

سفری کردم وقتی به هری

به هری وقتی کردم سفری¹

To all my fellow travelers...

Acknowledgements

In a famous anecdote, the twelfth-century author Nizāmī ‘Arūzī describes how the Samanid king Abū Naṣr b. Aḥmad became so enthralled by the pleasant climate, delightful landscape and, above all, delicious fruits of Herat that only a potent *qaṣīda* by the famous poet Rūdakī persuaded him to depart and return to his capital, Bukhārā. This experience is not limited to Samanid times, and certainly not to royal circles. When I visited Herat for the first time in 1979, I was likewise captivated by this lively city, despite the first, noticeable ravages of communist rule. Little did I know that I would eventually dedicate a book to this region and to the rich historical past I merely caught a whiff of at the time. The present work has grown out of a Habilitationsschrift submitted at the University of Bamberg in 2008. I am grateful to the Deutsche Forschungsgemeinschaft for its generous support of my research, which took me to the India Office Library in London, the Kitābkhāna-yi Āstān-i Quds in Mashhad, and the libraries of the Bunyād-i Īrānshināsī, Dā’irat al-Ma’ārif-e Buzurg-i Islāmī, Kitābkhāna-yi Dānishgāh-i Tehran, Kitābkhāna-yi Majlis-i Shūrā-yi Islāmī, Kitābkhāna-yi Millī-yi Īrān, and the Sāzmān-i Asnād-i Millī in Tehran.

At first sight, the endeavor to produce the history of a city from the fifteenth to the nineteenth centuries may seem like a linear undertaking, conjoining local fortunes to the ebb and flow of empires. Yet, I soon realized that the fate of Herat could only be understood in relation to neighboring and encompassing regional entities. What began as the tale of a city ended as an attempt to capture notions of space by tracing reflections of its ecological, political, sacred and sensual dimensions in the contemporaneous Persian sources. With these ingredients in place, the process of maturation took place in two congenial scientific environments, the Institutes of Iranian Studies at the University of Bamberg and at the Austrian Academy of Sciences in Vienna.

Throughout my research and writing, I have greatly profited from the expertise of a number of respected colleagues in the field. Bert Fragner, Birgitt Hoffmann, Lorenz Korn, Wilfried Krings, Robert D. McChesney, Beatrice Manz and Jürgen Paul have inspired and accompanied my inquiry into early modern regionalism. Lutz Rzehak generously shared his rich collection of Russian sources and rendered invaluable assistance in their perusal. Iraj Afshar, Susan Asili, Zahir Bhalloo, Yuri Bregel, Asif Fikrat, Bernt Glatzer, Benjamin Hopkins, Ralph Kauz, Nobuaki Kondo, Şevket Küçüküseyin, Irene Schneider, Mohammad Bagher Vosoughi, Yusuf Wazirzada, Andreas Wilde and William Wood directed me to relevant source materials. Andreas Drechsler of the Bamberg University Library, Winfried Riesterer of the Bayerische Staatsbibliothek at Munich and Kornelia Kellner of the Library of the Academy of Sciences in Vienna graciously responded to all my book requests. Michael Stoller of Afghanistan Digital Library kindly granted permission to reproduce the proclamation of Amīr ‘Abd al-Raḥmān Khān. The remaining maps were drawn by Günter “Geo” Müller, who patiently accompanied my transition from textual and mental spaces to cartography. To all of them I express my deep gratitude.

¹ Naṣīr al-Dīn Ṭūsī, *Asās al-iqtibās*.

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Abbreviations

ARCHIVAL RECORDS

IOL	India Office Library, London
NAI	National Archives of India, Delhi
KA	Letter from Kabul Agent
KD	Kabul Diary
KM	Letter from the Kabul Munshi
MA	Letter from Mashhad Agent

PERSIAN SOURCES

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Abīvardī	Ḥusain Abīvardī Faiḏī, fl. late 9 th /15 th century, “Chār takht,” ed. Īraj Afshār, <i>Farhang-i Īrān Zamīn</i> 15 (1347/1968): 5–160.
Aḥmad Shāh, <i>Nāma</i>	Aḥmad Shāh Durrānī, <i>Nāma-yi Aḥmad Shāh Bābā ba-nām-i Sulṭān Muṣṭafā thālīth-i ‘uthmānī</i> , ed. Ghulām Jīlānī Jalālī, Kabul 1346/1967.
AM	Amīr Maḥmūd b. Khvānd Amīr, <i>Shāh Ismā‘īl-i avval va Shāh Ṭahmāsp-i avval</i> , 957/1550, ed. Ghulām Riḏā Ṭabāṭabā‘ī Majd, <i>Īrān dar rūzgār-i Shāh Ismā‘īl-i avval va Shāh Ṭahmāsb-i ṣafavī</i> , Tehran 1370/1991.
<i>Ashraf al-tavārīkh</i>	Muḥammad Taqī Khān Nūrī, <i>Ashraf al-tavārīkh</i> , 1231/1816, Vol I, ed. Sūsan Aṣīlī, Tehran 1386/2007.
AT	Ḥasan Bēg Rūmlū, <i>Aḥsan al-tavārīkh</i> , 985/1577, ed. C. N. Seddon, <i>A Chronicle of the Early Safawis Being the Ahsanu’t-tawarikh of Hasan-e Rumlu</i> , Baroda 1931.
Barnābādī	Muḥammad Riḏā Barnābādī, <i>Tadhkira</i> , 1815, ed., transl., annot. Nataliya N. Tumanovich, <i>Tazkire (Pamyatnie zapiski). Faksimile rukopisi, izdanie teksta, perevod c persidskovo, vvedenie i primechaniya</i> , Moscow 1983.
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Boukhary	Mir Abdoul Kerim Boukhary, <i>Histoire de l’Asie Centrale: Afghanistan, Boukhara, Khiva, Khoqand depuis les dernières années du règne de Nadir Chah, 1153 jusqu’en 1233 de l’hégire, 1740–1818 A.D.</i> , transl. and ed. Charles Schefer, repr. Amsterdam 1970 [Paris 1876].

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Note on Transliteration

As this work spans five centuries and the region between Simnān and Multān, any system of transliteration is bound to contain simplifications and inconsistencies. The system adopted here follows that of the *Cambridge History of Iran* and uses an “Arabic” vocalization (*ā, a, ī, i, ū, u*) and the corresponding diphthongs (*ai, au*). The rendering of the consonants privileges the Persian pronunciation: *v* for و, *z* for ض, *z* for ظ. The only exceptions to this rule are the rare fricatives ث, ذ and ژ, which have been rendered as *th*, *dh* and *zh* respectively. The spelling of a number of Turkish and Mongol words reflects a more elaborate vowel system. This is the case for *bēg* and its derivatives, as well as for such Turkmen tribal names as Sarīq, Teke and Yomut. In the rendering of Mongol proper names, the Persianized transliteration takes effect with the transition to Islam, e.g. Ögedei, Möngke, and Hülegü, as opposed to Ūljāitū. Mongol names en vogue in Qājār times are likewise transliterated according to Persian usage: Mangū and Hulākū. The Arabic term *khail* has been rendered as *khēl* throughout the text.

