



## Naseri Era Elitism

*Qeisur Bagheri*

### **ABSTRACT**

Iranism and its beginning throughout the entire existence of Iran is one of the issues that actually stay in debate. One reason adding to this is that there are a few ambiguities in the set of experiences. In the mean time, the job of Maneckji Limji Hataria is among the variables that are deserving of additional reflection. In 1854 Maneckji Limji Hataria has entered Iran as the main agent of Parsis of India.

He communicated with scholars and journalists of Naaseri period of Iran culture during his drawn out inhabitancy in Iran. This investigation tries to respond to this scrutinize that "what is the situation of Iranism and Iranian disposition in the his collaborations with masterminds of Naaseri period?". For this reason, alluding to verifiable sources, archives, correspondence and giving confirmations, the creators show that Iranism is the focal and crucial issue in Maneckji Limji Hataria connections with intelligent people of Naaseri time is and these communications can be considered as an auxiliary factor influencing the Iranism mentalities of Naaseri time.

### **Keyword:**

Post-Islam; Iranism; Elites;  
Maneckji Limji Hataria;  
Qjar Era

### 1. Introduction

50 years time of Naaser-al-ddin shah government (1895) is one of the significant focuses throughout the entire existence of Iran wherein Iranism perspectives are reflected in the thoughts and works of elites. Thinking these works shows that Iranism perspectives are created under two classes of primary elements. To begin with, inside factors which included idea, comprehension and impression that the elites of Iran and its constant social recorded personality had. This implies that Iran was entered to the patriotism period in the nineteenth century with its long-standing chronicled legacy and social attention to its personality (Ashraf, 2016: 38 and 195). Second, outside factors which Iran experienced them in the early long stretches of Qajar government in the nineteenth century.

The Industrial Revolution in the late eighteenth century and mid nineteenth century, trailed by heightened rivalry of frontier powers drove Iran to be occupied with the worldwide framework relations since the early Qajar time. In the interim, the impacts of Iran disappointment from Russia step by step underlie inquiries among specialists and afterward masterminds and elites of society (Amanat, 2014: 55, 58 and Behnam, 2015: 17).

They try to comprehend the explanations behind the shortcoming of the Iran against pilgrim powers like Russia and Great Britain. Answers to these inquiries were to a great extent affected by examination of present day western social orders in the entirety of its measurements with Iran in Qajar time (Tabatabai, 2007: 133-134) also, factors like the foundation of discretionary relations with outside nations and the development of political agents, the way toward sending understudies toward the West and crafted by movement journalists were the familiarities of legislators and elites with the signs of advancement and new political and social ideas.

The developments brought about by the French Revolution and its results have caused greater commonality of elites' general public with new ideas like country and ethnicity (Tavakoli-Targhi, 2003: 214 See additionally: Abrahamian, 2012: 83 and Gheisari, 2014: 31). Be that as it may, showdown with Western powers, Iran's disappointments particularly in the conflicts among Iran and Russia and its mental impacts, endeavors of society's elites to comprehend the explanations behind the shortcoming of Iran against different nations and cleverness to escape the embarrassing conditions and the section of novel thoughts and ideas can be considered as central point in the development of current Iranism in the nineteenth century.

### 2. The subject design

The topic of Iran idea and Iranian appearance in the contemporary history of Iran has consistently been a discussion. In most recent two centuries, more intelligent people, government officials and specialists with suspicions and authentic and sociological hypotheses have gone into it and have achieved extraordinary and sometimes opposing outcomes relying upon their scholarly and philosophical source.

Then again, the interlaced ideas in this space like Iran, Iranian, Iranism, Iranian personality, public character, identity, patriotism ideas and so forth have caused that a proper answer in regards to the chronicled source of arrangement of Iran and Iranism ideas and its outside signs has not been raised forward-thinking and this issue actually stays questioned.

(For the familiarity with this suppositions distinction, see Ashraf, 2016: 46-25 Abadian, 2015: 254-233 and Vaziri, 1993: 142).

Along these lines, to move toward the suitable reaction around here, the chronicled approach is one of the techniques ahead. This implies that by examination of chronicled underlying foundations of the Iranism improvement in the contemporary time frame, the filling of existing holes in this space happens. It ought to be noticed that in this article, the Iranism idea ways to deal with the issues like the remembrance of old Iran, Zoroastrianism, images and folklore of Iran, Persian composition and antagonism with unfamiliar components throughout the entire existence of Iran.

Indian Territory (Britain India) is known as one of the triple doors of modernization section to Iran in Qajar period (Gheisari, 2014: 28). In any case, it likewise has different highlights separated from that and it is the presence of minority alleged Parsis there. This examination depends with the understanding that the associations of Maneckji Limji Hataria (informative supplement I), the main agent of Indian Parsies with scholars of Naasari time can be considered as an optional factor influencing Iranism approaches around there. All in all, the last objective of this exploration is indicate one of the minor viewpoints influencing Iranism approaches improvement in the time frame.

### 3-Literature

The exploration in this space was basically on the part of Maneckji Limji Hataria in affiliation Zoroastrians in Iran and improvement of their circumstance in Naasari time. In any case, his collaborations with Iranian elites in Naasari time have not been centered enough. For instance, we can allude to Mary Boyce's article named "Maneckji Limji Hataria in Iran"(1986), despite the fact that it accurately examined the Maneckji's actions according to his colleagues, it didn't address the Iranism's connections and considerations.

The book of Mohamad Tavakoli-Targhi named "Native Modernity and reevaluate of history" (2003) is additionally the most important works identified with modernization in which the advancement conversation, the issue of public historiography have been thought of. He additionally composes a book in English entitled «Refashioning Iran ...»(2001) in which he itemized the impacts of Dasatiri messages in historiography.

Additionally, by late endeavors of the analyst of Zoroastrian history region 'Mr. Hashem Razi'(2015), a bunch of records, letters and determination of certain works identified with the

Parsis history and Maneckji measures corresponding to the Zoroastrian in Iran have been gathered in a book named "History of Zoroastrians in Iran ..".

#### **4. Developments of Indian Parsis society in the nineteenth century**

In the nineteenth century, the port of Bombay in India gets one of the biggest business urban areas of Britain India (Razi, 2015: 511; Gha'ravi, 1986: 11). The development and advancement of Bombay had a significant connection with monetary, social and political exercises. They had an enormous offer in the improvement of Bombay because of their standing in the business, the capacity to learn English just as correspondence with various classes of locals. (Hinnells, 1989: 341)

The job of Parsis in the becoming monetary of Bombay in the nineteenth century transformed them into the rich, renowned and persuasive gathering. This is likewise reflected in progress of explorers and outsider scholars to India. Mirza Abu Talib Khan Isfahani who had carried on quite a while in the late eighteenth century to mid nineteenth century in India while alluding to migrant foundations of Parsis to India and their environment urban areas affirms their prosperous life (Isfahani, 1973: 443).

Mohamad Ali Haji Pirzadeh, who visited India's urban areas in the Age of Naaseri states that "Persian tradition in Bombay is profoundly regarded and dependable." (Haji Pir Zadeh, 1981: 130-131). Additionally, Pulak, Naaser-al-ddin shah's PCP, composes Indian Parsis send enormous amounts of cash for Zoroastrians in Iran consistently to pay payment to the lead representatives. (Pulak, 1981: 31-32).

Advances of Parsis are not restricted to the business and the monetary region. Monica Ringer exhaustively examined the progressions and changes in India's Zoroastrian confidence and inferred that there were changes yet to be determined of strict force between Zoroastrians in Iran and Indian Parsies as far as strict impact from the mid eighteenth century onwards (Ringer, 2011: 143). So we see one-sided impacts by the general public of Indian Parsis on their ceremonies in Iran dissimilar to the past (Barr, 1969: 143-144).

Then again, the need to safeguard the strict and recorded legacy by them in such conditions particularly since the mid-nineteenth century forward was more thought of.

A portion of these endeavors incorporate the book named "The historical backdrop of Parsis ..." by Dosabhai Framji and furthermore the book named "establishment of an exploration foundation with an attention on history and authentic legacy of Zoroastrianism" by Khorshedji kama. (Ringer, 2011: 154 and gha'ravi, 1986: and furthermore see Razi, 2015: 491-492). This relates them with Iran and its antiquated past (Ringer, 2011: 154-158).

Then again, the presence of the old legacy and Zoroastrian instruction to Indian Parsies permit the East European specialists to re-read the Zoroastrianism and the Pahlavi's content. (For more data see Kai barr, 1969: 41-43). In such manner, East specialists additionally focused on the writings inferable from Azarkayvani group other than Avesta and a few writings of Pahlavi. The books and compositions, for

example, Dasatir, Sharestan-e Chaharchaman, Dabestan-e Mazaheb are alluded to Neo Zoroastrian or Dasatiri messages. Then again, Azarkayvan and his students' lessons are acknowledged among a gathering of Indian Parsis as a component of Zoroastrian's thoughts and standards in nineteenth century (For more data, see: Tavakoli Targhi, 2001: 86-95). One reason for this can be incorporating the Golshan-e Farhang book dependent on the Dasatir lessons to show the standards and thoughts of Zoroastrian in Mola Firuz School.

The writer of Golshan-e Farhang was one of the seniors of India's Parsi called Keykhosro ibn-e Kavuse Parsi who written in the presentation of his book that " In this postulation, articulation of certain Parsis convictions and a few advices and guidance of older folks of Authentic Persian books were gotten through momentarily to enroll Parsis kids to examine that incorporates three segment. The main area communicates the rise of Zoroastrianism ... the subsequent area is revealing a few thoughts and religion of the Persians and the third segment is reference of a portion of the proclaiming and advices of older folks of Parsis.." (Keykhosro ibn-e Kavuse Parsi, 1895: 4, 51-87).

Be that as it may, there have been not kidding questions about the exactness of these Dasatiri lessons later.<sup>2</sup> But regardless, since the Persian Printing office being worked in the India sooner than somewhere else (Behnam, 2015:92), printing these Neo Zoroastrian writings in India in nineteenth century (Tavakoli-Targhi, 2003: 17) influence the Indian Parsis society and meanwhile, Maneckji Limji Hataria, their first emissary to Iran was dazzled by these writings and lessons.

#### **5. The Maneckji Limji Hataria life in India**

As per the Rashid Shahmardan citation from "The History of Kerman" <sup>3</sup>, Maneckji was brought into the world in the town of »Mora Somali« close to »Surat« in 1813 (1851). Clearly, Maneckji's progenitors had emigrated from Iran to India toward the start of the rule of Safavid. (Shahmardan, 1984: 617 and Oshidari, 1976: 425). Maneckji had liking to his local Iran from youth.

After the nullification of payment in Tehran in 1881 <sup>4</sup> he states in his lesson that "I read and heart the historical backdrop of past rulers and the topography of Iran and its images a few times. Thus, I needed to see Iran from my youth..." (Maneckji, 1976: No. 5/22). Shahmardan cited from Kerman history composes that, " the Parsis of Bombay sang on the sea shore at whatever point there isn't Barasaat<sup>5</sup> and it was not downpour..." (Shahmardan, 1984: 619).

Notwithstanding his age which didn't need such things, Maneckji was clearly consistently keen on "getting the historical backdrop of Parsis lords and seniors precisely and uncovering them as Gojarati language" (DarvishFani[Maneckji], 1901, 28-29). Later in his childhood that he had gone as the clerk of Great Britain government to Sindh region, because of his extraordinary interest in Iran, he used to get some information about Iranians and Iran at whatever point he confronted Afghans and Baluchi clans (Shahmardan, 1984: 623). At long last, Maneckji's old dream worked out in 1854.

**6- The Society for the Amelioration of the condition of Zoroastrian in persia**

Twenty years before Maneckji's development toward Iran, one of Parsis elites named Burjori Framji in Bombay had begun a few activities because of help Zoroastrians of Iran that used to emigrate India on account of troublesome everyday environments. In 1854, his sibling Meherwanji that used to be companion with Maneckji and different Parsis elites set up "The Society for the Amelioration of the state of Zoroastrian in persia". Referenced people group meant to help Iran Zoroastrians. At the point when the individuals from local area got mindful of Maneckji's aim of venturing out to Iran, picked him as the delegate of local area in March 31st 1854 with a mission of investigating about the Zoroastrians (Maneckji, 1976: No5/25 and 27-28 and 1976 No: 6/9 and Framji Karaka, 1884: 72).

**7- Maneckji Limiji Hataria and Iran Zoroastrians**

During almost forty years of his excursion and convenience in Iran, the main activity of Maneckji was nullifying Zoroastrians Jizya charge [A conventional assessment imposed on non-Muslim people group in return for insurance and strict freedom] in 1882. (Maneckji, 1976:No5/22-23 and Sasani6, without date: 9). Making and fixing strict and public structures, endeavors for the privileges of Zoroastrians in locales of that particular time (Boyce, 1985: 427-430) and building up a school for Zoroastrian youngsters can be considered as other his endeavors (Ghanounnamche7, without date: 47 and Darvish Fani [Maneckji], 1901: 25 and Framji Karaka, 1884: 83). Due to accomplish his greatest point which was canceling Zoroastrians' Jizya charge, Maneckji exploited European political backings and particularly British ones (Shahmardan, 1984: 622 and Framji Karaka, 1884:62-63, 74-76 and Boyce, 1985: 426). This was on the grounds that the Parsis, Indians were considered under British authority however later in 1910 "Sir George Birdwood" one of English officials in India guaranteed that Indian Parsies in 1855 were convinced by him to attempt to improve their co-religionists in Iran (Habl-al-matin Kolkata, 1949: no 16/19) while Indian Parsis exercises to help Zoroastrian of Iran displaced people had been begun well before 1855 and the local area of enhancing Zoroastrian's circumstance was likewise authoritatively settled in 1854. Subsequently, the case of English official for this situation is by all accounts some way or another embellishment (for additional subtleties allude to Razi, 2015: 500-501). As it was referenced before Indian Parsis' helpful activities were framed about their co-religionists in Iran looking to advance their financial circumstance and due to alluding basic authentic past and keeping up and dispersion strict legacy and at last character attributes of Maneckji (Razi, 2015: 182 and Boyce, 2015: 426) and his steady endeavor to battle against existing issues (Maneckji, 1976: No7/14-15) had the fundamental job in completing his primary mission (improving the circumstance of Iran's Zoroastrians) (Boyce, 1985: 426).

Maneckji activities were even past Zoroastrians of Iran. During right around forty years of excursion and convenience in Iran, he made wide reasonable activities and scholarly cooperations in the field of distributing different

books, exploring Iran antiquated legacy and dispersion Persian writing.(using Persian respectable Words)

**8- Maneckji Limiji Hataria and distribution of Neo Zoroastrian texts**

Notwithstanding exertion due to advance the circumstance of his Iranian coreligionists, during his long presence in Iran, Maneckji was innovative in the field of composing presentation and clarifications on Dasatiri messages and Neo Zoroastrians messages too and he has fundamentally attempted to diffuse it. This movement of him was significant in light of the fact that the substance of these writings drew consideration of Iranian elites of nineteenth century who were able to research new public character of Iran since what altogether viewed as in these writings was Iran and Iranian (Tavakoli targhi, 2001: 87). Thusly, to better acknowledgment of Maneckji's Iranism activities and cooperations, a short examination on the highlights of these writings and his endeavors to diffuse them appear to be important.

**8-1- Dasatir**

Dasatir is perhaps the main Neo Zoroastrianism messages. This book was found by Molla Kavous, one of Indian Parsis, in his making a trip to Iran in the Zand Era and a little later his kid Molla Firouz distributed in Bombay in 1818 subsequent to adding glossary to it. This book comprises of fifteen-overlap Sahifeh[folder] that had been uncovered to fifteen Iranian prophets and lords in antiquated region as indicated by its writer or writers (Dasatir, 1888: 219). The first of them was known as Mahabad who had lived long a very long time before Kiomars. The names of fanciful characters, for example, Hushang, Tahmoures, Jamshid, Freydoon and Keykhosro are likewise seen among them (allude to Dasatir, 1888: 2-218) and the last one Shat (Hazrat) fifth Sasan that as per the writer, he has deciphered and deciphered the book from Dasatiri language to respectable Parsian language. (Dasatir, 1888: 220). Along these lines, Dasatir talks the length of Iranian presence in history through Sereh Persian language. [using Persian respectable word] Maneckji's propensity to Dasatir and specific endeavor to distribute constantly it very well may be distinctively seen inside his remained messages and records. In such letters that he kept in touch with Akhundzadeh, he had discussed the practicality of republishing Dasatir as well as presenting Dasatir as a heavenly book and the best book of Parsis (Akhundzadeh, 1978: 405, 430 and 432).

A piece of remained letters from his is determined to examine answers about the substance of this book (public archive association: 295003169 and 295003307 and 295003074 and 295003230). Distributing constantly a few variants of this book had been without a doubt powerful on the mindset of the scholarly circles on that time. In 1888, Dasatir was distributed in thousands duplicates in Bombay because of endeavors of three Zoroastrians, distributed by Molla Firouz composed by Mirza Mohammad Ali Kashkool and to the name of Nasser-al-ddin shah. In the reference section which exists toward the finish of this distribution of Dasatir, 300 volumes of that have been requested to be sold and other 700 volumes to be appropriated uninhibitedly among Zoroastrian understudies in Mumbai and Kerman

(Dasatir, 1888: 227-229 and 283). Then again, the presence of numerous duplicates of transcribed Desatir in different libraries of Iran that are predominantly identified with Nasserite time (allude to Haeri, 1969: 180 and 1995: 78 and 1999: 118) may be considered as consequence of Maneckji's endeavors in dissemination this book in Iran.

### **8-2- Sharestan-e Chahar Chaman**

The writer of this book, Farzaneh Bahram ibn-e Farhad Espandiar Yazdani Isfahani, had been evidently one of Azarkayvan's understudies who had been living till 1034 /1625 (Dabestan-e Mazaheb, 1871 : 36-37). This book comprises of four areas or Chamans; first segment about creation and Status of Pishdadian, second segment about Kian wonder and some of government objectives, third segment about the reports of Parthian and Sassanian and guidance and fourth segment that had been evidently Azarkayvan group isn't accessible (Bahram ibn-e Farhad, 1891 : 5). The creator of Sharestan has attempted to demonstrate racial predominance of Iranians in various periods (Bahram ibn-e-Farhad, 1891 : 13-14) and he accepts that Parsis (Iranians) are superior to others regarding different viewpoints (Bahram ibn-e Farhad, 1891 : 54 and 68) and on the opposite he alludes to Arabs disdainfully (Bahram ben Farhad, 1891 : 65). This book is considered as one of Neo Zoroastrian messages that Maneckji meddled in acquainting and proposing it with his similar in Nasserite period (Akhundzadeh, 1996: 406 and Maneckji, 1907 : 4 presentation). As well as distributing Sharestan in 1891, the other form of that with a presentation that Maneckji had composed on it was distributed later in 1909 in Bombay. (Edward, 1922: 146)

### **8-3- Ain-e Hushang**

This book comprises of four writings of Khishtab, ZardastAfshar, Zanderoud and Zoureh Baastaani (antiquated Zoureh). This writings incorporate the lessons of Azarkayvan clique that have been cited most by the insightful of Iran (Maneckji, 1907: 1-177). As per Maneckji these four writings are from old letters in unity of God and perceiving the start and finishing that have been made an interpretation of from Zand language to Pahlavi in Sassanid period and 300 years before him from Pahlavi to Persian. Maneckji distributed four writings with one presentation and one epilog in 1907 named "Ain-e Hushang" (Maneckji, 1907 : 4 presentation). He has explored antiquated Iran history and topography in confined presentation of Ain-e Hushang : (Maneckji, 1907 : 5-21). "since the assertions of antiquated elites and researchers have been referenced in this book and this nation had been utilized to be called Minooneshan[Like Heaven] Iran, it appears to be important to specify old geology study of Iran and new one of Europe to educate the perusers that calling Iran as Minooneshan isn't complimenting yet it is unadulterated truth" (Maneckji, 1907 : 5 introduction). He additionally clarified lessons typified in four letters in itemized epilog that has composed on Ain-e Hushang book (Maneckji, 1907 : 178-187).

### **8-4- Dabestan-e Mazaheb [School of religions]**

One of different works of Neo Zoroastrian is Dabestan-e Mazaheb. Composing this book has been credited to different individuals, for example, Keykhosro Esfandiar the replacement and offspring of AzarKayvan, Mohsen ibn-e Hassan Fani Keshmiri and others.<sup>8</sup> As Maneckji trusted Dabestan-e Mazaheb was first found among the books of Akbar Shah Goorakani depository and was first distributed

in Kolkata by the endeavor of Agha Khan Mahallati (Maneckji, 1907 : 3 presentation). Influenced by Dasatir, this book has additionally researched timing of antiquated Iran history and to show rich history of Iran, Gelshaeian period which incorporate Pishdadi, Kayani, Parthian and Sassanid lines, has keep going for 6,000 and 24 years and five months (Dabestan-e Mazaheb, 1871 : 7).

Anyway in any case the exactness of composed data in these writings, what from examining their substance can be gotten is cognizant endeavor of writers and following that the diffusers of these books in showing the historical backdrop of Iran, appropriation of Persian composition and demonstrating Iranian etymological and ethnic prevalence.

Maneckji has additionally distributed Javidan Kherad of ibn-e Moskouyeh (early fifth century) in 1905 that is a bunch of customs and morals and urgings and lessons and exhortation of rulers in antiquated Iran, India, Arab and Rome and added an epilog to it about high situation of human and human respect (Ibn-e Moskouyeh, 1905: the epilog of book and Maneckji 1907 : 2) and presented and circulated it among his similar individuals too (Akhundzadeh, 1996: 405-406).

### **9- Maneckji and Iran's ancient heritage**

Maneckji's advantage in Iran and its antiquated legacy can be found in his different messages, for example, second part of Ezhare-e-Siahate-e-Iran(Description of Travel to Iran) book that he utilizes the modifier of Minooneshan for depicting Iran and expresses "and the significance of Minooneshan is covered up in Iran that it was hit Minooneshan from the start up to now not on account of being notable or delight of somebody however it is unadulterated truth. The reasons on its fact are a great deal like the Hindu heavenly books" (Darvish Fani, 1901: 4-5). In first time of his quality in Iran, he used to head out to numerous pieces of Iran that were probably going to have old relics and guide them. Of verifiable relics that Maneckji visited and expounded on them, The Bisotun in Kermanshah, Takht-e Soleiman in Azerbaijan and Persepolis and Naqsh-e Rajab and Naqsh-e Rostam in Fars can be referenced. The recognizable point for this situation is his specific endeavor in recording, painting or shooting these relics (Darvish Fani, 1901: 26-27 and public reports association: 295003254). Then again, his overall attention to Iran's set of experiences particularly old Iran, (for example, alluding to Jalal-al-noise Mirza 1906/2: 22-34 preceding Foreword and Maneckji, 1907 : 5-21 presentation and the presentation of Farazestan, 1925 : article 59-60) had made him be constantly examined regarding this issue by different individuals in Iran. (Public Document Organization, 295003284 and Touserhani, 1932 : 233 and 299).

Eighteenth part of Ezhare-e-Siahate-e-Iran book[Description of a Travel to Iran] is depicting old books, currencies and signs that he had been gathered in the time of journey all around Iran lastly he has offered it to the local area of IndianParsis that is they should add this books the extent that they can and put it in a unique place and keep up it all the time that at whatever point anybody from any religion and clan and country that will understand it or duplicate from that can admittance to it promptly and they shouldn't deny giving it regardless" (Darvish Fani, 1901: 30-31).



Gathered books by him comprises of a bunch of original copies and printed works that principle a piece of them incorporated the books identified with Zoroastrian religion, Iran history, the connections among Iran and India, the historical backdrop of emigrating Parsis to India, etc (Gharavi, 1986: 13 and 14). It must be referenced that these books are today kept in the library of east information Institute of Kama in Bombay that the file of Persian original copies duplicate of them have been distributed by the endeavor of Mahdi (Gharavi, 1986: entire book).

#### **10- Maneckji and Persian writing(using Persian noble words)**

Persian composition or utilizing Persian honorable words had a few fields that alluded to the periods before Qajar (allude to Bahar, 1991/3: 282-292). The main word reference which was created influenced by Desatiri words was clearly Borhan-e-Ghate composed by Mohammad Hossein Khalaf Tabrizi. This word reference prompted diffusing Desatiri words among some of artists and scholars of Iran and India (Tavakoli targhi, 2001: 88). This methodology recorded as a hard copy Persian language in Nasser period went to the main writing development of this time (Abadian, 2015: 225 and Tavakoli targhi,2001 :106-107). Notwithstanding, Dasatiri convictions of Maneckji were of his inclination motivations to Persian composition and circulation this technique for composing (Razi, 2015: 667-668). He had likewise cozy relationship with Persian authors of Nasser period and he knew about the works that have been given through Persian composition (National Document Organization, 295003085 and 295003068 supplement II and Akhundzadeh, 1978: 423 and 395).

#### **11- The interactions of Maneckji Limiji Hataria with Thinkers and writers of Nasser era**

In a presentation that he had composed on Farhang-e Anjoman Araye Nasser book, Maneckji has referenced his collaborations with the elites of Nasser period "it isn't stowed away from the shrewd and analysts that this traveler... during twenty years of journey... . In the vast majority of Iran urban communities and stay in Tehran... has met all elites and rich individuals of any religion and country and he had additionally communication with the researchers and rationalists and spiritualists and analysts... " (Hedayat, 1909 : 1).

#### **11-1- Maneckji and Akhundzadeh**

Mirza Fath ali akhundzadeh (1812-1878) was raised in a family from Azerbaijan; his dad was from Tabriz, his granddad from Rasht and his mom was from Maraghe. As per himself, his race alluded to Parsies, himself from Iran country and his country was the place that is known for Iran. (Akhundzadeh, 1978: 249 and Adamiat, 1960: 9). Of the main works of Akhoundzadeh, "Maktubat-e-Kamal-al doleh"[Letters from Kamal-al Dowleh] that was subsequently distributed with different titles, for example, Maktubat and three Maktub can be referenced just as Neo Alphabet that through joining the letters of Akhundzadeh was subsequently distributed as "New Alphabet and Letters".

Akhundzadeh became more acquainted with Maneckji by Jalal-e-noise Mirza (Akhundzadeh, 1976: 249 and 375). The communications of Maneckji and Akhundzadeh were as

letters and books which were utilized to be traded between those two individuals. Principle a piece of their letters comprised of some data of the wonder of old Iran, Zoroastrian religion, Persian composition and antagonism with unfamiliar components in Iran history. In spite of that Akhundzadeh had begun composing the Maktubat-e-Kamal-al doleh prior to becoming acquainted with Maneckji however his mindfulness about old Iran and particularly the religion of that time that was Zoroastrian wasn't so perceptible. As it will be referenced thus, the audit that Maneckji had expounded on the historical backdrop of Zoroastrians and Parsis in the start of second volume of Nameh-ye Khosrovan [The Book of Sovereignes] was asked by Akhundzadeh. In the interim the inquiries which he posed to Maneckji about the penmanship and language of Zoroastrian in Yazd just as strict titles among Zoroastrians affirm this issue too remembering that for the field of language and penmanship of Zoroastrian, he accepted that they compose their books in Gojarati language and penmanship like IndianParsis (Jalal-al-noise Mirza, 1906: Vol 2/17-18 preceding Foreword and Akhundzadeh, 1978: 172 and 337). In a letter to Maneckji, Akhundzadeh communicated desire to distance and partition of Iranians and Parsis (Zoroastrians) wipe out and "Iranian should realize that we are Parsis youngsters and our country is Iran" (Akhundzadeh, 1978 : 249). At the point when Maneckji saw this inclination to Iranism and Zoroastrian religion of Nasser time's elites like Akhundzadeh, in spite of his principle mission was enhancing the circumstance of Iran Zoroastrian, considered circulation old culture of Iran as indivisible part of his fundamental mission. He may have seen summing up the way of life before Islam as a potential due to keep up different privileges of Zoroastrians in spite of the fact that Maneckji was incredibly keen on finding Iran otherworldly viewpoint before Islam all along (Ringer, 2011: 159-160).

Of the other talked about subjects in the connections of Maneckji and Akhundzadeh was aggression with unfamiliar components throughout the entire existence of Iran. At the point when Maneckji returned Bombay following one time of 10 years of trip in Iran in 1864, made a long speech<sup>9</sup> in open Parsis as the report of Zoroastrian circumstance and his activities in Iran (Sasani, without date: 9). Interestingly, principle a piece of this discourse was distributed to the historical backdrop of Iran in which antagonism with unfamiliar components throughout the entire existence of Iran is clear. As indicated by him, following the assault of foriegners, for example, Arabs, Mongol and Tatar which were savage and barbarous clans, the heaven of Zoroastrian that was Iran gone to hopeless land and experiencing hostility, plundering, Ignorance, neediness and abusive governments (Hataria, 1990: 23 and 35). In an epilog that he composed on Ain-e Hushang, Maneckji likewise alludes the time of Arab control as "the abuse of Arabs winter in Iran" (Maneckji, 1907 : 192). To Akhundzadeh, Maneckji says "Minooneshan [Like Heaven] Iran is the primary country of Mazdeans" (Akhundzadeh, 1978: 402 and Maneckji 1976/5; 23) and "Iranvij[ Iranian origin] and Iran and that Iran that was full and prosperous from our gathering was beaten by Arabs and it has endured a great deal" (Maneckji, 1976:No

5/24). In a letter which he had kept in touch with Akhundzadeh, miserably wanted for improving the circumstance of Minooneshan country:

"numerous years are required and autonomous lords, for example, Ardeshir Babak and ruler Keykhosro are expected to steadily kill the propensity for disarray and harming individuals from these shrewd individuals with egotism and pride, Zakun10 [rules] make culture and opportunity and Hang.11 [knowledge]" (akhundzadeh, 1978: 396).

In the possibility of Akhundzadeh likewise there are a few indications of antagonism with outsiders particularly Arabs. In depicting the legacy stayed from outsiders, he accepts that Arabs have been the factor of Iran's backwardness and oppression is their legacy (Akhundzadeh, 1985: 32). Then he has referenced the assault of Arabs to Iran as the start of Iranian' hopelessness (Akhundzadeh, 1985: 36) remorsefully has composed that "Iran I'm harmed inwardly, where is that wonder that used to be in the period of Kiomars, Jamshid, Goshtasb, Anoushiravan and Khosro Parviz (Akhundzadeh, 1985: 29).

Nonetheless, this bipolar mentality that used to the same Iran before Islam to a mysterious land and considered Arab and Tatar outsiders as fundamental component of its annihilation and considered the time after the fall of the Sassanid as totally demolished time is viewed as one of primary issues of cooperations among Maneckji and Akhundzadeh. Obviously either Maneckji and Akhundzadeh haven't thought about the lone explanation of fall of the Sassanid as outsiders. The two of them have thought about deception and absence of agreement and unanimity and disunity among the lords of that time as such factors in annihilation and fall of Minooneshan [Like Heaven] country (Jalal-al-noise Mirza, 1906/2: 22-34 preceding Foreword and Akhundzadeh, 1978" 336 and 429).

In his correspondence with Akhundzadeh, Maneckji made him acquainted with Pashutan Ji and Jamasb Ji, of Zoroastrian strict pioneers in India, and because of this he sent Dinkard book to him (that was of strict books of Zoroastrians) and was deciphered by Pashutan from Pahlavi to Gojarati and English (Akhundzadeh, 1978: 404-405). Following this acquainting, in the interim Jamasb Ji express satisfaction of Akhundzadeh interest in Parsies, he communicated his availability to address his inquiries concerning Zoroastrians (Akhundzadeh, 1978: 434). He additionally says that he is composing a book in old Parsis language that was Pahlavi, which there isn't anything left from it in present period and its first volume is being distributed (Akhundzadeh, 1978: 435).

A few letters were likewise traded among Maneckji and Akhundzadeh about the Maktubat-e-Kamal-al doleh. During these letters, Maneckji has proposed a few ideas about the need of changing book title just as its distributing probability (Akhundzadeh, 1978: 251 and 403).

#### **11-2- Maneckji Limiji Hataria and Jalal-al-din Mirza**

Jalal-al-noise Mirza (1863-1910) was Fath ali shah's youngster. At the point when his dad died, he was just eight years of age. He began his schooling in Mohammad shah realm (Hedayat, Majma-al-fosaha, 1957/1: 83) and clearly

educated French in the time of Nasser-al-ddin shah in Dar-al-fonoun. [Polytechnic] (Jalal-al-clamor Mirza, without date: vol 1/3-4 and Khormuji, 1965: 258). His organization with individuals having various convictions and his job in Faramouskhane Mirza Malkam Khan [Freemason associations in Nasser era] at last prompted his shamed and ousted from court (allude to Amanat, 1998: 8-13).

Jalal-al-racket Mirza began composing Nameh-ye Khosrovan [The Book of Sovereigns] in four area toward the finish of his life. First area from Mahabadian to Sassanid, second segment from Taherian to the furthest limit of Kharazmshahian, third segment from Genghis Khan to Safavid and fourth segment that included up to Qajar time yet he didn't have the opportunity to complete it and it was composed later by Mirza Mohammad Malek-al-kottaab in Bombay (Jalal-al-commotion Mirza, 1945/Vol 1-4). What in beginning examination of this book draws consideration is concealed inclination to create public history of Iran and Persian composition of Neo Iranism two bases.

Toward the start of first letter has composed that "the tale of rulers of Persia to Persian language that is reasonable for individuals particularly kids..." (Jalal-al-racket Mirza, without date/1: 1).

In first volume of Nameh-ye Khosrovan [The Book of Sovereigns] in planning before Islam, Dabestan-e Mazaheb has been named by him as one of references that he had utilized (Jalal-al-racket Mirza, without date/1: 8 and to be educated regarding timing antiquated history allude to Dabestan-e Mazaheb, 1871 : 5-7). To make reference to otherworldly period of Mahabadian recorded to Dasatir book (Jalal-al-noise Mirza, without date/1: 8-9 and for examination allude to Dasatir, 1888: 2-37). This very planning of old history has been additionally gotten the presentation of Maneckji on Ain-e Hushang book (Maneckji, 1907 : 9). Jalal-al-noise Mirza has likewise alluded to Sharestan Chahar Chaman in the tale of Jamshid (Jalal-al-commotion Mirza, without date/1: 70). Every one of these writings are considered as Neo Zoroastrian messages that Maneckji has a significant job in presenting and diffusing them among the elites of Nasser time.

As it was referenced previously, there were numerous scholarly connections and cooperations among Maneckji and Jalal-al-racket Mirza and Akhundzadeh. One of aftereffects of scholarly connections among Maneckji and Jalal-al-clamor Mirza was relative confined portrayal about Zoroastrian and Parsies that Maneckji kept in touch with the solicitation of Jalal-al-noise Mirza and idea of Mirza Fath ali Akhundzadeh about Zoroastrian religion and the components of Sassanid falling and the predetermination of Zoroastrian after the assault of Arabs and the troubles which occurred for Indian Parsies and it was embedded toward the start of second part of Nameh-ye Khosrovan (Jalal-al-commotion mirza, 1906/2 22-34, preceding Foreword and Akhundzadeh, 1978: 375-376) like Jalal-al-racket Mirza that was remorseful for antiquated Iran and Sassanid annihilation in first segment of Nameh-ye Khosrovan [The Book of Sovereigns], Maneckji additionally examined tis lament in the audit that he composed toward the start of second letter and obviously joined it with clarifying the reasons of the

breakdown of the Sassanian and Zoroastrian and the things which occurred for Parsies in later periods after the assault of Arabs (allude to Jalal-al-noise Mirza, 1906: Vol 2/22-34 preceding Foreword) and lighted randy View to the past of Zoroastrians .

Another element of Nameh-ye Khosrovan is the endeavor of its writer for Persian writing [using Persian respectable words] that was considered as one of Neo Iranism components. About his intention recorded as a hard copy Nameh-ye Khosrovan, he said that "ones I felt that why we Iranian individuals have failed to remember our progenitors and in spite of the fact that Parsies are legends in letter and verse, we don't have any letters that have composed into Persian language" (Jalal-al-clamor Mirza, without date/1: 5-7). As it was referenced before Neo Zoroastrian writings (Dasatiri) are considered of references of Jalal-al-clamor Mirza recorded as a hard copy Nameh-ye Khosrovan. In some Neo Zoroastrian writings, aside from Iranians racial predominance that was underscored (allude to Sharestan Chahar Chaman, 1891 : 13-14 and 54) Persian language prevalence was likewise underlined (Dabestan-e Mazaheb, 1871 : 5 and Dasatir, 1888: 220). Taking into account that Maneckji is one of the diffusers of these writings in Nasser time, it very well may be guaranteed that his organization and collaboration has been compelling on the disposition of Jalal-al-noise Mirza to compose through such this style.

### **11-3- Maneckji and Mirza Ismael Khan Zand Touserkani**

Of the journalists who went to Persian writing in Nasser time, Mirza Ismael Khan Touserkani can be referenced (allude to Touserkani, 1932 : entire book). The main remained text from Touserkani is Farazestan book in which the historical backdrop of old Iran has been created influenced by authentic planning of Dasatiri messages (Touserkani, 1932 : 60). In his book, he alludes to an obscure references named Aine-ye Ain composed by Jamasb Poor Lohrasb (touserkani, 1932 : 233) that is additionally referenced in the references of Nameh-ye Khosrovan (Jalal-al-racket Mirza, without date, vol 1/126) that was high likely one of Neo Zoroastrian writings. On the other hand there was wide connections among Maneckji and Touserkani (National Document Organization: 295003068. Reference section III). Touserkani had counseled Maneckji in certain segments of Farazestan (Touserkani, 1932 : 233 and 299). Besides, Maneckji has composed an itemized presentation on Farazestan that has clarified the substance of that. This presentation comprises of 12 remarks and 66 articles. In remark 11 and article 59 and 60, Maneckji has clarified the fields of Sassanid breakdown and control of Arabs and its results (the presentation of Farazestan, 1925, article 59 and 60).

Touserkani has composed his book utilizing Dasatiri words. In the report of Anoushiravan realm, he states "history specialists and searchers of information have similar thought regarding the report of Kings proprietors of the improved seat that there was no ruler very much like Anoushiravan in the Sassanid time." (touserkani, 1925 : 343). Touserkani has orchestrated his book in seven cycles. In the first he has examined creation and in different ones he has explored

authentic and magical lines and characters and the traditions of realm and administering of them and finish 6th cycle with the breakdown of Sassanid. The fascinating point is that he has designated seventh cycle to the convictions of Azarkayvanian not to the remainder of Iran history (Touserkani, 1932 : 380-388).

### **11-4- Maneckji and Mirza Abolfazl Golpayegani**

Golpayegani was considered as respectable Persian authors of Nasser time. In long periods of 1907 to 1921, by greeting of Maneckji, he was functioning as his exceptional author and secretary (Mehrabkhani, without date: 58 and Amini 2003: 13, reference section 1 and 2) and Persian language educator of youngsters in Zoroastrian schools of Tehran (Ghanounnamche, without date: 27). To present Mohammad Ismael Khan Zand Touserkani, he expresses "another craftsman Persian writer [noble Persian writers] is Mohammad Ismael Khan Zand, the author of Farazestan and gatherer of old dispersed writings, from type of solid Karim Khan Zand... . He called himself Hormozdiar in Persian and arrived at his rush to old Sovereigns and attempted a ton in resuscitating the traditions of Abadian and refreshing the strategy for progenitors... ." (National report Organization: 295003086). The pre-owned expressions of Golpayegani in this content show his endeavors to utilize Persian words and acquainting with Dasatiri writings and Maneckji was considered as one of its diffusers.

### **11-5- Maneckji and Mirza Reza Khan Afshar**

Mirza Reza Khan Afshar is considered as the interpreter of Iran government office in Istanbul and the other honorable Persian journalists of Nasser time (National report Organization: 295003073). He was likewise one of authors that had cooperated with Maneckji and needed to compose a book to isolating Persian words from Arab ones named "Name-ye No Ain". In the mean time noting one of his letters, Maneckji communicated his enjoyment from his activity and gave him a few advices too "and furthermore in doing such important book, open some language decides of Persian that is recently called as Arabic syntax and write in it whatever merit instructing in light of the fact that the manageability of language relies upon its construction maintainability... ." (National archive Organization: 295003084).

### **11-6- Maneckji and Reza Gholikhan Hedayat**

Reza gholikhan Hedayat is considered as one of elites and writing researchers of Nasser time. During his associations with Reza gholikhan (1836-1909 ) in 1894-1895 Maneckji requested him to assign a section from his book to the fantasies and lords before Islam intending to follow foundations of Persian rulers in pre-Islamic lines (Marashi, 2008: 61 and 63).

One of different books that has been composed by Reza gholikhan is the Farhang-e-Anjoman Ara-ye Nasser. This book was distributed by the endeavor of Maneckji in 1909 and by a presentation of him. Farhang-e-Anjoman Ara-ye Nasser comprises of gathering and investigating in old Persian language and rectifying the errors of past societies, for example, Jahangiri, Rashidi, Borhan-e-Ghaate and Sorouri in the field of Persian words (Hedayat 1909 : 1). Notwithstanding his endeavor in distributing referenced



book, Maneckji has been additionally steady in presenting and appropriating it among his connection mined individuals (National archive Organization: 295003084 and Akhundzadeh, 1978: 397). In Farhang-e-Anjoman Ara-ye Nasser, Reza Gholikhan considered oldness of Persian words got from "Strict resistance and differentiation aura" and the outcomes of Arabs control (Hedayat, 1909 : 2) and hence uncovers his impact from Dasatiri writings and Iranism talk predominant in contemporary tip top society.

Due to convince others to compose geological monograph or recorded writings, Maneckji was likewise dynamic. He additionally assumed part due to convince Abd-al-rahim Zarrabi to compose neighborhood history of Kashan. Abd-al-rahim Zarrabi that has great connection with Maneckji composed the book of Meraat-al-qasan[Kashan Mirror] by the consolation of him and the leader of that time, Ehtesham-al-Molk that completed in 1909 (Kalantar Zarrabi, 2536 realm: 3). The book of Kerman History that was referenced before has been additionally kept in touch with the solicitation of Maneckji (Amini, 2003: 12).

### **12- Conclusion**

This paper expected to examine one of existing holes about how Iranism has been developed in Nasser time. Directed explores in the paper showed that Maneckji Limji Hataria was the principal emissary of Indian Parsis with the historical backdrop of being keen on Iran and old relics of Iran just as being influenced by Neo Zoroastrian or Dasatiri text entered Iran. Notwithstanding his first mission was improving the circumstance of Zoroastrian lives in Iran but since of the reasons which were referenced, a little later he was connected to the researchers and scholars of Iran in Nasser period. Then again, the researchers of Nasser period that were likewise looking to reinvestigate Iranian new personality dependent on public history and Persian language, spoken with Maneckji subsequent to monitoring his considerations as genuine Parsis trusting in the old brilliance of Iran that was additionally Zoroastrian (allude to Akhundzadeh, 1978: 249 and 375) and called "Minooneshan [Like Heaven] Iran as primary country of Mazdisnan. (Akhundzadeh, 1978 : 402). These regular convictions among Maneckji and the elites of Nasser period went to be as the starting mark of scholarly association among them. Maneckji was constantly counseled by his Iranian connected disapproved of particularly in the field of Zoroastrian history. He had additionally huge job in presenting, distributing a lot Neo Zoroastrian writings, (for example, Dasatir, Sharestan Chahar Chaman, Ain-e Hushang, etc) among Iranian elites. In addition, Maneckji had additionally composed presentation on Iranism messages, for example, Farazestan and he likewise effectively energized composing books in which Iran old history and Persian composing used to be circulated utilizing Dasatiri words, albeit the substance of these books wasn't unfilled of extortion and mistake and distortion and they had a particularly insane demeanor toward Iran past and in aggression with the job of outsiders throughout the entire existence of Iran, bigotry could be likewise found in them. In any case, all of proposed information and authentic confirmations show that Iranism has been the fundamental center in the communications among Maneckji and researchers and essayists of Nasser time and the aftereffect of these associations can be

considered as a sub-factor viable on Iranism approaches in Nasser time .

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- 1- Investigating the lessons of Azarkayvan and his understudies require another exploration .
- 2- For directed analysis about Dasatiri messages allude to Poordavoud, Hormozd Nameh, 310-319 and Mohammad Moeen, the article of "Azarkayvan and his supporters", Tehran University Faculty of Literature and Human Sciences magazine, no 39, April 1957 and Rashid Shahmardan, the historical backdrop of Zoroastrian, 1984: 692-704 and Mohammad Taghi Bahar, Sabk shenasi[ Stylistics], 1991: 292-282
- 3- "The History of Kerman" has not been distributed and its creator is obscure, its original copy variant cited by Shahmardan, 1984: 617 to the sign [HP.(MS)142] has been kept in east information Institute of Kama in Bombay .
- 4- The setting of Maneckji's discourse in Tehran in the wake of annulling Jizya charge in 1920 have been accounted for in Forouhar magazine 11th year in numbers 5 to 9 out of 1976 .
- 5- Barasat is alluded to rain season in India that is gotten from Sanskrit .
- 6- Shahriar Sasani is the author of "Tazkar-ye Bozorgen-e Zartoshti"[the life story of Zoroastrian scholars]. This book has been counterbalanced with enlistment code of 4601 in the library of Zoroastrian in Tehran. (Ardeshir Yeganegi .)
- 7- The name of this reference is "Ganoonnamche-ye jadide Dabirestan-e Mazdiyasnan-e Tehran" [New law content of Tehran Mazdean School] from Bombay people group area that is accessible with the quantity of 1450 in the library of Ardeshir Yeganegi .
- 8- About existing contentions in the author of Dabestan-e Mazaheb allude to the revision of Dabestan-e Mazaheb by Rahimzadeh Malek, 1983: vol 2/58-76 and Fathollah Mojtabaei, article "AzarKayvan" in Great Islamic Encyclopedia 1995: vol 1/248 just as Mohammad Moein, the article of "AzarKayvan and his adherents" in the magazine of Literature Faculty of Tehran University, 1957: no 39/25-42, it ought to be seen that, the original copy of this book in the Library of Parliament has been sued in this paper .
- 9- The setting of Maneckji discourse in Bombay named "A Millennium of Misery" has been distributed in "Parsiana" magazine of Bombay in a few numbers in 1990. It must be seen that this discourse has been composed totally in English and Gojartati adaptation of Ezhar-e-Siahate-e-Iran yet its Persian interpretation hasn't been brought in view of summing up the book .
- 10- It is gotten from Russian and means rule and law .

11- In Pahlavi language, "Hang" signifies information.

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