

Report on the study meeting of Group 5b IAS

"Potenciality of Study of Historical Sources"

We held the study meeting stated above on Saturday, December 19 in 1998, from 14:00 to 17:30 p.m., at Haneda Memorial Hall (Faculty of letters, Kyoto University) in north suburb of Kyoto. On that day, in spite of the end of the year and busy season, there were 14 participants, including Mr. HANEDA Masashi, unit leader of 5b, and those people from distant places such as Tokyo and Hiroshima. New presentations were made on various historical records (literature, history, hagiography, documents) and the questions and answers were very heated. The following is the summary of the presentations on that day. (MANO Eiji is responsible for the wording)

Summary of the Study Meeting

"Potenciality of Study of Historical Sources"

MORITAKA Kumiko:

Between History and Literature -- an essay on "wazir"--

The reporter is carrying forward her study on the theme of theories on sovereign and subject in the Medieval Islamic Empires. She presented her analysis of "wazir" from two aspects: history and literature. At first she examined the word "wazir" (minister) that was introduced from the Sasan Dynasty in Persia, comparing the Arabic origin of the word with the use of the word in the Koran. Then she observed upon early descriptions of "wazir" in historical sources such as al-Fakhri written by Ibn al-Ṭīqṭaqā. Concerning "wazir" in The Arabian Nights' Entertainments, she introduced Aḥmad Muḥammad al-Shakhādh's viewpoint of analysis in his recent work Political Aspect in The Arabian Nights' Entertainments and also introduced the stories having two aspects, historical facts and narrative

elaborateness, in The Arabian Nights' Entertainments. She thinks that problems are that she needs to compare historical actual state of "wazir" with his image expected for example in Book of Great Adab written by Ibn al-Muqaffa' to find out how people in those days minded the managing post "wazir" or person at the post.

IWATAKE Akio:

Historiography of Mongol and Post-Mongol States.

Writing of historiography (historiography: works written in purpose of historical description) in Persian had been flourishingly since Mongol State; many works had been produced. Reflecting the trend, studies and introductions of historiography written in Persian, studies of history of literature and history of historical study are concentrated especially on Mongol and Post-Mongol States and have achieved good and many results until now. In recent years, as circumstances of historical sources in Iran, Europe, America and Japan have greatly changed, the advent of new opinions is expected.

In the report, concerning the historiography written in Persia and related to the period of the title, I would like to call your attention to that one type of historical sources which has not been minded until now. Let me call the type "Universal History of Iranian = Islamic World" here. Under the rule of the Īlkhānid Dynasty whose governments consisted of Mongols who had been commanded by Hülegü and had invaded Iran, Juwaynī who had been in the center of the Hülegü's Administration since it had started, wrote The History of World Conquerors (Tārīkh-i Jahāngushā). This work was important source of volume I of Historiography (Jāmi' al-Tawārīkh) and produced the continuation, The History of Waṣṣāf (Tārīkh-i Waṣṣāf). Later, during the period of the 2nd generation of the Īlkhānid Dynasty, Abaqa, al-Bayḍāwī, a typical scholar of the Shāfi'īs wrote a historiography titled The Order of Histories (Nizām al-Tawārīkh). Starting

with history of Ādam and other Israelite prophets in volume 1, it comprises history of the royal descendants of Ancient Persia in volume 2, history of Muhammad and caliphs in volume 3, history of the Iranian Dynasties starting with the Ṣaffārid Dynasty in volume 4, and last of all, Mongolian history. Owing to such composition, I can call the writing "Universal History of Iranian = Islamic World". And this writing with such characteristics is appreciated as the first work that accepted Mongols as Iranian legitimate rulers and put the periods of Mongolian governments into Iranian = Islamic world history, although we can find the germ of the style in The Story of History of Nāṣir (Ṭabaqāt-i Nāṣirī) written by Jūzjānī.

I verified that the composition of "Universal History of Iranian = Islamic World" was taken over by volume 2 of Historiography. Also I notice that a group of historiography in the late Īlkhānid Dynasty, such as Selection of Histories (Tārīkh-i Guzīdah) written by Ḥamd Allāh Mustawfī, Comprehensive Bibliography of Genealogy (Majma' al-Ansāb) written by Shabānkārah-i, History of Shaykh Uways (Tārīkh-i Shaykh Uways) written by Aharī, the item "Study of History" in encyclopedia Nobility of Art and Science (Nafā'is al-Funūn) written by Āmulī, Ways of Pursuers with Appropriate Scholarship (Manāhij al-Ṭālibīn fī Ma'ārif al-Ṣāliḥīn) written by 'Alā' al-Qazwīnī, and a group of historiography in the Post-Mongol State are in alike composition. I recognize this "Universal History of Iranian = Islamic World" as one type of historical sources.

Of course, during the period there were History of Öljeitü (Tārīkh-i Ūljāytū) written by Kāshānī and a group of historiography in another style describing mainly local governments. However, existence of "Universal History of Iranian = Islamic World" stated above is worthy of attention. These historiography show how Iran accepted Mongols after Order of Histories, and existence of volume 2 of Selection of Histories as complimentary historiography and History of Shaykh Uways show how the Mongolian ruling class has changed into Islam.

Also I verify the establishment of the identity of so-called "Īrān-zamīn". And, for example, most of these historiography have in common; they comprise 5 legitimate caliphs including al-Ḥasan; they are showing us of portrayal of Islam in the Iranian=Islamic world in that period, which is different from present general understanding of Islam.

YAJIMA Youichi:

An Introduction to Persian Hagiography

Hagiography is a type of historical sources often used for study of Islamic world history and its definition is obscure. Granted that I define it "biography of saint", the meaning depends on what the object "saint" and the style "biography" will be defined. And it is indispensable preliminary work to verify source of the description for using hagiography as materials of studying history, because hagiography often quotes descriptions of another existing hagiography. Of course, new hagiography might be created one after another with acquaintance of the authors themselves and the sources they used are not only hagiography.

But hagiographies have a unique genealogy of reference connection. For example, a series of hagiographies of early Sufis written by Anṣārī and ‘Aṭṭār refers to theoretical books of early Sufism and hagiographies in Arabic, and a later series of hagiographies of Jāmī bases on a series of hagiographies of Anṣārī and refers to descriptions in another hagiographies of each Sufi to describe later Sufis. Also verifying such sources, their intention of intervening to select and quote descriptions in existing hagiographies could be subject of study. In this report, I presented a few hagiographies written in Persian, classifying them into a series of biographies, Iran, Central Asia and India, and a brief bibliographical introduction and an example of reference connection of description.

TAKAMATSU Youichi:

The Procedural Patterns of Scribal Service in the Late 18th Century Ottoman

Empire - examination on syllabus (hulasa) -

Syllabus(hulasa) is a type of documents that has been completely disregarded in the field of Ottoman paleography. This is a summary of the document sent to the central government of the Ottoman Empire from provinces. It is the point that the result of dealing with the document was put on the syllabus, not on the original document. Syllabuses are classified roughly into the itemize type which consists of plural gerunds and the type which is a summary of one item (or a few items) of the document; I call each of them, "comprehensive type syllabus" and "itemized type syllabus". The comprehensive type is, obviously for the explanation stated above, an itemized summary of plural documents that arrived at the same time and it was put on a piece of writing paper. On the other hand, the itemized type is a copy on another writing paper of the items of the comprehensive type.

The comprehensive type was submitted to the sovereign from the great premier, and the itemized type was to be passed around and dealt with in related departments of the representative body of the great premier and the representative body of the financial director general. The itemized type syllabus was dealt with by promulgating Imperial ordinance finally. After all, information input from provinces was output by Imperial ordinance; these two types of syllabuses carried out their duties of connecting them.

In drawing up a syllabus, how to outline and annotate the original document could influence policy of central government. Such drawing up of syllabus was duty of the department of sadaret kethudasi of the representative body of the great premier, whose duty was receiving documents from provinces. Sadaret kethudasi became the Minister for Home Affairs as the cabinet system was introduced in the 19th century; I can draw a conclusion from analysis of syllabuses that he was carrying his duty as a pivot of information proceeding of the representative body of the great premier and is worthy of being called " the

directeur general of the representative body of the great premier".

SHIMIZU Yasunao:

Analysis of the Documents on Muqata a Contracts Drawn Up by Financial Organization in Haleb Province in the Late 16th Century.

Muqata System is a tax collection system which was extensively used by the Ottoman Empire. Concerning the system, there are studies which have introduced and analyzed the documents drawn up by central financial organization and pointed that organization of Qāḍīs were closely related to administration and operation of Muqata, although they are few. However, studies, like Mr. NAGATA Yuzo's, of particular Muqata in a certain period, and studies, like L.T.Darling's, of the process of the administration of Muqata in an aspect of the system with financial documents, are very few. I think that it is important to push forward with such study for progress in study of a tax collection system in the Ottoman Empire.

In this report, I will analyze the documents drawn up by local financial organization, which have not been subject of analysis until now, and present examples of that there was local scribal service imitating the central in provinces. To be more specific, I pick two types of the documents made for contracts of Muqata out of the documents drawn up by the financial organization in Haleb to examine and figure out their functions and distribution routes.

Historical sources for the study stated above are Muqata ledgers made by the financial organization in Haleb and minutes of lawcourt administered by Qāḍī of Ayıntab. Using these historical sources, I analyzed and found out that the document called tezkere, which had been made for the contract, had been made for the financial organization in Haleb to inform the Qāḍī, who was carrying on Muqata at the place, of terms of the contract when contract was concluded. Qāḍī wrote down the contents of the document on the minutes of lawcourt. I verified

that another document, "copy of the contract", had been made for the financial organization to inform Qāḍī of the terms of the contract and to demand confirmation and certification of the terms when the contract was concluded. After Qāḍī confirmed the terms, he wrote down the contents of the document on the minutes of law court. The copy was made by Qāḍī and sent to the financial organization in Haleb. The financial organization in Haleb waited for the arrival of the document, which was confirmed and certificated by Qāḍī, to conclude the contract, then they wrote down the terms of the contract on Muqata ledger.

The distribution routes of both documents exemplify that administration of Muqata has been carried out by financial organizations and a net of organization of Qāḍīs on local levels.