

Uses of the passive forms of verbs in "Bābur-nāma":

Their stylistic function

by Mutsumi SUGAHARA

In the language of Bābur-nāma, memoirs of Ṣahīr al-dīn Muḥammad Bābur (1483-1530), impersonal passive forms of verbs have often been claimed to express 'literary modesty' of the first person.

Contextual analysis of the text shows, however, that there are two distinct uses of passive verb forms. They are as follows:

A (related to tense/aspect) passive is used in the context which expresses duration or resultant state of an action.

B (related to mood) passive is used in the context which expresses irrealis, such as (im) possibility, necessity, condition.

Of these the latter (B) is also observed in other Chagatay Turkic prose works and it is possible to compare this use of passive to the 'impersonal passive' found in some modern Turkic languages.

The former (A), on the other hand, seems peculiar to Bābur-nāma and it is certain that it plays an important role in creating the 'memoir-style' of Bābur-nāma owing to its 'backgrounding' function.

Social and Economic Background of Khans of Yazd: Analysis of their
Public Building and Waqf endowments

by Nobuaki KONDO

It has been pointed out that local elites who de facto ruled provinces played the important role in Iranian society during 18th and 19th centuries. The purpose of this paper is, as a case study of these elites, to analyze public buildings and Waqf endowments of Moḥammad Taqī Khān and his family in Yazd province and to examine their contribution to the local society and their social and economic background.

Public buildings of Moḥammad Taqī Khān who ruled Yazd from 1748 to 1798 fall into three categories: (a) buildings in the suburb of Yazd city, like qanāts and bāghs (gardens), (b) buildings in the bāzār area of

Yazd city, like a madrasa, commercial establishments and a public square, (c) buildings in Taft, like qanāts and agricultural land. These buildings became political, economic and cultural center of Yazd city and promoted the city expansion to the suburb. His 1755's waqf endowment cover the expense of the madrasa which he built and by 1797-8's waqf deed he decided the terms for maintenance of qanāts. His children succeeded his activities and built a lot of qanāts, bāghs, and agricultural land. At last his family's endowments reached about 40% of all waqf endowments in Yazd. These activities not only sound investments and means to hold estate but also good deeds for local society and means to get local support to their government in Yazd. The fact that they controlled the finance of local government and employed it freely made these activities possible.

We may, therefore, reasonably conclude that Moḥammad Taqī Khān and his family had a solid social and economical base in the local society as a result of these activities. And I suppose that the existence of such local elites as Moḥammad Taqī Khān had a strong influence on the structure of Qajar dynasty that united Iran again.

Typological Inquiries into Exegesis of the Qur'an:
An Introduction to *Tafsīr* Studies

by Yasushi KOSUGI

The exegesis of the Qur'an is an indispensable part of the history of Islamic thought, as all religions put importance upon the interpretation of their sacred texts. 'Ilm al-tafsīr, or the science of Qur'anic exegesis, is abundant in its resources both in classical and modern periods. This field, however, has been virtually ignored, until recently, in Islamic studies in the West as well as in Japan.

In order to discuss each work in the field of tafsīr, we need a comprehensive framework for analysis. This article is an attempt to create a set of typological standards to differentiate the contents of each work and to analyze them. It proposes to differentiate tafsīr at three levels: in terms of the Qur'anic texts dealt with, (i) comprehensive, (ii)