

**Societas Iranologica Europaea**

**Department of Iranian Studies  
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## **7<sup>th</sup> European Conference of Iranian Studies**

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## Abstracts

The abstracts of the 7<sup>th</sup> European Conference of Iranian Studies are listed below in alphabetical order. The abstracts are reproduced in the form they have been submitted by the participants.

**ABASSY Małgorzata:**

### **Progressive or Conservative? The Thought of Sheykh Fazlallah Nuri within the frames of semiotic analyses**

The personage of Sheykh Fazlallah Nuri and his activity during the Constitutional Revolution belong to the most convoluted and controversial issues. In some periods of his activity Nuri supported the Qajar court whereas in others he was a proponent of a constitutional order. However, one fixed and profound pattern can be discovered beneath Nuri's attitudes towards the events of the *mashrute* period. It resulted from defence of the Shi'a Islam. Sheykh Fazlallah Nuri changed his views and the tools he used to inculcate them depending on how he perceived the greatest threat for Islam at the particular moment.

Semiotic analyses of Nuri's writings will allow us to describe the pattern and its configuration: the central, stable elements and the elements of secondary importance. The division between "own" and "foreign", which is specific for semiotic analyses, helps us to precise what elements, defined by Nuri as "own" and "foreign", clashed and what was the result of the encounter.

Research in the Sheykh's writings within the frames of semiotic analyses will also lead to re-defining the concepts of "progressive" and "conservative".

**ABBASI Javad:**

### **Historical Data in Non-Historical Sources (Importance of Rashid Al-Din's Scientific and Theological Writings in Historical Studies)**

Having a precise reconstruction of the past is based on expanding references to all detailed and scattered data. Although the main part of historical materials for history of Iran has been provided in narrative sources like histories and original documents as well as letters and endowments, there are much more historical materials in other kind of ancient texts. These could be useful especially for cultural, social and economic studies. In Islamic history of Iran, scientific and theological treatises and books are part of these supplementary sources. Mostly between the lines or in the introductory and marginal part of these texts, we can find unique and valuable information, which complete our historical knowledge and understanding despite their shortage. Rashid al-Din Fazlallah Hamadani's writings in these fields like *Asale va Ajvabeye Rashidi*, *Latayef al-Haqayeq*, *Athar va Ehya* and *Ketabe Soltani*, contain some important historical data. Present article is going to elaborate the significance of such data for studies of Ilkhanid period.

**ABE Katsuhiko:**

### **Safavid silk as gift for Shōgun; Iranian textiles in Japan during the Edo Period (1603-1867)**

Safavid silk textiles were brought to Japan since the end of the sixteenth century first by the Portuguese. From the beginning of the seventeenth century, they were offered by the Dutch East India Company as present to Shōgun and other high ranking dignitaries of the Tokugawa shogunate (1603-1867). In the records of Dutch V.O.C. such textiles are mentioned as Persian silk cloth, along with other objects from Iran like rugs, horses, rose water or saffron. Their high quality and exotic beauty caught the aesthetic fancy of *chanoyu* (tea Ceremony) milieu that began to use them to embellish valued utensils such as *choire* (tea container). Some textiles were cut out and sold as highly valuable objets d'art throughout the Edo period and are preserved today in various collections. Thus, Iranian textiles in Japanese collections constitute not only a corpus of historical sources, but should also be taken into account as material used for understanding and redefining the silk weaving production of Safavid Iran.

Safavid silk textiles are considered as one of the highest achievement of silk weavings in the Islamic world in terms of their techniques, but also their sophisticated designs and colour schemes. Although several attempts have been made concerning the attributions of Safavid textiles, their dating and weaving techniques are yet to be analysed in detail in order to define the different category of productions such as those made for the court in Isfahan. The royal atelier, mentioned by many contemporary European travellers, certainly produced highly sophisticated fabrics although surviving examples remained unidentified.

Through the analysis of Iranian silk textiles in Japanese collections, paralleled with examples in European collections, this paper will argue that many of them should be dated from the first half of the seventeenth century. Showing great skill in terms of technique and design, they form a distinctive group made specifically for the Safavid court.