

THE GÔRANÎ PARĪSHĀN-NĀMA

The work that concerns us here is a manuscript preserved in the Library of the Centre for the Great Islamic Encyclopaedia, in Tehrān. Numbered 529 (formerly 66592), it is catalogued as *Parīshān-nāma* (“The Book of Confusion”) (104 fols., 10×15 cm, figs. 1–2) [1]. *Parīshān-nāma*, by Mullā Parīshān, is one of the earliest contributions made by Kurdish intellectuals to the society of Kurdistan in the field of mysticism. Mullā Abū al-Qāsim Dīnawarī, known as Mullā Parīshān, is a well-known medieval poet and *shaykh*. He was of Kurdish origin [2], from the district of Dīnawar [3], in western Irān. There is no detailed account on his life, but, according to some of the hemistiches of *Parīshān-nāma* [4], Mullā Parīshān was probably an *imāmī* Shī‘a Kurd and, at the same time, a follower of Ḥurūfī sect [5]. He came into contact with a certain Raḍī al-Dīn Ḥāfīz Rajab b. Muḥammad b. Rajab Ḥillī (ca. 813/1410), known as Rajab Bursī [6], a well-known *imāmī* Shī‘a and writer of *Mashāriq al-Anwār* (Eastern Shores of Lights), for whom Mullā Parīshān possibly composed a number of mystical poems [7]. Some Shī‘a classical sources know Mullā Parīshān as “Parīshān Kurd”, the “student” of Rajab Bursī [8].

Mullā Parīshān was among the most important Ḥurūfī figures of 14th and late 15th centuries Dīnawar, and according to local documents, played a key role in the founding and development Ḥurufism [9]. Fortunately, we have a good deal of information about his Ḥurūfī interests in *Parīshān-nāma*, all of which are pre-

sented in the given manuscript of his work, with *abjad* abbreviations and secrets used in his poems [10]. Apart from Ḥurūfī terms, there are also many Arabic philosophical, theological and *ṣūfī* phrases and words in the poems of Mullā Parīshān.

Parīshān-nāma is written in Gôranî dialect, known as “Kurdish” in Iranian and Iraqi Kurdistan. While it shares some features which marks it off from most other contemporary Gôranî dialects, there are many more which distinguish it from other dialects and it is now realized that their relationship is not particularly close [11]. So this feature could just as well, or perhaps more likely, be a euphonic different from within Gôranî literature, as a survival from an earlier period.

The manuscript is undated, but the text is certainly a faithful copy of the original made in the late 18th and early 19th centuries [12]. The text is divided in two parts: the first part (first folio to fol. 33) which includes blue papers and the second (fol. 34 to the end) which includes white papers. Some of the folios in the first and the second parts of the manuscript seem to be out of order, but it has been possible to re-arrange these with confidence. Every folio is somewhat obliterated, either being cut or affected by dampness, but almost all the folios can be read entirely. The text is written in the type of semi-cursive *nasta‘līq*, with a *basmla*. The text takes up both sides of the folio and its pagination is Oriental. The original depository of the manuscript is Sulṭān ‘Alī Sulṭānī and the personal library of his family.

Notes

1. See A. Munzawī, *Fihrist-i Nuskhā-hā-yi Khattī-yi Markaz-i Dā‘iratulma‘ārif-i Buzurg-i Islāmī* (A Catalogue of the Manuscripts of the Centre for the Great Islamic Encyclopaedia) (Tehrān, 2000), i, pp. 109–10.

2. On the Kurdishness of Mullā Parīshān, see: F. Ḥaydarī Zībājū‘ī, *Muqaddima bar Dīwān-i Mullā Parīshān-i Kurd* (An Introduction to Mullā Parīshān Kurd’s Diwan) (Kirmānshāh, 1956), p. vii; B. Shākīrī, *Tadhkara-yi Mukhtaṣar-i Shu‘arā-yi Kirmānshāh* (A Concise Biographical Dictionary of Kirmānshāhi Poets) (Kirmānshāh, 1958), p. 121; M. ‘A. Sulṭānī, *Ḥadiqa-yi Sulṭānī* (The Garden of Sulṭānī) (Tehrān, 1985), i, p. 146; and M. Ruḥānī, *Tārīkh-i Mashāhīr-i Kurd* (The History of Kurdish Celebrities) (Tehrān, 1985), i, p. 113.

3. See Ḥaydarī Zībājū‘ī, *op. cit.*; Shākīrī, *op. cit.*; Sulṭānī, *op. cit.*; and Ruḥānī, *op. cit.* See also: ‘A. M. Rūḥbakhshān, *Mullā Parīshān-i Kurd* (Mullā Parīshān of Kurdistan) (Khurramābād, 1988), p. 320, where his birthplace is given as Dīlfān, in Lekistān.

4. See Sulṭānī, *op. cit.*, i, p. 147.

5. For Ḥurufism, their history and doctrines, see H. Ritter, “Die Anfänge der Ḥurūfisekte”, *Oriens* VII (1954), pp. 1–54.