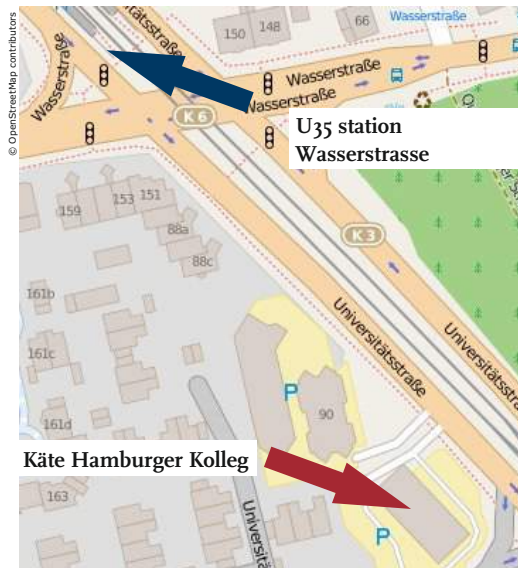


DIRECTIONS

Public Transportation: Take the U35 CampusLinie towards *Hustadt* from the center of Bochum or Hauptbahnhof (central station) and get off at the station *Wasserstraße*. From there turn right and cross the street, then left cross the crossroads passing by the copy shop at the corner and continue for approx. 200 metres until you reach *Universitätsstraße 90a*.

By Car: The quickest route is via the motorway junction Bochum/Witten, where the autobahns A43 and A44 meet. Simply take the exit Bochum-Querenburg, follow the signs to *Bochum Zentrum* to the crossroads of *Universitätsstraße* and *Wasserstraße*. Take a u-turn left and continue this road for approx. 200 metres, until you reach *Universitätsstraße 90a*. Parking is possible in front and behind the building.



CONVENER

Reza Pourjavady | reza.pourjavady@rub.de

Kianoosh Rezania | kianoosh.rezania@rub.de

ORGANIZATION

ceres-coordination-office@rub.de | Phone +49 234 32-23341

Käte Hamburger Kolleg *Dynamics in the History of Religions between Asia and Europe*, Center for Religious Studies, Ruhr-Universität Bochum

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RUHR-UNIVERSITÄT BOCHUM

SAFAVID AND MUGHAL EMPIRES IN CONTACT INTELLECTUAL AND RELIGIOUS EXCHANGES BETWEEN IRAN AND INDIA IN THE EARLY MODERN ERA

7-8 June 2018 | CERES Conference Room *Ruhrpott*

Convener: Reza Pourjavady & Kianoosh Rezania



INSTITUTE OF ORIENTAL
AND ISLAMIC STUDIES
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**Safavid and Mughal Empires in Contact:
Intellectual and Religious Exchanges between
Iran and India in the Early Modern Era**

The workshop will investigate intellectual and religious contacts in and between Safavid Iran and Mughal India in the 16th and 17th centuries. In the early modern period, Iran and North India witnessed fundamental cultural changes which profoundly formed their new identity. The rulers of Iran at the time, the Safavids (1501-1722), proclaimed Šī'ī Islam as the state religion. The Mughal emperors (1526-1858) fostered an environment in India, where Islam, Hindu religions, Christianity and Zoroastrianism came more intensively in dialogue. Not only numerous syncretistic trends arose from these entangled situation, but the contacts impacted the respective religions as well.

Moderated Indian rulers invited for example the representatives of different religions to the court to dispute with each other. They moreover supported translations of the Sanskrit religious texts into Persian which were received in Safavid Iran as well. One might mention the Persian translation of Upanishads in this period which found its way to Europe and resulted in the acquaintance of the Europeans with this philosophical work. The open religious environment of Mughal India was for Iranian intellectuals so attractive that many of them traveled or even migrated to India. It was due to these migrations that scholastic teachings of Islamic theology started in major cities of India. These interactions between Safavid Iran and Mughal India enhanced the religious and intellectual thoughts between the two lands and in-between. It is in-between of these two religious zones where some new syncretistic philosophical and religious movements as Āzar Keyvānīs should be located. Moreover, the religious activities at one of these courts seem to have been animated by the other. Scrutinizing these topics are the goals of this workshop.

Thursday, 07 June 2018

09:45 - 10:00 Welcome Address & Introduction

Alexandra Cuffel (Bochum)
Reza Pourjavady (Bochum)

10:00 - 12:00 Panel 1: Šī'ī Theology and Philosophy in Iran & India

Chair: Reza Pourjavady (Bochum)

**Šī'ī Theology and Polemics between Iran and India: The Case of
Sayyid Nurullāh Šūštārī**
Sajjad Rizvi (Exeter)

Philosophical Commentaries and Mīr Dāmād's Legacy in India
Asad Q. Ahmed (Berkeley, CA)

12:00 - 01:30 Lunch

01:30 - 03:30 Panel 2: Philosophical Exchanges between Iran & India

Chair: Cornelia Schöck (Bochum)

**Avicenna's Šifā' from Safavid Iran to the Mughal Empire: On Ms.
Rampur Raza Library, 3476**
Amos Bertolacci (Pisa)

The Liar Paradox: Some Safavid and Mughal Solutions
Hassan Reza khani (Berkeley, CA)

03:30 - 04:00 Coffee break

04:00 - 06:00 Panel 3: Intellectual Impacts of Christian Missionaries on Iran & India

Chair: Kianoosh Rezaia (Bochum)

**The Discussions on Jerónimo Javier's (1549–1617) Ā'ina-yi
ḥaqqnamā in the Safavid Persia**
Haila Manteghi Amin (Münster)

**'Abd al-Sattār Lāhūrī's Samrat al-falāsafa and its Possible Impact
on Later Safavid Doxographies**
Reza Pourjavady (Bochum)

06:30 Dinner

Friday, 08 June 2018

10:00 - 12:00 Panel 4: Intellectual and Cultural Connections between Iran & India

Chair: Stefan Reichmuth (Bochum)

**Bridging Empires at the Edge of Empires: Mīr Findiriskī's
Philosophical Excursions**
Shankar Nair (Charlottesville, VA)

**Patronage, Adab, and the Trans-Imperial: The Case of
Ḥvādamīr**
Colin Mitchell (Halifax)

12:00 - 01:00 Lunch

01:00 - 03:00 Panel 5: Āzar Keyvānīs as a Link between Iran & India

Chair: Jessie Pons (Bochum)

**Āzar Keyvān School in Historical Context: Zoroastrianism,
Sufism and Mughal India**
Takeshi Aoki (Hamamatsu)

**Did Āzar Keyvānīs Know Zoroastrian Sources? Some Remarks
to the Literary Sources of Āzar Keyvānīs**
Kianoosh Rezaia (Bochum)

03:00 - 04:00 General Discussion