Tarikh-i Jadid

Document published by Juan Cole on Monday, May 13, 2019

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Hamadani, Mirza Husayn. Tarikh-i Jadid. [The New History of the Bab] H-Bahai: Lansing, Michigan, 2000. Notes: Chronicle of the Babi movement written around 1880, translated into English by E.G. Browne, The Tarikh-i-Jadid or New History of Mirza `Ali Muhammad the Bab (Cambridge: Cambridge University Press, 1893). This manuscript facsimile is University of Michigan Microfilm, British Manuscript Project, 1321 (3). Marginal notes by E.G. Browne. Browne wrote of this MS that it was "given to me by the Babis of Shiraz in April, 1888," and that its orthographic errors suggested the scribe was not a man of great erudition (E.G. Browne, "Catalogue and Description of 27 Babi Manuscripts," Journal of the Royal Asiatic Society, vol. 29 (1892), pp. 440-41). Denis MacEoin, The Sources for Early Babi Doctrine and History (Leiden: Brill, 1992), pp. 153-56, writes: "According to [Mirza Abu'l-Fadl] Gulpaygani, the author of the Tarikh-i Jadid was a certain Mirza Husayn Hamadani, who had originally been a secretary to an Iranian government minister, had accompanied Nasir al-Din Shah on his first European trip, had lived for some time in Istanbul, and was later imprisoned in Tehran for his adherence to Babism. In 1297/1880 he was employed as a secretary to the then Zoroastrian agent in Tehran, Manakji Sahib. Manakji was a soi-disant man of letters who encouraged others to write books and treatises, and, according to Gulpaygani, defaced the finished products with his own emendations and interpolations. Learning of Hamadani's religious affiliation, he asked him to write a history of Babism . . . For one reason or another, Hamadani left Tehran in 1299/1881-1882 and went to Rasht, where he died in the house of a relative . . . The close correlation between the Paris text of the Nuqtat al-Kaf and all versions of the Tarikh-i Jadid strongly suggests that the former must be substantially the same as the text of Mirza Jani's history as used by Hamadani. There are, however, very major differences between the two accounts, particularly in several passages said by Hamadani to be quotations from the work of Mirza Jani. Close examination of the two texts makes it clear that Hamadani must have made use of a text of the history ascribed to his predecessor that was frequently very different from any of the texts of the Nuqtat al-Kaf now extant." Scanned images kindly provided by Alan Campana, with thanks also to the University of Michigan Undergraduate Research Opportunities Program, 1999-2000.