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- ¹ Ḍakāvātī Qarāgozlū's article is a sort of companion to his edition of the *Eskandar-nāme* (*baḥš-e ḥatā*) (Tehrān, Mīrāt-e maktūb, 1384). It is devoted to the issue of the authorship of this particular version of the *Eskandar-nāme*, which is traditionally ascribed to Manūčehr Ḥān. After a rather long (given the overall length of the article) introduction, in which he touches on the issue of the role of the 'ayyārs in the book (p. 131-134), Ḍakāvātī Qarāgozlū reaches three important conclusions. First, that "Manūčehr Ḥān-e Ḥakīm" probably denotes the brother of 'Alīqolī Ḥān b. Qarčeqāy Ḥān, who was a member of a prominent family of military *ḡolāms* of the Safavid period and the author of the *Ehyā-ye Ḥekmat* (p. 134). Secondly, that the preeminence granted in the romance to Plato over Aristotle hints to the fact that the author was a follower of the philosophical school of Illuminationism, or *ešrāq* (p. 134-135). Thirdly, that Manūčehr Ḥān is not the true author of the *Eskandar-nāme* (p. 135), although there is evidence that he had an interest in epic tales and that he even gathered such tales in a book that was unfortunately then lost during a military campaign (p. 136).
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Thèmes : 4.2.1. Safavides et Qājārs

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