

**Chapter 1 : Mazda Publishers - Studies in Safavid Mind, Society, and Culture**

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Ferrier uses the accounts of Safavid women by European travelers to supplement indigenous sources. He is careful to note that the travelers were mainly familiar with the upper levels of Persian society in Esfahan the Safavid capital in Iran which allowed them little direct contact with female society. Persian men of high social status did however seek consorts from the Georgians or the Circassians, who were allegedly the most attractive. Regular marriages were in the fullest sense of the term "arranged" marriages, usually done "by an attorney between people of a compatible temperament and comparable social status" Ferrier, p Divorce was available to both the male and the female, and remarriage was easy. Additionally, "if a husband repudiated his wife he was obliged to return her dowry, but if it was the wife who sued for divorce she forfeited it" Ferrier, p Ferrier continues by stating that after marriage, the "quality of life for women wholly depended upon the disposition of their husbands" Ferrier, p The travelers reported that the women "gave themselves up to idleness of body and spirit" and that "in this indolent atmosphere, there was little incentive or choice to be anything but passive objects of self-gratification" Ferrier, p Additionally, we have evidence of Safavid female patrons of the arts, which shows that some women had an active role in society. Some women acquired power and wealth by being prostitutes, whose activities included singing and dancing, in addition to providing sexual gratification. Some prostitutes even "traveled in troupes with their own simple transport and organization" Ferrier, p Additionally, the shah maintained a group of twenty-four of the most talented performers, whom he rewarded with lavish presents. This may also be because "respectable" women kept chaste until marriage and men were encouraged to have sexual experiences at the earliest practical age Ferrier, p Representations of Women in Safavid Art Shah Tahmasp ordered to rewrite the Shahnameh epic of the kings of Ferdowsi the longest poem in the history of world literature and also to be illustrated with miniature paintings. Women were depicted as well in the manuscripts. In the majority of the courtly scenes and encampment scenes, male and female space are distinguished, whether separated by tents or buildings. Thus women are portrayed, but placed in a space separate from that of the men. In the palace scenes, women attendants used to wear white headscarves and work with men in two separate kitchens. The Shahnameh is also known for using "peeping females" in which the women are portrayed constantly observing and or eavesdropping on the world of men. There are also secluded niches and elevated spaces distinguished for the females, perhaps to emphasize the separate yet similar world in which the men and women of the court lived. Some say that these types of environments are similar to those in which women of the Safavid court received their education in the sciences, religion, and arts. The texts talk about the women being informed and active participants of courtly life, which is well represented in the miniatures. Poetry had an influence on Safavid culture and art. Themes of lovers and princes dominated and their respective portraits did as well. Artists of the time such as Riza Abbasi of 16th century Esfahan did portraits of courtly youths and lovers, including women. The poets wrote of an ideal world of love, gardens, and princes, in which the women played a huge role. Just as in Timurid style, but perhaps with their own twist, Safavid artists depicted the women with round white moon faces, rose bud lips, and tiny waists. An example of this can be seen in the "Youthful Lovers" of Reza Abbasi. The court painters of Tabriz borrowed much from the Timurid style of painting yet they included their own fantastic elements as well, such as in "Court of the Gayumars. These women, as a consequence, were active patrons of art, architecture, and religious institutions. Tajlu Khanum, or Shah Begi Begum, favorite wife of Shah Ismail, donated many of her numerous properties to the shrine of Fateme ol-Massoumme in Qom, patronized other buildings at the shrine, built the dome of the Jannatsara at the shrine of Sheikh Safi at Ardabil, and the tomb of Shah Ismail at Ardabil in Mahin Banu, daughter of Tajlu Khanum, patronized shrines and places of pilgrimage; set up foundations with her income from properties in Shirvan, Tabriz, Qazvin, Ray, and Esfahan; and established an endowment for the welfare of women. The later Safavid Dynasty saw a shift from only imperial women patroning architecture to both imperial and non-imperial elite women patroning architecture.

This may be attributed to the fact that the Safavid imperial family was not extremely wealthy, which means that the non-imperial elite women would have had the opportunity to build. The caravanserais sold rich Indian cloths and other goods from both India and Shiraz. Additionally, Dilaram Khanum gave both madrasas waqfs dedications of income. Maryam Begum, daughter of Shah Safi, built a mansion in the early 18th century and a madrasa in As we can see, the Safavid women patroned mostly religious institutions. Through their belief in Shiism these women were able to add to the visual identity of the Safavid Dynasty through the patronage of architecture.

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Education in the Middle East Heidi Morrison, University of Wisconsin-La Crosse Introduction In recent years, westerners have been fascinated by the education of children in the Middle East, raising concern over whether or not schools teach extreme radicalism or anti-Americanism. The Arabic word madrasa, which literally means "school," has come to imply in the minds of some pundits and politicians a pro-terrorism center with political or religious affiliation. The situation was very different in the pre-modern era, when schools in the Middle East were world renowned: In the early days of the Islamic community in the Middle East i. The elite expected their daughters to attain skills relating to the household as well as the basics of religion, and sometimes to learn music, dance, and poetry. The majority of children in rural areas learned how to work the land from their families. In urban areas, boys typically began apprenticeships at around eight years of age to master a craft or skill. With the consolidation and cultural development of the Islamic empire during the Abbasid Dynasty CE , a systematic method of schooling was established in the Middle East for both elementary and higher education. This remained the main form of education until the 20th century. Physical education was emphasized in childhood education because Islam gives importance to the training of the body as well as the mind. Children of wealthy and prominent families continued to receive individual instruction in their houses. After attending a maktab, a student could attend a madrasa, or "higher education institution," attached to a mosque. Individual donors, rulers, or high officials funded these through pious endowments. The endowment funds maintained the building, paid teacher salaries, and sometimes provided stipends for students. The madrasa founder generally set the curriculum. With a focus on fiqh, schools sometimes also taught secular subjects, such as history, logic, ethics, medicine, and astronomy. The material memorized formed the base used by jurors to practice ijthihad, or the process of making a legal decision by independent interpretation of legal sources. Medical schools were usually attached to hospitals. The period of the Abbasid Dynasty is often referred to as the Golden Age of Islam, due in large part to the thriving centers of learning. Scholars during this time translated, preserved, and elaborated Greek philosophy later used in European universities. They also made advances in algebra, medicine, trigonometry, mechanics, optics, visual arts, geography, and literature. During the early-modern era , education continued to flourish under the Ottoman and Safavid Empires. One study suggests that up to half of the male population was literate in Cairo at the end of the 18th century, implying that maktab were numerous. The madrasa continued to be constructed as part of the mosque complex, reflecting the importance of education to religion and the sense that education took place within the religious framework. Scholarship under the Ottomans and Safavids centered on the notion that the most advanced science came from Islam and that scholars before them knew best. This was in contrast to Europe during the 19th century, where higher education in new types of institutions of learning began to free itself from church control to embody the Enlightenment value of questioning religion i. The reforms aimed to modernize the empire by adapting aspects of western life. In contrast, Iran, under the Qajars, did not undergo the same level of educational reforms. The Ottomans sent envoys to Europe to translate their scholarship and learn new scientific discoveries. They secularized society such that educational opportunity became equal for all subjects in state schools. In cities such as Istanbul, Cairo, and Tunis, reforming governments established specialized schools to train officials, officers, doctors, and engineers. Some contesting voices in the Ottoman Empire argued, however, that the problems of the Empire were not from a lack of western ways, but from a need to return to the ways of the early age of Islam and the Golden Age. The maktab and madrasa system of education began to wane in the place of French and British schools. These schools had limited enrollment due in large part to their scarcity in number; access was restricted to a select local elite trained to enhance colonial administration. Study in the maktab and madrasa no longer led to high office in government service or the judicial system. Although the colonizing authorities introduced compulsory schooling measures of one kind or

another, they often failed to include sufficient funding in colonial budgets, so the percentage of the total child population in schools remained dismally low. Children in rural areas who attended school often studied for a half day and worked the other half. In Algeria, for example, by the number of secondary school graduates was in the hundreds for the entire country. Various types of private Islamic schools existed as alternatives to government secular schools, but the colonial governments sought to exercise close control through subsidies, curriculum expansion, and inspection systems. Religious schools often served "as they did in European efforts to extend education to the middle and lower classes" as a base from which to build capacity. A small number of European and missionary schools, as well as some indigenously operated Christian schools existed alongside the government and Islamic schools. In cities, these Christian schools of various denominations sometimes gained importance as institutions where children of elites accessed European education. In this way, a two-tiered education system developed under colonialism. In all of these systems, girls were able to acquire a nominal education; if it continued, it was usually in the form of training for teaching, nursing, or midwifery. Post-colonial governments in the Middle East prioritized mass popular education to build strong nations. In countries such as Egypt, Syria, Morocco, and Algeria, schools underwent a process of "arabization. Traditional schools either closed or became incorporated into the state system. Iran, in contrast, had never been colonized. It became increasingly westernized in the mid 19th century, until the Revolution and subsequent Islamization of the state and schools. While access to education has improved dramatically in the Middle East in the second half of the 20th century, the public education system tends to suffer from overcrowded classes led by poorly-trained, overworked teachers with inadequate materials. The curriculum is for the most part secular, and when the history of Islam is taught, the goal is not to incite children to violence. Many families must hire private tutors to help children with their end of the year exams, which emphasize the memorization of massive amounts of material. If children fail these exams, they can conceivably remain in the same grade level for as many years as it takes to pass, or they fail to qualify for secondary or post-secondary training of their choice. A very small percentage of families can afford to send their children to private European or American schools in the Middle East, which provide a western-style education.

**Chapter 3 : History of Iran: Safavid Empire -**

*Studies in Safavid Mind, Society, and Culture* examines Safavid-era society from the vantage points of literary and artistic sources. The work studies Safavid society from its pinnacle in the monarchy, to the military elite households, merchants, tradesmen, rural populations, and the lower orders of society including the underworld.

Safavid Empire - By: Shapour Ghasemi After the disastrous invasion of Mongols, in the 13th century, migrated Turks and Mongolian tribes adopted the Persian customs and even language. During these turbulent years of 13th century, the Persians had submerged themselves deeper in Islamic devotion and Sufism. The disturbed conditions in Mongol Transoxania gave him in the town of Kish the chance to build up a kingdom in Central Asia. He entered Iran in 1501 and reduced the Jalayirids power and domination after taking their capital, Baghdad. In 1517 he captured the Ottoman Sultan Bayezid at Ankara; and conquered Syria then turned his attention to campaigns to the east of his quickly acquired and ill-cemented empire; he died in 1524 on an expedition to China. He showed interest in Sufism, a form of Islamic mysticism; Timur may have hoped to find popular leaders whom he could use for his own purposes. But he encounters ill-treated Iranians proved that they knew him perhaps better than he knew himself. His legacy was the reverse of stability to Iran; and division of his ill-assimilated conquests among his sons ensured that an integrated Timurid Empire would never be achieved. He only succeeded in loosely controlling western and southern Iran from his beautiful capital at Herat. He made Herat the seat of a splendid culture, the atelier of great miniature painters of Herat school, Behzad notable among them, and the home of a revival of Persian poetry and philosophy. This revival was not unconnected with an effort to claim for an Iranian center once more the leadership in the propagation of Sunni ideology; Herat used to send copies of Sunni canonical works on request to Egypt. In Azerbaijan they had replaced their former masters, the Jalayirids. Timur had put these Qara Qoyunlu to run away, but in 1502 they regained their capital, Tabriz. Uzun Hasan achieved a short-lived Iranian Empire, but under his son Yaqub , the state was subjected to fiscal reforms associated with a government-sponsored effort to reapply hard purist principles of orthodox Islamic rules for revenue collection. Yaqub attempted to purge the state of taxes introduced under the Mongols and not sanctioned by the Muslim canon. His Sunni fanaticism was discredited when the inquiries made into his activities by the orthodox religious authorities. Economic decline, which was resulted by the fiscal reforms of Yaqub, must have been another factor as well. This order may be considered to have originally represented a puritanical, but not legalistically so, reaction against the corruption of Islam, the staining of Muslim lands, by the Mongol infidels. Sheikh Heydar took his numerous followers to warfare by leading them on expeditions from Ardabil into the nearby Caucasus. He was killed on one of these campaigns in 1505. The Safavid order survived the invasion of Timur to that part of the Iran in the late 13th century. Safavid males used to wear red headgear. In that era Iran had a variety of settled peoples; in addition to Persians it had Kurds, Arabs, Turkmans and Baluchis to name a few. However, the Safavids laid claim to authority over all that had been Persia. To help organize the state the Safavids used Persian bureaucrats with a tradition in administration and tax collecting, and they tried to create a religious unity. The newly established Iranian Empire lacked the resources that had been available to the Islamic Caliphs of Baghdad in former times through their dominion over Central Asia and the West in order to consolidate their power over the Islamic authority. Asia Minor and Transoxania were gone, and the rise of maritime trade in the West was unfavorable to a country whose wealth had depended greatly on its position on important east-west overland trade routes like the famous Silk Road. It became a naval base and trade outpost, which lasted more than a hundred years. In the mean time Safavids extended their rule by capturing Baghdad and Iraq in 1564. But Uzbeks remained a formidable rival to the Safavids domination of Northern Khorasan throughout 16th century. Sultan Selim waged war also against the Safavids. This battle and defeat of Safavid Shah paved the path for the Ottoman conquest of Diyarbakr, Erzinjan, and other parts of eastern Anatolia as well as northern Iraq. Safavid shahs tightened their controls over Iran; each district had its own Safavid leader, a "Qezelbash" chief, answerable to the shah. The local Qezelbash chiefs grew wealthy in land and in collecting taxes. In Shah Tahmasp I asserted his authority. One of his legacies was the introduction of converted slaves into court and the military. They

were drawn from thousands of Georgian, Circassian and Armenian prisoners captured in campaigns fought in the Caucasus in the 1500s and 1510s. Female slaves entered the royal harem, becoming mothers of princes and a force in court politics and dynastic quarrels. Some of the male slaves began to acquire positions of influence, under Shah Abbas I, reaching high offices that challenged the supremacy of the Qezelbash. During the reign of Shah Tahmasp I, Uzbeks launched as many as five major invasions of Khorasan with the intent of retaking the area. Safavids were successful in driving back the Uzbeks threat; and in they captured of Qandahar from the Mughal Empire. The Safavid capital was moved to Qazvin in 1598, following the temporary capture of Tabriz by the Ottomans. Despite periodic wars between Iran and the Ottoman Empire, they maintained an extensive trade, especially in the highly prized Iranian silk, which large quantities of silk were shipped from Iran to commercial centers such as Aleppo and Bursa and from there re-exported to Marseilles, London, and Venice. Shah Tahmasp I, encouraged carpet weaving on the scale of a state industry. The exquisite miniatures illustrating the Iranian national epic known as the "Shahnama" Epic of Kings were painted at the request of Shah Tahmasp. Consequently in November 1629, he was poisoned with the participation of his sister Pari Khan Khanom. His wife Mahd-e Olya initially dominated him; but after her assassination in the Qezelbash took control. Consequently extensive territories were lost to Ottomans, including most of Azerbaijan, with Tabriz, and Georgia. They tried to convince Mohammad Shah that he should select a successor agreeable to them. Some of these chiefs tried to reduce the chances of another choice by executing the heir apparent, his mother and some other possible heirs within the royal family. As often happens, politics by murder was less than efficient. The younger brother of the murdered heir apparent was secretly send away to Khorasan, and Qezelbash chiefs loyal to the royal family fought and defeated Qezelbash chiefs who were not, and full power was returned to the old dynasty of shahs. He extended state-owned lands and lands owned by the shah. Provinces were now to be administered by the state replacing the Qezelbash chiefs. He recruited soldiers from Persian villages and from among Christians, Georgians, Circassian, Armenians and others, equipped them with artillery and muskets. The Christians were proud to serve the shah and to call themselves "Ghulams" slaves of the shah although slaves they were not. To finance the new army, Shah Abbas converted large pieces of land traditionally granted to tribal chiefs as assignments into crown lands that he taxed directly. This new military force was trained on European lines with the advice of Robert Sherley. Sherley was an English adventurer expert in artillery tactics who, accompanied by a party of cannon founders, reached Qazvin with his brother Anthony Sherley in 1602. In a short time Shah Abbas created a formidable army, consisting of cavalry, infantry and artillery. Shah Abbas was open to the ideas and was mentally active as well. He was curious and in ways more tolerant than his predecessors. He welcomed foreigners and his non-Muslims subjects to his court, and enjoyed discussing with foreigners the complexities of religious ideology. He took an unusual step among Islamic rulers by allowing Christians to wear what they wanted and allowing them to own their own home and land. Shah Abbas defeated the Uzbeks in April 1604 and recovered Herat and territories in Khorasan, including Mashhad, lost several years earlier. He consolidated the Safavid power strongly in Khorasan. The Safavids had earlier moved their capital from the vulnerable Tabriz to Qazvin. Since the Uzbek threat from east of the Caspian had been overcome, Shah Abbas could move to his newly built capital at Esfahan in 1610, more centrally placed than Qazvin for control over the whole country and for communication with the trade outlets of the Persian Gulf. He patronized the arts, and he built palaces, mosques and schools, Esfahan becoming the cultural and intellectual capital of Iran. Shah Abbas encouraged international trade and the production of silks, carpets, ceramics and metal ware for sale to Europeans. Shah Abbas also founded a carpet factory in Esfahan. Royal patronage and the influence of court designers assured that Persian carpets reached their zenith in elegance during the Safavid period. He advanced trade by building and safeguarding roads. He welcomed tradesmen from Britain, the Netherlands and elsewhere to Iran. His governmental monopoly over the silk trade enhanced state revenues. The Dutch soon gained supremacy in the European trade with Iran, outdistancing British competitors. They established a spice-trading center at Bandar Abbas. During his reign, Shah Abbas I paid considerable attention to the welfare institutions in Esfahan and other cities like establishing hospitals. Medical practice was still depended on medieval guides for the treatment of most illnesses. The standard reference work remained the Canon of Ebn Sina Avicenna d. It included a detailed list of the instruments

available to surgeons, including a special device for the removal of bullets; outlined various forms of anesthesia; and advocated surgery for cancerous tumors. The bureaucracy, too, was carefully reorganized, bold reforms in the military, administrative, and fiscal structures helped to centralize state authority to a degree not achieved by Shah Abbas I predecessors. One of Shah Abbas I innovations, however, weakened the Safavid state in the long run; fear of revolts by his sons led him to abandon the traditional practice of employing the princes to govern provinces. Instead, he instituted the practice of confinement of infant princes in the palace gardens away from the direct reach of conspiracies and the world at large. He was the first of the Safavid shahs to be raised in the palace gardens. Shah Safi I put to death potential rivals to the throne as well as some of his male and female relatives on his accession. On 17 May 1629, peace treaty with the Ottomans, which established the Ottoman-Safavid frontier and put an end to more than a hundred years of sporadic conflict. The treaty forced Shah Safi I to accept the final loss of Baghdad in Mesopotamia, recaptured by the Ottomans in 1637, and instead gave Yerevan in the southern Caucasus to Iran. Era of Shah Abbas II, who ruled from 1642 to 1667, was the last fully competent period of rule by a Safavid shah. Shah Abbas II took an active role in government matters. He increased the central authority of the state by increasing crown lands and often intervened in provincial affairs on the side of the peasants, but with peace on the frontiers the army declined in size and quality. The ulama, religious leaders rebuked the shahs, questioned the religious legitimacy of their power and claimed that the mojtahids has a superior claim to rule. He was renamed, superstitiously, to Soleyman because the first year and half of his reign was so disastrous. Shah Soleyman was not a competent ruler, and shortly after his accession food prices soared and famine and disease spread throughout the country. Although pressing problems faced him, he increasingly retreated into the harem and left his grand vezir to cope with affairs of state. Shah Sultan Hossein, who ruled from 1696 to 1722, have been described as the most incompetent shah of Safavids. He was similar to some others who had inherited power by accident of birth. Indifferent to affairs of state, Shah Sultan Hossein effectively brought Safavid Empire to its sudden and unexpected end.

**Chapter 4 : James J. Reid (Author of Studies in Safavid Mind, Society, and Culture)**

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Safavid dynasty family tree , Safaviyya , Safvat as-safa , Silsilat-al-nasab-i Safaviya , Firuz Shah Zarin-Kolah , and List of the mothers of the Safavid Shahs The Safavid Kings themselves claimed to be Seyyeds , [40] family descendants of the Islamic prophet Muhammad , although many scholars have cast doubt on this claim. A massive migration of Oghuz Turks in the 11th and 12th centuries not only Turkified Azerbaijan but also Anatolia. Other historians, such as Vladimir Minorsky [45] and Roger Savory , support the following idea: It is probable that the family originated in Persian Kurdistan, and later moved to Azerbaijan, where they adopted the Azari form of Turkish spoken there, and eventually settled in the small town of Ardabil sometimes during the eleventh century. By the time of the establishment of the Safavid empire, the members of the family were native Turkish-speaking and Turkicized, [18] [47] and some of the Shahs composed poems in their native Turkish language. Concurrently, the Shahs themselves also supported Persian literature, poetry and art projects including the grand Shahnameh of Shah Tahmasp , [48] [49] while members of the family and some Shahs composed Persian poetry as well. Furthermore, the dynasty was from the very start thoroughly intermarried with both Pontic Greek as well as Georgian lines. Safaviyya , Safi al-Din Ardabili , and Ideology of Safavids Safavid history begins with the establishment of the Safaviyya by its eponymous founder Safi-ad-din Ardabili " Due to the great spiritual charisma of Safi al-Din, the order was later known as the Safaviyya. The Safavid order soon gained great influence in the city of Ardabil, and Hamdullah Mustaufi noted that most of the people of Ardabil were followers of Safi al-Din. Religious poetry from Safi al-Din, written in the Old Azari language [54] [55] "a now-extinct Northwestern Iranian language "and accompanied by a paraphrase in Persian that helps its understanding, has survived to this day and has linguistic importance. Junayd was killed during an incursion into the territories of the Shirvanshah and was succeeded by his son Haydar Safavi. She had been married to Uzun Hassan [57] in exchange for protection of the Grand Komnenos from the Ottomans. By this time, the bulk of the Safaviyya were nomadic Oghuz Turkic-speaking clans from Asia Minor and Azerbaijan and were known as Qizilbash "Red Heads" because of their distinct red headgear. The Qizilbash were warriors, spiritual followers of Haydar, and a source of the Safavid military and political power. According to official Safavid history, before passing away, Ali had designated his young brother Ismail as the spiritual leader of the Safaviyya. After the battle Ismail purportedly gilded the skull of Shaybani Khan for use as a wine goblet. As such, he was the last in the line of hereditary Grand Masters of the Safaviyeh order, prior to its ascent to a ruling dynasty. Ismail , as evidenced in a poem as well as another unpublished literary composition. Ismail followed the line of Iranian and Turkmen rulers prior to his assumption of the title "Padishah-i-Iran", previously held by Uzun Hasan and many other Iranian kings. In , the kingdoms of Kartli and Kakheti were made his vassals as well. Although the Uzbeks continued to make occasional raids into Khorasan, the Safavid empire was able to keep them at bay throughout its reign. Start of clashes with the Ottomans Main articles: More problematic for the Safavids was the powerful neighboring Ottoman Empire. The Ottomans, a Sunni dynasty, considered the active recruitment of Turkmen tribes of Anatolia for the Safavid cause as a major threat. In , there was a widespread pro-Shia and pro-Safavid uprising directed against the Ottoman Empire from within the empire. However, a mutiny among his officers who refused to spend the winter at Tabriz forced him to withdraw across territory laid waste by the Safavid forces, eight days later". Early Safavid power in Iran was based on the military power of the Qizilbash. The succession was evidently undisputed. Beginning in periodic battles broke out, beginning in northwest Persia but soon involving all of Khorasan.

**Chapter 5 : Iran Chamber Society: History of Iran: Women in the Safavid era**

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A Selected and Annotated Bibliography Washington, Cyrus Ghani, Iran and the West: Dariush Gitisetan, Iran, politics and government under the Pahlavis: Keith McLachlan and Richard N. Osaka University of Foreign Studies, Officine grafiche napoletane F. Wilson, A Bibliography of Persia Oxford: Oxford University Press, Fakhreddin Azimi, "On Shaky Grounds: Payot, , pp. Edinburgh University Press, Peter Christensen, trans. Steven Sampson, The Decline of Iranshahr: Museum Tusulanum Press, University of Copenhagen, Daniel, The History of Iran Westport: John Foran, Fragile Resistance: Social Transformation in Iran from to the Revolution Boulder: John Foran, "A Century of Revolution: Social Movements in Iran Minneapolis: University of Minnesota Press, , pp. Das Arabische Buch, n. Richard Hovannisian and Georges Sabagh, eds. Mehdi Jamshidian, "Bureaucracy in Iran: Historical and Contemporary Perspectives. DAI 42 3: Homa Katouzian, Iranian History and Politics: The Dialectics of State and Society London: Compilation of previously published articles. Bonine and Nikki R. State University of New York Press, , pp. I," in Houshang Amirahmadi and Nader Entessar, eds. Keddie, Iran and the Muslim World: Resistance and Revolution New York: New York University Press, , pp. At War with History London, Sandra Mackey, The Iranians: Persia, Islam and the Soul of a Nation Penguin, Farshad Malek-Ahmadi, Trapped by History: Marburger Geographische Studien, No. Press of the John C. John Perry, "Justice for the Underprivileged: Eugen Diederichs Verlag, Herder und die persische Kultur," Spektrum-Iran 8: Alimah, [ or ]. Bhagwat Saroop Memorial Volume Delhi: Standish, Persia and the Gulf: Retrospect and Prospect New York: Martin, , pp. Upton, The History of Modern Iran: Harvard University Press, Michael Hillmann, Iranian Culture: A Persianist View Lanham: University Press of America, Ebrahim Towfigh, Modernisierung und postkoloniale Herrschaft in Iran: Anthropos, , pp. CUP, , pp. Mazda, , pp. Elena Andreeva, "Travelogues by Berezin: Hanaway, "Persian Travel Narratives: Interactions in Culture and Cultural Politics Seattle: University of Washington Press, , pp.

**Chapter 6 : Reid, Safavid Mind | Rudolph (Rudi) Matthee - calendrierdelascience.com**

*James J. Reid is the author of Studies in Safavid Mind, Society, and Culture ( avg rating, 1 rating, 0 reviews, published ), Crisis of the Ottoma.*

The work studies Safavid society from its pinnacle in the monarchy, to the military elite households, merchants, tradesmen, rural populations, and the lower orders of society including the underworld. The book considers the waxing and waning of social communities over the generations, and the metamorphoses of society through the tidal action of individual lives and existential change. The few personal documents are discussed, and the many biographical notices of individuals from the kings and military notables to the peasant and the underworld criminal are placed into perspective. Some effort is made to look at the psychological as well as the social aspects of Safavid cultural history all based upon contemporary sources. In order to study the mind, society, and culture of the Safavid era, an understanding of literary approaches becomes necessary. Safavid authors wrote in three basic forms, allegory [kinaya], irony [especially hajv, or "satire"], and symbolic realism, often with all three intermingled. Studies in Safavid Mind, Society, and Culture considers how Safavid writers employed these styles in writing their personal and biographical documents. The complexity of Safavid social terminology is also studied to arrive at a work attempting to balance individual with group history. All Books by Author James J. Reid [] James J. The following is an excerpt from obituary that was published in the Sacramento Bee on June 14, Reid, a local historian with an international reputation, passed away on Saturday, June 10, in Roseville, California. Jim was born in Utah on August 17, From the beginning, remarkable people and places influenced his life in extraordinary ways. His father, Colonel Robert J. Reid, taught Jim to face every difficulty with courage and to undertake every task with dedication. His mother, Ruth Reid, taught him love, compassion, humility, and devotion, as well as the importance of finding pleasure in even the simplest things in life. Absorbing all that he saw and heard, Jim became fluent in German by the age of four and later mastered French as well. Fascinated by castles, cathedrals, and other monuments and deeply moved by his experience of different cultures, he decided at the age of eight to devote his life to the study of history. There, still in his early twenties, he met and fell in love with Mehri Yazdani, who had recently come to this country from Iran. For Jim, loving Mehri meant loving her history, her culture, and her language as well, and so he devoted himself to the study of all things Persian. During that year he also learned to read, speak, and write modern Greek. In , he accepted a position as research fellow at the S. As much as Jim enjoyed teaching, it was in historical research and writing that he truly excelled. A specialist in Persian, Turkish, Armenian, and Greek history with knowledge of eight languages, he was comfortable addressing a wide variety of difficult but important historical issues

**Chapter 7 : calendrierdelascience.com Publishers**

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**Chapter 8 : Mehri Yazdani (Illustrator of Studies in Safavid Mind, Society, and Culture)**

*Mehri Yazdani is the author of Studies in Safavid Mind, Society, and Culture ( avg rating, 1 rating, 0 reviews, published ).*

**Chapter 9 : - Studies in Safavid Mind, Society, and Culture by James J. Reid**

*Since that time, however, the number of scholars engaged in the study of various aspects of Safavid society has witnessed phenomenal growth. in the last decade alone there have been three international colloquia, all held in Europe, which addressed issues in Safavid society and culture. in March Jean Calmard of the cnrs organised the First.*