye cherty filosofii ismailizma* [The Main Features of Ismaili Philosophy], *IAN (TSSR)*, 3 (1972), pp. 88–93. (in Russian).

Ismaili doctrine, in contrast to other faiths, is presented as a socio-political concept, refuting feudal forms of exploitation and their ideology.

- 203 — *Ocherki filosofii ismailizma: obshchaia kharakteristika filosofskoi doktriny X–XIV* [Essays on Ismaili Philosophy: A Sketch of Doctrinal Philosophy X–XIV]. Dushanbe: Donish, 1976. pp. 142. (in Russian).

This book takes a general look at the religio-philosophical doctrines of the medieval Ismailis. It displays a Marxist-Leninist approach to the study of religion and religious movements. It also tries to explain the success of the Ismaili *dā'īs* and their *dā'wa* by arguing that the Ismaili movement was characteristically an anti-feudal one which gained momentum in the 4th/10th and 5th/11th centuries in the present territories of Iran, Central Asia and Syria.

- 204 — 'Aliilohiën' [Ali Allāhiyān], *EST*, vol. 1, p. 340. (in Tajik).

Encyclopaedia entry examining the origin and meaning of the term 'Ali Allāhiyyān', or Ahl-i ḥaqq, as the members of this Shi'i denomination prefer to call themselves.

- 205 — 'Aqli kull' [Aql-i kull], *EST*, vol. 1, p. 970. (in Tajik).

An encyclopaedia entry examining the origin and meaning of the notion of the 'Aql-i kull (universal intellect), as a philosophical and religious concept.

- 206 — 'Duruziā' [Druzes], *EST*, vol. 2, p. 1038. (in Tajik).

Encyclopaedia entry examining the origin and meaning of the religious group called the Druze. A group of the Shi'a, founded in the 5th/11th century in Egypt by al-Darazī, from which the Ismailis distanced themselves early on. Large Druze communities still exist in Syria, Lebanon and Israel.

- 207 — 'Imom' [Imam], *EST*, vol. 3, p. 567. (in Tajik).

An encyclopaedia entry examining the origin and meaning of the term 'imām'. In Ismaili doctrine, the imam is regarded as the religious leader responsible for the esoteric hermeneutical interpretation of the Holy Scripture.

- 208 — 'Ismoiliā' [Ismā'ilīs], *EST*, vol. 3, pp. 78–80. (in Tajik).

An encyclopaedia entry examining the origin and development of Ismaili *dā'wa* as a branch of Shi'i Islam. The formative period was grounded in a feudal-structured society whilst the spread of the *dā'wa* is associated with the socio-political contradictions and tensions characterising the Abbasid caliphate.

- 209 — ‘Nafsi kull’, *EST*, vol. 1, p. 333. (in Tajik).

Encyclopaedia entry examining the origin and meaning of the notion ‘Nafs-i kull’ (universal soul), as a philosophical and religious concept.

- 210 — *Filosofiâ krest’iânskogo bunta* (o roli srednekovovogo ismailizma v razvitii svobodomygliâ na musul’manskom Vostoke) [The Philosophy of the Peasant Revolt (the role of the medieval Ismailis in the development of thought in the Muslim East)]. Dushanbe: Irfon, 1987. pp. 432. (in Russian).

This work analyses Ismaili teachings, according to the Marxist-Leninist approach to the study of religion. The Ismaili movement and its relationship to Sunni Islam are interpreted as an ideological battle which mobilised the masses, the peasants and artisans, against the ruling class and feudalism. The historical experience of the Ismaili working masses is investigated and portrayed as a struggle against religious bigotry and the obscurantism of Sunni ‘orthodoxy’.

- 211 — *Ismoilîâ va ozodandeshii Sharq* [Ismailism and Freedom of Thought in the East]. Dushanbe: Irfon, 1989. pp. 283. (in Tajik).

This work, focusing on the history of the Ismaili movement during the Middle Ages, is written from a Marxist perspective and analyses the works of both medieval philosophers and Soviet and Western scholars. It provides a distinctive understanding of the role of the Ismailis in the development of philosophical ideas and freethinking in the East in the 4th/10th–8th/14th centuries.

- 212 — ‘Razum ne mozhet predstavit’ tvortsa (Koran s tochki zreniâ Nosir-i Khusrava)’ [Reason cannot Conceive the Creator (the Qur’an from Nâsir-i Khusraw’s viewpoint)], *Shelkovyi put’*, *Al’manakh* (1990), pp. 149–164. (in Russian).

At the core of Nâsir-i Khusraw’s negative theology is the thesis of the fundamental impossibility of any human being grasping the essence of God. The Creator is beyond comprehension; God defies any definition and cannot be categorised.

- 213 — ‘B. Ghafurov kak pioner issledovaniâ ismailizma v Tadzhikestane’, *Akademik Bobodzhon Ghafurov i izuchenie istorii i tsivilizatsii Tsentral’noi Azii (teziy dokladov)* [‘Ghafurov as a Pioneer of Ismaili Studies in Tajikistan’, in *Bobojon Ghafurov and the Study of the History and Civilisation of Central Asia (abstracts)*]. Dushanbe: Irfon, 1998, pp. 56–57. (in Russian).

- 214 — ‘Filosofskii ismailizm’ [Philosophical Ismailism], in A. Mukhammadkhodzhaev and K. Olimov, ed., *Istoriâ tadjikskoi filosofii (s drevneishikh vremen do XV v.)* [The History of Tajik Philosophy (from Ancient times to the 15th century)], in three volumes, vol. 2. Dushanbe: ‘Donish’, 2011, pp. 196–287. (in Russian).

- 215 — ‘Eretik protiv filosofii eretika (k polemike Abu Khatima al-Razi i Abubakra ar-Razi)’ [The Heretic against the Philosophy of the Heretic (in the Polemics of Abū Ḥātim al-Rāzī and Abū Bakr al-Rāzī)], *Stat’iia* 1. *IAN (TSSR)*, 3 (2012), pp. 21–26. (in Russian).

The article, which for the most part consists of translated or paraphrased passages from Abū Ḥātim al-Rāzī’s (d. 934) *A’lām al-nubuwwa*, provides a detailed account of the Ismaili *dā’ī*’s polemic against his contemporary and compatriot, the famous physician and philosopher, Abū Bakr Muḥammad b. Zakariyyā al-Rāzī (d. between 925 and 935 CE).

- 216 — ‘Polemika Abu Khatima ar-Razi i Abu Bakra ar-Razi’ [The Polemic between Abū Ḥātim al-Rāzī and Abū Bakr al-Rāzī], *EIF*, 4 (2013), pp. 140–161. (in Russian).
- 217 — ‘Suhrah Vali o pervonachalakh materii [Sayyid Khwāja Suhrāb Valī on the First Primary Matter]’, *VKU, NZ, seriia* 2, 10 (2013), pp. 208–221. (in Russian).

Focusing on the study of the Universal Intellect and the Universal Soul, Sayyid Suhrāb Valī presented his views on matter and form and their relationship with the first being systematically. His understanding of the process of emanation differs from any known Ismaili philosophical concept of the 9th–10th/15th–16th centuries.

- 218 — *Filosofskii ismailizm* [Philosophical Ismailism]. Dushanbe: ‘Ēr-graf’, 2014. pp. 495. (in Russian).

Philosophical Ismailism investigates Ismaili philosophical trends, along with Eastern Peripateticism, *Kalām*, Sufism and Ishrāqism. It examines the philosophical aspects of key Ismaili notions such as *tawḥīd*, *zāhīr*, *bāṭin*, *sharī’a*, *ḥaqīqa*, *tanzīl* and *ta’wīl*, probing into ontology, cosmogony, cosmology, epistemology, the classification of sciences, natural, social and political philosophy, ethics and anthropology.

- 219 — ‘Filosofskie debaty Abubakra Razi i Abuhatima Razi’ [The Philosophical Debate between Abū Bakr al-Rāzī and Abū Ḥātim al-Rāzī], *Izvestiia instituta filosofii, politologii i prava*, ANRT, 3 (2016), pp. 17–29. (in Russia).

The author investigates the philosophical debates between Abū Bakr al-Rāzī and Abū Ḥātim al-Rāzī and their dispute on topics such as the nature of different groups in Islam and the coexistence of the world and God.

- 220 Dodikhudoeva, Lola. ‘Svadebnye obriady ismailitov Pamira’ [Wedding Rites of the Pamiri Ismailis], *PIKFSA*, 1 (1973), pp. 31–39. (in Russian).

This article discusses the features of the wedding ritual of the Ismailis of Badakhshān based on oral traditions and historical sources. The work reveals the significant impact of pre-Islamic beliefs on the wedding ritual.

- 221 — ‘Nasir Khusraw: The Challenges of being One of the Chosen’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005. pp. 289–299.

The scholar suggests that Nāṣir-i Khusraw approached the problems and tensions of his time by choosing a different interpretation of religion. The particular situation in Badakhshān forced Nāṣir-i Khusraw to play not simply the role of an Ismaili *dāʿī*, but also that of a *dāʿī* of Islam in general. In his role as a *hakīm*, Nāṣir emphasises the importance of the four tenets of Islam: *Qurʾān*, *sharīʿa*, *taʿwīl* and *tawhīd*.

- 222 Dodykhudoeva, Leila R. and Reisner, Marina L. ‘The Concept of the “Good Word” (Sukhan-i nik) in Nasir Khusraw’s Didactic Qasidas’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005. pp. 503–509.

Through an analysis of a number of verses from *qaṣīdas* in Nāṣir-i Khusraw’s *Dīvān*, the authors highlight a significant point, that the *sukhan-i nik* (i.e. the good word) is part and parcel of the ‘Logos, or Divine Word’. The authors go as far as affirming that Nāṣir-i Khusraw’s poetry is divinely inspired in both content and form. As such, his poetry requires an esoteric allegorical interpretation (*taʿwīl*).

- 223 — and Reĭsner, Marina L. *Poëticheskii ĭazyk kak sredstvo propovedi: kontseptsiiā ‘Blagogo Slova’ v tvorchestve Nasira Khusrava* [Poetry as a Means of Preaching: the Concept of the ‘Good Word’, in Nāṣir-i Khusraw’s Poetry]. Moscow: Natalis, 2007. pp. 383. (in Russian).

Dedicated to the poetic work of the outstanding Ismaili writer and religious leader, Nāṣir-i Khusraw, the book is designed to offer the modern reader a better understanding of Nāṣir’s role in the history of classical Persian literature. It focuses particularly on delineating Nāṣir’s function as a preacher and genuine innovator of poetic language. The biographical aspect of this research is supported by historical, theological and cultural material from Nāṣir-i Khusraw’s own works.

Dzhonboboev, Sunatullo, see Jonboboev, Sunatullo.

E

- 224 Ėdelʼman, A.C. ‘Shoir, mutafakkir, saīh va khodimi buzurgi jamʼiīati Tojik dar asri XI Nosir Khisrav’ [A Prominent Tajik Poet, Thinker, Traveller and Public Figure of the 11th Century, Nāṣir-i Khusraw], *MS* (Stalinabad), 12 (1952), pp. 32–44 (in Tajik).

In Persian/Tajik literature, Nāṣir-i Khusraw emerged as a dedicated fighter against encroaching social evil, and as a courageous thinker and a talented poet.

- 225 — ‘Nekotorye dannye o nauchnykh i filosofskikh vzgliadakh Nosiri Khisrau’ [Some Facts on the Scientific and Philosophical Views of Nāṣir-i Khusraw], *IAN (TSSR)*, 4 (1953), pp. 155–159. (in Russian).

This study of the intellectual life of Nāṣir-i Khusraw clearly shows that he was an outstanding thinker and, in many ways, ahead of his time.

- 226 — *Nosiri Khisrau i ego mirovozzrenie* [Nāṣir-i Khusraw and his Worldview], *Dissertatsii na soiskanie uchënoï stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Stalinabad, 1955. pp. 260. (in Russian).

The author analyses the socio-political, philosophical, ethnical and anti-clerical views of Nāṣir-i Khusraw. However, Êdel'man has tried to identify some materialistic propensities in the idealistic philosophy and theology of Nāṣir-i Khusraw.

- 227 Êl'chibekov, Kudratbek. ‘Novye materialy po istorii Shughnana’ [New Materials on the History of Shughnān], *IAN (TSSR)*, 2 (1973), pp. 3–11. (in Russian).

Shāh Fitūr Muḥabbat Shāh-Zāda, one of the authors of the *Tārīkh-i Badakhshān*, indicates that the book was completed on 6 Rajab 1365 (3 June 1946). The manuscript identifies some rulers of Shughnān, beginning with Shāh Khāmūsh, 459–531/1066–1137, and his son Shāh Khudādād, up to the last ruler of Shughnān, Yūsuf ‘Alī Khān. Between the first and the last ruler, the author also names, Davlat-shāh, Shāh-Vanjī, Shāh-Amirbek, Shāh-Vanjī II, Shāh-Qubād-khān and the father of Yūsuf ‘Alī-khān, ‘Abd al-Raḥmān Khān. Êl'chibekov himself admits that he has been able to provide only the names of those rulers of Shughnān of whom he has heard.

- 228 — ‘Obshchie religiozno-filosofskie i fol'klorno-mifologicheskie obosnovaniia ierarkhii dukhovenstva v sufizme i ismailizme’ [A Common Religio-Philosophical and Folklore-Mythological Faith Hierarchy in Sufism and Ismailism], *ROMSV* (1974), pp. 299–319. (in Russian).

As is apparent from the title of the article, the author has attempted to define the common features of Sufism and Ismailism, in particular with regard to the ideology and organisation of both currents of thought. He focuses on their historical and traditional sources, which should enable us to understand the intricacies of the religious ideologies found in a number of Eastern countries today. At the beginning of the article the author admits that his approach reflects a Marxist explanation of religion, which is also presented as the only scientific method.

- 229 — ‘Istoricheskie istochniki v Badakhshane’ [Historical Sources in Badakhshān], *IAN (TSSR)*, 1 (1975), pp. 27–31. (in Russian).

The work deals with three historical sources written by local authors in Badakhshān including a copy of *Sīlk-i gawhar-rīz*, an important discovery which was hitherto unknown.

- 230 — *Ierarkhiā dukhovenstva v ismailizme i eë politicheskaia rol’* [The Ismaili Hierarchy of the Clergy and its Political Role], *Na osnove materialov sobrannykh ekspeditsiei v Gornom Badakhshane Tadzhikistana v 1959–1970* [Based on Materials Collected by the Expedition to the Gorno-Badakhshān Region of Tajikistan in 1959–1970], *Dissertatsii na soiskanie uchënoi stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy] (Moscow, 1977). pp. 159. (in Russian).

The object of this thesis is to identify the causes which led to the formation of the religious and philosophical structure of the Ismaili hierarchy. The study of the Ismaili spiritual hierarchy is presented as being based on the Ismaili sources discovered in the territory of the GBAO.

- 231 — ‘Piry i ikh rol’ v ismailizme’ [*Pīrs* and their Role in Ismailism], *Trudy respublikanskoï konferentsii molodykh uchënykh Tadzhikskoï SSR, posviashchënnoi XXV s’ezdu KPSS* [Proceedings of the Republican Conference of Young Scholars of the Tajik SSR, Dedicated to the 25 Congress of the CPSU]. Dushanbe, 1977, pp. 73–74. (in Russian).

This work presents the role of the *pīr*, one of the most important in the religious hierarchy in Badakhshān; it examines the *pīr*’s task of teaching Ismaili beliefs in the region and of maintaining the link between the Imam of the Time and his *murīds*.

- 232 — ‘Mansha’-i rivoët dar bora-i Nosir-i Khusrav’ [The Sources of the Legends about Nāṣir-i Khusraw], *NP*, 4 (2003), pp. 157–164. (in Tajik).

This work investigates the sources of the legends about Nāṣir-i Khusraw.

- 233 — ‘The Sources of Stories about Nasir Khusraw’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 402–406.

This is an attempt to identify the origins of the myths portraying Nāṣir-i Khusraw as a sacred person, revered by both the Sunni and Shi‘i populations of Badakhshān, by studying oral and written accounts.

- 234 — ‘Religioznye verovaniia ismailitov Badakhshana. Islamskie tsennosti Tsentral’noi Azii: tolerantnost’ i gumanizm’ [Religious Beliefs of the Ismailis of Badakhshān. Islamic Values in Central Asia: Tolerance and Humanism], *IFKA*, Tashkent (2008), pp. 200–203. (in Russian).

- 235 — *Ierarkhiia dukhovenstva v ismailizme Badakhshana (na osnove rukopisi 'Sīlk-i gawhar-riz')* [The Religious Hierarchy among the Ismailis of Badakhshān (based on the manuscript *Sīlk-i gawhar-riz*). Dushanbe: 'Iste'dod', 2016. pp. 216. (in Russian).

The objective of this work is to identify the causes of the formation and development of religious and philosophical studies on the Ismaili clerical hierarchal structure.

Ėl'chibekov, Qudratbek, See Ėl'chibekov, Kudratbek.

- 236 Elnazarov, Hakim. 'The Russian Pioneer of Modern Scholarship on the Ismailis of Central Asia', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 101–122. (in Russian and English).

A general overview of the emergence of Ismaili and Pamiri studies in Russian scholarship.

- 237 — 'The Luminous Lamp: The Practice of *Chirāgh-i Rawshan* among the Ismailis of Central Asia', in Farhad Daftary and Gurdofarid Miskinzoda, ed., *The Study of Shi'i Islam: History, Theology and Law*. London: I.B. Tauris, 2014, pp. 529–541.

- 238 — 'Chirāgh-i Rawshan', *EIS*, vol. 5, pp. 676–680. Available online at: http://referenceworks.brillonline.com/entries/encyclopaedia-islamica/chiragh-i-rawshan-COM_05000087 [Last accessed, 4 October 2017].

The *chirāgh-i rawshan* is one of the most important traditional practices of the Central Asian Ismailis. The practice assisted the community in the preservation of its religious identity as well as providing a medium for the Ismaili *pīrs* and *dā'īs* to disseminate their teachings to various parts of Central Asia.

- 239 — and Sultonbek Aksakolov. 'The Nizari Ismailis of Central Asia in Modern Times', in Farhad Daftary, ed., *A Modern History of the Ismailis: Continuity and Change in a Muslim Community*. London: I.B. Tauris, 2011, pp. 45–75.

- 240 — and Sultonbek Aksakolov. 'Ismaility nizarity Tsentral'noi Azii v Novoe vremia' [The Nizāri Ismailis of Central Asia in Modern Times], in Farhad Daftary, ed., *Noveishaia istoriia ismailitov: Preemstvennost' i peremeny v musul'manskoĭ obshchine* [A Modern History of the Ismailis: Continuity and Change in a Muslim Community], Russian tr. R. Leila Dodykhudoeva, ed. Lola N. Dodkhudoeva. Moscow: Natalis, 2013, pp. 69–102. (in Russian).

The work presents the Ismailis of Central Asia as having a distinct set of religious, cultural and social practices, values, achievements and challenges.

- 241 —, Ramazon Nazariyev, Shukrat Karamkhudoev and Mirzo Mabatqadamov, ed. and tr. *Ravzai Taslim* [Paradise of Submission by Naṣīr al-Dīn Ṭūsī (597–672)]. Dushanbe: ‘Ēr-graf’, 2016. pp. 243. (in Tajik).

The significance of this treatise lies in its comprehensive treatment of medieval Ismaili thought, including theology, philosophy and esotericism, as well as being regarded as the major doctrinal work of the Nizārī Ismailis to survive the destruction of Alamūt by the Mongols.

Ēl’nazarov, Khakim, see Elnazarov, Hakim

- 242 Emadi, Hafizullah. ‘Minority Group Politics: The Role of Ismailis in Afghanistan’s Politics’, *Central Asian Survey*, 12, 3 (1993), pp. 379–392.

The focus of this article is to study the emergence of the Ismaili *da’wa* in Afghanistan, to examine the role of Ismaili missionaries in preaching Ismaili doctrines, and to explore factors that compelled the Ismailis to collaborate with the dominant powers in the post-Alamūt period.

- 243 — ‘The End of *Taqiyya*: Reaffirming the Religious Identity of Ismailis in Shughnan, Badakhshan and Political Ramifications for Afghanistan’, *Middle Eastern Studies*, 34, 3 (1998), pp. 103–120.

The focus of this article is to examine how the Ismaili *da’wa* unfolded and became consolidated in Badakhshān, to explore factors that led to politicisation of the Ismaili intelligentsia in Shughnān in the 1960s and 1970s, to study the basis of their support for the pro-Soviet government during the Soviet occupation of Afghanistan.

- 244 — ‘Politics of Transformation and Ismailis in Gorno-Badakhshan, Tajikistan’, *Internationales Asienforum*, 29, 1–2 (1998), pp. 5–22.

The work is a short history of the Ismailis of the GBAO, a region in modern-day Tajikistan, from the spread of the Ismaili *da’wa* in the area up to modern times, the declaration of independence of Tajikistan and the challenges that the Ismaili community of Badakhshān faces.

- 245 — ‘Praxis of *Taqiyya*: Perserverance of the Pashaye Ismā’ili Enclave, Nangarhar, Afghanistan’, *Central Asian Survey*, 19, 2 (2000), pp. 253–264.

This article is about the history of the spread of Ismaili doctrine through the *dā’īs*, the agents of the *da’wa*, in Badakhshān of Afghanistan, and how the Ismailis have been able to maintain the principle of *taqiyya* in practising their beliefs, thereby preserving their religious literature and safeguarding their identity.

- 246 — ‘Struggle for Recognition: Hazara Isma’ili Women and their Role in the Public Arena in Afghanistan’, *Asian Journal of Women’s Studies*, 8, 2 (2002), pp. 76–103.

- 247 — ‘*Nahzat-e-Nawin*: Modernisation of the Badakhshani Isma’ili Community of Afghanistan’, *Central Asian Survey*, 24, 2 (2005), pp. 165–189.

This study focuses on the politics of Islamic insurgency and its impact on the lives of the Ismailis of Badakhshān of Afghanistan in the 1980s and 1990s. It explores factors that led the AKDN to engage in the rehabilitation of Badakhshān, a district inhabited by Sunnis and Shi'is with opposing political views. The article also examines efforts by the Ismaili leadership to modernise Ismaili communities by establishing new institutional structures and appointing a new generation of leaders to guide the Ismailis and facilitate their interaction with other communities.

- 248 Emeliānova, Nadezhda. 'Nasir Khusraw: The Light that Illuminates the History of the Peoples of Pamir', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 651–656.

The author briefly describes the impact which some of the major events in Nāṣir-i Khusraw's life have had in delineating diversity in the Pamir region. She concludes that the passage of time has not diminished the popularity and devotion of the Pamiri people to Nāṣir-i Khusraw.

- 249 — 'Badakhshanskiĭ dnevnik' [Badakhshān Diary], in A.Z. Almazova, ed., *Pamirskaiâ Èkspeditsiia (stat'i i materialy polevykh issledovaniĭ)* [The Pamir Expedition (articles and materials of field research)], Moscow: RAN Institut Vostokovedeniâ, 2006, pp. 12–23. (in Russian).

In August–September 2002, the first scientific expedition in Badakhshān, Afghanistan by a group of Russian scholars from the Institute of Oriental Studies took place. The author, who participated in this event, shares her expertise, experiences and observations.

- 250 — *Darvaz – religioznaia i kul'turnaia zhizn' Tadzhiksko-Afganskogo prigranich'ia* (po materialam polevykh issledovaniĭ 2003–2006 gg.) [Darvaz – Religious and Cultural Life of the Tajik-Afghan Border (on the basis of field research)]. Moscow, 2007. pp. 111. (in Russian).

The book is based on material gathered by the author during her field studies in 2003–2006. It discusses processes occurring in both Afghan and Tajik Badakhshān. It attempts to provide answers to questions such as: what opportunities exist for the development of a pluralistic society, and to what degree has traditional society been challenged by the processes which modernisation has brought to the mountain areas.

F

- 251 Farmand, Ḥusayn, ed. *Dānā-yi Yumgān: Majmū'a-i maqālāt-i simūnār-i bayn al-milālī-yi Nāṣir-i Khusraw* [Sage of Yumgān: Proceedings of the International Seminar on Nāṣir-i Khusraw]. Kabul: Akādemi-yi 'Ulūm, Markaz-i Zabān va Adabiyāt, 1366 Sh./1987. (in Persian).

- 252 Frolova, E.A. 'Religioznaia filosofia: filosofskoe uchenie v ismailizme' [Religious Philosophy: Philosophical Doctrine in Ismailism], in *Istoriia srednevekovoi arabo-islamskoï filosofii* [The History of Medieval Arabo-Islamic Philosophy]. Moscow: RAN, 1995, pp. 58–76. (in Russian).

Ismailism is regarded as one of the main branches of Shi'i Islam in which major philosophical concepts and religious precepts are based on rationalism and rational philosophy, including ontological and epistemological approaches.

- 253 — 'Filosofskoe uchenie v ismailizme' [Philosophical Doctrine in Ismailism], in *Istoriia arabo-musul'manskoï filosofii. Srednie veka i sovremennost'* [The History of Arabo-Muslim Philosophy. Medieval and Contemporary periods]. Moscow: RAN, 2006, pp. 42–56. (in Russian).

This study deals with the development of Ismailism as one of the branches of Shi'i Islam which emerged during the 2nd/8th century. It also discusses important concepts in Ismaili philosophy such as God, the Universal Intellect, the Universal Soul, the imam, and creation, the law of nature in accordance with the writings of Ismaili thinkers such as al-Nasafi, al-Sijistani, al-Kirmāni, Nāṣir-i Khusraw and others.

G

- 254 Ghaforova, U. and N. Salimov, tr., *Nasiruddini Tusi, Akhloqi Nosiri* [Nāṣir al-Dīn Tūsī's *Akhlaq-i Nāṣiri*] (The Institute of Ismaili Studies in collaboration with Khujand University). Dushanbe, 2009. pp. 386. (in Tajik).

Nāṣir al-Dīn Tūsī's *Akhlaq-i Nāṣiri* is devoted to philosophical ethics; the study is divided into three parts: ethics, economics and politics.

Gafurov, Bobodzhan G., see Ghafurov, Bobojon G.

- 255 Ghafurov, Bobojon G. 'Ob ismailizme' [On Ismailism]. Stalinabad: Gosizdat Tadzhikistan, 1943. pp. 47. (in Russian).

The work is the result of a request by the Communist Party leadership to produce polemical propaganda. This booklet was aimed at presenting the Aga Khan as an anti-revolutionary bureaucrat who advised his *murids* and *pīrs* to spread detrimental rumours against the Communist government in the Soviet Union, urging his followers to resist its rule.

- 256 — ed. *Religiia i obshchestvennaia mysl' stran Vostoka* [The Religion and Social Thought of the Eastern Countries]. Sb. Statei: Moscow, 1971, pp. 265. (in Russian).

A collection of articles covering a wide range of issues providing a religious assessment of the ideological struggle occurring in India, Pakistan, Indonesia, Thailand, Afghanistan and Iran. The author examines the evolution of the role of religion in the various stages of the history of the East.

- 257 — 'Interview; Russian Professor's View on Ismailism', *Ismaili Mirror Magazine* (December 1974), pp. 16–17.

To one of the most salient questions posed during the interview ('What is your impression of the Ismailis in general?'), Bobojon Ghafurov replies: 'The Ismailis are always peace-loving people. I have studied the history of the Ismaili imams, and feel that union of the universal mind and universal soul can be achieved through the leadership of the imam. The Ismailis are guided by their imam, and this is why they are a well-organised and well-disciplined community. Their attitude towards women is also progressive. Generally speaking, religious fanaticism is a hindrance to progress, and this is why Sufi thought (the Bāṭini philosophy) helps to develop freedom of thought.'

- 258 — 'Nahzat-i ismoiliho' [The Ismaili Renaissance], in *Tojikon (tāriḵ-i qadimtarin, qadim, asrhoi miēna va davrai nav)* [The Tajiks (Earliest, Ancient, Medieval and Modern histories)]. Dushanbe: Donish, 2008, pp. 400–402. (in Tajik).

Ismailism is labelled here as a revolutionary movement opposed to mainstream Islam, and led by medieval feudal lords, encouraging an uprising amongst ordinary people and followers of other movements such as *taṣawwuf* and other innovative currents of thought.

- 259 — 'Nosiri Khisrav' [Nāṣir-i Khusraw], in *Tojikon (tāriḵ-i qadimtarin, qadim, asrhoi miēna va davrai nav)* [The Tajiks (Earliest, Ancient, Medieval and Modern histories)]. Dushanbe: Donish, 2008, pp. 433–435. (in Tajik).

A brief biography of Nāṣir-i Khusraw focussing on his conversion.

- 260 Ghulomi, Ali Muhammad. 'Hakim Nasir Khusraw as a Bright Sun', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 524–535.

The paper explores the religious ideas and beliefs of Nāṣir-i Khusraw through his poetry while comparing his interpretations with those of other Ismaili philosophers and writers. One of the subjects analysed is the position and authority of the imam, the spiritual leader of the Ismailis. The author considers Nāṣir-i Khusraw's teachings on *nubuwwa* (prophecy) and *imāma* (the imamate) in the light of his poetry and tries to define their value and status in terms of artistic and creative expression.

- 261 Gornenskiĭ, Ioann. *Legendy Pamira i Gindukusha* [Legends of the Pamirs and Hindu Kush]. Moscow: Aleteĭa, 2000. pp. 208. (in Russian).

For many years the author travelled in the Pamirs, collecting ancient legends, which still survive in remote corners of the high valleys. The Pamir range is an ancient crossroads of trade routes, a reserve of secrets, a repository of legends of various peoples and religions.

- 262 Gotfrid, L. and M. Gafiz. *Krasnyi flag na Kryshe mira. Pamirskie ocherki* [Red Flag on the Roof of the World. Essays on the Pamir], Chapter 11, 'Ismaility' [Ismailis]. Tashkent; Stalinabad: Tadzhihgiz, 1930, pp. 94–102. (in Russian).

Having arrived in the Pamir region in 1923, Pīr Sabz 'Alī prepared and organised a number of *anjumans* (societies/committees). The local *pīrs*, who were losing their influence as a consequence of the innovative teaching propounded by the Panjebhai movement, revolted against the latter's newly-proposed religious rites which had not yet received the Aga Khan's endorsement.

- 263 Grigorīan, Sergei Nikolaevich. *Iz istorii filosofii Srednei Azii i Irana VII-XII vekov* [On the History of Philosophy in Central Asia and Iran from the 7th to the 12th Centuries], Moscow: IAN USSR, 1960. pp. 330. (in Russian).

The outstanding thinkers of Central Asia and Iran are depicted as bearers of new ideas, and philosophical, scientific and doctrinal approaches to the study of religious teachings. They are credited with having mapping out new paths of research and having made a vast contribution to the world cultural heritage.

- 264 — *Srednevekovaiâ filosofii narodov Blizhnego i Srednego Vostoka* [Medieval Philosophy of the People of the Near and Middle East]. Moscow: Nauka, 1966. pp. 352. (in Russian).

This work is an excursus on the history of the philosophy of science relative to the philosophical heritage of the people of Central Asia, Iran and the Arab East. It presents a unified picture of their materialist and rationalist ideas set against the religion and ideology of the Middle East during the Middle Ages.

- 265 Grigor'ev, Sergei Evgen'evich. 'Ismaility Afganistana: nekotorye zamechaniâ i nabludeniâ' [The Ismailis of Afghanistan: Some Notes and Observations], *Vestnik Vostochnogo Instituta*, vol. 2 (1996), pp. 88–106. (in Russian).

- 266 — 'K voprosu o rodoslovnoi ismailitskikh pirov Afganistana' [On the Lineage of the Ismaili Pīrs of Afghanistan], *Strany i narody Vostoka*, vol. 30 (1998), pp. 242–251. (in Russian).

As suggested by the title of the article, the author has attempted to define the features common to Sufism and Ismailism in terms of ideology and organisation. The primary intent is to identify their historical and traditional sources, which should enable us to understand the intricacies of the religious ideologies in a number of eastern countries today. At the beginning of the article, the author admits that his approach is in accordance with the Marxist explanation of religion that is to say historical materialism, which is presented as the only scientific method.

- 267 Gross, Jo-Ann. 'Introduction', *Journal of Persianate Studies*, 4 (2011), pp. 109–116.

The papers, according to the author, in this symposium address four main themes: (i) issues of religious and ethno-linguistic identity; (ii) the effects of institutional, structural and environmental change, particularly in Tajikistan and Kyrgyzstan where socio-economic dislocation and nation building followed the break-up of the Soviet Union; (iii) the ecological, spiritual and socio-cultural dimensions of geographical space and the natural landscape; and (iv) indigenous knowledge, legend and history.

- 268 — 'Foundational Legends, Shrines, and Isma'ili Identity in Gorno-Badakhshan, Tajikistan', in Margaret Gormack, ed., *Muslims and Others in Sacred Space*. Oxford: Oxford University Press, 2013, pp. 164–192.

The aim of this study is to explore the geography of sacred knowledge in the Pamirs through its foundational traditions. It discusses their relationship with the sacred landscape of shrine networks in the regions of Shughnān, Rāshtqala, Ishkāshim, and Wakhān.

- 269 — 'The Motif of the Cave and the Funerary Narratives of Nāṣir-i Khusrau', in Julia Rubanovich, ed., *Orality and Textuality in the Iranian World*. Leiden: Brill, 2015, pp. 130–165.

This study examines the motif of the cave as it relates specifically to the oral and written traditions regarding Nāṣir-i Khusrau's death and burial in Yumgān. The analysis is based on two primary sources: (i) oral traditions collected during field research in Tajik Badakhshān; (ii) the funerary narrative contained in a *Risāla* written in the voice of Nāṣir-i Khusrau and his brother, Abū Sa'īd.

- 270 — 'Preliminary Notes on the *Naṣab-nāmahs* of Badakhshan', *Shii Studies Review*, 2 (2018), pp. 365–371.

The project draws attention to the history of the Ismaili tradition in the context of Islamic Central Asia and engages in a new field of inquiry concerning the local cultural practices of Islamic documentation in the Persianate world, specifically the documentation of genealogically-based sanctity and *sayyid* pedigree among familial communities of *shāhs*, *pīrs* and *khalīfas* in Badakhshān.

- 271 Gulamadov, Shaftolu. *The Hagiography of Nāṣir-i Khusrau and the Ismā'īlīs of Badakhshān*, PhD dissertation, University of Toronto, 2018, pp. 471.

The thesis examines Badakhshānī Ismaili hagiographical texts written between, approximately, the late 10th/16th and the late 14th/20th century in their socio-political contexts. It analyses the narratives by drawing attention to how the authors expressed ideals, values, beliefs, practices and concerns through the medium of hagiography.

H

- 272 Hasan Mahmud Kotib. *Devoni Qoimiēt* [*Dīvān-i Qā'imīyyāt*], ed. Jalal Badakhchani and Ato Mirkhoja. Dushanbe: Bukhoro, 2015. pp. 593. (in Tajik).

Ḥasan-i Maḥmūd-i Kātib's *Dīvān-i Qā'imīyyāt* is a collection of Ismaili religious poems of the 7th/13th century. This newly discovered work is significant for Persian culture and language in particular, and Ismaili studies in general, and is of remarkable value from historical, social, political and religious perspectives. Jalal Badakhchani, the editor of this volume adds important biographical information about the author of many of the poems. Ḥasan-i Maḥmūd-i Kātib was also known as Ḥasan-i Ṣalāḥ Munshī; he was a contemporary of four imams of the Alamūt period, from Ḥasan 'alā dhikrihi al-salām (d. 561/1166) to 'Alā' al-Dīn Muḥammad (d. 653/1255). He was probably born in north-west Iran, in the region of Qazwīn, and joined the Ismaili community at a young age. For a long period he worked as a scribe for the Ismaili rulers of Quhistān. He moved to Alamūt, the centre of the Nizārī Ismaili state in Iran, around 637/1240 and died there in 644/1247. It is argued that Ḥasan-i Maḥmūd-i Kātib's *Dīvān* has been deemed instrumental in the compilation of Naṣīr al-Dīn Ṭūsī's *Rawḍa-yi taslīm*.

- 273 Hojibekov, Elbon. 'Nazare ba tāriḵ-i īāk pareshoni dar sunnati ismoiliēni Shughnonu Rushon, ē marosimi 'Charoghnavshan'-i ajdodi va paīdoishi 'panj tasbeh'-i panjobhai (panjaboi)' [A Glance at the History of Misapprehension in the Ismaili Traditions of Shughnān and Rūshān, or the 'Ceremony of the Ancestors' 'Chirāgh-i Rawshan' and the emergence of the 'Panj Tasbeh' of the Panjabhai (Panjebhai)], *Donishgohi Davlatii Khārūgh* (1999), pp. 1–5. (in Tajik).

The article investigates the Panjebhai movement and the role of Sayyid Munīr as the movement's missionary in Badakhshān in the early Soviet period.

- 274 — 'Naqshi pironi mazhabī dar khudikhtiēri hamroh kardani Pomir ba Rossiā' [The Role of the Ismaili *pīrs* in the Voluntary Entry of the Pamirs into Russia]. *Paēmi Donishgohi Khārūgh*, 3 (1999), pp. 120–125. (in Tajik).

Historical evidence suggests that it was mainly due to Ismaili *pīrs* that the Pamir region entered voluntarily into a union with Tsarist Russia. They viewed this union as the only means of safeguarding the Ismaili community from Sunni and Afghan persecution.

- 275 — *Ismailitskie dukhovnye nastavniki (pīry) i ikh rol' v obshchestvenno-politicheskoi i kul'turnoi zhizni Shugnana: vtoraiā polovina XIX veka – 30-e gody XX v.* [Ismaili Spiritual Mentors (*pīrs*) and their Role in the Socio-Political and Cultural Life of Shughnān: the second half of the 19th Century – 1930s], *Dissertaṭsiā na soiskanie uchēnoi stepeni kandidata filosofskikh*

nauk [PhD Candidate for the Degree of Doctor of Philosophy]. AN Tajikistan: Dushanbe: Akademi Nauk, 2002. pp. 189. (in Russian).

- 276 — ‘Mahmadalishoh Saidiūsufalishoev – okhirin piri aholii Shughnon’ [Mahmad ‘Alī Shāh Sayyid Yūsuf ‘Alī Shāh, the Last Pīr of Shughnān], *Paēmi Donishgohi Khārūgh*, 1, 2 (2002), pp. 146–151. (in Tajik).

Following the death of Sayyid Yūsuf ‘Alī Shāh, an Ismaili *pīr* from the Shughnān district, his followers decided to elect Maḥmad ‘Alī Shāh as their next *pīr*, and this appointment was later on approved by the *farmān* of the Imam of the time. He was later captured by the Soviet agents on the Afghan side of Shughnān and probably shot to death.

- 277 — ‘The Representations of Historical Time and Some Humanistic Ideas in Nasir Khusraw’s Poetry’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 241–252.

Hojibekov engages in an analysis of Nāṣir-i Khusraw’s ethical ideas, all of which clearly possess humanistic pathos. The author’s analysis and conclusions indicate that, regardless of Nāṣir-i Khusraw’s own suffering at the hands of the Saljūq rulers, he always propounded humanism, knowledge and reason.

- 278 — ‘On a Religious Tradition of the People of Badakhshan’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 605–610.

The author touches upon a popular tradition known as *Zinda da’wa* in the Shughnān and Rūshān districts of Badakhshān and as *Da’wat-i ṣafā* in the Wakhān and Ghārān areas of the district of Ishkāshim. This tradition, which the author considers is part of the concept of *Da’wat-i baqā*, is no longer practiced.

- 279 — ‘Repressii 30–kh godov XX veka i ismaility Badakhshana’ [The Repression of the 1930s and the Ismailis of Badakhshān], in A.Z. Almazova, ed., *Pamirskaiā Ėkspeditsiia (stat’i i materialy polevykh issledovaniĭ)* [Pamir Expedition (articles and materials of field research)]. Moscow: RAN Institut Vostokovedeniia, 2006, pp. 101–110. (in Russian).

The virtual ‘elimination’ of the Ismaili *pīrs* in Badakhshān in the 1930s is presented as having been facilitated by the local people themselves. Amongst the causes, the author identifies illiteracy, a lack of experience (especially among young people) and political short-sightedness as factors which led to mass repression.

- 280 — ‘Rudakī va davlati Somoniēn’ [Rūdakī and the Sāmānid State], in *Simpoziumi baīnalmilalīi ‘Rudakī va farhangi jahonī’*, 6–7 sentiābrī, 2008

[International Symposium 'Rūdakī and the World Culture' (6–7 September 2008)]. Dushanbe, pp. 179–180. (in Tajik).

This paper points out the similarity between the ideas and views of Rūdakī and the *Ikhwān al-Ṣafā* due to their common historical, ideological and literary circumstances.

- 281 — 'The History of the Ismaili *Pīrs* of Shughnān in the Works of Russian, Soviet and Contemporary Scholars', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 218–228.

The author of the paper examines the major issues in the history of the Ismaili *pīrs* of the Shughnān district of the GBAO of Tajikistan as presented in the works of Russian and Soviet scholars.

- 282 — *Ismailitskie dukhovnye nastavniki (pīry), ikh rol' v obshchestvennoī zhizni Shughnana (vtoraia polovina XIX – 30-e gody XX vv.)* [Ismaili Spiritual Mentors (*pīrs*) and their Role in the Social Life of Shughnān: the Second half of the 19th Century – 1930s]. Dushanbe: 'Bukhoro', 2015. pp. 282. (in Russian).

The monograph focuses on the Ismaili *pīrs* of Pārshnēv and mainly on Sayyid Farrukh Shāh and his son Sayyid Yūsuf 'Alī Shāh, the religious leaders of Shughnān. It analyses the struggle during the second half of the 19th century against the Afghan and the Bukharan rulers, who regarded the Ismailis as heretics. These rulers abused and jailed thousands of Ismailis, and shipped others to Kabul and other central regions of Afghanistan as slaves.

Honsberger, Alis, see Hunsberger, Alice.

- 283 Hunsberger, Alice C. 'Nasir Khusraw: Fatimid Intellectual', in Farhad Daftary, ed., *Intellectual Traditions in Islam*. London: I.B. Tauris, 2001, pp. 112–129.

For Nāṣir-i Khusraw, reason is not opposed to faith, but it does represent an alternative way of life. Reason is integral in both leading a believer to proper faith and strengthening that conviction.

- 284 — *Nasir Khusraw the Ruby of Badakhshan: A Portrait of the Persian Poet, Traveller and Philosopher*. London: I.B. Tauris, 2003. pp. xxiii + 292.
- 285 — *La'li Badakhshan* [The Ruby of Badakhshān], tr. N. Zurobekov. Dushanbe: Nodir, 2003. pp. 328. (in Tajik).
- 286 — *Nasir Khusrav – Rubin Badakhshana. Portret persidskogo poēta, puteshestvennika, filosofa* [Nasir Khusraw: the Ruby of Badakhshān: A Portrait of the Persian Poet, Traveller and Philosopher], tr. Leila R. Dodykhudoeva. Moscow: Ladomir, 2005. pp. 288. (in Russian).

The first large-scale study of the life and creative heritage of Nāṣir-i Khusraw, one of the greatest Persian poets; a writer and traveller, who was above all an Ismaili thinker and influential preacher. A unique synthesis of magnificent poetry and original theological constructions made the subject of this book one of the outstanding figures of medieval Islamic culture.

- 287 — ‘Cosmos into Verse: two Examples of Islamic Philosophical Poetry in Persia’, in Omar Alí-de-Unzaga, ed., *Fortresses of the Intellect: Ismaili and other Islamic Studies in Honour of Farhad Daftary*. London: I.B. Tauris, 2011, pp. 343–367.

This paper examines the genre of philosophical poetry in the Persian language, specifically the composition of philosophical *qaṣīdas* by Nāṣir-i Khusraw who expressed highly sophisticated ideas in this genre of poetry.

- 288 — *Pearls of Persia: The Philosophical Poetry of Nāṣir-i Khusraw*. London: I.B. Tauris, 2012. pp. 286.

This volume is based on a conference, ‘The Philosophical Poetry of Nāṣir-i Khusraw’, convened in 2005 by Alice Hunsberger in collaboration with Doris Behrens-Abouseif at the School of Oriental and African Studies (SOAS) in London, as part of the international commemorations of the 1000th anniversary of the birth of Nāṣir-i Khusraw. The chapters are arranged in three main sections: (i) Speech and Intellect; (ii) Philosophical Poetry: Enlightening the Soul; and (iii) Nāṣir-i Khusraw’s Poetics; the volume consists of 13 chapters and an introduction.

- 289 Hunzai, Faquir Muhammad. ‘The Necessity of the *Ta’wīl* of the Qur’an and the *sharī‘a* According to Nasir Khusraw’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 165–171.

Through *ta’wīl*, the seekers of the truth are taken beyond the apparent meaning of words, reaching their original and deepest sense. Thus, the method of *ta’wīl* is a means to a broader interpretation of apparent meanings. Moreover, *ta’wīl* is portrayed as a ‘path’ to rationalism and an instrument triggering pluralism through discussion.

- 290 Hunzai, Fida Ali Isar. ‘Nasir Khusraw’s Approach to Ethics’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 280–288.

The roots of ethics are to be found in the Qur’an and in the sayings and actions of the Prophet of Islam, whose personality embodies for Muslims the highest ethical standard. Nāṣir’s position on ethics suggests that the straight path for any individual is a reflection of virtuous acts and behaviour.

- 291 Hunzai, Ghulam Abbas. ‘The Concept of Pleasure Propounded by Nāṣir-i Khusraw’. MA dissertation, Institute of Islamic Studies, McGill University, Montreal, 1993. pp. 133.

This study investigates the views of Nāṣir-i Khusraw on a cardinal religio-philosophical concept, that is, pleasure, and places it in historical contexts by attempting to find out the origins of its philosophical explanation.

- 292 — ‘The Meaning of Pleasure in the Philosophy of Nasir Khusraw’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 59–67.

According to Nāṣir-i Khusraw, the concept of pleasure is not simply an ethical one, but a cosmic issue, which is active and functional on all existential levels. On the sub-human level (i.e. mineral, vegetable and animal), the principle of pleasure is a driving force, which enables man to preserve the well-being of all entities belonging to this dominion. However, from the human level up to the level of the Universal soul, this principle acquires an increasingly epistemological character as it is connected to the soul’s activity of gaining knowledge.

- 293 — ‘Nasir-i Khusraw’s Intellectual Contribution: the Meaning of Pleasure and Pain in His Philosophy’, in Dagikhudo Dagiev and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018, pp. 106–122.

The chapter consists of two parts. The first part makes an attempt to present a synoptic vision of Nasir-i Khusraw’s contribution as an Ismaili *dā‘ī*, Persian poet, Muslim philosopher and founder of the faith tradition in Central Asia. In the second part, it endeavours to examine Nasir-i Khusraw’s notion of pleasure (*lazzat*) as one of the central principles of his philosophical worldview.

- 294 Hunzā‘ī, Naṣīr al-Dīn. *Charoghi ravshan va olami donishi Hakim Nosiri Khusrav* [Charāgh-i Rawshan and Ḥakīm Nāṣir-i Khusraw’s World of Knowledge], tr. from English, Parwona Jamshed. Dushanbe, 1998. pp. 71. (in Tajik).

A translation from English into Tajik of *Charāgh-i Rawshan*, a work by ‘Allāma Naṣīr al-Dīn Hunzā‘ī. He argues that the text of the *Charāgh-i Rawshan* requires a spiritual explanation (*ta’wīl*; esoteric hermeneutical interpretation) because of the meaning hidden in it. The *Charāgh-i Rawshan* ceremonies have been divided into 21 *hikmas*, each one having a specific spiritual meaning in the performance of the ceremony.

- 295 Hunzai, Shahnaz Salim. ‘The Significance of the Tradition of Nasir Khusraw and the Reinvigoration of its Intellectual Aspect in Northern Pakistan’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 626–631.

The work discusses the important geo-political changes of the 20th century, such as the partition of the Indian sub-continent. As a result of colonial policy, the Ismaili *da‘wa* centred in Badakhshān gradually lost its active

influence in Northern Pakistan. This, in turn, brought about the decline of the Persian language in the area.

I

- 296 Iloliev, Abdulmamad. 'Mubarak Wakhani's Intellectual Contributions to Nasir Khusraw's Tradition in Pamir', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 611–619.

Through an examination of the life and legacy of Mubārak-i Wakhānī, a Persian mystical poet, the author identifies connections between the Ismaili tradition introduced by Nāṣir-i Khusraw and the Sufi tradition. Mubārak-i Wakhānī was able to reconcile Sufi vocabulary, methods and symbolism with Ismaili esotericism in the context of the Pamir region.

- 297 — *The Ismā'īlī-Sufi Sage of Pamir: Mubarak-i Wakhani and the Esoteric Tradition of the Pamir Muslims*. Amherst, NY: Cambria Press, 2008. pp. 238.

This book is the first introductory study on the subject, and provides a systematic presentation of a seminal Islamic figure. In an endeavour to establish an accurate biography of Mubārak-i Wakhānī and to render his Ismaili-Sufi ideas as lucidly and coherently as possible, the author concentrates on assessing his life and thoughts in their historical and religious context. In addition he explores how far Mubārak's works represent the indigenous Pamiri perception of Ismaili thought and where he stands in relation to it in general.

- 298 — 'Popular Culture and Religious Metaphor: Saints and Shrines in Wakhan Region of Tajikistan', *CAS*, 27, 1 (2008), pp. 59–73.

This is a study of Ismaili saints (*awliyā'*) and shrines (sing. *qadamgāh*) in the Wakhān region of Tajikistan along with their historical context. It draws a succinct historical and ethnographical picture of shrine culture in the region and determines its religious significance in the broad frame of the socio-cultural context of Wakhān.

- 299 — 'Pirship in Badakhshan: The Role and Significance of the Institute of the Religious Masters (*Pirs*) in Nineteenth and Twentieth Century Wakhan and Shughnan', *JSIS*, 6, 2 (2013), pp. 155–175.

This is an examination of how the Ismailis, like many other Muslim communities, have developed their own distinctive ways of practising Islam and being Muslim. These are also deeply rooted in their indigenous histories and cultures, but theoretically framed in relation to the Shi'i doctrine of the imamate.

- 300 — ‘King of Men: ‘Ali Ibn Abi Talib in Pamiri Folktales’, *JSIS*, 8, 3 (2015), pp. 307–323.

Examining the traditional Pamiri accounts associated with ‘Ali b. Abi Ṭālib, the paper explores the hagiographic image of ‘Ali.

- 301 — ‘The Concept of *Wilāya* in Mubārak-i Wakhānī’s *Chihil Dunyā*: A Traditional Ismaili–Sufi Perspective on the Origins of Divine Guidance’, in Orkhan Mir-Kasimov, ed., *Intellectual Interactions in the Islamic World: The Ismaili Thread*. London: I.B. Tauris, 2019, pp. 381–403.

This article aims to examine the concept of *wilāya* (‘the exercise of authority’), which denotes devotion for and allegiance to the Shi‘i imams, in Wakhānī’s *Risāla-yi Chihil Dunyā* (‘The Epistle of the Forty Worlds’) in relation to the special role and spiritual authority of ‘Ali b. Abi Ṭālib (d. 40/661) in Shi‘i and Sufi thought. Discussing Wakhānī’s perception of *wilāya* as the divinely given spiritual authority of ‘Alī, Iloliev explores how Sufi ideas are used alongside, and in conjunction with, the Ismaili concept of *imāma*.

- 302 Ilolov, Mamadsho. ‘The Themes of Intellect and Knowledge in Nasir Khusraw and their Balance in Contemporary Science’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 201–205.

The intellect is portrayed as God’s creation according to Nāṣir-i Khusraw’s views. The understanding of religion and its development is achieved not through blind imitation and dogmatic defensiveness, but through the laws of science, especially logic.

- 303 Inostranĭsev, Konstantin Aleksandrovich (1876–1941). *Torzhestvennyĭ vyezd fatymidskikh khalifov* [The Ceremonial Procession of the Fatimid Caliphs]. St Peterburg, 1905. pp. 113. (in Russian).

- 304 — *Torzhestvennyĭ vyezd fatymidskikh khalifov* [The Ceremonial Procession of the Fatimid Caliphs]. Izdatel’stvo: ‘ĖĖ Media’ (Kniga po trebovaniĭu [Print on Demand]), 2012. pp. 120. (in Russian).

This is a Russian annotated translation from Arabic describing the perception which the Egyptian chronicler al-Maqrīzī (1364–1442) had of the court ceremonies in the Fatimid state. The latter (297–567/909–1171) being described as a medieval Shi‘i (Ismaili) Arab state with its centre in Cairo (from 972), ruling over Egypt, North Africa, and parts of Syria.

- 305 Iqbol, Shaikh Muhammad and Khonum Zavohir Nur Ali. *Ta’rikh-i ismoiliĭa*. Tahiĭai matn, peshguftor va lughotu tavzehot az Saidanvar Shohkhumorov va Amriĭazdon Alimardonov [Ismaili History. The Draft of the Text, Preface and Explanation of Vocabulary by Saidanvar Shokhumorov and Amriyazdon Alimardonov]. Dushanbe: n.p., 1997; 2nd ed., 2006. pp. 195. (in Tajik).

Ismaili History was written by Shaykh Muḥammad Iqbāl and Zawahir Noorally in Urdu. However, the Tajik text with minor editing is a translation from the Persian text published in Karachi in 1979.

The book consists of four parts and each part covers a particular period of Ismaili history. The first part is from the early period of Islam up to the Fatimids in Egypt. The second part relates to the history of the Fatimid caliphs. The third part focuses on the history of the imamate in Iran, and the fourth part begins with the history of the imamate in India.

- 306 Işfahānī, Ghiyāth al-Dīn. *Nujūm* [Astronomy], tr. and ed. Umed Shohzodamhammad. Khārūgh: Nashriēti “Meros”, 1995. pp. 95. (in Tajik).

Ghiyāth al-Dīn Işfahānī was one of the most celebrated Ismaili *dā’is* sent to Badakhshān during the time of the 32nd Nizārī Ismaili Imam, Mustanşir bi’llāh II (d. 885/1480) in the 9th/15th century. The works of Ghiyāth al-Dīn Işfahānī became well known in Badakhshān. Among his interests was the elucidation of the development of astronomy in Badakhshān. Despite the fact that there were no *madrasas* in Badakhshān at the time, astronomers taught their students in private schools, and observed the galaxy and the planets in order to determine auspicious and inauspicious times.

- 307 Iskandarov, B. *Soʻsialʻno-ēkonomicheskie i politicheskie aspekty istorii Pamirskikh kniazhestv (X v. – pervaiā polovina XIX v.)* [Socio-Economic and Political Aspects of the History of the Pamir Kingdoms (10th–first half of 11th centuries)]. Dushanbe: ‘Donish’, 1983. pp. 159. (in Russian).

This work deals with the socio-political and economic aspects of the life of the people in the Pamir region over thousands of years.

- 308 Iskhog, Tavonofar Murod Ali. *Religiozno-filosofskie i soʻsialʻno-politicheskie vozzreniā nizaritov Alamuta* [The Religio-Philosophical and Socio-Political Views of the Nizārīs of Alamūt], *Dissertatsiā na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2015. pp. 162. (in Russian).

The work investigates the religio-philosophical and socio-political views of Nizārī Ismailis from a number of hitherto unexplored historical sources.

- 309 ‘Ismoilīā va adabiēti ismoilī dar asrhoi XII–XIV’ [Ismailism and Ismaili Literature in the 12th–14th Centuries], in Rasul Hodizoda, ed., *Adabiēti forsu-tojik dar asrhoi XII–XIV* [Persian-Tajik Literature in the 12th–14th Centuries], Part I. Dushanbe: Donish, 1976, pp. 181–214. (in Tajik).

This work was designed for graduate students of Tajik/Persian language and literature. It provides detailed studies of Ismaili history from the Marxist perspective which considered the work of the Ismaili *da’wa* as a struggle for the control of political power among different factions of society.

Ivanov, Vladimir Alekseevich, see Ivanow, Wladimir.

- 310 Ivanow, Wladimir (1886–1970). ‘Ismailitskie rukopisi Aziatskogo Muzeia. Sobranie I. Zarubina, 1916 g.’ [Ismaili Manuscripts of the Asiatic Museum. The I. Zarubina Collection, 1916], *Izvestiia Rossiiskoi Akademii Nauk* (Petrograd). *BAISR*, 6 serie, 11 (1917), pp. 359–386. (in Russian). English summary in E. Denison Ross, ‘W. Ivanow, Ismaili MSS in the Asiatic Museum, Petrograd, 1917’, *JRAS* (1919), pp. 429–435.

A list of the extremely valuable Ismaili manuscripts brought from Shughnān and Rūshān to the Asiatic Museum by I.I. Zarubin.

- 311 — ‘An Ismailitic Pedigree’, *JASB*, NS, 18 (1922), pp. 403–406.

A review of a manuscript containing a rare Persian work detailing the theoretical system of Shi‘ism. The manuscript is extensive and provides some information about Shi‘i tendencies and references to the extensively used principles of *taqiyya*.

- 312 — *Ismilitica*, in *Memoirs of the Asiatic Society of Bengal*, 8 (1922), pp. 1–76.

A short text which, according to its author, contains an exposition of some secret Ismaili doctrines, as well as a few notes on the present state of the Ismailis in Persia.

- 313 — ‘Notes on the Ismailis in Persia’, in his *Ismilitica*, in *Memoirs of the Asiatic Society of Bengal*, 8 (1922), pp. 50–76.

A study relative to the Ismailis in Persia: their lifestyle; geographical location in Iran; family structural organisation and family ties; beliefs and understanding of their imam.

- 314 — ‘Imam Ismail’, *JASB*, NS, 19 (1923), pp. 305–310.

According to Ivanow, some interesting casual references to Imam Ismā‘il are found in a little known and rare Shi‘i book, *Ma‘rifat akhbār al-rijāl*, composed sometime in the 4th/10th century by Abū ‘Umar Muḥammad b. ‘Umar b. ‘Abd al-‘Azīz al-Kishshī. Although such references do not add much to our current knowledge of Imam Ismā‘il, they deserve attention for two main reasons: (i) such references are extremely rare in Islamic literature and, (ii) they come apparently from early and very reliable sources.

- 315 — ‘Alamūt’, *Geographical Journal*, 77 (1931), pp. 38–45.

The paper is based on Ivanow’s personal observations of the fortress of Alamūt. It is shaped by both the literary sources and reports which he collected directly from members of the Ismaili community in Iran.

- 316 — ‘An Ismailitic Work by Nasirū’d-din Tusi’, *JRAS* (1931), pp. 527–564.

The work is an important introduction to the life and the works of Naṣīr al-Dīn Ṭūsī. Of particular interest to the reader is the question of Ṭūsī’s relationship with his Ismaili patrons. The work also analyses Ṭūsī’s philosophical investigations and his views on Ismaili doctrine.

- 317 Ivanow, Wladimir. 'An Ismaili Interpretation of the Gulshani Raz', *JBBRAS*, NS, 8 (1932), pp. 69–78.

The treatise called *Gulshan-i Rāz* is probably one of the most popular sources on Sufism, largely imitated and commented upon, particularly by Persian poets. One of such commentary is a short work titled *Ba'dī az Ta'wilāt-i Gulshan-i Rāz* which offers Ismaili explanations of selected passages from the original treatise.

- 318 — 'Notes sur l'Ummu'l-kitab des Ismaéliens de l'Asie Centrale', *REI*, 6 (1932), pp. 419–481.

- 319 — *A Guide to Ismaili Literature*. Royal Asiatic Society, Prize Publication Fund, XIII. London: Royal Asiatic Society, 1933. pp. xii and 138.

A Guide to Ismaili Literature is the first catalogue of Ismaili sources published in modern times. It demonstrates the richness and diversity of Ismaili literature and served as an invaluable tool, for several decades, for the advancement of Ismaili scholarship.

- 320 — tr., into English from Persian with an Introduction, *Divan of Khaki Khorasani* [Khākī Khurāsānī]. Islamic Research Association (1). Bombay, 1933. pp. 128.

As Ivanow says in the introduction, the *Dīvān*, or collection of lyric poetry was the work of Imām-Qulī, who was the inhabitant of the village of Dizbād situated high up in the hills, half-way between Mashhad and Nīshāpūr. In his poetry, he used the *takhalluṣ*, or *nom-de-plume* of Khākī, and is known as Khākī Khurāsānī.

- 321 — 'The Sect of Imam Shah in Gujrat', *JBBRAS*, NS, 12 (1936), pp. 19–70.

- 322 — 'Some Muhammadan Shrines in Western India', *Ismaili*, Golden Jubilee Number, 5 (21 January, 1936), pp. 16–23.

- 323 — 'A Forgotten Branch of the Ismailis', *JRAS* (1938), pp. 57–59.

In 1537, an extraordinary event took place in Aḥmadnagar, when the ruler Burhān Nizām Shāh proclaimed Shi'ism the official religion of his kingdom. The paper is devoted to the central figure who inspired this policy: a rather enigmatic Persian emigrant, a learned theologian, philosopher, poet and politician, Shāh Ṭāhir, surnamed Dakkhanī Ḥusaynī.

- 324 — 'Some Ismaili Strongholds in Persia', *IC*, 12 (1938), pp. 383–396.

The author's personal investigation and research into the medieval Ismaili fortresses of the Nizārī state, about which little was known. The author draws attention to the fact that, for his contemporaries there was no reliable information on the famous fortress of Alamūt linked to Ḥasan-i Ṣabbāḥ.

- 325 — 'Tombs of Some Persian Ismaili Imams', *JBBRAS*, NS, 14 (1938), pp. 49–62.

The article investigates the nature of the tombs of the Ismaili imams during the period of concealment following the Mongol destruction of the Ismaili strongholds.

- 326 — 'The Organisation of the Fatimid Propaganda', *JBBRAS*, NS, 15 (1939), pp. 1–35; reprinted in Bryan S. Turner, ed., *Orientalism: Early Sources*, vol. I: *Readings in Orientalism*. London: Routledge, 2000, pp. 531–571.

- 327 — 'Ismailis and Qarmatians', *JBBRAS*, NS, 16 (1940), pp. 43–85.

Virtually all the early historians regarded the Ismailis and the Qarmaṭīs as members of the same religious group. This view that generally prevailed among the early Orientalists was that the term 'Qarmaṭīs' was actually the authentic name of the Fatimid caliphs.

- 328 — 'Early Shi'ite Movements', *JBBRAS*, NS, 17 (1941), pp. 1–23.

According to Ivanow, historians too often regarded Shi'i sectarian movements as purely religious developments resulting from the impact of pre-Islamic religious traditions on Islam. The need to counter-argue this conviction motivated him to produce this work.

- 329 — *Ismaili Tradition Concerning the Rise of the Fatimids*. Islamic Research Association Series, 10. Bombay, etc.: Published for the Islamic Research Association by H. Milford, Oxford University Press, 1942. pp. xxii and 337 (English), 113 (Arabic).

The work is an attempt – apparently the first of its kind – to collect, analyse, and systematise as far as possible all the information contained in genuine Ismaili literature concerning the history of the Shi'i moment which brought about the foundation of the Fatimid caliphate in North Africa in 297/909.

- 330 — *The Alleged Founder of Ismailism*. Ismaili Society Series A, 1. Bombay: Published for the Ismaili Society by Thacker and Co., 1946. pp. xv and 197; 2nd revised edition as *Ibn al-Qaddah (The Alleged Founder of Ismailism)*. Ismaili Society Series A, 9. Bombay: Ismaili Society, 1957. pp. 159.

The author challenges the centuries-old myth of 'Abd Allāh b. Maymūn al-Qaddāḥ, the non-'Alid personality often regarded by anti-Ismaili polemicists of medieval times as the founder of the Ismaili movement and the progenitor of the Fatimid caliphs.

- 331 — tr. into English from Persian, *True Meaning of Religion* [Risāla dar Ḥaqīqat-i Dīn]. Bombay, India: Published for the Ismaili Society by Thacker & Co., 1947. pp. xiv and 51.

A short treatise on the fundamental Ismaili principles. It represents a useful introduction to the study of the Ismaili doctrine in general and of its Nizārī facet in particular.

- 332 — tr., into English from Persian, *On the Recognition of the Imam* [Faṣl dar Bayān-i Shinakht-i Imām]. Bombay, India: Published for the Ismaili Society by Thacker & Co., 1947. pp. x–xii, pp. 59.

According to Ivanow the pamphlet represents a remarkable discovery due to the outspoken treatment of specific esoteric subjects and to the abundance of references to authors and poets of Persian literature.

- 333 — *Studies in Early Persian Ismailism*. Ismaili Society Series A, 3. Leiden: Published for the Ismaili Society by E.J. Brill, 1948. pp. 202; 2nd ed., Ismaili Society Series A, 8. Bombay: Ismaili Society, 1955. pp. 157.

The work is a combination of several articles written by Ivanow relative to early Ismaili history, particularly the early history of the Ismaili movement in Persia.

- 334 — ed. *Collectanea*: vol. I. Ismaili Society Series A, 2. Leiden: Published for the Ismaili Society by E.J. Brill, 1948. pp. xii + 242.

The volume includes translations and collection of seminal Ismaili related literature.

- 335 — *Nasir-i Khusraw and Ismailism*. Ismaili Society Series B, 5. Bombay: Ismaili Society, 1948. pp. 78. Persian tr., *Nāṣir-i Khusraw va Ismāʿīliyān*, tr., Yaʿqūb Āzhād, in B. Lewis et al., *Ismāʿīliyān dar tārikh*, pp. 403–463.

The work was intended to elucidate Nāṣir-i Khusraw's relationship with Ismailism, a point which in his biography remained for a long time rather obscure.

- 336 — 'Noms bibliques dans la mythologie Ismaélienne', *JA*, 237 (1949), pp. 249–255.

An analysis of the Biblical names occurring in Ismaili mythological tales.

- 337 — *Brief Survey of the Evolution of Ismailism*. Ismaili Society Series B, 7. Leiden: Published for the Ismaili Society by E.J. Brill, 1952. pp. 92.

As the author argues, this work is an attempt to provide the gist of the revolution that Ismaili ideas, as a whole, underwent in the course of the twelve centuries of Ismaili history.

- 338 — 'Abū 'Alī Sīnā va Ismāʿīliyān-i makhfī', in *Jashn-nāma-yi Ibn Sīnā/Le livre du millénaire d'Avicenne*, vol. 2. Tehran: Anjuman-i Āthār-i Millī, 1334 Sh./1955, pp. 450–454.

The article investigates whether Ibn Sīnā adhered to the same religious belief, that of the Ismailis, as his father and brother.

- 339 — 'Shums Tabrez of Multan', in S.M. Abdullah, ed., *Professor Muḥammad Shafī' Presentation Volume*. Lahore: Majlis-i Armughān-i 'Ilmī, 1955, pp. 109–118.

Ivanow propounded that there was a shrine in Multan in the name of Shams Tabrīzī, claimed as a co-religionist by the Ismailis. However, recent studies

seem to have shown that the Shams buried in Multan may be identified with an Ismaili *pīr*, Shams al-Dīn.

- 340 — 'Ismaili Mission in Indo-Pakistan', *Imamat*, 1, 2 (November, 1956), pp. 19–24.

- 341 — *The Ismaili Society of Bombay: The Tenth Anniversary (16–2–1946/16–2–1956)*. Bombay: Ismaili Printing Press, 1956. pp. 13.

The aim of the Ismaili Society, founded in Bombay on 16 February 1946, was the promotion of the independent and critical study of all subject-matter relative to Ismaili literature, history and philosophy.

- 342 — 'Ismailis in Russia', *Imamat*, 1, 2 (November, 1956), pp. 39–41; reprinted in *Read and Know*, 1, 12 (1967), pp. 11–15.

This article reports on Ismaili villages found in the valley of the River Panj (Amū Daryā) in Soviet Central Asia, present-day Tajikistan. The author argues that their Ismaili inhabitants were often wrongly called 'Pamir Ismailis', not because they inhabit the plateau of the 'Roof of the World', the Pamir, but because they reside on its borders, in the gorges which open into the Panj valley.

- 343 — *Problems in Nasir-i Khusraw's Biography*. Ismaili Society Series B, 10. Bombay: Ismaili Society, 1956. pp. xiv + 88.

The author sought to clarify some of the problems related to Nāṣir-i Khusraw's biography and his connection with Ismailism.

- 344 — 'Study Ismailism', *Imamat*, 1, 3 (October, 1957), pp. 15–18; reprinted as 'The Importance of Studying Ismailism', *Ilm*, 1, 3 (1975), pp. 8–9, 20, and as 'Why Should we Study Ismailism', *Ismaili Bulletin*, 4, 9 (May, 1978), pp. 13–15.

Ivanow believed that the Ismaili community attained prosperity because they were a well-organised body guided by their imams. This helped them to survive the catastrophes which overtook them in the course of history.

- 345 — 'Sufism and Ismailism: *Chirāgh-nāmah*', *Majalla-yi Mardum-shināsi/Revue Iranienne d'Anthropologie*, 3 (1338 Sh./1959), pp. 13–17 (English summary), 53–70 (Persian text).

According to Ivanow, Sufi philosophy is virtually the same doctrine as Ismaili esoterism, even though at the beginning Sufism was a purely Sunni development with, he argues, an undeniable Christian influence.

- 346 — *Alamut and Lamasar: Two Mediaeval Ismaili Strongholds in Iran – An Archaeological Study*. Ismaili Society Series C, 2. Tehran: Ismaili Society, 1960. pp. xiv + 105. Persian tr. of chapter four as 'Nukātī tārikhī dar bārah-yi Alamūt', tr. Mas'ūd Rajab Niyā, in Riḍā Riḍāzāda Langarūdi, ed., *Yādīgār-nāma: majmū'a-yi taḥqīqī taqdīm shuda bi ustād Ibrāhīm Fakhrā'i*. Tehran: Nashr-i Naw, 1363 Sh./1984, pp. 465–484.

As Ivanow himself says, the purpose of this publication is to provide students of Ismailism with reliable data on the drama of Alamūt. A proper understanding of the 170 years of the Alamūt era is fundamental for attaining a correct perception of the evolution which Ismaili religious and philosophical thought has undergone.

- 347 — *Ismaili Literature: A Bibliographical Survey*. Ismaili Society Series A, 15. Tehran: Ismaili Society, 1963. pp. 245.

This book is a detailed inventory of the Ismaili literary heritage, including works which are still extant as well as lost works whose titles, however, may be traced in early literature.

- 348 — 'My First Meeting with Ismailis of Persia', *Read and Know*, 1 (1966), pp. 11–14; reprinted in *Ilm*, 3, 3 (December, 1977), pp. 16–17.

The author narrates his initial meeting with Ismailis in Persia in February 1912. Although World War I loomed on the horizon, Persia was still living in an ancestral medieval fashion, with affairs largely carried on in a traditional way.

- 349 — 'Hakim Nizari Kohistani', *African Ismailis*, 2, 7 (September, 1969), pp. 6–7.

A brief study by Ivanow regarding the views of various scholars on Nizārī Quhistānī's works and his religious affiliation.

- 350 — 'Ismailism and Sufism', *Ismaili Bulletin*, 1, 12 (September, 1975), pp. 3–6.

- 351 — 'al-'Irq al-mansī fi'l-Ismā'īliyya', abridged and translated by 'Ārif Tāmīr, *al-Bāḥith*, 7, 1 (1985), pp. 75–81.

- 352 — 'Ismā'īliyya', *EI2*, Supplement, pp. 98–102.

A brief entry on the Ismailis and their development, including a survey of how they have been variously named over the course of history.

- 353 — 'Bohoras', 'Imām-Shāh', 'Ismā'īliya', 'Khodja', 'Ṭāhir', in *HI*.

- 354 — 'Bohoras', pp. 64–65; 'Imām-Shāh', p. 167; 'Ismā'īliya', pp. 179–183; 'Khodja', pp. 256–257; 'Ṭāhir', p. 560; in *SEI*.

Brief entries on the subjects of the Bohoras, Imām-Shāh, Ismā'īliya, Khodja and Ṭāhir.

- 355 — *Ocherki po istorii ismailizma: k 125-letiiu so dnâ rozhdeniia Vladimira Alekseevicha Ivanova* [Essays on the History of Ismailism: Dedicated to the 125th Anniversary of Wladimir Alekseevich Ivanow]. St Petersburg: Zodchii, 2011. pp. 199. (in Russian).

Wladimir Ivanow was at the forefront of modern Ismaili studies and made significant and original contributions to the academic account of the history of the Ismailis and their teaching. This publication represents the

first Russian translation of Ivanow's works and serves to honour his academic achievements.

- 356 — *Vospominaniâ o Vostoke 1918–1968* [Memories of the East 1918–1968], preface and comments by B.V. Norika. St Peterburg, 2015. pp. 160. (in Russian).

The book is a publication of previously unreleased material from the private archives of Wladimir Ivanow. The documents are arranged in two parts: an autobiographical one and a section relative to the observations collected by Ivanow whilst living in the East, mostly in India and Iran.

J

- 357 Jamshedov, Parwona. 'The Debates (Deliberations) of Russian Scholars on Nasir Khusraw's Life and Personality', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khârûgh, Tajikistan). Khujand: Noshir, 2005. pp. 344–354.

The author examines the views of three Russian scholars (Bertel's, Semënov and Ivanow) on Nâsir-i Khusraw's personality, poetic skills, and role in the development of Ismaili religious and philosophical thought as well as his position as a *hujja*. In particular, he regards Ivanow's view as subjective and biased and attempts to corroborate this point with references derived from Nâsir-i Khusraw's works.

- 358 Jonboboiev, Nazardod. 'Ba"ze aqidahoi ziddin dinii Nosir Khisrav' [Some of the Anti-Religious Ideas of Nâsir-i Khusraw], *Badakhshoni Soveti* [Soviet Badakhshân], 1960, p. 3. (in Tajik).

- 359 — and Shohzodamamad Mamadsheerzodshoev, ed. *Durdonahoi Badakhshon (asotirho va afsonaho)* [Pearls of Badakhshân (myths and legends)]. Khârûgh, 1992. pp. 54 (in Tajik).

This book explores the folklore of the Badakhshânî people including ancient legends and myths which are often linked to accounts of extraordinary phenomenological events and are often interwoven with religious beliefs.

- 360 — ed. *Ismoiliën* [The Ismailis]. Khârûgh: Ittihodiâi Istehsolii Matbaaho, 1992. pp. 40. (in Tajik).

This publication consists of a Tajik translation of Bobrinski's article, 'Sakta ismail'îa v russkikh i bukharskikh predelakh Srednei Azii', with a foreword by the editors, as well as two other documents: i) 11 February 1904 – Report of the General Consul in Bombay, V.O. von Klemm, to the Foreign Ministry about his meeting with the Aga Khan; ii) Report of Haydar Shâh Mubârak

Shāh Zāda and Shāhzāda Muḥammad regarding a dispute with Mullah Muḥammad-Ṣālih of Peshawar.

- 361 Jonboboiev, Sunatullo. 'Problema universalii v filosofii Nosira Khisrava' [The Problem of Universals in Nāṣir-i Khusraw's Philosophy], *IAN (TSSR)*, 3–4 (1996), pp. 83–88. (in Russian).

- 362 — 'Maqomi aql dar ash'ori shoironi faīlasufi ahdi Somoniēn' [The Category of Intellect in the Works of the Poet-Philosophers of the Sāmānid Era], in A. Muhammadkhojaev and M. Mahmadjonov, ed., *Falsafa dar ahdi Somoniēn* [Philosophy during the Samanid Era]. Dushanbe: Donish, 1999, pp. 175–181. (in Tajik).

This article concerns the intellectual tradition of the poets of the Sāmānid and post-Sāmānid periods, such as Rūdakī, Firdawsī Ṭūsī, Abū Shakūrī Balkhī, Nāṣir-i Khusraw and Kasā'i-yi Marvazī.

- 363 — 'Nasir Khusraw on Human Condition', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 259–269.

Nāṣir-i Khusraw believed and propounded the notion that enmity and evil are not ingrained in human nature. He maintained that enmity is only a temporary condition for human beings, the result of an in-built ignorance which, however, can be removed by learning and by following the guidance of spiritual leaders.

- 364 — 'Rudakī va Ikhvonussafo' [Rūdakī and the Ikhwān-al-ṣafā'], in Simpoziumi baīnalmilalii 'Rudakī va farhangi jahoni', 6–7 sentābrīā 2008 [International Symposium 'Rūdakī and World Culture', 6–7 September 2008], Dushanbe, pp. 180–183. (in Tajik).

The author observes the impact that the Ikhwān al-Ṣafā's literature had on the religious and philosophical themes in Rūdakī's poetry.

- 365 — 'Falsafai ta'rikh, jam'īāt va davlat az nigohi ismoiliēni asrhoi miēna' [Philosophy of History, Society and State from the View Point of the Medieval Ismailis], *Falsafa va Huquq, Akhbori akademiāi ilmhoy Jumhuri Tojikiston*, 4 (2011), pp. 39–49. (in Tajik).

Ismaili thinkers understood the cycle of human history as being in strict connection with the motion and the events in the material universe.

- 366 — 'Mas'alai rahbariāt va ētibori qudrat (imomat) dar falsafai ismoiliā: guzorishi mas'ala' [The Issue of Leadership and the Recognition of Authority in Ismaili Philosophy: Formulation of the Problem], *Falsafa va Huquq, Akhbori akademiāi ilmhoy Jumhuri Tojikiston*, 2 (2011), pp. 12–17. (in Tajik).

This article discusses the problem of leadership in the history of the Ismailis, developed in line with the Ismaili doctrine of the imamate, as one of the

ultimate social, philological and religio-political issues in the history of Tajikistan and the Islamic world generally.

- 367 — ‘O spetsifike ismailitskoï kontseptsiï filosofii istorii’ [On the Particularities of the Concept of the Philosophy of History according to the Ismaili Tradition], *Izvestiia instituta filosofii, politologii i prava*, 1–2 (2013), pp. 35–44. (in Russian).

The concept of the philosophy of history occupies an important place in the Ismaili intellectual tradition. This article is based on a reading and analysis of works by Ismaili thinkers, whilst also providing a synthesis and assessment of Russian, Soviet and Western research on the Ismailis.

- 368 — ed. *Nosir-i Khusraw. Safarnoma* [Nāṣir-i Khusraw. *Safar-nāma*], Dushanbe: Bukhoro, 2014. pp. 284. (in Tajik).

The *Safar-nāma* was, according to Nāṣir-i Khusraw, a biographical account of his adventurous life, although it does not encompass all his life. The travelogue, in fact, only recounts seven years of his journeys which began on 16 October 1045 and drew to a close on 23 October 1052, during which he visited the largest Islamic and non-Islamic civilisational centres and cities of his time.

- 369 — ‘Ismailitskaia ideia istorii v kontekste vseobshchei filosofii istorii’, in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 74–92. (in Russian and English).

This article is based on an analysis of the works of the Ismaili philosophers, as well as on the generalisations and evaluations made by Russian, Soviet and Western scholars of Ismaili studies. These generalisations served as the foundation for a comparison between the current conception of Ismaili history and other well-known, similar theories related to the philosophy of history.

K

Kalandarov, Hokim, see Qalandarov, Hokim.

- 370 Kalandarov, Tokhir. ‘Religioznaia situatsiia na Pamire (k probleme religioznogo sinkretizma)’ [The Religious situation in the Pamirs (on the problem of religious syncretism)], *Vostok*, 6 (2000), pp. 37–49. (in Russian).

The religious situation in the Pamirs is characterised by a significant number of the population whose everyday beliefs and rituals go back to ancient times, often even to the most ancient, Indo-Iranian beliefs, although they have been reinterpreted and understood in an Ismaili context.

- 371 — *Istoricheskie sud’by shughnantsev i ikh verovanii* [The Historical Destiny of Shughnānis and their Beliefs], *Dissertatsiia na soiskanie uchēnoi stepeni*

kandidata istoricheskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 2000. pp. 217. (in Russian).

- 372 — *Shughnānsy (istoriko-ētnograficheskoe issledovanie)* [Shughnānīs (historical-ethnographical studies)]. Moscow: IEA RAN, 2004. pp. 478. (in Russian).

This work is devoted to the study of the Shughnānī people and their beliefs, from the early stages of their history. The GBAO is identified with the remote valleys of the Panj river tributaries where the Pamiri people (such as the Yazghulāmīs, Rūshānīs, Bartangīs, Rashār-wīs, Shughnānīs, Khūfīs, Bajūwīs, Ishkāshīmīs, Wakhīs, etc.) reside. Due to their isolation from the lowland areas, these people have been able to preserve their languages as well as many ancient customs and traditions which have disappeared elsewhere in Central Asia.

- 373 — ‘Agiografiā “apostola pamirskikh ismailitov”’ [Hagiography of the “Apostle of the Pamir Ismailis”], *Ėtnograficheskoe Obozrenie*, 2 (2004), pp. 58–49. (in Russian).

This article attempts to make a comparative analysis of the legends and traditions about Nāṣir-i Khusraw found among the people of Gorno-Badakhshān, on the one hand, and the reliably known facts of his biography, on the other.

- 374 — ‘Ismailism na Pamire: poisk novykh putei i reshenii’ [Ismailism in the Pamirs: Finding New Ways and Solutions], in *Rasy i narody: sovremennyye ētnicheskie i rasovyye problem* [Races and People: Contemporary Ethnic and Racial Problems], IEA RAN, 2006, pp. 180–196. (in Russian).

This article focuses mainly on the transformations of the late 20th and early 21st centuries in the religious practices of the Pamiri Ismailis. It also analyses the role that Ismailism has played in the social and spiritual life of the inhabitants of GBAO.

- 375 — ‘Religiā v zhizni pamirtsev XX veka’ [Religion in the Life of the Pamiris in the 20th Century], in A.Z. Almazova, ed., *Pamirskaia Ėkspeditsiia (stat'i i materialy polevykh issledovaniĭ)* [Pamir Expedition (articles and materials of field research)]. Moscow: RAN Institut Vostokovedeniā, 2006, pp. 24–50. (in Russian).

This article focuses primarily on the peoples of the Western Pamirs and their ethno-confessional relations throughout history. It assesses the role played by pre-Islamic beliefs and cultures in shaping the Ismaili doctrine in the region.

- 376 — and V. Terekhov. *Puteshestvie v stranu rubinovykh gor* [Journey to the Ruby Mountains]. Moscow: Nauka, 2006. pp. 288. (in Russian).

‘There are places on earth where man finds peace of mind and an exalted state of being. One of them is the High Pamir region.’ The author investigates

how in the sparsely inhabited valleys of the Panj River and its tributaries, there are people speaking eastern Iranian languages and adhering to Ismaili beliefs, until now a religion that only a few non-Ismailis have understood.

- 377 — and Alauddin Shoinbekov. ‘Some Historical Aspects of Funeral Rites among People of Western Pamir’, *AME*, 3, 1 (2008), pp. 67–81.

- 378 — and Alauddin Shoinbekov. ‘Pokhoronno-pominal’naia obriadnost’ u pamiirskikh narodov: zabota o zhivym ili osveshchenie puti umershego?’ [Funeral and Commemoration Rites of the Pamir People: Concern for the Living or Illumination of the Path of the Deceased?], in *Vostokovedcheskie issledovaniia na postsovetском prostranstve*, ed. E.I. Larina. *Sbornik nauchnykh statei pamiati professor Sergeia Petrovicha Poliakov* [Collection of Scholarly Articles in Memory of Professor Sergei Petrovicha Poliakov]. Moscow, 2014, pp. 163–177. (in Russian).

A study of some aspects of the funeral rites taking place among the indigenous people of Badakhshān. Most of such ceremonies focus on ritual purifications aimed at enabling the departure of the deceased’s soul into another world.

- 379 Kamolidin, Sayed Muhammad Boqer. ‘The Spirit of Nasir Khusraw’s Word’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 559–564.

The author touches upon some of the most fundamental themes of Nāṣir-i Khusraw’s poetry, including truthfulness, knowledge of the self or self-awareness, freedom and free thinking, the renunciation of the material world, etc. These ideas are supported by the examples of Qur’anic *āyāt* and prophetic *ḥadīths*.

- 380 Karamkhudoev, Shukrat. ‘The Contradictions between the Poem “Debate with God” and Other Works of Nasir Khusraw’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 150–157.

According to the author, ‘Debate with God’ is written in a poorer style than other poems by Nāṣir-i Khusraw. In addition, the subject matter is at odds with the main topics dealt with by Nāṣir-i Khusraw. Therefore, he argues, authorship of *Debate* cannot be attributed to Nāṣir-i Khusraw.

- 381 — *Sopostavitel’nyi analiz religiozno-filosofskikh idei Nosira Khusrava i Dzhalaleddina Rumi* [A Comparative Analysis of the Religious and Philosophical Ideas of Nāṣir-i Khusraw and Jalāl al-Dīn Rūmī], *Dissertatsiia na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2009. pp. 160. (in Russian).

A comparative analysis of Nāṣir-i Khusraw's and Jalāl al-Dīn Rūmī's religio-philosophical doctrines upholding the necessity of a balance between the spiritual and material world.

- 382 — *Sopostavitel'nyĭ analiz religiozno-filosofskikh ideĭ Nosira Khusrava i Dzhalaleddina Rumi* [A Comparative Analysis of the Religious and Philosophical Ideas of Nāṣir-i Khusraw and Jalāl al-Dīn Rūmī]. Dushanbe, 2011. pp. 180. (in Russian).

- 383 — 'Ėzotericheskaĭa kontseptsĭiĭa i problema eĭ interpretatsĭii v uchenii Nosira Khusrava' [Esoteric Concepts and Issues of their Interpretation in Nāṣir-i Khusraw's Doctrine], *VII*, 1 (2014), pp. 87–93. (in Russian).

This article deals with Nāṣir-i Khusraw's ideas on the hidden and manifest meanings in the Qur'an and the *sharī'a*. According to Nāṣir-i Khusraw, each item or phenomenon in this world has an inner content, reflecting the purpose of the Creator.

- 384 — 'Chelovek kak filosofskaĭa problema' [Man as a Philosophical Problem], *VPU*, 1 (2015), pp. 29–32. (in Russian).

Man, analysed from a philosophical perspective, bridges the differences between Eastern and Western philosophy.

- 385 — 'Hikmati Rozi az nuqtai nazari Nosiri Khusrav' [Rāzī's Wisdom from Nāṣir-i Khusraw's Point of View], *VPU*, 1 (2015), pp. 8–11. (in Tajik).

The article investigates the dispute between Nāṣir-i Khusraw and Muḥammad b. Zakariyyā al-Rāzī on topics such as prime matter, space and time.

- 386 Karamshoev, Dodikhudo and I. Kharkavchuk. *Pogranichniki i zhiteli Pamira* [Border guards and the Inhabitants of Pamir]. Khārūgh: 'Pomir', 1995. pp. 148. (in Russian).

This book provides historical data, reports and records on military officers, border guards and other political agents who served in the Pamir region before the October Revolution of 1917. It opens with the first Russian expedition to the Pamir region, providing information on the lives of researchers such as Bronislav Grombchevskii (1855–1926), a military officer, Dmitriĭ L'vovich Ivanov (1846–1924), a writer and traveller, Mikhail Efremovich Ionov (1846–1923) and Vasilĭi Nikolaevich Zaĭtsev (1851–1933), both military officers, Andreĭ Snesev (1865–1937), a military academic Orientalist, and Ivan Ivanovich Zarubin (1887–1964), one of the pioneers of Pamir studies, a folklorist, ethnographer and historian.

- 387 — 'Peromuni du'oho va rusumot-i mardumi Badakhshon' [About Du'ā and the Rituals of the Inhabitants of Badakhshān], *NP*, 4 (2003), pp. 139–159. (in Tajik).

Du'ās in the context of Badakhshān are similar to *du'ās* in other religious contexts. They are divided into two groups: one type is performed during funerals and the mourning period, and the second is performed at the harvest, at meals, social and convivial events, receptions, etc., *Du'ās* are recited mainly in Persian and partly in Arabic.

Kātib, Ḥasan-i Maḥmūd-i, see, Kotib, Hasan Mahmud.

- 388 Kazem, Saidfarrukhshokhzoda and Saidmursalzoda Shokhnom. *Vozzvanie k ismailitam i ko vsem musul'manam mira* [A Proclamation to Ismailis and all Muslims of the World]. Tashkent, 1944, pp. 1–7 (in Russian).

The Proclamation begins: 'In the name of God and of the Imam of the time Sulṭān Muḥammad Shāh and according to Nāṣir-i Khusraw's *Wajh-i dīn*', and contains a covering letter by the Muftiyat of the Muslims of Central Asia and Kazakhstan, Ishan Babakhan ibn Abdulmanzhidkhan. On 22 June 1944, the proclamation was sent to the people of the Pamirs in the name of Sayyed Kazem, Sayyed Farrukhshah-Zada and Shohnam Sayyed Mursal-Zada. Its core was actually an appeal to all Ismailis and to all Muslims to help the Red Army and Soviet State in their war against Fascism, as well as an exhortation to liberate all people from Nazi enslavement.

- 389 Khalilī, Khalil Allāh. *Yumgān* [Yumgān], ed. and introd. by 'Ināyat Allāh Shahrānī. Delhi, 1379 Sh./2000 [Kabul, 1959], pp. 46. (in Persian).

This treatise is the outcome of research on the tomb of Nāṣir-i Khusraw, the famous poet and Ismaili *dā'ī* of the 5th/11th century.

- 390 Khamenei, Sayyed Muhammad. 'Istoki Ismailizma' [The Beginnings of Ismailism], *EIF*, 4 (2013), pp. 25–31. (in Russian).

When dealing with Ismaili origins, Iranian and western scholars have identified the founder as Ja'far b. Ṣādiq's eldest son Ismā'il, whose descendants continued to expand and develop the military-political movement established by their ancestor. Given that most of the surviving Ismaili manuscripts pertain to the Fatimid or post-Fatimid era, the early period comprised between the imamate of Ismā'il b. Ja'far and 'Abd Allāh al-Mahdī (here called 'Ubayd Allāh), the author argues remains, by and large, *terra incognita*.

- 391 Khan, Alisher Sher. 'Religious and Economic Development: Experience of Transformation among the Ismailis of Badakhshan, Tajikistan (field work)', Unpublished Report for the IIS, 2004. pp. 84.

On the basis of the ethnographical sources, this study has attempted to understand the hardship that Ismailis of Badakhshānī were faced with upon the collapse of the Soviet Union.

- 392 Khan, Mir Baiz. 'Living Traditions of Nasir-i Khusraw: A Study of Ismā'ilī Practices in Afghan Badakhshan', Unpublished Report for the IIS, 2004. pp. 319.

This report explores the traditional (religious and cultural) practices of the Central Asian Ismailis.

- 393 — ‘Nasir Khusraw: A Man of Faith’, in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 619–625. Nāṣir-i Khusraw’s intellectual heritage reveals his search for the true knowledge of faith which led him to become a travelling philosopher and a poet of eminence. He considered faith to be a universal intellectual constant.
- 394 — ‘Znanie, traditsiia vospitanie: otnoshenie Nasira Khusrava k musul’manskomu ucheniiu’ [Knowledge, Tradition and Education: the Approach of Nāṣir-i Khusraw to Muslim Teachings], in A.Z. Almazova, ed., *Pamirskaiā Ėkspeditsiia (stat’i i materialy polevykh issledovaniĭ)* [The Pamir Expedition (articles and materials of field research)]. Moscow: RAN Institut Vostokovedeniia, 2006, pp. 131–141. (in Russian).

In this article, the author analyses Nāṣir-i Khusraw’s views on knowledge, tradition and upbringing. His approach to these issues is important for our understanding of Islam and our contemporary world. Nāṣir-i Khusraw’s choice of these three areas of interest was affected by the Fatimid *da’wa*’s ideas on *taqwā* (humility, obedience), *siyāsa* (leadership, authority) and *‘ilm* (knowledge).

- 395 — ‘*Chirāgh-i Rōshan*: Prophetic Light in the Ismā’īlī Tradition’, *Islamic Studies*, 52, 3–4 (2013), pp. 327–356.

The paper presents a core metaphor in the Ismaili religious ceremony called *Chirāgh Rawshan* (here *Chirāgh-i Rōshan*). This ceremony is a reference to the Prophetic tradition of divine guidance. For centuries, this ceremony has been critical for Ismaili Muslims in Afghanistan, Tajikistan, China and northern Pakistan including Chitrāl and Gilgit-Baltistan, in preserving and protecting their religious identity, and in expressing their devotion through the series of ritual acts which form this ceremony.

- 396 Khariukov, L.N. *Anglo-russkoe sopernichestvo v Tsentral’noi Azii i ismailizm* [Anglo-Russian Rivalry in Central Asia and Ismailism]. Moscow: Izdatel’stvo Moskovskogo Universiteta, 1995. pp. 237. (in Russian).

This work focuses mainly on the history of the Ismailis of Central Asia in the late 19th and early 20th centuries, with consideration given to Anglo-Russian rivalry in the region and its effect on the Ismailis living there.

Khodzhibekov, Ėl’bon, see Hojibekov, Elbon.

- 397 Khorasānī, Fidā’ī. *Kitāb bi-Hidāyat al-mu’minin al-ṭālibin* (‘*Istoriā ismailizma*’) [Fidā’ī Khurāsānī, *Hidāyat al-mu’min al-ṭālibin* (‘Ismaili History’)], tr. and intr. A.A. Semenov. Moscow: Izdatel’stvo vostochnoi literatury, 1959. pp. 254. (in Russian); repr. Tehran, 1362/1983.

This work by Fidā'ī Khurāsānī, which constitutes an extremely valuable source for the history of the Ismailis, has so far been known only in the form of a unique manuscript belonging to the Russian Orientalist, Semēnov. The book includes annotations contained in a number of seminal works which are no longer extant.

- 398 Khudoërov, M.M. 'Ismailism in postsovetском Pamire' [Ismailism in Post-Soviet Pamir], *IEA*, RAN, vol. 12. (2010), pp. 87–93. (in Russian).

This article examines the process of religious revival among the people of the Western Pamirs, in Rūshān, Shughnān, Bartang, Ishkāshim and Wakhān, who inhabit the GBAO of the Republic of Tajikistan. The article also investigates the changes that have been taking place in the Ismaili community since the late 1980s, as well as the role of the AKF in modern Pamiri society.

- 399 Khudonazarov, Davlat N. 'Graf A.A. Bobrinskoï – osnovopolozhnik izucheniâ dukhovnoï kul'tury tadjikov Pamira' [Count A.A. Bobrinskoï – the Founder of the Study of the Spiritual Culture of the Pamiri Tajiks], *Religiovedenie*, vol. 3 (2008), pp. 175–187. (in Russian).

Bobrinskoï was one of the first Russian Orientalists to travel to Badakhshān with the aim of documenting the presence of the Ismaili community in Central Asia. There he met Ismaili religious leaders, such as *pīrs*. As a result of his travels and writings he was and still is regarded as an expert in Ismaili studies in Russian scholarly circles.

- 400 — 'Count Aleksei Bobrinskoï – the Founder of Modern Ismaili Studies in Russian Scholarship', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 123–151. (in Russian and English).

The paper is devoted to an investigation of the beginning of Ismaili studies in Russian scholarship. The pioneer of Ismaili studies in the Russian domains was A.A. Boborinskoï, an ethnographer and specialist in cultural studies. Khudonazarov claims that Bobrinskoï's publication of 1902 was the first Russian, and in fact, the first European, study on Ismailism.

- 401 al-Kirmānī, Ḥamīd al-Dīn. *Uspokoenie razuma* [*Rāḥat al-ʿaql*]. Vvedenie, perevod s arabskogo i kommentarii A.V. Smirnova [Intr., and tr., from Arabic with a commentary by A.V. Smirnov]. Moscow: Ladomir, 1995, pp. 519. (in Russian).

An introduction and translation of al-Kirmānī's *Rāḥat al-ʿaql*, which was intended for a narrow circle of initiates, and which only became available to wider audiences at the beginning of the 20th century. One of the last works by the famous Persian thinker, 'Shaykh of the Ismaili philosophers', who has

been credited with the systematisation of the Fatimid Ismaili philosophical system. As one of the most learned Ismaili *dā'īs*, he opposed Druze teachings on the nature of the Ismaili Imam of the time, al-Ḥākim bi-Amr Allāh.

- 402 Klimovich, L. 'Ismailizm i ego reaktsionnāia rol' [Ismailism and its Reactionary Role], *Antireligioznik*, 8 (1937), pp. 34–40. (in Russian).

'The Anti-religionist' (*Antireligioznik*), was a monthly journal of the League of Militant Atheists (Soiūz voinstvuiūshchikh bezbozhnikov). In this article, Klimovich argues that Ismailism has a 'conspiratorial' nature and alerts the Soviets to what he asserted was the espionage of the Ismailis who were loyal to the imam. He calls the imam 'a loyal servant of British imperialism' and 'an enemy of the Soviet state.'

- 403 Klimovich, L. *Islam*. 2nd ed., Moscow: Izdatel'stvo 'Nauk', 1965. pp. 333. (in Russian).

Klimovich approached the study of religion from a Marxist standpoint, that of historical materialism, which was used by Communist and Marxist historiographers in the study of religion. In the author's view Ismailism in particular, and Shi'i Islam in general, are the movements that served as a religious cover for the anti-feudal peasant movements directed against the prevailing feudal cliques.

- 404 Komilov, Rustam. 'Hikmati ismoiliā' [Ismaili Wisdom], in *Falsafai Tojik: az ahdi boston ta imruz* [Tajik Philosophy: from Ancient Times to the Present]. Dushanbe: Irfon, 2011, pp. 151–172. (in Tajik).

The religious understanding of Ismailism is presented through the thought of some of the most important Ismaili *dā'īs* such as Abū Ḥātim al-Rāzī, al-Nasafi and Nāṣir-i Khusraw.

- 405 Korneeva, Tat'iana Georgievna. 'Nasir Khusrav: Biografiā i tvorchestvo filosofo-ismailita' [Nāṣir-i Khusraw: Biography and Works of the Ismaili Philosopher], *Filosofiā i kul'tura*, 6 (2015), pp. 830–842. (in Russian).

The article is devoted to the life and works of the Persian Ismaili philosopher Nāṣir-i Khusraw who, according to the author, made a great contribution to the development of Persian literature and influenced the formation of its poetic language.

- 406 — *Filosofskie vzgliady Nasira Khusrav (na materiale traktata 'Raskrytie i osvobozhdenie')* [Philosophical Views of Nāṣir-i Khusraw (materials from the treatise 'Disclosure and release')], *Dissertatsiā na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 2016. pp. 233. (in Russian).

The study, based on an examination of the treatise, *Gushāyish va rahāyish* (translated into English as 'Knowledge and Liberation') demonstrates that the Ismaili philosopher did not just adhere to concepts developed by his

predecessors, but actively reinterpreted and refined them, embedding them in his own philosophical system.

- 407 Krymskiĭ, A.E. 'Ismaility' [The Ismailis], *ESBE*, vol. 13. St Petersburg, 1894, pp. 394–395. (in Russian).

This article covers the split in Shi'i Islam in the second half of the 2nd/8th century which led to the rise of a new movement that became known by the name Ismaili. It further discusses the movement's development up to the Fatimid era in Egypt in the 4th–6th/10th–12th centuries.

- 408 — 'Ismaility' [The Ismailis], *ES*, vol. 1. Moscow, 1953, p. 707. (in Russian).
Brief entry on the Ismailis and their religious leaders.

- 409 von Kügelgen, Anke. *A Society in Transition: Ismailis in the Tajik Pamirs*. Institut für Islamwissenschaft: Universität Bern, 2006. pp. 210.

The thesis presents anthropological studies on the Ismaili Tajiks of the Pamirs. The work provides a historical background to the history and the doctrines of the Ismailis and the introduction and diffusion of these beliefs in the region of present-day Badakhshān. The research is mainly based on interviews the author conducted in the Khārūgh, Shughnān and Ishkāshim districts on local Ismaili religious practices and education, particularly during the Soviet and post-Soviet period.

L

- 410 Lalani, Arzina R. *Rannīāā shi'itskaā mysl'* [Early Shi'i Thought], tr., N. Terlefskii. Moscow: Natalis, 2014. pp. 239. (in Russian).

This publication is the first systematic description of the life, work and teachings of Imam Muḥammad al-Bāqir. One of the most educated Muslims of his time, he played a significant role in the early Islamic history. Being both a spiritual leader and a versatile scholar, he was also an authority on the interpretation of the Qur'an, the traditions of his forebear, the Prophet Muhammad, and a variety of issues relating to Muslim rites, rituals and practices.

- 411 Landolt, Hermann. 'Early Evidence for the Reception of Nāṣir-i Khusraw's Poetry in Sufism: 'Ayn al-Quḍāt's Letter on the Ta'limīs', in Omar Alī-de-Unzaga, ed., *Fortresses of the Intellect – Ismaili and other Islamic Studies in Honour of Farhad Daftary*. London: I.B. Tauris, 2011, pp. 369–386.

The article probes two somewhat different, earlier cases of possible 'cross-ties' between Ismailism and Sufism, both having to do with the 'multi-faceted personalities' of Nāṣir-i Khusraw. Landolt briefly discusses the general questions of Sufi influence on, and reception of, the great Ismaili poet.

- 412 Lashkarbekov, B., S. Yusufbekov and S. Khodjaniyazov. 'Ismailism and Central Asian Ismailis in Russian and Soviet Studies', Unpublished Report for the IIS, 2000. pp. 87.

A brief overview of Russian-Soviet studies on Ismailism including social, cultural, religious and other aspects of the Ismaili inhabitants of Soviet Central Asia.

- 413 Lashkariev, Amrisho Zokhirbekovich. *Pokhoronno-pominal'naia obrîadnost' Bartangfsev* [Funeral and Memorial Rites of Bartangis], Dissertatsiia na soiskanie uchënoï stepeni kandidata istoricheskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 2007. pp. 195. (in Russian).

This thesis explores how the isolated life in the remote mountain region of the Pamirs has helped to preserve local culture in terms of their (eastern Iranian) languages and their particular faith, Ismailism.

- 414 — 'Construction of Boundaries and Identity through Ritual Performance by a Small Ismaili Community of Gorno-Badakhshan', PhD dissertation, Eberhard Karls Universität Tübingen, 2014. pp. 276.

- 415 — *The construction of Boundaries and Identity through Ritual Performance by a Small Ismaili Community of Gorno-Badakhshan*, Volume 24 of Beiträge zur Kulturkunde, Politischer Arbeitskreis Schulen, 2016. pp. 263.

The work examines the ritual performances of a small religious community in order to understand relationships in their villages and with the wider Darvâz district and Tajik society. The beliefs of the religious community differ from those of the Sunni majority of Darvaz, adhering to a different set of interpretations of Islam, that are the basis for drawing a boundary in terms of 'we' and 'they'. To a great extent this work uses approaches to performance to explore social interactions and relationships in the village communities. In this work, ritual is primarily used to understand how this religious community conceives of itself as a particular community in the region and how by means of performance the individuals in it relate themselves to other groups, to their nation-state and to the Ismaili 'global assemblage'.

- 416 Levin, Sergei Fridrikhovich (1930–1984). 'Reformatorskoe dvizhenie v indiiskoi torgovoï obshchine ismailitov-khodzha v 1829–1866 gg.' [The Reform Movement among the Ismaili-Khoja Indian Trading Community 1829–1866 years], *KSINA*, 51 (1962), pp. 89–121. (in Russian).

- 417 — 'Organizatsiia ismailitskoï burzhuzii v Pakistane' [The Organisation of the Ismaili Bourgeoisie in Pakistan], *KSINA*, 71 (1964), pp. 72–87. (in Russian).

This article argues that the Khoja Ismailis under the leadership of Aga Khan III played a major role in the reformation and re-organisation of Ismaili

institutions not only in South Asia but also other countries where Ismaili communities reside.

- 418 — *Torgovaia kasta khodzha (iz istorii musul'manskoï burzhuazii Indii i Pakistana)* [The Khoja Trading Caste (towards a history of the Muslim bourgeoisie in India and Pakistan)], *Dissertatsii na soiskanie uchënoï stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 1964. pp. 361. (in Russian).

This thesis is an attempt to highlight the history of one of the different caste groups of the Muslim bourgeoisie of India and Pakistan, tracing the history of the Khoja Ismaili community.

- 419 — 'Ob èvolütsii musul'manskikh torgovykh kast v svyazi s razvitiem kapitalizma (na primere bokhra, memanov i khodzha)' [On the Evolution of Muslim Trading Castes in Connection with the Development of Capitalism (the case of Bohras, Memans and Khojas)], *Kasty v Indii* [Castes in India] (1965), pp. 233–261. (in Russian).

The development of capitalism in India has not led to the disappearance of the trading castes, present since the Middle Ages. In a number of works by Soviet and foreign researchers, attention has been drawn to the important role which continues to be played in shaping the commercial caste bourgeoisie of India and Pakistan by the Bohra, Meman and Khoja communities.

- 420 — 'Finansovaia imperiia Aga-Khana IV' [The Financial Empire of Aga Khan IV], *NR*, 8 (1971), pp. 58–59. (in Russian).

The Aga Khan's modernisation of the Ismaili community's traditional organisation is aimed at involving the leadership and representatives of the bourgeois class of the Indian trading community, the Khojas, in it. Under the leadership of Aga Khan IV, the Khoja community has created an extensive network of Ismaili banks, financial corporations, insurance companies and cooperative societies in countries like India, Pakistan and Burma, and in East Africa.

- 421 — 'Aga Khan III', *BSE*, vol. 1. Moscow: BSE, 1970, p. 503 (in Russian); also in *GSE*, vol. 1. New York: Macmillan; London: Collier Macmillan, 1973, pp. 128–129.

Brief information about the life and work of Aga Khan III (Sulṭān Muḥammad Shāh).

- 422 — 'Étapy i osobennosti formirovaniia musul'manksoï burzhuazii iz obshchiny ismailitov-khodzha' [Stages and Distinctive Features of the Transformation of the Ismaili-Khoja Community into a Muslim Bourgeoisie], *Islam i sotsial'nye struktury stran Blizhnego i Srednego Vostoka* (1990), pp. 39–50. (in Russian).

The article focuses on the position of the individual groups belonging to the Pakistani Ismaili bourgeoisie.

- 423 Levi-Sanchez, Suzanne. *The Afghan-Central Asia Borderland: The State and Local Leaders*. London: Routledge, 2016. pp. 196.

Based on extensive, long-term field work in the borderlands of Afghan and Tajik Badakhshān, this book explores the importance of local leaders and local identity groups for the stability of a state's borders, and ultimately for the stability of the state itself.

- 424 Lewisohn, Leonard. 'Hierocosmic Intellect and Universal Soul in a Qaṣīda by Nāṣir-i Khusraw', *Journal of Persian Studies*, 45 (2007), pp. 193–226.

This article attempts to decipher some of obscure religious, cosmological, theological, and psychological allusions found in Nāṣir-i Khusraw's metaphysical poetry. A single *qaṣīda* is translated, each line given exhaustive commentary and its key concepts – particularly Soul (*naḥs*, *jān*), Intellect (*ʿaql*), Substance (*jawhar*), and Form (*ṣūrat*) – placed in their proper philosophical and literary context.

M

- 425 Maĭskii, P.M. 'Sledy drevnikh verovaniĭ v pamirskom ismailizme' [Traces of Ancient Beliefs in Pamiri Ismailism], *SET*, 3 (1935), pp. 48–58. (in Russian).

From a Marxist perspective, in each stage of human social development the dominant ideology is that of the hegemonic class. Drawing on this attitude Ismailism is depicted as the ideology of a feudal aristocracy.

- 426 Makhmudov, N.S. *Kul'tura i byt naseleniĭa Pamira i Pripamir'ĭa v poslednei chetverti XIX – nachale XX vv. (po materialam russkikh vostokovedov)* [The Culture and Everyday Life of the Population of the Pamirs and Pamir region in the Last Quarter of the 19th and early 20th Centuries (according to materials of Russian Orientalists)], *Dissertaĭsii na soiskanie uchĕnoi stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Khudjand, 1999. pp. 166. (in Russian).

- 427 — *Kul'tura i byt naseleniĭa Pamira i Pripamir'ĭa v poslednei chetverti XIX – nachale XX vv. (po materialam russkikh vostokovedov)* [The Culture and Everyday Life of the Population of the Pamirs and Pamir region in the Last Quarter of the 19th and early 20th Centuries (according to materials by Russian Orientalists)]. Khudjand, 2010. pp. 166. (in Russian).

This work is an exploration of the views of pre-revolutionary Russian researchers on the physical, social and spiritual culture of the peoples of the Pamir region.

- 428 Makhmudov, Oybek. 'Rossiĭa i Ismaility: K istorii vzaimootnosheniĭ v Srendeĭ Azii' [Russia and the Ismailis: the History of their Relationship in Central Asia], *Istoriĭa: problemy ob"ektivnosti i nraivstvennosti: Materialy*

nauchnoi konferentsii [History: Problems of Objectivity and Morality: Materials from the Academic Conference] (11 March, 2003). Tashkent, pp. 131–135. (in Russian).

The study introduces some features of the relationship between the local Ismaili population of the Pamirs and the Russian military deployment. It also presents features of the positive influence the Russian military had on the life of the local Pamiris under È.K. Kivekès, the long-serving head of the military unit.

- 429 — ‘Vliianie doislamskikh kul'tov i filosofskikh system na ismailizm Pamiro-Gindukushskogo regiona’ [The Impact of pre-Islamic Cults and Philosophical Systems on Ismailism in the Pamir-Hindu Kush Region], *Vostok-Zapad: Vzaimodeistviia: Materialy Nauchnoi Konferentsii* [East-West: Aspects of Interaction: Materials from the Academic Conference] (2006). Tashkent, pp. 125–129. (in Russian).

It is evident that various trends and philosophical beliefs have affected Ismailism in the Pamir-Hindu Kush region. This study questions whether these forms of belief have facilitated the existence of Ismailism in this part of the world and whether they differ from those in other regions.

- 430 — ‘Proniknovenie ismailizma na Pamir i kul'turnye posledstvie ego rasprostraneniia’ [Ismaili Penetration into the Pamir and the Cultural Consequences of its Spread], *Granitsy v Prostranstvie Proshlogo: Sotsial'nye, Kul'turnye, Ideinye Aspecty: Sb. St. uchastnikov Vseros. (s mezhdunarodnym uchastiem) nauch. konf. molodykh issledovatelei, posv. 35-letniiu Tverskogo gosudarstvennogo universiteta Tver' 23–26 aprilia 2006 g.* [Borders in the Space of the Past: Social, Cultural and Ideological Aspects: A Collection of Articles by Participants in the All-Russian (with international participation) Academic Conference of Young Researchers, Dedicated to the 35th Anniversary of Tver University. Tver' 23–26 April 2006]. 2 vols, Tver': Nauchnaia kniga, 2007, vol. 2, pp. 185–192. (in Russian).

The study is an examination of the process of the dissemination of Ismaili beliefs in the Pamir. Evidence is presented from various sources, including legends about the spread of the Ismaili *da'wa* in the Pamir-Hindu Kush region.

- 431 — ‘Perezhitki drevnikh verovaniï v kalendare ismailitov Badakhshana’ [Traces of Ancient Beliefs in the Calendar of the Ismailis of Badakhshân], *VII Kongress ètnografov i antropologov Rossii: Doklady i Vystupleniia 9–14 iuliia 2007 g. – Saransk, 2007* [7th Congress of Russian Ethnographers and Anthropologists: Reports and Speeches, Saransk 9–14 July 2007]. Saransk, 2007. pp. 260. (in Russian).

A brief study on some unique features in the traditional calendar of the Pamir Ismailis and their connection with pre-Islamic beliefs and ideas.

- 432 — ‘Trudy A.A. Semēnov po issledovaniū pamirskogo ismailizma (Kratkiī istoriograficheskiī Ocherk’ [A.A. Semēnov’s Works on the Study of Pamiri Ismailism (A Brief Historiographical Essay)], *Izhtimoiī Fikr, Inson Huquqlari* [Social Opinion, Human Rights], 3 (2009), pp. 120–126. (in Russian).

This paper portrays Semēnov as one of the first researchers of Pamiri Ismailism. It presents a brief analysis of his works and publications.

- 433 — ‘Trudy A.A. Bobrinskogo i A.A. Semēnov po issledovaniū pamirskogo ismailizma (kratkiī istoriograficheskiī ocherk’ [Bobrinskoī’s and Semēnov’s Works on the Study of Pamiri Ismailism (A Brief Historiographical Essay)]. *Uzbekiston Tarikhning Dolzarb Muammolari: Uzbekiston Tarikhidan Ilmī Maqolalar Tūplami* [Actual Problems in the History of Uzbekistan: A Collection of Learned Articles on the History of Uzbekistan]. Tashkent, 2009, pp. 247–254. (in Russian).

The works of A.A. Bobrinskoī and A.A. Semēnov examined in this study show them to be pioneers in the study of Pamiri Ismailism. A brief analysis of their publications and the issues related to their studies is presented here.

- 434 — ‘Ispol’zovanie naseleniā pamiro-gindukushskogo regiona Rossiikoī i Britanskoī razvedkami (vtoraīa polovina XIX – nachalo XX vv)’ [The Use of the Population of the Pamir-Hindu Kush Region by the Russian and British Intelligence Services (1850s – early 20th Century)], *Vestnik Naīsional’nyi Universiteti Uzbekistana*, Special Issue (2010), pp. 87–90. (in Russian).

This study is based on archival material and a number of research papers on the role played by the Ismaili religious leaders (*pīrs* and *khalīfas*) during the era of Russian and British imperial rivalry in the region.

- 435 — ‘Izuchenie ismailizma v zapadnoi istoriografii (kratkiī obzor)’ [Ismaili Studies in Western Historiography (Overview)], in *Uzbekiston Millīi Universiteti Arkheologiā Kafedrasining 70 İilligiga Baghishlangan Ma”ruzalar Tūplamithe* [A Collection of Lectures devoted to the 70th Anniversary of the Archaeology Department of the National University of Uzbekistan]. Tashkent: Yangi Nashr, 2010, pp. 294–296. (in Russian).

The study investigates the main stages in the development of western historiography with regard to Ismaili history. The dynamics and processes of the changing and deepening knowledge about Ismaili history and teachings emerges through both researching original sources and the emergence of new avenues of enquiry.

- 436 — ‘Pandzhabkhaīskoe dvizhenie na Pamire v 20–30s gg. XX v. (k voprosy o reformatīsii v ismailizme)’ [The Panjebhai Movement in the Pamirs in the 1920s and 1930s (On the Question of the Reformation of Ismailism)]. *Ėsh Sharqshunoslarning Akademik Ubaidulla Karimov Nomidagi IX Ilmī-Amaliī Konferentsiāsi Tezislari* [The 9th Academic Conference of Eastern

Orientalists. Dedicated to Professor Ubaidulla Karimov]. Tashkent, 2011, pp. 111–112. (in Russian).

A paper on the under-studied Panjebhai movement which attempted to reform Pamiri Ismailism between the 1920s and 1930s but which, however, was ultimately abortive.

- 437 — ‘Nekotorye predstavleniia pamirskikh ismailitov o tsiklicheskom ustroistve’ [Some Views of the Pamiri Ismailis on the Cyclical Structure of the Universal Hierarchy], *Vestnik Natsional’nyi Universitet Uzbekistana*, Special Issue, 2011, pp. 40–44. (in Russian).

Based on collected documents held in the Central State Archive of the Republic of Uzbekistan, this study includes the report of Haydar Shāh Mubārak Shāh Zāda and Shāhzādamuhammad regarding a dispute with Mullah Muḥammad-Ṣālīh of Peshawar. The study provides a summary of the speakers’ arguments and comments, particularly on the Pamiri Ismailis and their perception of the cyclical and hierarchical structure of the universe.

- 438 — *Ismailizm v Tsentral’noi Azii: sushchnost’, osobennosti razvitiia i formy sushchestvovaniia (seredina XIX – nachalo XX veka)* [Ismailism in Central Asia: its Essence, the Distinctive Features of its Development and Form of Existence (mid-19th – early 20th centuries)], *Dissertatsii na soiskanie uchënoi stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Tashkent, 2011. pp. 120. (in Russian).

This thesis studies aspects of and developments in Ismailism in Central Asia, especially in the Pamir region from the middle of the 19th to the early 20th centuries. It relies mainly on information provided by Russian academics.

- 439 — ‘Vzgliad Russkikh voennykh na naselenie Pamira i Pripamir’ia (po materialam ‘Sbornika Geograficheskikh, Topograficheskikh i Statisticheskikh Materialov po Azii’)’ [The Russian Military’s View of the Population of the Pamir (based on materials from the ‘Collection of geographical, topographic and statistical materials on Asia’)], *Vestnik Natsional’nyi Universitet Uzbekistana* [Bulletin of the National University of Uzbekistan], 4 (2012), pp. 74–79. (in Russian).

This research is an analysis of the contents of a number of publications on the Pamir collated in the ‘Collection of geographical, topographical and statistical materials on Asia’, including the opinion of the Russian military on the Pamir region and its population in the late 19th and early 20th century.

- 440 — ‘Vostochnyi chelovek kak nositel’ “Orientalizma” (Pamir i Pripamir’e v trudakh B.L. Tageeva)’ [Eastern Man as the Bearer of “Orientalism” (Pamir and the Pamir Area in the Works of B.L. Tageev)], *Izhtimoï Fikr. Inson Huquqlari* [Social Thoughts. Human Rights], 4 (2012), pp. 85–91. (in Russian).

The works of B.L. Tageev, a military man and journalist, on the Pamir region are reviewed and analysed in this paper. He visited and observed the local inhabitants of the Pamirs and the region itself.

- 441 — ‘Izuchenie istorii ismailizma v Russkoï, Sovetskoï i post-Sovetskoï istoriografii: metody, podkhody, reprezentatsii i innovatsii’ [The Study of the History of Ismailism in Russian, Soviet and post-Soviet Historiography: Methods, Approaches, Representations and Innovations], *Ūzbekiston Tarikhi Fanidagi Innovatsiia* [Innovation in the History of Uzbekistan], 2012, pp. 109–127. (in Russian).

A brief analysis of the features and approaches in the study, observation and representation of Ismaili doctrines in Imperial Russian, Soviet and post-Soviet historiography.

- 442 — ‘Nekotorye istochniki po istorii i ucheniiu isma’ilizma (kratkii obzor)’ [Some Sources on the History and Teaching of Ismailism (a brief overview)]. *Ūzbekistondagi Amonai Izhtimoi-madani Zharaenlarni Eritishda Izhtimoi Tarikhning Urni. Respublika Ilmiighamali Anzhuman Materiallari* [The Role of Social History in the Coverage of Social-Cultural Processes in Uzbekistan. Materials of the National Academic Conference]. Tashkent, 2015, pp. 53–61. (in Russian).

This article is a brief description of the main sources on Ismaili history in Russian and Soviet studies, covering their characteristics and features.

- 443 Malysheva D.B. ‘Ismaility’ [Ismailis], *Voprosy Istorii*, 2 (1977), pp. 138–149. (in Russian).

The Ismaili *dāʿīs* actively promoted Ismaili ideology, philosophy, culture, and socio-political teachings, over the centuries to many people, from North Africa to the Indian subcontinent.

- 444 Mamadjonova, Muhiba. ‘Symbolism in the Thought of Nasir Khusraw and Jalal al-Din Rumi’, in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 181–187.

In this article, the author argues that the Sufi convention of expression through symbols does not correspond to the notion of *taʿwīl*, which is widely used by Ismailis as the hermeneutical interpretation of the Qurʾān. In the formative period of Sufism, Qurʾānic sayings were interpreted in such a way that their meaning could be understood only in a state of ecstasy.

- 445 Mamadnazarov, Khudonazar. ‘Shakhsi Boitarini Dunē’ [The Richest Man of the World], in Khudonazar Mamadnazarov, *Dūstiro justujū dorem mo* [We are looking for Friendship]. Dushanbe: Irfon, 1975, pp. 59–76. (in Tajik).

A rare article written about Aga Khan IV during the Soviet era, by a Tajik Ismaili government official. The article is written from the Marxist perspective which views the Aga Khan as an imperialist bureaucrat on good terms with American and British imperialists.

- 446 Mamadsheerzodshoev, Shozodamamad. 'The Contribution of Russian Scholars to the Collection and Study of the Written Heritage of the People of Mountainous Badakhshan', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 152–159. (in Russian and English).

The work describes the main stages in the study of the written heritage of Badakhshānī manuscripts and the role played by Russian scholars in the collection and examination of this heritage.

- 447 Maniëzov, A. and K. Sharipov. *Hakimi su Khanvar (bakhshida ba hazorai zodruzi Nosiri Khusraw)* [Eloquent Sage (on the millennium of Nāṣir-i Khusraw)]. Dushanbe, 2003. pp. 234. (in Tajik).

Besides being an Ismaili *dā'ī* who is regarded as a *pīr* and a *hujja* in Badakhshān, Nāṣir-i Khusraw also made a great contribution to the world of Persian literature throughout his writings by calling people to humanism, patriotism, the acquisition of knowledge, justice, friendship and brotherhood.

- 448 Mastibekov, Otambek. 'The Concept of Knowledge in Nasir Khusraw and Nasir al-Din Tusi's Thought', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 67–74.

In this paper it is argued that, according to Tūṣī, we have to know Him (the Universal teacher) in order to acquire knowledge, while in Nāṣir-i Khusraw's thought we have to acquire knowledge in order to reach or know Him.

- 449 — *The Leadership and Authority of Ismailis: A Case Study of the Badakhshani Ismaili Community in Tajikistan*, PhD dissertation, SOAS, University of London, 2011. pp. 202.

- 450 — *Leadership and Authority in Central Asia: An Ismaili Community in Tajikistan*. London: Routledge, 2014. pp. 185.

The book identifies traditional forms of religious authority in the network of religious functionaries amongst the Central Asian Ismailis. The development of a religious structural authority is viewed as a necessity for the survival and evolution of the religious and political authorities of the Badakhshānī Ismailis in times of radical and political upheaval.

- 451 Matinī, Jalāl. 'Nāṣir-i Khusraw va Madiha-sarāyī' [Nāṣir-i Khusraw and Eulogism], in *Yād-nāma-yi Nāṣir-i Khusraw*, ed. Dānishgāh-i Firdawsī,

Dānishkada-yi Adabiyāt va ‘Ulūm-i Insānī (Faculty of Letters and Humanities of the University of Mashhad), Mashhad: Dānishgāh-i Firdawsī, 1355 Sh./1976, pp. 421–494. (in Persian).

The article argues that through his religious poetry Nāṣir-i Khusraw propagated the Ismaili *da‘wa* as a righteous religious faith.

- 452 Meskoob, Shahrokh. ‘Mansha’ va ma’nā-i ‘Aql dar andīshah Nāṣir-i Khusraw’ [The Origin and Meaning of ‘Aql (reason) in the Thought of Nāṣir Khusraw], *Iran Nameh: A Persian Journal of Iranian Studies*, 7, 2 (1989), pp. 240–253. (in Persian).

The concept of reason was fundamental to the creation of Nāṣir-i Khusraw’s worldview, as well as his religious beliefs.

- 453 Middleton, Robert. *Legends of the Pamirs*. Khārūgh: University of Central Asia. 2013. pp. 67.

This is a study of the shrines found in the mountainous region of Badakhshān and the traditions attached to them.

- 454 Mirabulqosimī, Saīd Muhammadtaqī. *Bozmondai merosi ismoiliā dar Ēron* [The Remnants of the Ismaili Heritage in Iran]. Dushanbe: Instituti Sharqshinosi va Merosi Khatti, 2006. pp. 167. (in Tajik).

The theme of the book is the socio-religious life of the Ismaili community in modern Iran, and the challenges and issues that it is faced with.

- 455 Mirboboev, Aziz. ‘Ta’vili raqam va harf dar “Wajh-i din”’ [The *Ta’wīl* of Number and Letter (*Harf*) in “Wajh-i dīn”], *NP*, 4 (2003), pp. 119–130. (in Tajik).

The Ismailis place great religious significance in the concepts of the manifest (*zāhir*) and the hidden (*bāṭin*). In order to understand the concealed meaning of the *sharī‘a*, namely, the real meaning of the Revelation, it is necessary to decode the figures, characters, numbers and numerical values of the letters of the alphabet, to reveal the true significance of the Qur’anic *āyāt*, Prophetic *ḥadīths* and the *aḥkām* of the *sharī‘a*.

- 456 Mirhasan, Gulhasan. ‘On Certain Relationships between Intellect and Soul in *Zad al-musafirin*’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 49–53.

The source of Nāṣir-i Khusraw’s intellectual and ethical philosophy lies not in the blind imitation and repetition of ancestral practice and traditions, but in the individual intellect and knowledge, in personal effort (individual intellect), as well as in knowledge and social practice (active complete intellect).

- 457 — *Filosofskii analiz mirovozzreniia Muboraka Vakhani* [A Philosophical Analysis of Mubārak-i Wakhānī’s Worldview], *Dissertatsiia na soiskanie*

uchënoi stepeni kandidata filosofskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2015. pp. 158. (in Russian).

This is an analysis of the philosophical outlook of the Tajik Ismaili poet and thinker of the late 19th and early 20th centuries, Mubārak-i Wakhānī, who had a great influence on the lives of the Wakhānī Tajiks living in the mountainous regions of the Pamir and Hindu Kush ranges.

- 458 Mirshahi, Ghulam-Reza and Ahmad Yahyoyi Ilahi. 'Rationality as an Introduction to Religious Pluralism', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 171–180.

Inspired by Nāṣir-i Khusraw's writings, the author suggests that a diversity of views, or pluralism, is to be regarded as basis for establishing a civil society in contemporary terms.

- 459 — and Ahmad Yahyoyi Ilahi. 'The Relationship between the lives and ideas of Nasir Khusraw and Mawlawna', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 383–394.

The article compares the lives, thought and teachings of Nāṣir-i Khusraw and Jalāl al-Dīn Rūmī through their poetry.

- 460 Mirshakar, Mirsaid (1912–1993). *Isēni khirad* [The Rebellion of Reason], Dushanbe: Irfon, 1982. pp. 80 (in Tajik).

An allegorical poem, in which the poet tells the story of Nāṣir-i Khusraw through the spring (*chashma*) that he was said to have generated. The spring is the symbol of the *khirad* (intellect), one of the powerful tools in the hands of humankind. He emphasises the importance of reason, knowledge and wisdom of human beings.

- 461 Mirzohasan, La'ljuba and Alidod Charoghbdol, ed. *Tazkirai Adiboni Badakhshon* [Biographies of the Badakhshānī Poets]. Dushanbe: Adib, 2005. pp. 544. (in Tajik).

The book is a study of the biographies and the poetry of Badakhshānī poets writing between the 17th and 20th centuries CE. There is very little evidence regarding the written literature of Badakhshān before the time of Nāṣir-i Khusraw; as a result Nāṣir-i Khusraw's poetry has had a great impact on the poetic, philosophical and religious literature of Badakhshān.

- 462 Mirzozoda, Kholiqzoda. 'Ismoilīā, qarmatīā, botiniā' [The Ismailis, Qarmatīs and Bāṭinis], in his *Ta'rikh-i adabiēti tojik (az davrai qadim to asri XIII)* [The History of Tajik Literature (from Ancient times to the 13th century)]. Dushanbe: Maorif, 1989, pp. 126–176. (in Russian).

Ismailism has been labelled a democratic tendency in the Shi'i tradition, and this led to its rise as a powerful literary movement and tradition. Ismailism is presented as having been led in Iran and Central Asia by eminent *dā'īs* who were able to convert the intelligentsia, artists and free thinkers, such as Rūdakī, Abu'l-Faḍl Bal'amī, Firdawsī, Nāṣir-i Khusraw and many others.

- 463 Monogorova, Lidiia F. *Preobrazvaniia v bytu i kul'ture pripamirskikh narodnostei* [Changes in the Everyday Life and Culture of the Pamiri Peoples]. Moscow: Nauka, 1972. pp. 172. (In Russian).

This work examines processes taking place among the Pamiri nationalities mainly based on ethnographic material collected by the author as a result of the expedition which took place in 1964–1967. The work also shows the influence of radical changes in the socio-economic conditions of the Pamiri Ismailis that took place during the Soviet era.

- 464 — 'Perezhitki iazychestva v musul'manskoĭ obriadnosti ismailitov Zapadnogo Pamira' [Pagan Elements in the Muslim Rites of the Ismailis of the Western Pamirs], in D.V. Frolov, ed., *Islam i problem mezhtsivilizatsionnogo vzaimodeistviia* [Islam and the Problems of Inter-Civilisational Interaction]. Moscow: Institut Islamskoĭ Tsivilizatsii, 1992, pp. 124–127. (in Russian).

Monogorova investigated remnants of pre-Islamic custom and ritual therapeutic acts in the daily life of the Shughnānīs as well as other peoples of the Pamir region.

- 465 Mozheiko, Igor'. 'Khoziain zamka Alamut i ego nasledniki' [The Lord of the Castle of Alamūt and His Successors], *NR*, 7 (1987), pp. 59–64. (In Russian).

The article discusses the fearlessness of the Ismailis in the Alamūt fortresses under the leadership of Ḥasan-i Šabbāh whom the author regards as a 'selfless fighter for the people's happiness'.

- 466 Muborakshozoda, Haidarshoh. *Tārikh-i mulk-i Shughnān* [The History of the land of Shughnān], ed. N. Jonboboiev and A. Mirkhoja. Pomir: Khārūgh, 1992, pp. 35. (in Tajik).

It is thought that *Tārikh-i mulk-i Shughnān* was the work of Sayyid Ḥaydar Shāh Mubārak Shāh Zāda. It provides detailed discussions on the history of Shughnān and its relations with neighbouring areas such as Rūshān, Wakhān and Darvāz on both the Afghan and Tajikistan sides of the Amū Daryā.

- 467 Muhabbati, Mehdi. 'The Impact of Nasir Khusraw on the Formation of Iranian Islamic Rationalism', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 102–110.

Nāṣir-i Khusraw tried to understand and develop rationalism in Perso-Islamic culture in four ways: (i) by moving away from the superficial religio-legal terms towards the true inner meaning of the teachings; (ii) by a rationalisation of culture and religion strongly expressing a practical dimension; (iii) by thinking of a prosperous exemplary society and the depiction of the city of his dreams in the form of the Fatimid state as it existed then; and (iv) by presenting a prosperous and exemplary society not as an imaginary utopia, but as a glimpse of the realities in which he had lived and worked.

- 468 Muhammadkhojaev, Ahmadjon. 'Ta'wil from the Perspectives of Nasir Khusraw and Sufism', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 158–164.

The scholar compares the Sufi interpretation of the Qur'anic *sūra* 12 (*sūrat Yūsuf*), and its Ismaili interpretations, showing both similarities and differences between the philosophies of these two groups and the way they engaged in *ta'wīl*.

- 469 — 'Ta'vil az nigohi Nosir-i Khusrav va tasavvuf' [*Ta'wīl from the View of Nāṣir-i Khusraw and Taṣawwuf*], *Andeshahō peromuni irfon va falsafa*, (2012), pp. 93–103. (in Tajik).

For both the Ismailis and the Sufis the interpretation of the Qur'anic commands was not only intended to unveil the meaning of the *sharī'a*, but also was a way to turn from a merely exoteric (*zāhir-parast*) understanding of the truth and to attain a more authentic meaning, thus enabling freedom of expression for the leading thinkers.

- 470 — ed. *Nosir-i Khusraw. Kushoish va rahoish* [Nāṣir-i Khusraw. *Gushāyish va Rahāyish*]. Dushanbe: ER-graff, 2013. pp. 123. (in Tajik).

Gushāyish va Rahāyish contains responses to a series of 30 questions on theological and philosophical subjects, with special reference to the human soul, its relation to the world of nature and its quest for salvation.

- 471 Muḥaqqiq, Mahdī. 'Chihra-yi dīnī va madhhabī Nāṣir-i Khusraw dar *Dīvān*' [Faith and the Religious Figure of Nāṣir-i Khusraw in his *Dīvān*], in *Yādnāma-yi Nāṣir-i Khusraw*, ed. Dānishgāh-i Firdawsī, Dānishkada-yi Adabiyāt va 'Ulūm-i Insānī (Faculty of Letters and Humanities of the University of Mashhad), Mashhad: Dānishgāh-i Firdawsī, 1355 Sh./1976, pp. 492–519.

Nāṣir-i Khusraw shunned the material world and the luxurious life of his age which he compared to darkness. It was in the spiritual world that he found knowledge, awareness and a faith that could lead to enlightenment and fulfilment.

- 472 — 'New Comments on Nasir Khusraw's Divan', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*.

(Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 367–382.

The *Dīvān* of Nāṣir-i Khusraw is full of symbolic expressions which derive from various sources and are not easy to comprehend. For this reason, Mahdī Muḥaqqiq, a well-known commentator on Nāṣir-i Khusraw, offers a brief and comprehensive interpretation of Nāṣir's poems.

- 473 Mujtahidi, Karim. 'Filosofskii analiz *Kashf al-makhdzhub* Abu ĪA'kuba Sidzhistani' [A Philosophical Analysis of Sijistānī's *Kashf al-Mahjūb*], *EIF*, 4 (2013), pp. 199–203. (in Russian).

The article begins with a brief account of the Ismaili role in Iranian history. In particular, the author argues that the heroic defence of Alamūt changed the course of the history of Iran. The original Arabic version of *Kashf al-mahjūb*, as far as we know, has not survived. The sole manuscript of the Persian translation (or, perhaps, paraphrase) of the book was discovered in the private library of Sayyid Naṣrullāh Taqawī. The translation, which was most probably made about a century after al-Sijistānī's death, was first described by Paul Kraus, later translated into French and published by Henry Corbin.

- 474 Mukhammadzoda, Kurbon (Okhon Sulaimon) and Shakhfutur (Seid-Fitur-Sho) Mukhabbatshozoda. *Istoriā Badakhshana* [The History of Badakhshān], tr. and ed. A.A. Egani and B.I. Iskandarova, AN (TSSR), In-t istorii im. Akhmada Donisha [Ahmad Donish History Institute]. Moscow: Nauk, 1973. pp. 250. (in Tajik).

The book is dedicated to the socio-political life and history of Badakhshān, and is divided into four parts. The first part begins with the reign of a local ruler 'Abd al-Raḥmān Khān, the son of Qubād Khān (ca. 1792–1814); the second part relates to the history of the local kings of Shughnān; the third part which is titled *Tārīkh-i Afghānistān*, refers to the time of the occupation of Badakhshān by the Afghans; and the final part of the book focuses on a period from the reign of the Russian emperor Nicholas II and the arrival of Russian soldiers in Badakhshān to the victory of the October Revolution of 1917 in Russia.

- 475 Mukhiddinov, Ikrom M. 'Religioznye verovaniia, svīazannye s zhlischchem u pamirskikh tadjikov', *Vsesoiūznaia sessiā, posviāshchēnnaia itogam polevykh ētnograficheskikh i antropologicheskikh issledovaniī 1976–1977 g.* ['Religious Beliefs Related to Homes among the Pamiri Tajiks', in *All-Union Session on the Results of the Field Ethnographic and Anthropological Research 1976–1977*]. Erevan, 1978, pp. 166–168. (in Russian).
- 476 — 'Obychai i obriādy, pamirskikh tadjikov, svīazannye s zhlischchem: Koneġ XIX-nachalo XX v. (materialy k istoriko-ētnograficheskomu atlasu narodov Srednei Azii i Kasakhstana)' [Rites and Customs of the Pamiri Tajiks Dealing with Housing: End of 19th – Beginning of 20th Century

(materials for a historical and ethnographic atlas of the peoples of Central Asia and Kazakhstan)], *SET*, 2 (1982), pp. 76–83. (in Russian).

— ‘Obychai i obriady, sviāzannye so stroitel’stvom zhlīshcha u pripamirskikh narodnostei v XIX-nachale XX v.’ [Rites and Customs of the Pamiri Ethnic Groups dealing with the Building of Dwellings at the End of 19th – Beginning of 20th Century], *Ėtnografiā Tadzhikistana*, 4 (1985), pp. 24–29. (in Russian).

Pamiri customs and rituals are discussed in the work, as well as the leading role of the Ismaili *pīrs* and in particular *khalīfas* in the daily practices of the community.

- 477 — ‘Osobennosti traditsionnogo zemledel’cheskogo khoziāstva pripamirskikh narodnostei v XIX – nachale XX vv.’ [Features of the Traditional Agricultural Economy of the Pamiri People in the 19th – early 20th Century]. Dushanbe: Donish, 1984. pp. 193. (in Russian).

Ancient folk representations associated with the cult of the ancestors were redefined under the influence of Ismaili theology; this shift can be witnessed in architectural elements such as basic load-bearing roof structures, including poles and support columns which now came to symbolise the God-creator and the holy Prophets.

- 478 — *Relikty doislamskikh obychaev i obriadov u zemledel’sev Zapadnogo Pamira (XIX-nach. XX v.)* [Relics of Pre-Islamic Customs and Rituals among the Agriculturists of the Western Pamir (19th-early 20th Century)]. Dushanbe: Donish, 1989. pp. 100. (in Russian).

A study of the cycle of agricultural labour among the Pamiri people, citing analogies of certain customs and beliefs linked to the production of a good harvest.

- 479 — ‘Proīāvlenie astral’nykh predstavleniī v bytu ismailitov Zapadnogo Pamira’ [Astral Beliefs as Mirrored in the Everyday Life of the Ismailis of the Western Pamir], S.Kh. Kīāmīlev and I.M. Smilīānskaīā eds., *Islam i problmy mezhīivilizaīionnogo obshcheniā*, [Islam and the Problems of Inter-Civilisational Interaction]. Moscow: Institut Islamskoī Ťīivilizaīsii, 1994, pp. 130–134. (in Russian).

It is argued here that, in an effort to ensure a good harvest and to increase the number of livestock, the Pamiri people combined traditional farming skills that took into account the characteristics of the natural environment along with rites associated with animistic beliefs, including those connected to astral cults.

- 480 Murodova, Tozhiniso O. ‘Gumanizmi Nosiri Khisrav’ [The Humanism of Nāšir-i Khusraw], *MS*, 12 (1980), pp. 47–49. (in Tajik).

- 481 — ‘Rumuzi olam dar falsafai Nosiri Khisrav’ [The Riddle of the World in Nāšir-i Khusraw’s Philosophy], *IAN (TSSR)*, 2 (1981), pp. 69–73. (in Tajik).

According to the author, Nāṣir-i Khusraw accepted the theory of the origination of the universe whilst simultaneously maintaining that the processes of generation and corruption are embedded in nature.

- 482 — ‘O nekotorykh aspektakh teorii emanatsii Aviṣṣenny i Nosiri Khisrava’ [On Some Aspects of Avicenna’s and Nāṣir-i Khusraw’s Theories of Emanation], *IAN (TSSR)*, 1 (1982), pp. 61–64. (in Russian).

- 483 — ‘O nekotorykh aspektakh naturfilosofii Nosir-i Khisrava’ (na osnove ‘Dzhome’-ul-khikmatain’) [On Some Aspects of Nāṣir-i Khusraw’s Natural Philosophy (on the basis of *Jāmi’ al-ḥikmatayn*)], *IAN (TSSR)*, 2 (1984), pp. 28–33. (in Russian).

The discussion is based on Nāṣir-i Khusraw’s philosophical treatise *Jāmi’ al-ḥikmatayn*, which analyses the discourses of the universal cycle, the ratio of the moon and the sun, stars and other heavenly objects in connection to the Earth.

- 484 — ‘Nosiri Khisrav’ [Nāṣir-i Khusraw], *EST*, vol. 5, pp. 691–698. (in Tajik).
A biography of Nāṣir-i Khusraw including an analysis of his main religious-philosophical works from a Marxist perspective.

- 485 — *Dzhome’-ul-khikmatain’ Nosir-i Khisrava kak filosofskii trud* [Nāṣir-i Khusraw’s *Jāmi’ al-ḥikmatayn* as a Philosophical Work], *Dissertaṭsii na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Alma-Ata, 1985. pp. 169. (in Russian).

The discussion is based on one of the essential works by Nāṣir-i Khusraw, the *Jāmi’ al-ḥikmatayn*, which deals with a large range of ontological issues such as substantial and accidental origination, motion, space and time.

- 486 — ‘Kategorii dvizheniia, prostranstva i vremeni v filosofii Nosiri Khisrava’ [Categories of Movement, Space and Time in Nāṣir-i Khusraw’s Philosophy], *IAN (TSSR)*, 4 (1986), pp. 14–19. (in Russian).

The work deals with issues of movement, space and time according to Nāṣir-i Khusraw’s understanding together with the ratio of form and substance.

- 487 — ‘K kharakteristike chuvstvennogo i ratsional’nogo poznaniia v filosofskoi kontseptsii Nosiri Khisrava’ [The Characteristic Features of Sensory and Rational Knowledge in Nāṣir-i Khusraw’s Conception of Philosophy], *IAN (TSSR)*, 1 (1988), pp. 3–8. (in Russian).

Nāṣir-i Khusraw, unlike many thinkers of his time, did not disseminate ideas on the ‘supernatural’ origin of human knowledge and instead made attempts to explain the human mechanisms of reflection and reproduction.

- 488 — ‘O nekotorykh aspektakh problemy substantsii s tochki zreniia Aviṣṣenny i Nosiri Khisrava’ [Some Aspects of the Theory of Emanation

from the Standpoint of Avicenna and Nāṣir-i Khusraw], in G.A. Ashurov and M.S. Sultanov, ed., *Torzhestvo razuma* [The Triumph of Reason]. Dushanbe: Donish, 1988, pp. 133–135. (in Russian).

The author draws parallels between the theoretical thinking of Avicenna and that of Nāṣir-i Khusraw on pivotal philosophical topics such as accident and substance, form and matter, essence and existence.

- 489 — ‘Osnovnye polozheniia filosofii Nosiri Khisrava’ [The Main Hypothesis of Nāṣir-i Khusraw’s Philosophy], *IAN* (TSSR), 4 (1989), pp. 9–14. (in Russian).

This article investigates Nāṣir-i Khusraw’s main philosophical points, based on his major philosophical works such as the *Zād al-musāfirin*, *Jāmi‘ al-ḥikmatayn*, and *Gushāyish va Rahāyish*. The issues of existence, the universe, the relationship between the soul and the body, the categories of motion, time and space, as well as the theory of natural philosophy are all discussed and analysed.

- 490 — ‘Problema bytiia v uchenii Abu ĪAkuba Sidzhistoni’ [The Problem of Being in the Teachings of Abū Ya‘qūb al-Sijistānī], *IAN* (TSSR), 2 (1990), pp. 38–42. (in Russian).

A comparative analysis of al-Sijistānī’s and Nāṣir-i Khusraw’s discourses on issues such as God’s relationship to nature and mankind, His role as the Creator in respect to His creation. Murodova argues that even though both philosophers could be, from a Marxist perspective, identified as being objective idealists, their approach to certain philosophical matters differs substantially.

- 491 — *Filosofiia Nosir-i Khisrava* [Nāṣir-i Khusraw’s Philosophy]. Dushanbe: Donish, 1994. pp. 88. (in Russian).

The work analyses metaphysical categories such as ‘accidental’ and ‘substantial’, space, time and matter, and the concepts of God and Nature, as expounded by Nāṣir-i Khusraw in his treatise, *Jāmi‘ al-ḥikmatayn*.

- 492 — ‘Abu Yakub Sidzhistani’ [Abū Ya‘qūb al-Sijistānī], *Istoriia tadzhikskoi filosofii (s drevneishikh vremen do XV v.* [The History of Tajik Philosophy (From Ancient Times to the 15th Century)], vol. 2, ed. A. Mukhammadkhodzhaev and K. Olimo. Dushanbe: Donish, 2011, pp. 328–343. (in Russian).

The work analyses al-Sijistānī’s Ismaili philosophy on subjects such as being, the relationship of the Creator and creation, matter and form, soul and body, and the categories of movement, space and time.

- 493 — ‘Nasir Khusraw’ [Nāṣir-i Khusraw], in *Istoriia tadzhikskoi filosofii (s drevneishikh vremen do XV v.)* [The History of Tajik Philosophy (from Ancient times to the 15th century)], vol. 2, ed. A. Mukhammadkhodzhaev and K. Olimov. Dushanbe: Donish, 2011, pp. 344–372. (in Russian).

In Nāṣir-i Khusraw's ethical philosophy, man occupies an important place. The human being, in his opinion, has a speaking soul, which ensures his superiority over other earthly creatures.

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- 494 Nafisi, Orash. *Istoriia raspostraneniia ismailizma v Khorasane i Moverannakhre* [The History of the Spread of Ismailism in Khurāsān and Māwarā' al-nahr], Dissertatsiia na soiskanie uchënoï stepeni kandidata filosofskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2016. pp. 160. (in Russian).

The study is a comparative analysis of the Ismailis of Central Asia, in particular Tajikistan and Afghanistan and their dynamics. The study provides: i) a critical analysis of the history of the introduction and spread of Ismailism in the region; ii) an assessment of the influence and position of the Ismaili imams in strengthening the Ismaili community in Central Asia; iii) an investigation of the change in the position of Ismailism in the post-Soviet period.

- 495 Najib, Azizullah. 'The Intellect from Nasir Khusraw's Viewpoint', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 84–101.

This paper argues that Nāṣir-i Khusraw divides the Intellect into the universal or complete (*kullī*) and the individual (*juz'ī*). Nāṣir-i Khusraw regarded the universal or first intellect as the prime origin of creation, which emerged by God's command without reference to reason, space or time, simply by instantaneous *ibdā'* (creation *ex nihilo*). The individual intellect is a tool for perfecting the soul, which in turn is developed via learning and the gaining of knowledge.

- 496 Nanji, Azim. 'Nāṣir-i Khusraw', *EI2*, vol. 7, pp. 1006–1007.

A brief biographical entry on Nāṣir-i Khusraw.

Nāṣir Khusrau, see, Nasir-i Khusraw.

- 497 Nāṣir-i-Khusrau [Nāṣir-i Khusraw], *Diary of a Journey through Syria and Palestine*, tr. Guy Le Strange. London: Palestine Pilgrims' Text Society, 1893. pp. 72.

Guy Le Strange translated from the Persian and annotated the first partial English language edition of the *Safar-nāma*.

- 498 — *Safar-namë: kniga puteshestviia*, E.Ė. Bertel's per. i vstuplenie [*Safar-nāma*. Travelogue, E.Ė. Bertel's tr., and intr.], under the general editorship of V.A. Gordlevskii and Academician I.Ī. Krachkovskii. Moscow-Leningrad: Akademiia, 1933. pp. 207.

The first Russian translation and edition of Nāṣir-i Khusraw's *Safar-nāma*.

- 499 — *Safarnoma* [Safar-nameh]. Dushanbe: Irfon, 1970. pp. 118. (in Tajik).
- 500 — *Forty Poems from the Divan*. tr. and introd., Peter Lamborn Wilson and Gholam Reza Aavani, ed. Seyyed Hossein Nasr. Tehran: Imperial Iranian Academy of Philosophy, 1977. pp. 144.
A selection of forty poems by Nāṣir-i Khusraw.
- 501 — *Kulliēt* [Complete Works]. Khārūgh: Pomir, 1992. pp. 34. (in Tajik).
- 502 — *Ravshanoinoma* [Rawshanā'ī-nāma]. Khārūgh: Pomir, 1992. pp. 34. (in Tajik).
- 503 — *Knowledge and Liberation: A Treatise on Philosophical Theology*, a new edition and translation of *Gushāyish va Rahāyish*, ed and tr. by Faquir M. Hunzai, with an introduction and commentary by Parviz Morewedge. London: I.B. Tauris, 1998. pp. 237.
Gushāyish va Rahāyish is the first major treatise by Nāṣir-i Khusraw to be translated into English. Consisting of a series of thirty questions and answers, it addresses some of the central philosophical and theological issues of his time from an Ismaili perspective, ranging from the creation of the world and the nature of the soul to questions of free will and responsibility.
- 504 — *Vajhi din* [Wajh-i dīn], ed. Aliqul Devlonaqulov and Nurmuhammad Amirshohī. Dushanbe: Amr-i Ilm, 2002. (in Tajik).
- 505 — 'Raushanai-nama' ('Kniga prosvetleniia') [*Rawshanā'ī-nāma* ('The Book of Enlightenment')], Introduction; Chapter on edification; Verses 1–162, *EIF*, vol. 4, pp. 333–344.
An annotated translation by N.I. Prigarina and M.A. Shakarbekova of both the introduction and the first chapter of Nāṣir-i Khusraw's *Rawshanā'ī-nāma*.
- 506 Nasr, S.H. 'Nasir i Khusraw', *ER*, vol. 10, pp. 312–313.
Brief information about Nāṣir-i Khusraw's life, thought and work, and influence on Islamic philosophy.
- 507 Nazaramonov, Shaboz Parvonaevich. *Problema cheloveka v filosofii Nasira Khusrava* [The Problem of Man in Nāṣir-i Khusraw's Philosophy], *Dissertatsiia na soiskanie učēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2014. pp. 151. (in Russian).
The theme of the thesis is about the understanding the anthropology of Nāṣir-i Khusraw's concept of the historical and socio-cultural conditions that have influenced the formation of rational philosophy, including an analysis of human nature, the mind and the soul, and their relationship.

- 508 Nazariyev, Ramazon. 'Nasir Khusraw's Views on Din and Dunya', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 53–58.

While human beings are generally subordinate to God, they are also relatively free in their actions. Nāṣir-i Khusraw describes this intermediate situation as 'neither compelled to do something, nor free in the full sense'.

- 509 — *Allegoricheskaiâ interpretatsiâ filosofsko-teologicheskikh problem v ismailizme* [The Allegorical Interpretation of Philosophical and Theological Problems in Ismailism], Dissertatsii na soiskanie uchēnoi stepeni kandidata filosofskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2000. pp. 156. (in Russian).

This study covers the basic philosophical, theological, epistemological and social issues – such as the nature of God, the transcendent world and its elements, the Qur'an, the nature and role of the prophets and imams as spiritual and charismatic leaders of society – from the point of view of different Ismaili thinkers. Particular attention is paid to the conceptual and systematic analysis of the above issues from the Ismaili doctrinal perspective.

- 510 — *Soʻsialʼnaia filosofiâ 'Ikhvan as-safa' – i Nasira Khusrava: sravnitelʼnyĭ analiz* [The Social Philosophy of the 'Ikhwān al-Ṣafā' and Nāṣir-i Khusraw: A Comparative Analysis], Dissertatsii na soiskanie uchēnoi stepeni doktora filosofskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2011, p. 293. (in Russian).

A comparative study of the social philosophy of the Ikhwān al-Ṣafā' and that of Nāṣir-i Khusraw.

- 511 — 'The Contribution of Russian Scholars to the Study of Ismaili Philosophy and Theology, and Prospects for its Development', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 64–73. (in Russian and English).

Many eminent scholars have studied Ismaili philosophical doctrines. Amongst these, a special role is given to Russian Orientalists. The study highlights the following periods: (i) pre-Soviet scholars: A.A. Bobrinskiĭ, A.A. Semēnov, V.V. Bartol'd, V.A. Ivanov; (ii) Soviet scholars: A.E. Bertel's, A.K. Zakuev; and (iii) post-Soviet scholars: E.A. Frolova, A.V. Smirnov and A.A. Ignatenko.

- 512 — and Shahboz Nazaramonov. *Farhangi zaboni Nosiri Khusraw* [A Guide to Nāṣir-i Khusraw's Philosophical and Literary Heritage]. Dushanbe: Andaleb, 2015. pp. 416. (in Tajik).

The work studies terms, concepts and phrases in the philosophical and poetic corpus of the *hakīm*, philosopher, traveller and the renowned poet of the 5th/11th century, Nāṣir-i Khusraw.

- 513 Nazriev, Jurabek and Amriāzdon Alimardonov. 'Nasir Khusraw – A Thinker and Poet of Truth, Wisdom and Humanity', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 435–441.

The authors illustrate the important role which, according to Nāṣir-i Khusraw, human beings play in society, highlighting the value of knowledge and wisdom, the significance of language, advice and good counsel.

- 514 Ne'matov, Numon. 'Harakati qarmatiā va mohiāti ijtimoi on' [The Qarmaṭi Movement and its Social Meaning], in *Davlati Somoniēn: tojikon dar asrhoi IX–X* [The Sāmānid State: Tajiks in the 9th–10th Centuries]. 2nd ed., Dushanbe: Irfon, 1989, pp. 139–141. (in Tajik).

According to the author, the Qarmaṭi movement shows some common traits with Ismaili thought and Shi'i thought in general. From the outset, the Qarmaṭis were very critical of the feudal social structure and, as a result, gained support amongst the ordinary people. Ideologically, the Qarmaṭi movement used rationalism and philosophy on the one hand, whilst appealing to reactionary Sufism (*taṣawwuf-i irtijā'i*) on the other.

- 515 Nicholson, R.A. 'Nāṣir Ibn Khusrau', *ERE*, vol. 9, pp. 186–187.

A brief biography of Nāṣir-i Khusraw.

- 516 Niēzbekov, Davlat. 'Filosofskaiā teologiā Abu Khatima ar-Razi' [The Philosophical Theology of Abū Ḥātim al-Rāzī], *IANRT*, 4 (2008), pp. 1–12. (in Russian).

Abū Ḥātim al-Rāzī was a follower of the doctrine of the imamate, as well as an adherent of *ta'limiyya* teaching, believing that the source of true knowledge comes through the imam. In his book, *Kitāb a'lām al-nubuwwa*, he set out to prove the necessity of the imam as the foremost means of attaining true knowledge of God.

- 517 — 'Abu Khatim Razi' [Abū Ḥātim al-Rāzī], in *Istoriā tadzhikskoi filosofii (s drevneishikh vremen do XV v.)* [The History of Tajik Philosophy (from Ancient times to the 15th century)], vol. 2, ed. A. Mukhammadkhodzhaev and K. Olimov. Dushanbe: Donish, 2011, pp. 328–343. (in Russian).

Abū Ḥātim al-Rāzī was regarded as the second thinker, after Nasafī, to make a significant contribution to the development of theology and philosophy in the Ismaili movement, as well as to the systematisation of theological terms in the Arabic language.

- 518 — 'Abu Khatim Razi i ego vklad v stanovlenie filosofskogo ismailizma' [Abū Ḥātim al-Rāzī and His Contribution in the Development of Philosophical Ismailism], *VU (RTSU)*, 1 (2014), pp. 203–210. (in Russian).

This work focuses on Abū Ḥātim al-Rāzī's intellectual activities and the contradictions in his understanding and interpretation of the Qur'an.

- 519 — 'Filosofskoe tvorchestvo Abu Khatima Razi' [The Philosophical Creativity of Abū Ḥātim al-Rāzī], *Seriia: Gumanitarnykh nauk*, 139 (2014), pp. 131–135. (in Russian).

Abū Ḥātim al-Rāzī not only played a huge role in the development of Ismaili philosophical ideas, but along with other followers of the Ismaili doctrine, he also contributed significantly to the development of a Shi'i school of jurisprudence (*fiqh*) in Islam.

- 520 — *Filosofskie vzgliady Abu Khatima ar-Razi* [Abū Ḥātim al-Rāzī's Philosophical Understanding], *Dissertatsii na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2014. pp. 150. (in Russian).

The study focuses on a synthesis of Islam and ancient philosophy in the works of Abū Ḥātim al-Rāzī, which played an important role for the further development of Islamic culture and civilisation.

- 521 — 'Abu Khatim ar-Razi i antichnaia mysl' [Abū Ḥātim al-Rāzī and Antique Thought], *Filosofiia, Tsentral'nogo Nauchnogo Sotrudnichestva 'Interaktiv plius'*. Cheboksary, 2016, pp. 198–203. (in Russian).

This work is devoted to the origins of philosophical views in the history of philosophy of the East, particularly the works of Abū Ḥātim al-Rāzī, a philosopher and a preacher from the ranks of the Ismaili *hujjas*.

- 522 — 'Ėticheskoe Uchenie Abu Khatima Razi' [The Ethical Teachings of Abū Ḥātim al-Rāzī], *Nauchnye Issledovaniia: ot teorii k praktike*, Sbornik materialov IX Mezhdunarodnoi nauchno-prakticheskoi konferentsii [Academic Research: From Theory to Practice, Collected Materials of the 9th International Academic Conference on Scholarly Practice]. Cheboksary, 2016, pp. 262–266. (in Russian).

This article sheds some light on Abū Ḥātim al-Rāzī's ethical philosophy, an area of study which has been so far overlooked.

- 523 — *Filosofiia Abu Khatima ar-Razi i rannii ismailizm* [The Philosophy of Abū Ḥātim al-Rāzī and Early Ismailism]. Dushanbe, 2017. pp. 202. (in Russian).

The book covers little-studied questions on the ontology, epistemology and anthropology of Abū Ḥātim al-Rāzī as well as the formation of early Ismaili philosophical thought.

- 524 Nikitina, Vera Borisovna (1922–1993). *Nekotorye osobennosti liriki Nasir-i Khosrova* [Some Features of Nāṣir-i Khusraw's Texts], *Dissertatsii na soiskanie uchēnoi stepeni kandidata filologicheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy], Moskovskii gosudarstvennyi universitet im. M.V. Lomonosova [Lomonosov University]. Moscow, 1955. pp. 260. (in Russian).

The author discusses the traditional poetic works of Nāṣir-i Khusraw. In her thesis she devotes a chapter to the use of poetic devices in his *Qaṣīdas*.

- 525 — ‘Nekotorye osobennosti v kasyde Nasir-i Khosrova’ [Some Features of the Landscape in Nāṣir-i Khusraw’s *Qaṣīdas*], *Filologicheskie nauki*, 3 (1961), pp. 172–180. (in Russian).

- 526 Nikol’skiĭ, B.K. *Religioznye verovaniia narodov SSSR* [The Religious Beliefs of the Peoples of the USSR], vol. 1, ‘Ismailizm [Ismailism]’. Moscow-Leningrad: Moskovskii rabochii, 1931, pp. 364–375. (in Russian).

The study analyses the doctrines of the Central Asian Ismailis, their views about God, the Prophets and the imams, including the Ismaili hierarchy and the role of the *pīrs*, religious rituals and ceremonies.

- 527 Niyozov, Sarfaroz. ‘Shi’a Ismaili Tradition in Central Asia: – Evolution, Continuities and Changes’, *Central Asia and the Caucasus*, 24 (2003), pp. 39–46. Available online at: <http://www.ca-c.org/journal/eng-06-2003/05.niyprimen.shtml> [Last accessed, 7 May 2019].

The Tajik Ismaili community constitutes one of the largest and historically oldest concentrations of Ismailis in the world.

- 528 — and Ramazon Nazariev, ed. *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005. pp. 682.

The collection of articles is from the conference celebrating the millennium of Nāṣir-i Khusraw, held in Tajikistan in September 2003. It captures the intellectual quality and diversity reflected in the presentations and discussions held in Khārūgh and Dushanbe, Tajikistan.

- 529 — ‘A Comparative Analysis of W. Ivanow’s and A. Bertel’s Works on Nasir-i Khusraw and Ismailism: Toward Rethinking Central Asian Ismaili Studies’, in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 160–208.

Despite post-Soviet advances in the study of Central Asian Ismailism, Wladimir Ivanow and Andreĭ Bertel’s have remained foundational in this field. However, due to the opposing ideological camps in which these two scholars found themselves, their impact has been limited to their own spheres of influence. The paper advocates a re-examination of the ideological positioning of both authors, arguing that each played a critical role in the establishment of this subject within the context and constraints of their times.

- 530 Norboev, M. ‘Sootnoshenie fiziki i metafiziki Aristoteliā i ego znachenie dliā razvitiā filosofii Nasira Khusrava’ [The Correlation of the Physics and Metaphysics of Aristotle and its Role in the Development of Nāṣir-i Khusraw’s Philosophy], *VTNU SFN*, 3 (2015), pp. 127–133. (in Russian).

The main problems of physical and metaphysical significance in the teachings of Aristotle and Nāṣir-i Khusraw are expounded in comparative focus. Special attention is paid to an analysis of the correlations of the spiritual and material, cosmic and terrestrial, natural, corporal and spiritual.

- 531 Norik, Boris. 'W. Ivanow's Collection in the Archives of the Institute of Oriental Manuscripts of the Russian Academy of Sciences: A Short Survey', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 38–44. (in Russian and English).

The paper is a survey of the Ivanow Collection in the Asiatic Museum (currently known as the Institute of Oriental Manuscripts) and its value for Orientalists.

- 532 Nourmamadchoev, Nourmamadcho. *The Ismā'īlīs of Badakhshan: History, Politics and Religion from 1500–1750*, PhD dissertation, SOAS, University London, 2014. pp. 288.

This thesis analyses the political, religious, and cultural life of Badakhshān, set in the wider historical context of Central Asia and the Persianate world, from 905/1500 to 1163/1750. Its main focus is the scattered Ismaili communities of Badakhshān and the Pamir principalities. It also addresses the impact of politics on religion and religious communities, particularly the Shi'ī and Ismaili minority groups in Badakhshān.

- 533 — 'Ismaili-Sufi and Ismaili-Twelve Relations in Badakhshān in the Post-Alamūt Period: The *Chirāgh-nāma*', in Orkhan Mir-Kasimov, ed., *Intellectual Interactions in the Islamic World: The Ismaili Thread*. London: I.B. Tauris, 2019, pp. 355–380.

This chapter focuses on Ismaili-Sufi and Ismaili-Twelve relations in Badakhshān. In modern studies, Badakhshān is referred to as 'a sort of cultural palimpsest, a recipient of a complex series of influences' such as the relations between the Sufis, Ismailis and Twelve Shi'is. In this context, this chapter gives an overview of Ismaili-Sufi relations and also tries to explore the influence of Twelve Shi'ism on the *Chirāgh-nāma* and on other texts produced in Badakhshān.

- 534 — 'Paying Homage to the *Ahl al-Bayt*: Shāh Ḍiyā'-yi Shughnānī's *Salām-nāma* in Central Asian Manuscripts', in Wafi Momin, ed., *Scribes and Transmission: Manuscript Cultures of the Ismaili Communities and Beyond*. London (forthcoming).

Shāh Ḍiyā'-i Shughnānī is a hitherto unknown Ismaili poet from the region of Shughnān. He lived in the 10th–11th/16th–17th centuries, a time when most of Badakhshān was ruled by the last Timūrids, namely Sulaymān Mīrzā (d. 997/1589) and his son Ibrāhīm Mīrzā (d. 967/1560). In the

religious context, he was a contemporary of the Qāsim-Shāhī Imams, Murād Mīrzā (d. 981/1574) and Dhu'l-Fiqr 'Alī (d. 1043/1634). This study concentrates comparing two different texts on the poem of allegiance known as *Salām-nāma*.

O

- 535 Odilbekov, R. 'Materialy k istorii Shugnana (koneŭ XVIII–XIX vv.)' [Materials on the History of Shughnān (end of XVIII–XIX Century)], *IAN (TSSR)*, 1 (1974), pp. 3–17. (in Russian).

This study analyses new materials and historical documents on the socio-economic and political life of the Pamir region and in particular the district of Shughnān, before the October 1917 Revolution.

- 536 Odinaev, N.S. 'Az ta'rikh-i omūzish va pazhūhishi ahvol va osori Nasiruddini Tusī' [The History of Research and Exploration into the Life and the Works of Khwāja Naṣīr al-Dīn Ṭūsī], *AAF (RSST)*, SFH, 4 (2011), pp. 50–55. (in Tajik).

This article scrutinises of the life and works of the prominent 7th/13th-century thinker Khwāja Naṣīr al-Dīn Ṭūsī.

- 537 Olimov, K., K. Askardaev and A. Sharipov, ed. *Nosir Khusrav. Jome'-ul-hikmatain* [Nāṣir-i Khusraw. *Jāmi' al-ḥikmatayn*]. Dushanbe: ER-graff, 2011. pp. 310. (in Tajik).

Jāmi' al-ḥikmatayn was written at the request of the *amīr* of Badakhshān, Abu'l-Ma'ālī 'Alī b. Assad; it aims at providing answers to a *qaṣīda* by Abu'l-Haytham Aḥmad b. al-Ḥasan al-Jurjānī containing 91 questions on philosophy, logic, physics, syntax and the religious sciences.

- 538 Orēnfār, Shamsulhaq. *Simoi Hazrati 'Alī dar Farhangi Mardumi Forszabon* [The Reputation of Ḥaḍrat-i 'Alī in Persian Culture]. Dushanbe, 2001. pp. 75. (in Tajik).

A series of legends about 'Alī in the folklore of Persian-speaking countries such as Afghanistan, Iran and Tajikistan.

- 539 Ormsby, Eric, ed. and tr. *Between Reason and Revelation: Twin Wisdoms Reconciled: An annotated English translation of Nāṣir-i Khusraw's Kitāb-i Jāmi' al-ḥikmatayn*. London: I.B. Tauris, 2012. pp. 292.

This is the first English translation of the last known philosophical work of the great fifth/eleventh-century Ismaili thinker, poet and Fatimid emissary, Nāṣir-i Khusraw. Appointed by the Fatimid Imam-caliph al-Mustanshir in Cairo to serve first as a *dā'i*, and then as the *hujjat*, for the entire region of Khurāsān, he maintained his allegiance both to his mission and to his imam for the rest of his life, even when driven into exile.

- 540 Oshurbekov, Sharaf. *Places, Memories and Religious Identity: Muslim Places of Worship in Badakhshan Region of Tajikistan*. PhD dissertation, York University. Toronto, 2014. pp. 173.

This dissertation examines the ways in which the Ismailis of the Badakhshān region of Tajikistan understand, and relate to, their sacred sites. It explores the sacred sites of Badakhshān in the framework of anthropological literature on space and place.

P

- 541 Peerwani, Parvin E. 'Pir Nasir Khusraw's Concept of Intellect and Theory of Intellectual Education', *Ilm*, 12, 1 (July, 1989), published by ITREB, UK. Also, available online at: <https://simerg.com/literary-readings/pir-nasir-khusraws-concept-of-intellect-and-theory-of-intellectual-education-2/> [Last accessed, 18 May 2019].

The relationship between intellect (*'aql*) and faith has always been of fundamental importance to Muslims and has been widely discussed amongst Muslim philosophers and intellectuals.

- 542 — 'Hakim Nasir's Theory of Education (*ta'lim*) for the Development of Human Intellect', *Ilm*, 12, 1 (July, 1989), published by ITREB, UK. Also, available online at: <https://simerg.com/literary-readings/pir-nasir-khusraws-theory-of-intellectual-education-2/> [Last accessed, 18 May 2019].

From the study of Nāṣir-i Khusraw's work it can be deduced that *ta'lim* (instruction or education) encompassed the study of *'ilm* and the practice (*'amal*) of various disciplines including the Qur'an and its *ta'wīl* or deeper meaning, the *ḥadīth* or the traditions of the Prophet, and the teachings of the legitimate imams from the Prophet's progeny.

- 543 Petrushevskii, Il'ia P. 'Ismaility', 'Karamaty', ['Ismailis', 'Qarmaṭīs'], *BSE*. Moscow: BSE, 1972. (in Russian).; 'Ismailians', 'Karamathians', also in *GSE*. New York: Macmillan; London: Collier Macmillan, 1976–1977.

A brief overview of Ismaili history.

- 544 — 'Ismaility' [The Ismailis], *BSE*, 3rd ed., pp. 1471–1472. (in Russian).

Brief information on Ismailism and its history.

- 545 Pidrom, Latif. 'The Neo-Aristotelian Thought of Nasir Khusraw', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 91–101.

The author asserts that the philosophy of the ancient Greeks, in particular that of Aristotle, had a major influence on Nāṣir-i Khusraw's thought. At

the same time, in contrast to Ibn Sīnā and al-Farabī who were also influenced by Greek philosophy, Nāṣir-i Khusraw subjected Greek ideas and theories to much deeper scrutiny. Pidrom touches upon a number of themes in Nāṣir-i Khusraw's works, such as non-being, being and God.

- 546 Pigulevskaiā, N.B., A.ĪŪ. Yakubovskii, I.P. Petrushevskii, L.B. Stroeva and A.M. Belenitskii. 'Ismaility' [The Ismailis], in *Istoriā Irana s drevneishikh vremen do konfisa XVIII veka* [The History of Iran from Ancient times up to the End of the 18th Century]. Leningrad: Izdatel'stvo Leningradskogo Universiteta, 1958. pp. 118. (in Russian).

Following the split in Shi'i Islam in the second half of the 2nd/8th century, a new religious movement emerged which later became known as Ismailism and in time further developed its doctrines.

- 547 — A.ĪŪ. Yakubovskii, I.P. Petrushevskii, L.B. Stroeva and A.M. Belenitskii. 'Ismaility v Irane' [The Ismailis in Iran], in *Istoriā Irana s drevneishikh vremen do konfisa XVIII veka* [The History of Iran from Ancient times to the end of the 18th Century]. Leningrad: Izdatel'stvo Leningradskogo Universiteta, 1958, pp. 151–152. (in Russian).

Following the decline of the Fatimid state in Egypt, Ḥasan-i Šabbāḥ became the leader of the Ismailis of Iran and Syria. Under his leadership they established a secret organisation at Alamūt whose members were bound to strict discipline under unconditional obligation to their leaders.

- 548 Plekhanov, Sergeĭ. *Raskrytaia ladon': Aga Khan i ego Mūridy* [An Open Hand: the Aga-Khan and His Murids]. Moscow: Naṣional'noe obozrenie, 2008. pp. 206. (in Russian).

The book presents a broad historical context, without which it would not be easy to understand the significance of the Aga Khan and his followers in the world today.

- 549 Pomirzod, Khushnazar. 'Historical Events, Their Contemporary Significance and the Future of the Pir Shah Nasir Khusraw's Tradition', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 641–650.

The author discusses the rites and rituals of the people of Badakhshān, such as those of birth and death, the construction of houses and other more or less significant religious and non-religious ceremonies and holidays.

- 550 Prozorov, Stanislav Mikhaĭlovich. 'al-Isma'iliya', [Ismailism], *IES*, pp. 110–114. (in Russian).

Prozorov discusses the Ismailis as followers of one of the main branches of Shi'i Islam, who played a significant role in the history of the Muslim East at different times and in different countries, who have also been

known under different names such as al-Bāṭiniyya, al-Qarmaṭiyya, al-Taʿlimiyya, al-Mulḥida, etc. The work is divided into subsections: (i) the history of the Ismaili movement; (ii) propaganda organisation (hierarchy); (iii) teaching.

- 551 — and Hakim Elnazarov, ed. *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia in 2011). St Petersburg: Nestor-Istoriia, 2014. pp. 311. (in Russian and English).

In December 2011 the Institute of Ismaili Studies, London, and the Institute of Oriental Manuscripts, St Petersburg, held an international conference on the contribution of Russian scholars to Ismaili studies on the occasion of the 125th anniversary of the birth of the prominent Russian Iranist, W.A. Ivanow (1886–1970). The conference materials form the basis of this collection of articles.

- 552 Putiāta, Dmitrii Vasil'evich. 'Ocherk ekspeditsii v Pamir, Sarykol, Wakhan i Shughnan v 1883 g.' [Essays on an Expedition to the Pamir, Sarikūl, Wakhān and Shughnān in 1883], *Sbornik geograficheskikh, topograficheskikh i statisticheskikh*, 10 (1884). pp. 88. (in Russian).

Putiāta's work is one of the first ethnographic studies of the people of Shughnān, Wakhān and Sarikūl. The author also provided an account of their religious beliefs by arguing that these people are Muslim Shi'i [Ismaili] followers.

Q

- 553 Qadamshoh, Qimatshohi. *Zaruriëti dinī-mazhabii ismoiliën* [The Religious Obligations of the Ismailis]. Dushanbe: Me'roj-Graf, 2016. pp. 128. (in Tajik).

This book on Ismaili traditions and ceremonies was commissioned and approved by the Committee on Religious Affairs of the Government of Tajikistan. It provides a set of examples of *du'ā*(s), prayers, chants and verses of the Qur'an with translations.

- 554 Qalandarov, Hokim. 'Kist on "shoiri tirachasmi ravshanbin"?' ['Who is that Blind Sharp-Sighted Poet?'], *AS* (24 April 2008), pp. 1–2 (in Tajik).

A dispute between the author of the article and a contemporary scholar, Tojiddin Mardonī, who argued that when Nāṣir-i Khusraw asked the question, 'Who is a blind clairvoyant poet?' he was referring to the Arab poet al-Ma'arri. Kalandarov disagrees with this identification and holds that the person referred to is actually Rūdakī.

- 555 — 'Paivandi fikrii Imom Ja'fari Sodiq va Imomi A'zam' [The Unity of the Views of Imam Ja'far al-Ṣādiq and Imam Abū Ḥanīfa], *IANRT*, 2 (2009), pp. 57–60. (in Tajik).

An important study on two key figures of the Islamic world: Imam Ja'far al-Šādiq, who the Ismailis regard as their fifth imam, and Abū Ḥanīfa one of the founders of the Sunni school. The study presents Abū Ḥanīfa as a pupil of Ja'far al-Šādiq, as a scholar who had a high regard for his master and was heavily influenced by his teachings.

- 556 — 'Zikri qissai Azozil dar iak ghazali Robiae Balkhi', in *Vzgliad na zhizn' i tvorchestvo Robea Balkhi* [The Mention of Demon Legends in a Ghazal of Rābi'a Balkhī, in *A View of the Life and Work of Rābi'a Balkhī*], Collection of Essays. Dushanbe: Istiqbal, 2010, pp. 85–90. (in Tajik).

The famous Persian-Tajik poet Rābi'a Balkhī lived in a time when Ismaili philosophy was dominant in the world of thought. The author has analysed one of Rābi'a's *ghazals* which narrates the story of 'Azāzīl.

- 557 — 'Rudaki va ismoilizm' [Rūdakī and Ismailism], *VTNU SFN*, 8 (2008), pp. 211–229. (in Tajik).

In this article, the author discusses Abū 'Abd Allāh Rūdakī's view of the Ismailis using his poems and including other examples of Persian poetry in connection to this issue.

- 558 — *Rudakī va ismoiliā* [Rūdakī and the Ismailis]. Dushanbe: Ēr-graf, 2012. pp. 235. (in Tajik).

Rūdakī's connection to the Ismailis is one of the most important aspects of the history of Tajik-Persian literature. The author of *Rūdakī and the Ismailis* claims that Rūdakī adhered to Ismaili ideas. The author also touches upon the important issue of the distinction between the Qarmaṭīs and the Ismailis.

- 559 — 'Ē'tiqod az nigohi Kisoī' [Faith in Terms of Kasāyī], *VTNU SFN*, 4, 6 (2012), pp. 207–212. (in Tajik).

The author emphasises the importance of Ismaili philosophical thought and its impact on the poetry of the 4th/10th century. He focuses on one of the most popular poets, Kasāyī Marvazī, analysing how faith and belief are reflected in his verse.

- 560 — 'Muorizai Nosiri Khusrav va Kisoī' [The Verbal Dispute between Nāšir-i Khusraw and Kasāyī], *Slovesnost' Nauchniyi zhurnal instituta iazyka, literary, vostokovedeniā pis'mennogo naslediiā*, 2 (2012), pp. 65–85. (in Tajik).

Nāšir-i Khusraw often refers to the poet Kasāyī in his lyrics, a peculiarity which has attracted the attention of the experts. This issue is interpreted from different perspectives by Orientalists due to the fact that both scholars had the same religious affiliation. Despite noting Kasāyī's ideas, Nāšir-i Khusraw did not welcome his arguments mainly deeming them anachronistic.

- 561 — ‘Zikri qissai *Oshūro* dar iāk ghazali Kisoī’ [Mention of the ‘Āshūrā Tradition in Kasāyī’s Ode], *IANRT*, 3–4. Dushanbe: Donish, 2013, pp. 36–50. (in Tajik).

This article focuses on one of the first religious elegies in the history of Persian-Tajik poetry. Kasāyī Marvazī was clearly an adept of the Prophet’s Family, and this elegy dwells on the martyrdom of Imam Ḥusayn b. ‘Alī b. Abī Ṭālib. The author, referring to historical sources, and using the comparative-historical method, undertakes a comprehensive examination of the elegy.

- 562 — ‘Maqomi Imom az nazari Sūzani Samarqandī’ [The Imam and his Status from Sūzani Samarqandī’s Point of View], *VPU, Serīā pedagogicheskikh i filologicheskikh nauk*, 2 (2013), pp. 315–321. (in Tajik).

An analysis of Sūzani Samarqandī’s *qaṣīdas* relative to Ismaili religious teachings and philosophical views.

- 563 — ‘Andeshahoi falsafii ismoiliēn dar risolai “Ḥaī ibni Āqzon”-i ibni Sino’ [The Philosophical Views in the ‘Ḥayy b. Yaqzān’ Treatise of Ibn Sīnā], *VPU, Serīā pedagogicheskikh i filologicheskikh nauk*, 2 (2013), pp. 321–327. (in Tajik).

According to this article, Ibn Sīnā had close relations with the Ismailis, and besides being engaged in the study of secular sciences was also fascinated by Ismaili doctrines. Qalandarov believes that Ibn Sīnā wrote *Ḥayy ibn Yaqzān*, intending to present it as an allegory on the Active Mind, yet, from a hidden and symbolic angle, one could identify in this story the doctrines and the core of the Ismaili faith.

- 564 — ‘Bahs peromuni tamoīlhoi é’tiqodii ibni Sino’ [The Controversy around the Religious Tendencies of Ibn Sīnā], *VPU, Serīā obshchestvennykh, gumanitarnykh i filologicheskikh nauk*, 4 (2013), pp. 18–27. (in Tajik).

This paper analyses the religious affiliation of Ibn Sīnā, which has often been a subject of debate in the works of Russian and European academics. During the Sāmānid era, the Ismaili movement was regarded as a progressive one that was spread by its preachers (sing. *dā‘ī*).

- 565 — ‘Mafohim va mazomini mazhabī dar nazmi Nosiri Khusrav’ [Religious Motives and the Content of Nāṣir-i Khusraw’s Poetry], *VPU, Serīā obshchestvennykh, gumanitarnykh i filologicheskikh nauk*, 6 (2013), pp. 16–25. (in Tajik).

This article presents an analysis of the impact of Nāṣir-i Khusraw’s philosophical theology in outlining the main pillars of Islam.

- 566 — ‘Tafsiri ismoilii “Qasidai ainiā”-i ibni Sino’ [The Ismaili Interpretation of Ibn Sīnā’s ‘al-Qaṣīda al-‘Ayniyya’], *VTNU SFN*, 4, 3 (2013), pp. 214–219. (in Tajik).

The work examines Ibn Sīnā's *qaṣīda*, which has been translated repeatedly into Persian, through an Ismaili lens. From the perspective of Ismaili doctrine, it can be seen to recount the heavenly origin of the soul, believed to be in captivity and in pain in this earthly world.

- 567 — 'Sūzanī va tamoīuli aqidati ū' [Sūzanī and His Religious Affiliation], *VTNU SFN*, 4, 1 (2013), pp. 162–172. (in Tajik).

Although there have been certain assumptions with regard to Sūzanī Samarqandī's Ismaili religious adherence, this study sheds some new light on this issue, analysing Samarqandī's poetical works and concluding that he adopted the Ismaili faith during the second half of his life.

- 568 — 'Joīgoḥi adabiēti ismoili dar ējodiēti Ivanov V. A.' [The Place of Ismaili Literature in the Works of W.A. Ivanow], *VTNU SFN*, 4, 5 (2013), pp. 120–126. (in Tajik).

The article gives a brief overview on the works of the Russian Orientalist, Wladimir Ivanow, on Ismaili literature. The author points out the need to define the place of Ismaili literature in Persian-Tajik literary criticism.

- 569 — 'Naqshi imom dar ta'limoti ismoiliēn va fahmishi Nosiri Khusrav' [The Role of the Imam in Ismaili Doctrine and Nāṣir-i Khusraw's Understanding of it], *VTNU SFN*, 4 (2013), pp. 148–150. (in Tajik).

Overall, this work sets out Nāṣir-i Khusraw's understanding of the role of the imam according to Ismaili doctrine. According to the author, Nāṣir-i Khusraw, as an Ismaili preacher, maintained that the imam is the treasure of God's wisdom and is, consequently, the only person who can interpret the Qur'an and the *sharī'a* transmitted by the Prophet.

- 570 — 'Tafsiri ismoili az 'Qasidai ruh'-i ibni Sino' [The Ismaili Interpretation of the 'Qaṣīda Rūḥ' of Ibn Sīnā], *FS*, 4 (2013), pp. 159–169. (in Tajik).

Among the works by Ibn Sīnā, there is a *qaṣīda* which has been interpreted according to Ismaili wisdom, and which recounts the descent of the soul to the world of dust where it dwells in the human body, as well as its return to heaven (*a'lām-i qudsī*). The *qaṣīda* is also known as *al-Qaṣīda al-'Ayniyya* (the Poem on the Soul), *Qaṣīda 'an al-Nafs*, *al-Qaṣīda al-Nafsiyya* and even as *Qaṣīda 'an al-Rūḥ*.

- 571 — 'Andar mansubiāti īāk qasida ba Hakim Kisoī' [Regarding One of the *Qaṣīdas* from the Pen of Ḥākim Kasāyī], *Slovesnost' Nauchniy zhurnal instituta iazyka, literatury, vostokovedeniia pis'mennogo nasledia* (2013), pp. 87–101. (in Tajik).

The author analyses the discussion which arguably took place between the Ismaili poets Kasāyī Marvazī and Nāṣir-i Khusraw. Some scholars have argued that Kasāyī, having composed the *qaṣīda* 'The soul and mind are fluid under the blue firmament', sent it to Nāṣir-i Khusraw, who wrote a

qaṣīda in response, *Bālā ī haft charkh mudawwar du gawharand*. However, this work considers whether in fact *Bālā ī haft charkh mudawwar du gawharand* was composed by Kasāyī Marvazī.

- 572 — ‘Sababho va zaminahoi garoishi Nosiri Khusrav ba tariqai ismoiliā’ [Preconditional Reasons for Nāṣir-i Khusraw’s Commitment to Ismailism], *VPU, Seriiā obshchestvennykh, gumanitarnykh i filologicheskikh nauk*, 1 (2014), pp. 3–6. (in Tajik).

Relying on the studies of many Orientalist scholars, as well as his own research findings, Qalandarov investigates the reasons behind Nāṣir-i Khusraw’s conversion.

- 573 — ‘Qasidai forsii Khoja Abulhaīsam va sharhhoi on’ [Abu’l-Ḥaytham’s *Qaṣīda* and its Commentary], *VTNU SFN*, 4, 2 (2014), pp. 202–207. (in Tajik).

Abu’l-Ḥaytham’s *qaṣīdas* occupied a prominent place in the Ismaili literature of his time. The themes of his *qaṣīdas* concern mainly religious and philosophical issues such as the universe and man, God and the Prophet’s successors, the role and scope of spiritual guidance and the role of the Ismaili imam.

- 574 — ‘Andeshahoi ismoili dar nazmi shoironi ahdi Rudakī’ [Ismaili Motifs in Rūdakī’s Contemporary Poetry], *VTNU SFN*, 4, 3 (2014), pp. 156–164. (in Tajik).

Persian-Tajik Ismaili poetry heralds the spread of the Persian language; its spiritual and religious development is linked with the works of Rūdakī and his contemporary poets. This paper discusses, in particular, the spiritual and religious realm propounded in the poetry of Rūdakī and his contemporaries.

- 575 — ‘Struktura i sodержanie kasydy Khadzhi Abul’khaīsama i kommentarii k nei’ [The Structure and the Content of Abu’l-Ḥaytham’s *qaṣīda* and the Commentaries on it], *VTNU SFN*, 1 (2014), pp. 257–263. (in Russian).

This article deals with the structure and content of the *qaṣīda* by the Ismaili poet and philosopher Abu’l-Ḥaytham as perceived by two major representatives of Ismaili literature, Nāṣir-i Khusraw and Muḥammad b. Surkh al-Nishāpurī.

- 576 — ‘Karmaty i ikh vliānie na politicheskuiū zhizn’ perioda pravlēniā Samanidov i Gaznevidov’ [The Qarmaṭis and their Influence on Political Life during the eras of the Sāmānids and Ghaznawids], *Vestnik Tadzhikskogo naśional’nogo universiteta prava, biznes i politiki*, 2 (2014), pp. 138–148. (in Russian).

The main purpose of this paper is to identify the influence of the Qarmaṭi movement on cultural and social aspects of the Sāmānid and Ghaznawid states.

- 577 — ‘Bahs peromuni tamoûli aqidatii Firdawsî’ [The Controversy over the Religious Affiliation of Firdawsî], *VPU, Seriâ obshchestvennykh, gumanitarnykh i filologicheskikh nauk*, 3 (2014), pp. 286–294. (in Tajik).

This is a comparative analysis of Ismaili philosophy and its impact on Abu’l-Qāsim Firdawsî’s worldview. Qalandarov argues that the main reason Firdawsî’s renowned *Shāhnāma* was not well received by Sulṭān Maḥmūd was because Firdawsî belonged to a branch of Islam which the Ghaznawid rulers opposed.

- 578 — ‘Mesto ismailitskoï poëzii v persidsko-tadzhikskoi literature’ [The Status of Ismaili Poetry in Persian-Tajik Literature], *Izvestiâ Rossiiskogo gosudarstvennogo pedagogicheskogo universiteta*, 169 (2014), pp. 54–59. (in Russian).

The classical period of Persian-Tajik literature is divided into four currents of thought: i) the philosophy of language ii) collective rationality (*mashshā’ūn*), iii) mysticism, and iv) Ismailism. This work focuses on whether Ismaili doctrine was established based on the philosophy of words or other general literary trends.

- 579 — ‘Qasidai Khoja Abulhaïsam – avvalin qasidai mazhabi ba zaboni forsi’ [Abu’l-Haytham’s *Qaṣīda* – the First Religious *Qaṣīda* in Persian], *VTU*, 2 (2014), pp. 144–149. (in Tajik).

Abu’l-Haytham Jurjānī’s *qaṣīda* aims to probe his contemporary scholars and philosophers on issues such as knowledge of God, the Prophet, the imam and the *dā’ir*, the universe and the end of the world, from the standpoint of Ismaili doctrine.

- 580 — ‘Ismailitskaïa poëziïa’ [Ismaili Poetry], *Slovesnost’ Nauchniyi zhurnal instituta îazyka, literatury, vostokovedeniâ pis’mennnogo naslediâ*, 1 (2014), pp. 64–71. (in Russian).

Excluding Sufi literature, the role of religious poetry in literature in general, and in Tajik literature in particular, has not yet been systematically analysed.

— ‘Boztobi andeshahoi ismoili dar ash’ori shoironi ahdi Rudaki’ [The Reflection of Ismaili Thought in the Poetry of the Poets of Rūdaki’s Epoch], in A. Sattorzoda, ed., *Ėdnomai Ustod Rudakī*. Dushanbe: Shahpar, 2014, pp. 386–406. (in Tajik).

This is a study on Ismaili philosophy and its impact on the works of a number of Persian-Tajik poets from the 3rd/9th and 4th/10th centuries.

- 581 Qoimdod, Qozidavlat. *Didor* [Visit]. Dushanbe: Sharqi Ozod, 1994. pp. 85. (in Tajik).

In 1993 Qozidavlat Qoimdod, Deputy to the Supreme Council of the newly independent Tajikistan and the representative of Tajik Ismaili community, visited the Aga Khan IV in Geneva, Switzerland, for the first time. He gives

details about his meetings with the Aga Khan, and describes the Ismaili Imam's life and his worldwide projects carried out through the AKDN network.

- 582 Qurboniev, Aslisho. 'Project Identity: the Discursive Formation of Pamiri Identity in the Age of the Internet', in Dagikhudo Dagiev and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018, pp. 227–248.

This paper suggests that the historical memory of the Pamiri Tajiks, as well as the social and political conditions in Soviet Tajikistan, contributed to the construction of a defensive communal identity with clearly defined cultural, religious and linguistic boundaries.

Qalandarov, Tohir, see Kalandarov, Tokhir.

Qulmatov, Nozir. See Arabzoda, Nozir.

R

- 583 Rachin, E.I. 'Ismailizm' [Ismailism], *NFE*, pp. 164–166. (in Russian).

Ismailism is portrayed as a medieval school of Arab-Muslim philosophy, with an intrinsic scientific and encyclopaedic nature and not purely as a secretive community.

- 584 Rahmonov, A. 'Nosiri Khisrav' [Nāṣir-i Khusraw], *EAST*, vol. 2, pp. 478–481. (in Tajik).

An entry describing Nāṣir-i Khusraw's seven-year journey and conversion to Ismailism, his return to his homeland and struggle against the Turkic Sunni establishment, as well as his major philosophical and religio-intellectual works.

- 585 Rizvonshoeva, Gulniso. 'An Image of Nasir Khusraw', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 576–580.

The author suggests that throughout the centuries, many stories were told about Nāṣir-i Khusraw that were of a type of folkloric genre enriched by the imagination and creativity of skilful and talented storytellers, and these tales were passed from one generation to another.

- 586 Rodionov, Mikhail A. 'Ad-Duruziā' [The Druze], *IES*, p. 71. (in Russian).

A brief entry on the emergence and the establishment of the Druze as a religious community, who live in various regions of present Syria, Lebanon and Israel.

- 587 Romanov, A. 'Pamirskie startsy' [The Pamiri Elders], *NR*, 7 (1969), pp. 36–39. (in Russian).

A conversation between a Pamiri elder and a correspondent of *Nauka i religiia* (Science and Religion), a journal on moral principles.

- 588 Roshchin, M.I. 'Khalif al-Khakim i ustanovlenie teokratii v Fatimidskom Egipte' [The Caliph al-Hākim and the Establishment of Theocracy in Fatimid Egypt], *SNAA*, 5 (1978), pp. 132–140. (in Russian).

Events during the reign of the caliph al-Hākim were marked by sharp turns and sudden changes of view, reflecting the vicissitudes of the struggle of centrifugal tendencies among the Fatimid ruling oligarchies in Egypt.

- 589 — 'U Pamirskikh Ismailitov' [Among the Pamiri Ismailis], in A.Z. Almazova, ed., *Pamirskaiia Ėkspeditsiia (stat'i i materialy polevykh issledovaniĭ)* [Pamiri Expedition (articles and materials of field research)], Moscow: RAN Institut Vostokovedeniia, 2006, pp. 51–56. (in Russian).

Brief information on the role of the Ismaili *pīrs* in the GBAO of Tajikistan prior to the establishment of the Imamate institutions.

- 590 — 'Osobennosti sovremennogo ismailizma na Pamire' [Features of Modern Ismailism in the Pamir], *Materialy XXXIII Sredneaziatsko-Kavkazskikh Chteniĭ 2008–2009 gg.* [Materials of the XXXIII Central Asia-Caucasus Reading 2008–2009], *EIAK* (2009), pp. 368–370. (in Russian).

According to the author, the key feature of the Ismaili *ṭarīqa* is that Imam Aga Khan IV guides and protects his community during times of socio-political upheaval, as shown by the example of the Ismaili community in Badakhshān, Tajikistan, following the disintegration of the Soviet Union and the civil war in Tajikistan (1992–1997).

- 591 Rozenfel'd, A.Z. 'Materialy po étnografii i perezhitkam drevnikh verovaniĭ tadzhikoāzychnogo naseleniia Sovetskogo Badakhshana' [Materials on Ethnography and Traces of Ancient Beliefs amongst the Tajik-speaking Population of Soviet Badakhshān], *SET*, 3 (1970), pp. 114–119. (in Russian).

Ismailism had a visible impact on the way of life of the population of the Western Pamirs. However, there are traces of pre-Islamic beliefs, ideas and customs there, indicating the very ancient origins of the earliest religion in the region. These traces can be found, *inter alia*, in the wedding and funeral ceremonies, and the custom of honouring ancient shrines.

- 592 Rzakulizade, Solmaz D. 'Nekotorye aspekty zhizni i tvorchestva Nasir ad-Dina Tusi' [Some Aspects of the Life and the Works of Naṣīr al-Dīn Ṭūsī], *EIF*, vol. 4, pp. 394–414. (in Russian).

The author argues that Naṣīr al-Dīn Ṭūsī's interest in Ismaili philosophy and doctrine was due to the influence of his paternal uncle, who was a student of Shahrastānī. It was probably following his advice, that Ṭūsī went to Quhistān, where he was commissioned by the local Ismaili ruler to translate Miskawayh's

Tahdhīb al-akhlāq into Persian. At some point during his sojourn in Quhistān he formally converted to Ismailism and later moved to Alamūt, where he made use of the rich library of Ismaili works. It is thought that Ṭūsī wrote about a hundred works in different fields of learning.

S

- 593 Saidaliev, Khurshed. *Hazrati Imom Husein (a) dar farhangi ommai Tojikiston* [Ḥaḍrat-i Imam Ḥusayn in Popular Tajik Culture]. Dushanbe, 2002. pp. 70. (in Tajik).

The place and the role of Imam Ḥusayn in Tajik folk culture.

- 594 Saidula, Amier. 'The Nizari Ismailis of China in Modern Times', in Farhad Daftary, ed., *A Modern History of the Ismailis: Continuity and Change in a Muslim Community*. London: I.B. Tauris, 2011, pp. 77–92.

- 595 — 'Landscape of Spirituality: the Topography of Ismaili Sacred Sites in Xinjiang, China', *Journal of the Anthropological Society of Oxford*, 3 (2016), pp. 348–371.

The article documents some important sacred sites and their relevance today, an age of economic and social change. Since in Islam the term 'pilgrimage' is often associated with the *hajj*, in order to avoid confusion the term 'visit' (*ziyāra*) is used for the local pilgrimage-like tradition being discussed here. The study is based on data collected in the Tashkurgan Tajik Autonomous County in Xinjiang in the summer of 2011.

- 596 — and Mahmud Abduwali. 'A Short Analysis of the Concept of Identity in Modern Times', *Xinjiang Ijtima'i Pan Munbiri* (Social Sciences), 3 (2012), pp. 55–61. (in Uyghur).

This article analyses the modern theory of identity through examples of identity consumption among the Uyghurs and Tajiks in Xinjiang and other ethnic groups in modern China.

- 597 — 'Ismaility nizarity Kitaʼi v Novoe vremia' [The Nizārī Ismailis of China in Modern Times], in Farhad Daftary, ed., *Noveishaia istoriia ismailitov: Preemstvennost' i peremeny v musul'manskoï obshchine* [A Modern History of the Ismailis: Continuity and Change in a Muslim Community], tr. Leila R. Dodykhudoeva, ed. Lola N. Dodkhudoeva. Moscow: Natalis, 2013, pp. 69–102. (in Russian).

The Ismaili community in China is an ethnic, religious, linguistic and racial minority. They are an autonomous group, with a history connecting them to the ancient eastern Iranian inhabitants of the region, and an ethno-linguistic and cultural heritage connecting them to the present-day Pamiri Ismailis of Tajikistan.

- 598 — *Last Refuge: National Law, Traditional Dispute Resolution and Tajik Survival in Xinjiang, China*, PhD dissertation, University of Edinburgh, 2014. pp. 275.

This thesis deals with the processes by which Tajiks in the far west of China attempt to manage disputes inside an authoritarian state. By looking at the micro-politics of disputing, it analyses the relationship between everyday social values and norms and formal state law. In particular, the thesis focuses on the ethics of Tajik society, and the ways in which the Tajiks try to organise their internal relationships, as well as their relationship with the state. More broadly, the thesis is therefore also concerned with the dynamics of legal and political change among minorities in marginal areas of China.

- 599 — ‘Chirogh Rawshan: Shi‘i Ceremonial Practised by the Ismaili Communities of Xinjiang China’, in Fahmida Suleiman, ed., *People of the Prophet’s House: Artistic and Ritual Expressions of Shi‘i Islam*. London: Azimuth Editions in association with The Institute of Ismaili Studies, 2015, pp. 232–242.

This essay focuses on the ritual of the *Chirāgh-i rawshan*, a unique religious ceremony of the Nizārī Ismaili community in Xinjiang, in order to consider the internal diversity and richness of Shi‘i ceremonial traditions.

- 600 — ‘The Tajiks of China: Identity in the Age of Transition’, in Dagikhudo Dagiev and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018, pp. 61–75.

This chapter examines how ethnicity is imagined, fashioned, consumed and re-iterated, on the peripheries of a nation-state while a marginal community is involuntarily exposed to changes generated from outside.

- 601 Saidzoda, Jamoliddin. ‘National Thought and Spirit in Nasir Khusraw’s Poetry’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 252–258.

Throughout his works Nāṣir-i Khusraw emphasised themes such as freedom, patriotism, justice, national consciousness, bravery and truthfulness, which have influenced successive generations until today.

- 602 — *Nosiri Khusrav – shoiri khiradsitoi va donishgaroi* [Nāṣir-i Khusraw – a Poet of Wisdom and Knowledge]. Dushanbe: Irfon, 2014. pp. 100. (in Tajik).

The intellectual works of Nāṣir-i Khusraw are all dedicated to the call for learning and the acquisition of knowledge and wisdom.

- 603 Saīnakov, Saīnak Parpishoevich. ‘Naqshi A.A. Semēnov dar mardumshinosii Badakhshon’ [A.A. Semēnov’s Contribution to the Study of the Ethnography of the Badakhshānī People], in K. Pirumshoev and A. Khudoīdodov, ed., *Sbornik*

dokladov mezhdunarodnoi konferentsii, posviashchennoi 140-letiiu akademika V.V. Bartol'da [Collected Reports from the International Conference on the 140th Anniversary of the birth of V.V. Barthold]. Dushanbe: Akademi Nauk, 2010, pp. 184–191. (in Tajik).

Semënov commented on the beliefs of the people of the Pamirs, pointing out that the Ismaili faith is found in India, Badakhshān, Tibet and Kashghar. He also provided important data on Ismaili ceremonies and religious-philosophical views.

- 604 — ‘A.A. Bobrinskoï – issledovatel’ istorii ismailizma na Pamire’ [A.A. Bobrinskoï – a Researcher on the History of Ismailism in the Pamirs], in Kh. Pirumshoev and A. Khudoïdodov, ed., *Sbornik dokladov mezhdunarodnoi konferentsii, posviashchennoi 140-letiiu akademika V.V. Bartol'da* [Collection of Reports of the International Conference on the 140th Anniversary of V.V. Barthold]. Dushanbe: Akademi Nauk, 2010, pp. 169–183. (in Russian).

Bobrinskoï participated in organising and conducting a series of expeditions to Central Asia with the goal of establishing the geographical location of the Ismailis and collecting data about their lifestyle. The author also highlights some of the controversial conclusions made by Bobrinskoï in the process of his study of Ismailism.

- 605 — *Vklad dorevolutsionnykh russkikh issledovatelei v izuchenie ètnographii gornogo Badakhshana (Pamira)* [The Contribution of Pre-Revolutionary Russian Scholars to the Study of the Ethnography of Gorno-Badakhshān], *Dissertatsii na soiskanie uchënoi stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2015. pp. 207. (in Russian).

This thesis is a historiographical analysis of the materials of pre-revolutionary Russian researchers and their discussions on issues such as remnants of pre-Islamic beliefs in the Pamirs, the use of light in the Ismaili funeral ceremony (the *Chirāgh-i Rawshan*), and customs associated with them.

- 606 Sayf Āzād, ‘Abd al-Raḥmān. *Tārikh-i khulafā-yi Fāṭimī* [The History of the Fatimid Caliphs]. Dushanbe: Donish, 1990. pp. 242. Persian tr. Tehran: Idāra-yi Majalla-yi Īrān-i Bāstān, 1341 Sh./1962. pp. 311.

The book is a study of the history of the Fatimid caliphs in Egypt (909–1172).

- 607 Schadl, Marcus. ‘The Shrine of Nasir Khusraw: Imprisoned Deep in the Valley of Yumgan’, *Muqarnas*, 26 (2009), pp. 63–93.

Under God’s protection I am here in Yumgān.
Look closely, and consider me not a prisoner.
No one says that silver or diamonds or rubies

Are prisoners in the rocks or lowly.
Even though Yumgān itself is lowly and worthless,
Here I am greatly valued and honoured.

As the author says, this study has only been able to provide a cursory analysis of certain aspects of the structure of Nāṣir-i Khusraw's shrine. The saint culture of the Ismailis of Badakhshān still remains an under-studied field. The *suras* and invocations enscribed on the ceiling of the shrine likewise deserve the attention of an expert, as they promise to yield further insights into the intellectual rapprochement between Ismaili thought and Sufi mysticism.

- 608 Schimmel, Annemarie. *Make a Shield from Wisdom: Selected Verses from Nāṣir-i Khusraw's Divan*. London: I.B. Tauris, 1993; rpr. 2001. pp. 103.

This book provides an important survey of the major themes and techniques deployed by Nāṣir-i Khusraw in his poetry, including a significant number of new English translations of some of his verse. Nāṣir-i Khusraw's poetry, in spite of being written by one of the finest Ismaili intellectuals and most renowned poets in Persian literature, has not been much translated so this publication is important in presenting his poetry to an English-speaking audience.

- 609 Semënov, Aleksandr Aleksandrovich. 'Iz oblasti religioznykh verovaniï gornykh tadjikov' [On the Religious Beliefs of the Mountain Tajiks], *EO*, 47, 4 (1900), pp. 81–88. (in Russian).

Semënov argues that even though Islam spread among the mountain Tajiks a thousand years ago, due to the isolation and remoteness of their abode these people have preserved remnants of pre-Islamic religious beliefs. The people of the highlands piously honour their old ancestral beliefs and customs, which have almost disappeared among lowland Tajiks.

- 610 — 'Iz oblasti religioznykh verovaniï shugnanskikh ismailitov' [On the Religious Beliefs of the Ismailis of Shughnān], *MI*, 1 (1912), pp. 523–561. (in Russian).

This article discusses the concept of God in the understanding of the mountain Tajiks. Semënov argued that a thousand of years of Islam among the mountain Tajiks did not completely remove traces of their ancient beliefs.

- 611 — 'Rasskaz shugnanskikh ismailitov o bukharskom sheikhe Bekha-ud-Dine' [The Tale of the Shughnānī Ismailis about the Bukharan Shaykh Bahā' al-Dīn], *Zapiski Vostochnogo otdeleniia Imperatorskogo Russkogo Arkheologicheskogo obshchestva*. St Petersburg: Tipografiia Imperatorskoï Akademii Nauk, 22 (1915), pp. 321–326. (in Russian).

In the vast pantheon of saints in Central Asia, a very important place is occupied by a prominent figure and patron of Bukhārā, Shaykh Bahā' al-Dīn (Khwāja Bahā' al-Dīn Naqshband Bukhārī). Among the local

orthodox Sufis, he is considered the 'imam of the *ṭarīqa*, *pīr* of the *ḥaqīqa* and the model worthy of emulation in the knowledge of *sharī'a*'.

- 612 — 'Sheikh Dzhelal-ud-Din-Rumi po predstavleniām shughnanskikh ismailitov' [The Shughnānī Ismailis' View of Shaykh Jalāl al-Dīn Rūmī], *Zapiski Vostochnogo otdeleniā Imperatorskogo Russkogo Arkheologicheskogo obshchestva*. St Petersburg: Tipografiā Imperatorskoī Akademii Nauk, 22 (1915), pp. 247–256. (in Russian).

The article begins with an introduction by Semēnov, which is written on the basis of recorded conversations with a resident of the Shughnān district whose name, for some reason, is not given. The article covers the meetings and conversations between Jalāl al-Dīn Rūmī and Shams-i Tabrizī.

— tr., 'Istoriā Shugnana' [History of Shughnān], *Protokoly Turkestanskogo kruzha lūbitelei arkheologii*, 21 (1916), p. 24. (in Russian).

'Istoriā Shugnana' is the Russian translation of the original Persian work. As Semēnov says, 'The work was written in Persian at the end of 1912, at my personal request, by a fairly literate person from Shughnān, Sayyid Ḥaydar Shāh, son of Mubārak Shāh, from the village of Porsheniev. He was one of the natives who was willing to talk about his country and about the different features of his life.'

- 613 — 'Opisanie ismailitskikh rukopisei sobrannykh A.A. Semēnovym' [A Description of Ismaili Manuscripts from the Collection of A.A. Semēnov], *Izvestiā Imperatorskoī Akademii Nauk*, 12 (1918), pp. 2171–2202. (in Russian).

Semēnov discusses how he and another Russian scholar, Ivan I. Zarubin, raised the issue of the collecting and study of Ismaili manuscripts at an academic level in Russian circles. Semēnov is regarded as one of the first scholars to initiate the use of Ismaili primary sources.

- 614 — 'Nasyri Khosrov o mire dukhovnom i material'nom' [Nāṣir-i Khusraw on the Spiritual and Material Worlds], in *Sbornik Turkestanskogo vostochnogo instituta v chest' A.Ė. Shmidta* [Collected Essays of the Turkestan Oriental Institute in Honour of A.E. Schmidt]. Tashkent: Turkgosizdat, 1923, pp. 124–133. (in Russian).

The cause of the material world is the imperfection of the Universal Soul, by virtue of which it is considered as lower in degree and rank than the Universal Intellect. This world belongs to the Universal Soul, as it serves as the main source through which the Universal Soul corrects its imperfections.

- 615 — 'K biografii Nasyr-i Khosrova' [Towards a Biography of Nāṣir-i Khusraw], *Būlleten' Sredneaziatskogo gosudarstvennogo universiteta* [Bulletin de l'Université d'Asie Centrale], 3 (1924), pp. 214–231. (in Russian).

- 616 — 'Kritika i bibliografiā', *IJHM*, 1 (1973), pp. 215–231. (in Russian).

Critical studies of Nāṣir-i Khusraw's biography and works.

- 617 — ‘Protivorechiâ vo vzgliâdakh na pereselenie dush u pamirskikh ismailitov i u Nasyr-i Khosrova’ [Contradictions in the Views on Metempsychosis of the Pamiri Ismailis and in the Works of Nâsir-i Khusraw]. *Bûlleten Sredneaziatskogo gosudarstvennogo universiteta* [Bulletin de l’Université de Asie Centrale], 9 (1925), pp. 103–117. (in Russian). A Turkish translation of this study was published in *The Proceedings of the Istanbul University*, 7 (1926).

A study on the concept of the highest degree of accomplishments of the human soul which can only be achieved with a knowledge of the meaning and value of this material world.

- 618 — *K dogmatike pamirskogo ismailizma XI glava “Liṣa very” Nasyr-i Khosrova* [On the Dogmatics of Pamiri Ismailism: The 11th Chapter of the *Wajh-i dîn* of Nâsir-i Khusraw]. Tashkent, 1926. pp. xiv and 52. (in Russian).

This is a work on Ismaili theology and philosophy. It discusses creation, the ‘*aql-i kull* and the *nafs-i kull* along with the mediation of the hierarchy of the religious ranks including the *nâtiq*, *asās*, the imam and the *ḥujja*. It also talks about the spiritual mission of the prophets and the imams and the latters’ continuing presence as a proof of God on earth.

- 619 — ‘Vzgliâd na Koran v vostochnom ismailizme’ [The Qur’an from the Viewpoint of Oriental Ismailism], *IJHM*, 1 (1926), pp. 59–72. (in Russian).

The author expresses his personal fascination with the Ismaili philosophical interpretation of the Qur’an and in particular with Nâsir-i Khusraw’s interpretation of Qur’anic verses and arguments in *Wajh-i dîn*, where his reading appears to Semënov so far advanced from the ossified forms of Islamic orthodoxy that it could be easily modified to meet the needs of the time and environment.

- 620 — ‘Pamir Ismaililer abidelerine ait’ [Ismaili Monuments in the Pamir], Turkish tr. Abdûlkadir, *DIFM*, 2 (1928), pp. 81–88.

- 621 — *Ismailitskaïa oda, posviâshchennaïa voploshcheniâm Aliïa boga* [An Ismaili Ode Dedicated to ‘Alî]. Tashkent, 1927, pp. 1–24. (in Russian).

- 622 — ‘Ismailitskaïa oda, posviâshchennaïa voploshcheniam Aliïa-Boga’ [An Ismaili Ode Dedicated to ‘Alî], *IJHM*, 2 (1928), pp. 1–24. (in Russian).

An Ismaili ode known as the *Qaṣīda-i-Dhurriya* by Raqqāmī Khurāsānī includes a list of imams given by an Iranian Ismaili of the 11th/17th century.

- 623 — ‘Ismailitskii panegirik obozhestvlënnomu Aliïu Fedai Khorosanskogo’ [An Ismaili Eulogy of Imam ‘Alî by Fidā’i Khurāsānī], *IJHM*, 3 (1929), pp. 51–70. (in Russian).

The author of this eulogy was a modern scholar and Ismaili *dā’ī*, Muḥammad b. Zayn al-‘Ābidīn Khurāsānī, whose nickname was Fidā’i.

- 624 — ‘Shughnansko-ismailitskaia redaktsiia “Knigi sveta” (Roushanaeinama) Nasyr-i Khosrova’ [The Shughnānī-Ismaili Edition of the ‘Book of Light’ (*Rawshanā’i-nāma*) of Nāṣir-i Khusraw], *Zapiski Kollegii vostokovedov pri Aziatskom muzee AN SSSR* [Notes of the College of Orientalists of the Asian Museum of the Academy of Sciences, USSR], 5 (1930), pp. 589–610. (in Russian).

This article is about one of Nāṣir-i Khusraw’s well-known works. The *Rawshanā’i-nāma* or ‘Kniga prosveshcheniia’ [Book of Light] is a poem in the *mathnawī* form. There are two manuscripts of it in the Bibliothèque nationale de France (one formerly in the possession of M. Schefer), and one in Leiden, one in Gotha, and one in the India Office. A line in this poem, giving the date of the composition, forms the basis of the most serious argument in favour of the view that there were two separate *Rawshanā’i-nāmas* by Nāṣir-i Khusraw.

The discussion is followed by the text of the *Rawshanā’i-nāma*, which was brought to Semēnov from Shughnān by A.V. Stanishevskii.

- 625 — *Izbrannie sochineniia* [Selected Essays]. Dushanbe: Ofset-Imperiia, 2013. pp. 408. (in Russian).

This collection is dedicated to the 140th anniversary of the birth of A.A. Semēnov, the outstanding scholar, Academician of the Academy of Sciences of Tajikistan and the first director of the Institute of History, Archaeology and Ethnography.

The collection covers all the main areas of Semēnov’s activities – from research to administration and his contribution to the study of the cultural history of the Central Asian nations, among other subjects. The collection is designed for professionals and students in the field of Oriental Studies, as well as for those interested in the history, culture and religion of the peoples of Central Asia.

- 626 Semēnova, Lidiia Andreevna. *Iz istorii fatimidskogo Egipta. Ocherki i materialy* [On the History of Fatimid Egypt. Essays and Sources]. Moscow: Nauka, 1974. pp. 264. (in Russian).

The book is a study of Egyptian history. The author has consolidated her arguments through use of the Arabic primary sources that refer to the history of Egypt from the second half of the 4th/10th century to the first half of the 6th/12th century, a period when the Ismaili imams ruled over a great empire. The work also pays particular attention to the popular uprising of Abū Rakwa.

- 627 — *Egipt pri Fatimidakh* [Egypt under the Fatimids], *Dissertatsiia na soiskanie uchēnoi stepeni doktora istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 1980. pp. 348. (in Russian).

In general, in the decade prior to 1980 Western scholars of Ismaili studies highlighted new facts gleaned from Ismaili literature, greatly expanding our understanding of the Fatimid Ismailis, and so taking account what is described as their social utopia, the author asserts that Egypt under the Fatimid rule was neither an oriental despotism in its classical interpretation, nor a feudal state.

- 628 — ‘Fatimidskii ismailizm v sovremennoĭ zapadnoĭ islamovedenii’ [Fatimid Ismailism in Modern Western Islamic Studies], in I.M. Smil’ianskaia and S.Kh. Kiāmilev, ed., *Islam v Istorii Narodov Vostoka* [Islam in the History of the People of the East]. Moscow: Nauka, 1981, pp. 25–39. (in Russian).

This chapter tackles the problems related to the study of Ismaili thought of the Fatimid era and issues concerning the study of Islam in contemporary western scholarship.

- 629 — ‘Fatimidy’ [The Fatimids], *BSE*, vol. 27, p. 218 (in Russian); also in *KLE*, vol. 27, pp. 112–113. (in Russian).

A brief historical account of the Arab-Muslim dynasty whose rulers, as it is put, claimed to be descended from Fāṭima, the daughter of the Prophet Muhammad.

- 630 Sergeev, L. ‘Imperiia Aga-Khāna IV’ [The Empire of Aga-Khan IV], *AAS*, 9 (1965), pp. 22–23, 37. (in Russian).

The article includes photographs of Aga Khan IV and the US president John F. Kennedy (16 March 1961) and provides a brief historical overview of the Ismailis. However, the article is written in a Marxist spirit where the author accuses the Aga Khan of adhering to western imperialism.

- 631 Shahbozov, Mergand. ‘Badakhshan’s Affection for Nasir Khusraw’, in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 602–605.

The work succinctly notes some of the factors that contributed to the Badakhshānī people’s affectionate and devoted attitude to Nāṣir-i Khusraw. In his exposition, the author refers to certain historical events and points out that Nāṣir-i Khusraw not only spread the Ismaili faith in Badakhshān but also, through his religious preaching, knowledge and wisdom, and notes that his legacy is kept alive by the people of the region.

- 632 Shakarmamadov, N. and N. Jonboboev. *Laʼl-i Kuhsor* [The Ruby of the Mountains]. Khārūgh: Maʼrifat, 2002, pp. 67. (in Tajik).

This work consists of a collection of oral and written accounts and stories about Nāṣir-i Khusraw, who has been depicted as a saint and the father of a religious tradition, as well as preaching the faith as a *dāʿī*.

- 633 — *Folklori Pomir* [The Folklore of Pamir], vol. 2. Dushanbe: Imperial-grupp, 2005. pp. 432. (in Tajik).

Myths, legends and stories are rooted in the religion, tradition, customs and beliefs of the people of Badakhshān. The legends and stories clearly show that, during a thousand years of history, the residents of the GBAO have maintained social and cultural ties with other countries and peoples.

- 634 — ‘Popular Conceptions of Hakim Nasir Khusraw’, in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 592–598.

The author emphasises the fact that the number of tales developed about Nāṣir-i Khusraw is unprecedented in the history of Persian and Tajik literature, culture and tradition, and even if one comes across this sort of legacy for other poets or philosophers, it does not hold the same kind of meaning as the stories about Nāṣir-i Khusraw do.

- 635 — *Ostonho – osori ta’rikh va farhangi mardum (tadqiqi zi’eratgohhoi Kuhistoni Badakhshon)* [Shrines – Historical Remains and the Tradition of the People (An Analysis of Shrines in Mountainous Badakhshān)]. Khārūgh: Logos, 2010. pp. 244. (in Tajik).

Materials and oral data collected on the religions, traditions, rituals, ceremonies and holy places in the mountainous areas of Badakhshān have demonstrated the impact of ancient beliefs on the religion of the inhabitants of Badakhshān, which to a certain degree differ from village to village, district to district, and valley to valley as regards their performance.

- 636 Shakarmamadov, Orif. ‘Stories and Tales about Nasir Khusraw in Written Texts’, in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 599–602.

The study begins by referring to Abū Yaḥyā Zakariyyā b. Muḥammad al-Qazwīnī’s *Āthār al-bilād wa-akhbār al-‘ibād* (Gazetteer of World Geography), and cites many examples of stories and tales devoted to Nāṣir-i Khusraw, which in the course of the centuries acquired mythical and imaginary elements.

- 637 Sharipov, Khudoī. ‘Sukhangui bedormaghz’ [An Alert Spokesman], *Ma’rifat*, 2 (Jan–Feb, 2005), pp. 33–40. (in Tajik).

The author attempts to define the meaning of words in Nāṣir-i Khusraw’s discourses, with reference to Nāṣir’s hermeneutical understanding of Qur’anic verses.

- 638 — *Rozi jahon* [The Secret of the World]. Dushanbe: Nodir, 2011. pp. 352. Reprinted in 2016. (in Tajik).

According to Nāṣir-i Khusraw, true beauty in human beings is a form of religious subordination through which mankind is able to overcome everyday challenges and reach spiritual and intellectual maturity.

- 639 Shoinbekov, Alovuddin A. *Traditsionnaia pogrebal'no-pominal'naia obriadnost' ismailitov Zapadnogo Pamira: konets XIX – nachalo XXI vv.* [Traditional Burial and Memorial Rites of the Ismailis of Western Pamir (end of 19th – beginning of 21st century)]. *Dissertatsiia na soiskanie uchēnoi stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. St Petersburg, 2007. pp. 176. (in Russian).

This study examines the complex issues related to the idea of death, with associated images and symbols which are embodied in the customs, rituals and ceremonies of the people of the Pamirs.

- 640 — 'Predsmertnaia molitva ismailitov Zapadnogo Pamira' [The Deathbed Prayer of the Western Pamir Ismailis], *EB, Muzeia antropologii i etnografii im. Petra Velikogo (Kunstkamera) RAN*, pp. 22–27. (in Russian). Available online at: http://www.kunstkamera.ru/lib/rubrikator/03/03_05/978-5-88431-150-3 [Last accessed, 17 April 2018].

An accepted tradition among the Ismaili population of the Western Pamir says that when death is approaching, the *khalifa* must read a prayer to the dying person to facilitate his/her soul's salvation.

- 641 Shokhumorov, Abusaid. 'Ťsennoe issledovanie po istorii Pamira' [Valuable Research on the History of the Pamir], *IAN (TSSR)*, 2 (1984), pp. 102–103. (in Russian).

The article is a review of B.I. Iskandarov's book *Sotsial'no-ekonomicheskie i politicheskie aspekty istorii pamirskikh kniazestv (X v.-pervaia polovina XIX v.)* [Socio-Economic and Political Aspects of the History of the Pamir Principalities (10th century – the first half of the 19th century)]. (Dushanbe: Donish, 1983) which is a socio-political and socio-economic history of the Pamir region covering a thousand years.

- 642 — 'Otritsatel'naia teologiya kak predposylka filosofskikh i politicheskikh vzgliadov Nosir-i Khusrava' [Negative Theology as an Argument in Nāṣir-i Khusraw's Philosophical and Political Views], in *Tezisy IV regional'nykh filosofskikh chtenii molodykh uchēnykh respublik Srednei Azii i Kazakhstana* [Abstracts of the 4th Regional Philosophical Papers of Young Scholars of the Republics of Central Asia and Kazakhstan]. Dushanbe, 1988, pp. 89–91. (in Russian).

The author proposes a hypothesis, which is that the idea of negative theology was formed by Nāṣir-i Khusraw and other Ismaili thinkers more under the influence of ancient Iranian Zoroastrian traditions than of other philosophical and religious currents.

- 643 — ‘Tarz-i da’wat-i Fātimī va pīshwāyān-i barjasta-yi madhhab-i Ismā’iliyya’ [The Methods of the Fatimid *Da’wa* and Famous Ismaili Leaders], in the collection *Dānāy-e Īūmgān*. Kabul, 1988, pp. 142–156. (in Persian).

The *dā’īs* were selected from the intelligentsia and received instruction from the Fatimid caliphs for their mission, and then were sent to different cities, countries and areas termed *jazīras*. Thus Nāṣir-i Khusraw was commissioned to spread the *da’wa* in the region of Khurāsān. The article analyses the challenges and the success of Nāṣir-i Khusraw’s mission.

- 644 — *Kontseptsiiā poznaniiā Nosir-i Khusrava* [Nāṣir-i Khusraw’s Concept of Knowledge], *Dissertatsii na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 1990. pp. 155. (in Russian).

The philosophical core of Nāṣir-i Khusraw’s speculative system lies in its theory of knowledge. Knowledge does not confine itself to the understanding of the Creator, as representatives of schools of thought in ancient and medieval Eastern philosophy had previously propounded. According to Nāṣir-i Khusraw, the comprehension of human essence and its role in the world order is attainable exclusively through an understanding of nature.

- 645 — *Nosir Khusrav ‘Strela vremeni’* [Nāṣir-i Khusraw, the ‘Arrow of Time’]. Dushanbe: Adib, 1991. pp. 47. (in Russian).

In Persian-Tajik literature, Nāṣir-i Khusraw’s role is considered significant as he is regarded as the unique proponent of the genre of philosophical *qaṣīda*. According to his stance, knowledge is the only salvation for any man’s soul.

- 646 — ‘Ravshanzamiri sarsupurda, qissae az ruzgori Said Muniri Suchonī dar darbori Oghokhoni III’ [Enlightened and Devoted. The Biography of Sayyid Munīr of Suchān at the Court of Aga Khan III], *Farhangi Badakhshon*, 9 (1992), pp. 1–3. (in Tajik).

A story about Sayyid Munīr Badakhshānī, a renowned public and religious figure in Badakhshān during the first decades of the 20th century.

- 647 — *Pamir – strana Ariei* [Pamir: Land of the Aryan people]. Dushanbe, 1997. pp. 164. (in Russian).

The book consists of three articles dedicated to the issues of pre-Islamic culture and Ismaili doctrine. It attempts to shed some light on the religious and philosophical aspects of the Aryan people from both a historical and a cultural perspective.

- 648 — ‘Somonien va junbishi ismoiliā’ [The Sāmānids and the Ismaili Movement], in A. Muhammadkhojaev and M. Mahmadjonov, ed., *Falsafa dar ahdi Somonien* [Philosophy during the Samanid Era]. Dushanbe: Donish, 1999, pp. 160–174. (in Tajik).

The Ismaili movement during the Sāmānid period, and especially during the reign of Naṣr I b. Aḥmad Sāmānī, acquired a religio-political and Iranian national character, both in terms of theoretical and political implications. Here it is considered a purely Iranian uprising against the rule of foreigners such as Arabs, Turks and Mongols.

- 649 — ‘The Sacred Lamp’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 656–670.

The Sacred Lamp talks about the emergence of fire as a miracle of divine provenance. The author maintains that this tradition or ritual existed for a thousand years before Zoroaster and is one of the many sacred traditions of the Zoroastrians.

The author also connects this to the text known as *Chirāgh-i Rawshan*, which is associated with Nāṣir-i Khusraw, and recited in religious ceremonies by the Ismaili community in Badakhshān.

- 650 — *Razdelenie Badakhshana i sud’by ismailizma* [The Delimitation of Badakhshān and the Fate of Ismailism]. Dushanbe, 2008. pp. 125. (in Russian).

The work reveals the lesser-known aspects of the relationship between Russia and the Pamir region, and discusses the fate of the Pamiri peoples who were held hostage by the ‘Great Game’ of the 19th century that was played out between the Russian and the British empires in the Pamir-Hindu Kush region.

- 651 Shokhumorov, Saidanvar. ‘Ismailizm: traditsii i sovremennost’ [Ismailism: Traditions and Modernity], *CAC*, 2 (2000), pp. 130–138. (in Russian).

The central subject of Ismaili doctrine throughout its history has been the doctrine of the imamate, characterised by unquestioning obedience to the Imam of the time who is regarded as the source of all religious, doctrinal and philosophical knowledge.

- 652 Shohzodamhammad, Umed. ‘The Tradition of Charaghrawshan – an Islamic Practice of the Ismailis of Central Asia’, in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005. pp. 585–591.

Chirāgh Rawshan is a ritual tradition of the Ismailis of Central Asia and its origins and practices are still debated among scholars. Scholars such as A.E. Bertel’s and A. Shokhumorov believed that *Chirāgh Rawshan* was inherited from *Mihrparasti* and Zoroastrianism. Another group of scholars such as Nāṣir al-Dīn Hunzaī and Azizullah Najib hold that this is a purely Islamic tradition and has little in common with pre-Islamic practices and doctrines.

- 653 — ed. *Manobe'i sunnati charoghnavshan* [The Source of the *Chirāgh Rawshan* Rituals]. Dushanbe: Merosi Ajam, 2009. pp. 137. (in Tajik).

The tradition of *Chirāgh Rawshan* is one of the most famous and the richest religious rituals practiced by the Ismaili community in Badakhshān of Tajikistan, Afghanistan, the Northern Areas of Pakistan and China. It is also referred to by different names by the inhabitants of these areas such as *Da'wat*, *Da'wat-i Pīr Shāh Nāṣir* and *Chirāgh Rawshan*.

- 654 — Manzarsho Dilovarshoev and Sabohat Donaërova, ed. *Du'oho va fotihahoi Ismoiliën* [*Du'ās* and Prayers of the Ismailis]. Dushanbe: Paëmi oshno, 2015. pp. 80 (in Tajik).

A collection of verses of the Qur'an, *du'ās* (supplications) and prayers, which are recited by *khalīfas* in the Ismaili community of Badakhshān during religious ceremonies.

- 655 Smirnov, Andreï V. 'Khristianskie motivy v religiozno-filosofskikh kontseptsiiakh sufizma i ismailizma' [Christian Motifs in the Religious and Philosophical Concepts of Sufism and Ismailism], *Vostok* (Moscow), 6 (1993), pp. 12–18. (in Russian).

Man's central place in the universe is the common denominator characterising the thought of medieval Christian and Muslim philosophers. A number of parallels are drawn between the Christian idea of God incarnated in a human being and the Ismaili concept of certain humans resembling the First Intellect.

- 656 — 'Ismailizm' [Ismailism], *EES*, pp. 181–184. (in Russian).

According to the author Ismaili ethics are marked by the influence of Neoplatonic and, to a lesser extent, Platonic and Aristotelian ideas that entered into the Arabic-speaking world through translations from Greek and Latin. The dichotomy 'world of nature – peace of mind' is examined.

- 657 — 'Khristianskie motivy v uzore islamskoï mysli: Ibn 'Arabī i al-Kirmānī' [Christian Motifs in the Pattern of Islamic Thought: Ibn Arabī and al-Kirmānī], *SSA*, 58 (2010), pp. 91–103. (in Russian).

One of the main features of this work is an analysis of the relationship between man and God. Man is presented as being the microcosm, according to medieval philosophical constructs, structurally isomorphic to the world, i.e., the macrocosm.

- 658 — 'Osnovnye cherty filosofskogo ucheniâ Khamīd ad-Dīna al-Kirmānī' [The Main Features of the Philosophical Teachings of Ḥamīd al-Dīn al-Kirmānī], *EIF*, vol. 4. Moscow: Izdatel'skaia firma 'VL', 2013, pp. 204–218. (in Russian).

This article deals with the philosophical teachings of Ḥamīd al-Dīn al-Kirmānī, focusing in particular on issues such as human perfection,

God's attributes, origination (*ibdā'*), and the theory of knowledge and ethics.

- 659 Smirnov, A. 'O raskole shiitov i ismailitov v osobennosti' [On the Schism of the Shi'is and in particular the Ismailis], *UZI KU*, 1 (1846), pp. 79–180. (in Russian).

This work seeks to establish the distinction between Twelver Shi'is and Ismailis. However, besides the issue of the succession of Ismā'il b. Ja'far al-Šādiq, the author has not been able to identify any other major differences. However, Smirnov further sought to argue that the Shi'is established a new, resourceful and radical organisation under the name of the Qarmaṭis, and that this organisation quickly became a powerful political force, founding the Shi'i Fatimid caliphate that stretched from the Atlantic Ocean to the Euphrates.

- 660 Smirnov, Nikolaï Aleksandrovich. *Musul'manskoe sektantstvo* [Muslim Sectarianism]. Moscow: "Bezbozhnik", 1930. pp. 56. (in Russian).

The Soviet scholar Smirnov viewed the emergence of Muslim groups as the result of social protest. His stance clearly echoes the opinion of pre-revolutionary Russian Orientalist scholars.

- 661 Snesev, Andreï Evgen'evich (1865–1937). 'Religiâ i obychai gor'tsev Zapadnogo Pamira' [Religion and Customs of the Mountain People of the Western Pamirs], *TV*, 89–93 (1904), pp. 89–93; also in Stanishevskii, A.V. *Ismailizm na Pamire* (1902–1931) *Sbornik dokumentov* [Ismailism in the Pamirs (1902–1931), Collected Documents], compiled by A.V. Stanishevskii. Tashkent: Institut Vostokovedeniâ, 1932, pp. 57–86. (in Russian).

Notes on the religious beliefs and practices of the people of the Western Pamirs by a Russian and Soviet military officer who served in the region.

- 662 Stanishevskii, Andreï Vladimirovich (1904–1993). *Ismailizm na Pamire* (1902–1931), *Sbornik dokumentov* [Ismailism in the Pamirs (1902–1931), Collected Documents], compiled by A.V. Stanishevskii, *Academiâ Nauk USSR, Glavnoe Archivnoe Upravlenie pri-Sovete Ministrov Uzbekskoi SSR* [The Main Archive, Directorate of the Council of Ministers of the Uzbek SSR: Institute of Oriental Studies]. Tashkent: Institut Vostokovedeniâ, 1932, pp. 261. (in Russian).

This collection of articles 'Ismailism in Pamirs (1902–1931)' begins with an introduction by Stanishevskii. One of the first articles, 'Religion and Customs of the Mountaineers of the Western Pamir', was written by a prominent Russian Orientalist, A.E. Snesev. The next article, 'The Ismaili Denomination in Russian and Bukharan Central Asia', was written by another Russian scholar, Bobrinskoï, and it is followed by a series of documents on Pamiri Ismailism and a variety of Ismaili documents.

- 663 — ‘Sbornik arkhivnykh dokumentov i materialov po istorii Pamira i ismailizma’ [Collected Archival Documents and Material on the History of the Pamirs and Ismailism], vol. 2 (1923), pp. 175–262 (Unpublished Report). (in Russian).

The second part of the report begins with the Regulation of the Ismaili Panjebhai movement compiled by Sayyid Munīr and with an explanation of the contemporary Ismaili Panjebhai dogma propounded by Sayyid Ḥaydar Shāh Mubārak Zāda which also includes several *farmans* of Aga Khan III.

- 664 Steinberg, Jonah. *Isma‘ili Modern: Globalization and Identity in a Muslim Community*. Chapel Hill, NC: North Caroline Press, 2011. pp. 256.

Informed by the richness of Ismaili history, theories of transnationalism and globalisation, and first-hand ethnographic field work in the Himalayan regions of Tajikistan and Pakistan as well as in Europe, this is an investigation of the development of the Ismaili Muslims’ remarkable and expansive global structures in the 21st century. Led by a charismatic Europe-based hereditary Imam, Prince Karim Aga Khan IV, global Ismaili organisations make available an astonishing array of services – social, economic, political, and religious, to some three to five million faithful stretching from Afghanistan to England, from Pakistan to Tanzania.

- 665 Stēnli, Lēn-Pul’. *Musul’manskie dinastii* [Muslim Dynasties], tr. and introd. by V.V. Bartol’d. St Petersburg, 1899, pp. 55–73. (in Russian).

- 666 — *Musul’manskie dinastii. Khronologicheskie i geneologicheskie tablitsy s istoricheskimi vvedeniĭami* [Muslim Dynasties. Chronological and Geneological Tables with Historical Introductions]. Publisher: Book on Demand Ltd., 2013. pp. 364. (in Russian).

Chronological and geneological tables with a historical introduction to the main events in Islamic history. This includes a history of the Fatimids in Egypt and the genealogy of the Fatimid imams, and the history of the Qarmaṭīs and their state in Bahrain.

- 667 Stroeve, Liūdmila Vladimirovna (1910–1993). ‘K istorii osnovaniĭ gosudarstva Il’khanov v Irane’ [On the History of the Creation of the Ilkhānid State in Iran]. *Nauchnaĭa sessiĭa Leningradskogo gosudarstvennogo universiteta* [Academic Session of the Leningrad State University]. Leningrad, 1948, pp. 54–56. (in Russian).

- 668 — ‘Unichtozhenie mongolami gosudarstva ismailitov v Irane’ [The Mongol Destruction of the Ismaili State in Iran], *UZLGU*, 4 (1954), pp. 192–214. (in Russian).

This article is in line with the Marxist approach to the study of religion, and argues that the causes of demise of the Ismaili state are to be found not simply in the treacherous policy of its ruling circles or the numerical

superiority of the Mongol troops with their better military equipment. The main reason, according to the author, lies in the problems associated with the social ideals of popular uprisings aimed at recreating an irretrievable past, with unrealistic ideals of returning to a pre-class society of social and economic equality.

- 669 — ‘Ismaility v Irane’ [Ismailis of Iran], in N.V. Pigulevskaiâ et al., *Istoriia Irana s drevneishikh vremen do kontsa XVIII veka*. Leningrad: Izdatel'stvo Leningradskogo Universiteta, 1958, pp. 151–152. (in Russian). Persian trans, ‘Ismā‘iliya dar Īrān’, in N.V. Pigulevskaiâ et al., *Ta’rikh-i Īrān*, tr. Karīm Kishāvarz. Tehran: Payām, 1354 Sh./1975, pp. 276–278.

The Ismailis of Alamūt are portrayed here as a secret organisation whose members were bound to iron discipline, and an unconditional obligation to obey all orders from their spiritual leader. As the latter’s authority increased, it is argued, their political objectives and religious dogma continued to be kept secret from the uninitiated.

- 670 — ‘Den’ Voskreseniia iz mertvykh i ego sośial’naia sushchnost’. Iz istorii ismailitskogo gosudarstva v Irane XIIv.’ [The Day of Resurrection and its Social Essence. On the History of the Ismaili State in 12th-Century Iran], *KSIV* (AN SSSR), 38 (1960), pp. 19–25. (in Russian).

The author argues that in proclaiming the doctrine of the Day of Resurrection, Ḥasan II ‘alā dhikrihi al-salām was promulgating a specific socio-political agenda which promoted social justice and material equality among the Ismailis.

- 671 — ‘Poslednii khorezmshakh i ismaility Alamuta’ [The Last Khwārazm-Shāh and the Ismailis of Alamūt], in *Issledovaniia po istorii kul'tury narodov Vostoka. Sbornik v chest' akademika I.A. Orbeli* [The Study of the Cultural History of the Peoples of the East. Collected Articles in Honour of Academician I.A. Orbeli]. Moscow and Leningrad, 1960, pp. 451–463. (in Russian).

Following Genghis Khan’s defeat of the the last Khwārazm-Shāh, his son Jalāl al-Dīn (1220–1231), in his struggle against the Mongols, tried unsuccessfully to create a union of states between Transcaucasia and Asia Minor. Of these, a central role was played by Alamūt, the Ismaili state.

- 672 — ‘Dvizhenie ismailitov v Isfakhane v 1101–1107 gg.’ [The Ismaili Movement in Isfahān 1101–1107], *VLGU*, 14 (1962), pp. 60–73. (in Russian).

The Ismaili state was created in 1090, with its centre in the Alamūt region, and encompassed a number of places, fortresses and castles between Iran and Syria. It arose due to the movement of artisans and mountain peasants, directed against the power of the Saljūqs and their feudal exploitation.

- 673 — ‘Ismaility Irana i Sirii v zarubezhnoi i sovetskoï istoriografii’ [Soviet and Foreign Historiographical Literature on the Ismailis of Iran and Syria],

in *Mezhvuzovskaia nauchnaia konferentsiia po istoriografii i istochnikovedeniū istorii stran Azii i Afriki*. Tezisy dokladov [Inter-University Academic Conference on the Historiography and Study of Sources on the History of Asia and Africa. Reports]. Leningrad, 1963, pp. 46–51. (in Russian).

Stroeveva shows that the Ismaili movement in Iran and Syria in the 5th–6th/11th–12th century was a popular undertaking of the working masses for social liberation under the leadership of Ḥasan-i Šabbāḥ and his associates.

- 674 — ‘K voprosu o sośial’noi prirode ismailitskogo dvizheniia v Irane XI–XIII vv.’ [On the Problem of the Social Nature of the Ismaili Movement in Iran in the 11th–13th Centuries], *VLGU*, 20 (1963), pp. 46–51. (in Russian).

The Ismaili state is presented as the outcome of a revolt by artisans and poor mountain farmers directed against the power and feudal oppression of the Saljūqs.

- 675 — ‘Vosstanie ismailitov v Irane v kontse XI – nachale XII v.’ [The Ismaili Rebellion in Iran at the end of the 11th – beginning of the 12th Century], in A.A. Zheltiakov, ed., *Issledovaniia po istorii stran Vostoka* [Studies on the History of the Countries of the East]. Leningrad, 1964, pp. 41–59. (in Russian).

Whilst in Egypt the religious reforms of Šalāh al-Dīn al-Ayyūbī were not opposed, in Syria he was confronted with extreme resistance by the Ismailis. While establishing their stronghold of Alamūt on the southern flanks of the Caspian mountains, as well as maintaining other Iranian fortresses in the second half of the 5th/11th century, the Nizārī Ismailis were successful in promoting their teachings in Syria, the cradle of the early Ismailis, skilfully using the support of the peasants for their cause.

- 676 — ‘Ismaility Irana i Sirii XI–XII vv. v zarubezhnoi i sovetskoī literature’ [Soviet and Foreign Historiographical Literature on the Ismailis of Iran and Syria in the 11th–12th Centuries], in *Istoriografiia i istochnikovedenie istorii stran Azii* [Historiography and the Study of the Sources on the History of Asian Countries]. Leningrad, 1965, pp. 138–148. (in Russian).

The author puts forward her concept of the history of the Ismailis of Iran and Syria in the 5th–6th/11th–12th centuries. The Ismaili doctrine called *al-da’wa al-jadida* (the new preaching) is presented as a religious pretext for a broad popular movement proclaimed by Ḥasan-i Šabbāḥ.

- 677 — ‘Rashid-ad-din kak istochnik po istorii ismailitov Alamuta’ [Rashīd al-Dīn’s Work as a Source on the History of the Ismailis of Alamūt], *VISA*, 1965, pp. 123–142. (in Russian).

Publication of a section of Rashīd al-Dīn's *Jāmi' al-tawārikh*. The work introduces much valuable material on the Ismailis of Alamūt such as the relationship between the Ismailis, on the one hand, and the various circles of the Persian nobility and the Saljūq sultans Muḥammad and Sanjar, on the other.

- 678 — 'Vystuplenie ismailitov v Sirii na grani XI-XII vv. (1090–113 gg.)' [The Ismaili Uprising in Syria at the turn of 11th-12th Centuries (1090–1113)], *KSINA*, 86 (1965), pp. 189–195. (in Russian).

- 679 — 'Vnutrennee polozhenie ismailitskogo gosudarstva v 20–50-kh gg. XII v.' [The Internal Situation in the Ismaili State 1120–1150], in *FISZAA*. Tezisy nauchnoi konferentsii vostochnogo fakul'teta Leningradskogo gosudarstvennogo universiteta [Philology and History of Asian and African Countries. Proceedings of the Conference of the Faculty of Oriental Studies of the State University of Leningrad]. Leningrad, 1965, pp. 84–86. (in Russian).

- 680 — 'Gosudarstvo Ismailitov' [The Ismaili State], *SIE*, vol. 6, pp. 352–353. (in Russian).

- 681 — 'Ismaili' [The Ismailis], *SIE*, vol. 6, pp. 353–356. (in Russian).

Two articles offering brief information on the Ismaili state based at Alamūt (Iran).

- 682 — 'Shakhdiz – krepost' ismailitov' [The Ismaili Fortress of Shāhdiz], *IF* (1969), pp. 43–46. (in Russian).

- 683 — "'Novyi prizyv' ismailitov kak ideologiya narodnogo dvizheniya v Irane v XI-XII vv.' [The Ismaili 'New Call' as the Ideology of the Popular Movement in Iran in the XI–XII Centuries], *Palestinskii sbornik*, 21 (1970), pp. 199–213. (in Russian).

In 1090 following the establishment of Alamūt as a state independent of the Fatimids, Ḥasan-i Šabbāḥ proclaimed a new teaching (*da'wat-i jadida* – the 'new call') addressed to the masses and calling for an anti-Saljūq and anti-feudal struggle.

- 684 — 'Izuchenie istorii ismailizma na Pamire i v Irane v sovetskoj istoriografii za 50 let' [The Study of the History of Ismailism in the Pamirs and Iran in Soviet Historiography during the last 50 Years], in *FISZAA*, Kratkie tezisy nauchnoi konferentsii vostochnogo fakul'teta Leningradskogo gosudarstvennogo universiteta, 11–18 dekabriā 1972 g. [Philology and History of Asian and African Countries. Proceedings of the Conference of the Faculty of Oriental Studies of the State University of Leningrad, 11–18 December 1972], 1972, pp. 85–88. (in Russian).

- 685 — 'Provozglashenie "Dniā Voskreseniā" (iz istorii gosudarstva ismailitov v Irane v XI-XII vv.)' [The Declaration of "The Day of Resurrection" (from

the history of Ismaili State in Iran in the 11th-12th centuries)], *IJHM* (1973), pp. 133–165. (in Russian).

This article/chapter examines historical sources relating to the concept of *qiyāma* and its declaration by Ḥasan II *‘alā dhikrihi al-salām*, including an analysis of the genealogy of Ḥasan II.

- 686 — *Gosudarstvo ismailitov v Irane v XI-XIII vv.* [The Ismaili State in Iran in the 11th–13th Centuries], *Dissertatsii na soiskanie uchēnoi stepeni doktora filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 1973. pp. 419. (in Russian).

This study highlights the socio-economic and political causes behind the Ismaili movement, with a particular focus on the Ismaili state in Iran, its territory and its history.

- 687 — *Gosudarstvo ismailitov v Irane v XI-XIII vv.* [The Ismaili State in Iran in the 11th–13th Centuries]. Moscow: Nauka, 1978. pp. 274. (in Russian). Persian tr., *Tārīkh-i Ismā‘īliyān dar Īrān*, tr., Parwīn Munzawī. Tehran: Nashr-i Ishārah, 1371 Sh./1992. pp. 372.

- 688 — ‘Voznikovenie nizaritskogo veroucheniia-eresi v islame’ [The Emergence of the Nizārī Heretical Faith in Islam], in T.A. Stefskevich, ed., *Problemy izucheniia i kritiki religii Vostoka* [Problems in the Study and Criticism of the Religions of the East]. Leningrad: Muzei istorii religii i ateizma, 1979, pp. 16–53.

- 689 Suponina, Elena V. *Religiozno-filosofskaia doktrina družov* [The Druzes’ Religio-Philosophical Doctrine], *Dissertatsii na soiskanie uchēnoi stepeni kandidata filosofskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Moscow, 1995. pp. 159. (in Russian).

The Druze movement dates back to the reign of al-Ḥākim at the beginning of the 5th/11th century. Despite the influence of the teachings of the Fatimid Ismailis on the development of the Druze doctrine, the movement pursued its own path diverging from certain Fatimid dogmatic principles.

T

- 690 Tadzhibdin, Mardonī. *Nasiri Khusrav i araboāzychnaia kul’tura* [Nāṣir-i Khusraw and Arabic-Speaking Culture]. Dushanbe: Payvand, 2005. pp. 142. (in Russian).

Undoubtedly, Nāṣir-i Khusraw was deeply familiar with the history and culture of the Arabs of both the pre-Islamic and the Islamic eras. His perfect knowledge of the Arabic language and literature vividly resonates in all his works and, particularly, in his poetry.

- 691 Taneeva-Salomatshoeva, Lola. 'The Metaphorical Interpretation of the Qur'anic Letters in *Khwan al-ikhwan* and its Impact on Sufi Poetry', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 131–134.

Ismaili rationalist thought, particularly Nāṣir-i Khusraw's, has interacted not only with Sufi traditions but also with the teachings of other Islamic theoretical schools.

- 692 — 'The Contribution of A.E. Bertel's to Ismaili Studies', in Stanislav M. Prozorov and Hakim Elnazarov, ed., *Russian Scholars on Ismailism*. (Proceedings of a conference held in St Petersburg, Russia, in 2011). St Petersburg: Nestor-Istoriia, 2014, pp. 209–217.

This paper presents the outstanding contribution of A.E. Bertel's to the field of Ismaili studies, which is particularly visible in his analysis of the manuscripts which were found in the GBAO of Tajikistan during the expedition of the Academy of Sciences of the USSR (1959–1963).

- 693 Tavakkalov, Haidarmamad. 'Reciting Maddoh and Hakim Nasir Khusraw', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 580–585.

The author suggests that the *madīḥa-sarāyī* (singing of devotional poetry), which is known as *maddāḥ* or *qaṣīda* in different parts of Badakhshān, is an ancient traditional genre and part of the cultural heritage of the Badakhshānī people. Many such performances are associated with Nāṣir-i Khusraw and his legacy.

- 694 — *An'anai madhiāsaroi dar Badakhshon* [The Tradition of *Madhiya* Performance in Badakhshān], Dissertatsiia na soiskanie uchēnoī stepeni kandidata filologicheskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2006. pp. 165. (in Tajik).

The thesis studies the *madhiya* tradition amongst the Badakhshānī Ismailis, and analyses its position in the spiritual life of the local people.

- 695 Tavurov, Kurbonnazar Soibnazarovich. *Filosofskie vozzreniia Sayida Suhraba Vali-i Badakhshani* [The Philosophical views of Sayyid Suhrāb Valī Badakhshānī], Dissertatsiia na soiskanie uchēnoī stepeni kandidata filosofskikh nauk [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 2018. pp. 146. (in Russian).

The aim of this study is to analyse the Nizārī Ismaili philosophy of Sayyid Suhrāb Valī and determine his role in the revival, preservation and development of Ismaili philosophy of the 9th/15th century. Studying the main philosophical treatise of Sayyid Suhrāb, *Sī va shish ṣaḥīfa*, and

examining his philosophical views by revealing the connection between the philosophy of Sayyid Suhrāb and Ismaili philosophical teachings, Eastern Peripatetism and Sufism.

- 696 Terlet'skii, N.S. 'Nekotorye svedeniia ob ostone Mushkilkusho (dolina r. Bartang) [Some Information about the Mushkilkusho Shrine (in the Bartang River Valley)], *EB*, Muzeia antropologii i étnografii im. Petra Velikogo (Kunstkamera), *RAN*, pp. 52–55. (in Russian). Available online at: http://www.kunstkamera.ru/lib/rubrikator/08/08_02/978-5-88431-211-1/ [Last accessed, 19 January 2019].

Since the arrival of Islam in Central Asia in general and in the Pamirs in particular, a significant role has been played by the tradition of visitation (*ziyāra*) to revered objects. In particular, the legends of Mushkilkusho, as well as many elements of *ziyāra* practice, it is argued display roots in eras prior to the emergence of Islam in the region.

- 697 ʿTūsī, Naṣīr al-Dīn [Nasiruddini Tūsī], *Saīr va suluk* [*Contemplation and Action*], transliterated from Persian to Tajik by Qimatshoh Qadamshoev, Dushanbe: Sino, 2015. pp. 39. (in Tajik).

Contemplation and Action is Naṣīr al-Dīn ʿTūsī's spiritual autobiography, in which he recounts details of his early education, his search for knowledge and his eventual conversion to the Ismaili faith.

- 698 — *Matlub al-mu'minin va tavallo va tabarro* [*Desideratum of the Faithful and Solidarity and Dissociation*], transliterated from Persian to Tajik by Qimatshoh Qadamshoev. Dushanbe: Sino, 2015. pp. 26. (in Tajik).

In these treatises, ʿTūsī provides concise philosophical interpretations of key motifs in Nizārī Ismaili thought, with special reference to the existential condition of human beings, their primordial origin and nature, their earthly existence in relation to the Imam, and their destiny in the Hereafter.

U

- 699 Usmonov, Murodali Abdulloevich. *Ismailizm v Afghanistan: Istoriko-étnograficheskoe issledovanie* [Ismailism in Afghanistan: Historico-Ethnographic Studies], *Dissertatsiia na soiskanie uchënoi stepeni kandidata istoricheskikh nauk* [PhD Candidate for the Degree of Doctor of Philosophy]. Dushanbe: Akademi Nauk, 1996. pp. 160. (in Russian).

The aim of this study is to familiarise the reader with the history of the Ismaili community in Afghanistan and the role of its religious leaders in the preservation of its customs and traditions. The work also explores the relationship between the ethnicity and religious identity of the Ismailis in Afghanistan.

V

- 700 Vasil'tsov, Konstantin S. 'Mesta palomnichestva i pokloneniâ Zapadnogo Pamira (po materialam polevykh issledovaniï 2008 g.)' [Places of Pilgrimage and Worship in the Western Pamirs (on the basis of Field Research, 2008)], *Iran-name*, 4 (2008), pp. 184–200. (in Russian).

The author investigates natural places of worship among the Ismailis of the Western Pamirs, as well as their mythological and folkloric themes. These places of worship are called variously *mazâr* or *ziyarat-gâh* (Mazâr-i Shâh Burhân, Mazâr-i Sayyid Jalâl), and are the graves of the Ismaili preachers and *pîrs*. *Qadamgâh*, on the other hand, is the term primarily referring to the places of worship where it is believed the saints have left traces (Ḥaḍrat 'Ali, Zayn al-Ābidîn).

— 'Istoriâ izgnaniâ Ādama iz raîâ v ismailitskoï (nizaritskoï) tradišii' [The History of the Expulsion of Adam from Paradise in the Ismaili (Nizārî) Tradition], *Evrasiiskie prostory* (2008), pp. 89–93. (in Russian). Available online at: http://lib.kunstkamera.ru/files/lib/978-5-88431-173-2/978-5-88431-173-2_21.pdf [Last accessed, 20 March 2017].

An Ismaili interpretation of the story of Adam's expulsion from paradise.

- 701 — *A'lâm-i saghîr: k voprosy o simvolike tradišionnogo pamirskogo zhilishcha* [Microcosms: On the Question of the Symbolism of the Traditional Pamiri House], *ĪSentral'naîâ Aziâ: Tradišîiâ v usloviâkh peremen* [Central Asia: Tradition in a Changing Environment], 2 (2009), pp. 150–179. (in Russian).

The traditional Pamiri house (*chîd*), besides being a place for the activities of daily life, is also a ritual and symbolic space which reflects the specificity of the material and spiritual culture of the mountain peoples living in the Western Pamirs.

- 702 — 'Kontseptsiâ vremennykh tsiklov v ismailizme (po materialam traktata *Kalâm-i Pir*)', [The Concept of the Cycle of Time in Ismailism (on the materials of the treatise *Kalâm-i Pir*)], *EIAK* (2009), pp. 370–374. (in Russian).

An analysis of the Ismaili concept of cyclical time in accordance with the Ismaili hierarchy.

- 703 — 'Nekotorye voprosy izucheniâ pamirskogo ismailizma' [Some Issues in the Study of Pamiri Ismailism], *EIAK* (2009), pp. 364–367. (in Russian).

An investigation into how places of pilgrimage and worship continue to play a very important role in the spiritual and religious life of the Pamiri Ismailis.

- 704 — 'Iz istorii isma'ilitskogo prizyva v Badakhshane' [On the History of the Ismaili Call in Badakhshân], in M.E. Rezvan, ed., *Tadzhiks: Istoriâ, kul'tura*,

obshchestvo [Tajiks: History, Culture, Society, Festschrift in Honour of R.R. Rakhimov]. St Petersburg, 2014, pp. 191–210. (in Russian).

The Ismaili call in Badakhshān, which began with Nāṣir-i Khusraw's *da'wa*, seems to have developed further, becoming even more active and ambitious, after the tragic events surrounding the capture of Alamūt by the Mongols.

- 705 Virani, Shafique. 'The Days of Creation in the Thought of Nasir Khusraw', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 74–83.

This is an exploration of Nāṣir-i Khusraw's spiritual hermeneutic of the tradition concerning the completion of creation in six days, with the seventh day or Sabbath having a particular sanctity. The Sabbath represents the cycle of the Lord of the Resurrection or *qā'im-i qiyāma* through whom the divine unity and grandeur of God will be revealed and the purpose of creation fulfilled.

- 706 Voronovskii, D.G. 'Bibliografiā nauchnykh rabot A.A. Semēnov' [Bibliography of the Scholarly Works of A.A. Semēnov], *Sbornik Statei po Istorii i Filologii Narodov Srednei Azii* [Articles on the History and Philology of the Peoples of Central Asia], 17 [Special Issue] (1953), pp. 7–22. (in Russian).

A collection of articles on the history and philology of the peoples of Central Asia, devoted to the 80th anniversary of the birth of A.A. Semēnov.

- 707 Vvedenskii, B.A., ed. 'Nosir Khisrou' [Nāṣir-i Khusraw], *ES*, vol. 2, pp. 512–513. (in Russian).

Entry on the life and works of Nāṣir-i Khusraw.

W

- 708 Wahid, Sanawbar. 'The Recognition of Nasir Khusraw in German Orientalism', in Sarfarozi Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 335–339.

Nāṣir-i Khusraw first became known to European readers through the translation of works such as the *Safar-nāma*, *Rawshanā'i-nāma*, *Wajh-i dīn*, *Zād al-musāfirīn* and *Jāmi' al-ḥikmatayn* by German, Russian and English scholars, such as Hette and others. The intellectual aspects of Nāṣir-i Khusraw's work, such as pluralism and the possibility of dialogue between the followers of different faiths as well as his synthesis of ancient Greek philosophy and eastern wisdom held a unique position in their studies.

Y

- 709 Ya'qubov, Yusuf. 'Pages on the History of Nasir Khusraw's Motherland', in Sarfaroz Niyozov and Ramazon Nazariyev, ed., *Nasir Khusraw: Yesterday, Today, Tomorrow*. (Proceedings of a conference held in Khārūgh, Tajikistan). Khujand: Noshir, 2005, pp. 228–240.

Taking an anthropological approach the author argues that Zoroastrian doctrinal traces can be linked to the culture present in Nāṣir-i Khusraw's homeland. The cultural heritage of Nāṣir-i Khusraw's time, according to Ya'qubov, was multi-dimensional and of a sophisticated level that still continues to have significance to this day.

- 710 Yayoi, Kawahara and Umed Mamadsheerzodshoev. *Documents from Private Archives in Right-Bank Badakhshan*. Central Eurasian Research Series 10, Department of Islamic Area Studies, Center for Evolving Humanities, Graduate School of Humanities and Sociology. Tokyo: The University of Tokyo, 2015. pp. 102.

This work introduces the historical documents found and copied from private collections in the villages in the region on the right bank of the Panj River, the present-day GBAO, in the Republic of Tajikistan, during two expeditions. The work is divided into two volumes: (i) produces facsimiles of the documents from private collections in Right-bank Badakhshān, (ii) presents an introduction to the documents.

Z

- 711 Zakhoder, Boris Nikolaevich. 'Mukhammed Nakhshabi. K istorii karmatskogo dvizheniia v Srednei Azii v X v.' [Muḥammad al-Nakhshabī. Towards a History of the Qarmaṭi Movement in Central Asia in the 10th Century], *Uchënye zapiski MGU*, 41 (1940), pp. 96–112. (in Russian).

This article investigates Muḥammad Nakhshab (al-Nasafi)'s method of attracting new adepts to the Qarmaṭi form of Islam.

- 712 Zarubin, Ivan Ivanovich (1887–1964). 'Materialy i zametki po étnografii gornykh tadjikov. Dolina Bartanga' [Materials and Notes on the Ethnography of the Mountain Tajiks. Bartang Valley], *Sbornik Muzeia Antropologii i Étnografii*, 1 (1917), pp. 97–148. (in Russian).

Collected materials about the Rūshānis and their language, calendar of rituals and celebrations, weddings, funerals and memorial rites.

- 713 — 'Dopolneniia k stat'e N.I. Veselovskii, "Rol' strely v obriadakh i ee simvolicheskoe znachenie"' [Appendices to the article by N.I. Veselovskii, 'The Role of the Arrow in the Rites and Its Symbolic Meaning'], *ZVORAO*,

25 (1921), pp. 91–96; republished in I.I. Zarubin. *Spisok narodnostei Turkestanskogo Kraia* [List of the Ethnic Groups in the Turkestan Region], RAN (1925), pp. 1–25. (in Russian).

Adding to Veselovskii's arguments, Zarubin enriches his findings by inserting hand-written observations on the life and rituals of the Pamiri Tajiks.

- 714 Zhukovskii, V.A. 'Sakta "Liudei istiny"' [The 'People of Truth' Sect], *ZVORAO*, 2 (1888), pp. 1–24. (in Russian).

The doctrines professed by the Ahl-i Haqq are presented as being mainly syncretic. Despite sharing common features with the Nuṣayriyya ('Alawiyya), among the 'people of truth', the cult of 'Alī is completely obscure. Characterised mainly by Sufi *darvīsh* ceremonies, the election of *pīrs*, food distribution, fraternal associations, etc., the adherents of the Ahl-i Haqq were mainly members of the lower classes: nomads, inhabitants of rural areas, the urban poor and ordinary *darvīshes*.

- 715 — 'Pesn' Nasiri-Khosrova', *Zapiski Vostochnogo Otdeleniia Imperatorskogo Russkogo Arkheologicheskogo Obshchestva*, 4 (1890), pp. 386–393. (in Russian).

In 1890 a Russian translation of Nāṣir-i Khusraw's poetry was published for the first time.

- 716 — 'Batinity' [Bāṭinīs], *FES*, pp. 49–50. (in Russian).

Brief entry on the Bāṭinīs.

- 717 Zimmermann, Béatrice. *A Society in Transition: Ismā'īlīs in the Tajik Pamirs*, Lizentiatsarbeit, Institut für Islamwissenschaft, Bern University, 2006. pp. 200.

This research addresses issues relative to the Ismaili faith and tradition under the atheist propaganda of the Soviet era. It also investigates developments since the collapse of the Soviet Union.

- 718 Zoolshoev, Muzaffar. 'A Short Survey of the 19th and 20th Centuries Literature on the Religious and Political History of Tajik Badakhshan', Unpublished Report for the IIS, 2010. pp. 107.

This survey of literature analyses the sources devoted to the history of small ethnic groups spread across the Pamir–Hindu-Kush region (also known as historic Badakhshān) of Central Asia. It includes sources on the region's history which cover the period from the end of the 19th to the first half of the 20th century.

- 719 — 'The Soviet State and a Religious Movement: A Socio-Historical Study of the Ismā'īli Panjebhai Movement in Soviet Tajik Badakhshan (early 1920s late 1930s)', Unpublished Report for the IIS, 2015. pp. 203.

The work seeks to take a fresh look at the history of the Panjebhai religious movement as well as to attract greater scholarly attention to the study of Ismaili history in the rural areas of Central Asia. It examines not only the issues related to the emergence of the Panjebhai religious movement (which coincided with the rise of the Soviet state), but it also attempts to identify the major socio-historic, ideological, political and economic factors that formed the backdrop against which the movement emerged and developed in Soviet Tajik Badakhshān.

- 720 — ‘Farghāna’, *EIS*, vol. 6, pp. 748–782.

Even though the article is about the history and religions of the Farghāna region, it contains several observations on the Ismailis and Qarmaṭīs during the Sāmānid era, including the periods when the regions of Badakhshān and Ferghāna were under the same ruling dynasty.

- 721 — ‘Forgotten Figures of Badakhshan – Sayyid Munir al-Din Badakhshani and Sayyid Haydar Shah Mubarakshahzada’, in Dagikhudo Dagiev and Carole Faucher, ed., *Identity, History and Trans-Nationality in Central Asia: The Mountain Communities of Pamir*. London: Routledge, 2018, pp. 143–172.

This article includes the biographies of the two leading religious authorities of Badakhshān, whose names and contributions have been largely ignored by later religious authorities and expertise in the study of the history of Badakhshān. Sayyid Munīr and Sayyid Haydar Shāh were two actively religious state figures during the first decades of the twentieth century. However, due to political and ideological circumstances, their names remained obscure until the break-up of the USSR in 1991.

- 722 — *Ancient and Early Medieval Kingdoms of the Pamir Region of Central Asia: Historical Shughnān and Its Lost Capital*. Forthcoming.

Although this work covers the ancient and early medieval history of Shughnān, it contains a short, but important description of life in Shughnān during the first centuries of Islam. At the same time, it provides solid references about the possible conquest of Shughnān and adjacent regions by the Arab armies.