E. Sheikh al-Hokamaee. *La vision religieuse des Safavides, la conservation des archives pré-safavides et l'altération des documents*

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- 1 After an introduction to the role of Islamic shrines and their administrators in preserving legal and administrative documents (p. 137-140), the author examines the 'shi'itization' (p. 140-154), from the Safavid period onwards, of four endowment deeds (dated 715/1315, 825/1422, 860/1456 and 899/1485) and a secular decree (803/1401) from the south-west Iranian province of Fārs. The four endowment deeds are related to the sanctuary (*boq'e*) of the Sunnī Šāfe'ī mystic Šayḥ Amīn-al-Dīn Baleyānī (d. 745/1344-45) in Kāzerūn. The secular decree concerns the administration of the shrine (*āstāne*) of the Sunnī Šāfe'ī mystic and jurist Šāh Bābā Valī (d. 730/1329-30) in Behbahān.
- 2 The author demonstrates how scribes added pious Šī'ī formulas such as salutations to 'Alī and the Šī'ī *emāms* in the invocation (*ḥoṭbe*) section of copies of these documents. They modified honorifics, replacing in particular *šayḥ* with *sayyed*. They added expressions giving the impression that the populations and clergy of the places mentioned were Imāmī Šī'ī-s when the documents were produced not Sunnī Šāfe'ī-s.

They added Šī'ī ritual formulas such as *'Alī walī Allāh*. Finally, they changed names, including those of witnesses, to make them more explicitly Šī'ī: 'Abd al-Ḥamīd for example becomes 'Abd al-Ḥusayn.

- 3 While the first, third and fourth endowment deed and the secular decree mention they are later transcripts, the second endowment deed, dated 825/1422, contains no indication that it is a transcript or a rewrite, which, according to the author, makes it a striking example of falsification.
- 4 It is important to distinguish here between an original document (*aṣl*), its transcript or copy (*far'*; *savād*) and a rewrite. On rewrites, see Reḍā'ī's study of rewrite clauses in thirty-four 19th-century Qajar era endowment deeds from the province of Kermān (O. Reḍā'ī, « Tajdīd-e waqf-nāme bā negāhī be waqf-nāme-hā-ye ostān-e Kermān ». *Mīrāt-e Jāvīdān*, 37, 1381 h.š./2002, p. 131-135). Kondo has studied, based on surviving transcripts, the production in the context of litigation of two rewrites of an endowment deed (1188/1774) from Tehran (N. Kondo, « The Waqf of Ustad 'Abbas: Rewrites of the deeds in Qajar Tehran », in : N. Kondo, ed., *Persian Documents: Social history of Iran and Turan in the fifteenth-nineteenth centuries*. London, Routledge, 2003, p. 106-128).

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