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

Zahir Bhalloo

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REFERENCES


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 Šayḫ Amin-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 ‘Ali and the Šī‘ī emāms in the invocation (ḥoḥbe) section of copies of these documents. They modified honorifics, replacing in particular šayḫ 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 Šīʿī ritual formulas such as ‘Alī wali Allāh. Finally, they changed names, including those of witnesses, to make them more explicitly Šīʿī: ‘Abd al-Ḥamīd for example becomes ‘Abd al-Ḥusayn.

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.


AUTHORS

ZAHIR BHALLOO
CEIAS/EHESS, Paris