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stand from the report that the registration of the name *kalimi* in the Jewish identity cards was not required by any law and that such registration depended upon the personal, and hence arbitrary, decision of the officer concerned, and that this custom applied only to the Jews and not to other religious minorities. It seems, therefore, that this practice was not applied in all cases, nor applied consistently in all towns and cities of Iran (Cohen, pp. 133-36). However, Jews of Iran continue to use the appellation *kalimi*, and also *yahud*, for their organizations, for example, *Anjoman-e Kalimiān-e Tehrān, Sāzmān-e Bānovān-e Yahud-e Irān* (est. 1947).

Bibliography: Y. Cohen, *Gozāreš va kāterāt*, Los Angeles, 1993. A. Netzer, "Johud or Yahudi," in *Čašm-andāz* (a Jewish Iranian monthly published in Los Angeles), 1992, p. 25. Idem, "Vāža-ye kalimi va možu'hā-ye marbuṭ-e be-ān," in *Čašm-andāz*, 2001, pp. 24-45.

(AMNON NETZER)

ḲALIQ LĀHURI, DIVĀN SINGH, a little-known Indo-Persian poet of the 18th century. He is not mentioned in any known biographical dictionaries (*taḍkera*) of Persian poets, nor in any historiographical writing, and all that is known about him is the information found in his works, particularly in his *divān* (Aḥmad, p. 236; Pellò, pp. 89-90; *Dāneš-nāma*, pp. 1079-80). His small *divān*, containing 101 *gāzals* (q.v.) totaling 744 verses (*bayts*), has been edited by Nasrin Eršād on the basis of the unique copy held at the Punjab University Library of Lahore. The manuscript containing the *divān* was copied in 1199/1785 in Kashmir by a certain Kāhna Singh Kambōh, who recorded the poet's name and referred to him as a scribe (*monšī*) from Lahore (Eršād, in Ḳalīq, p. 24). Some references in his *divān* indicate that he flourished in the 18th century; for instance, he twice mentions the poet Šāh Faqīr-Allāh Āfarīn Lāhūrī (d. 1741) as an acknowledged master (Ḳalīq, pp. 91, 108), and the last line of a poem seems to refer to Nur-al-'Ayn Wāqef (d. 1780), another contemporary poet of Lahore (Ḳalīq, p. 180). Ḳalīq's longing for his native Panjab, which he describes as a distant and inaccessible place, is probably an indication that he lived far away from his homeland at least for a period. A reference to this "exile" in a *gāzal* with the *radīf* (a word or phrase repeated at the end of each verse) of *ābšār* "waterfall" (p. 141) may suggest that he resided for some time in a hilly district. Nasrin Eršād (in Ḳalīq, p. 18), basing herself on the poet's name and profession, on the date and place of copying of Lahore manuscript, and on this very poem suggests that he might have been the personal secretary of Ḥājj Karīmdād Khan, the governor of Kashmir under Timur Shah Dorrāni (r. 1773-93), but her suggestion cannot at present be verified.

Ḳalīq was probably a Sikh. This is suggested, not only by the presence of the typical appellation "Singh" in his name, but also by the last verse of a *gāzal* (Ḳalīq, p. 118) dedicated to the first and the last of the ten revered Gurus of Sikhism, Guru Nanak (fl. 1469-1539) and Guru Gobind (fl. 1666-1708). Unless it is an interpolation, the verse appears

to offer evidence of Ḳalīq's religious background, which can be useful for the study of the interactions between the Sikh communities and Persian literary language (on this point see 'Abd-Allāh, pp. 216-18, 301-12; Pellò, pp. 93-96; Fenech, 1994; idem, 2004). No other direct Sikh reference could be found in Ḳalīq's writings, which are usually characterized by standard Sufi themes and imagery (Pellò, pp. 96-97).

Ḳalīq's *gāzals* generally belong to the so-called Indian Style of Persian poetry (Pellò, pp. 97-98; conspicuous is the use of long and unusual *radīfs*), and in many cases they were composed as "replies" (*jawābs*) to celebrated poems of renowned masters writing in this style, among whom the author directly mentions Šā'eb Tabrizī (q.v.; d. 1676, six times), Naẓīrī Nišāpurī (q.v.; d. between 1612 and 1614), Nāṣer-'Alī Serhendī (d. 1696), and Mirzā 'Abd-al-Qāder Bidel (q.v.; d. 1721, see Eršād, in Ḳalīq, pp. 41-48; Pellò, p. 99). The manuscript containing Ḳalīq's *divān* also contains (fols. 1-85) a *maṭnawī* by him of 2,000 verses, based on the well-known story of the Egyptian Prince Sayf-al-Moluk and his beloved, Princess Badi'-al-Jamāl. This poem is also characterized by the same features of Indian Style used in his *gāzals*. It is not a well-organized narrative, but it is rich in rhetoric, refinements, and diction (Aḥmad, pp. 246-47).

Bibliography: Sayyed 'Abd-Allāh, *Adabiyāt-e fārsi mē henduō kā heṣṣa*, 3rd ed., New Delhi, 1992. Zohur-al-Din Aḥmad, *Pākestān mē fārsi adab* III, Lahore, 1977, pp. 236-47. *Dāneš-nāma-ye adab-e fārsi* IV in 3 parts, Tehran, 2001. Louis E. Fenech, "Persian Sikh Scripture: The Ghazals of Bhā'i Nand La'l Goyā," *International Journal of Punjab Studies* 1, 1994, pp. 49-70. Idem, "Bhai Nand Lal 'Goya' and the Sikh Tradition," in Pashaura Singh and N. Gerald Barrier, eds., *Sikhism and History*, New Delhi, 2004, pp. 111-34. Divān Singh Ḳalīq Lāhūrī, *Divān-e Ḳalīq*, ed. Nasrin Aḳtar Eršād, Lahore, 1997. Stefano Pellò, "Quindici *ghazal* persiani del poeta sikh Divān Singh Khaliq Lāhūrī," *Annali di Ca' Foscari* 41/3, 2002, pp. 89-121.

(STEFANO PELLÒ)

KALKĀL, city and sub-province in Azerbaijan. See forthcoming online.

ḲALKĀLI, SAYYED 'ABD-AL-RAHIM (b. Ḳalkāl, ca. 1872; d. Tehran, 20 June 1942), well-known constitutionalist, journalist, government official, bookseller, and publisher, and the editor of one of the oldest available manuscripts of the *Divān* of Hafez (q.v.).

Early life and education. Ḳalkālī was born ca. 1872 in the town of Ḳalkāl, southeastern Azerbaijan, where he received his early education. Later he went to Rasht to

