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- 1 This article examines the production and transmission of literary culture in the post-Timurid, eastern Islamic world, with specific references to the Safavid, Uzbek, and Mughal empires. Szuppe examines this phenomenon through the specific lens of biographical literature (*tazkira*) of court poets who traveled extensively through these regions. Theoretically, this article supplements recent work by scholars like Robert McChesney which de-emphasize the demarcation of the eastern Islamic world along confessional (sunni-shi'ite) lines. The peripatetic nature of Islamic culture (study, pilgrimage, trade), combined with the universality of Perso-Islamic *adab* culture from the 15th century onwards, suggests a fluid and dynamic arena for litterateurs as they move to and from centers based in the Indo-Gangetic Plain, the Farghana Valley, and the oases of Khurasan. The author focuses on one such individual, Sultan-Muhammad Mutribi Samarqandi whose *Tazkirat al-shu'arâ* is rich with observations about literary culture as he travels from Samarqand to the Mughal court of Jahangir in India. Other like-minded personalities of this period include Zayn al-Din Mahmud Vâsifi (*Badâyi' al-vaqâyi'*), Muhammad Sâdiq Sâdiqi (*Riyâz al-shu'arâ*), Mahmud ibn Vali (*Bahr al-asrâr fi manâqib al-akhyâr*), and Badi' Muhammad Malihâ (*Muzakkir al-ashab*). Szuppe demonstrates convincingly that there was "une circulation régulière et relativement rapides des nouveautés" (p. 1018) in terms of literary styles; these were transmitted through text thanks to a number of centers of manuscript production as well as

through monumental gatherings, or *majâlis*, of well-known poets. There is also an excellent map which reinforces the theme of this article.

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Thèmes : 4.2.2. Asie centrale

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