

four-year course in two years and to take a government teaching position after graduation (Solaymání, p. 388).

In 1927 he enrolled in the Faculty of Oriental Languages at the University of Tashkent, where he was reported to excel in his studies. There he learnt ancient and modern languages, including Old Persian and the dialects of Tajikistan, Turkmenistan, and Turkistan. In 1929 Foʻádi was expelled from the university because of his religious beliefs. He was later imprisoned in Ashkhabad, and after six months he was exiled to Iran in January 1930 as part of an amnesty for Persian subjects (Solaymání, pp. 390-91; Vahman, pp. 27-29, 31).

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Soon after arriving in Iran, he was given the post of the head of the military library in Mashad. He modernized the library, and his efforts were appreciated and recorded in an issue of the monthly Pahlavi magazine (Mashad, 1931). In addition, he gave a series of lectures and became popular among high-ranking officers, governors, and other Mashad notables. After one year, in 1931, the national Bahai governing body asked him to head the Bahai school *Wahdat-e Bashari* in Kashan (Káshán), where he stayed for a short period of time before moving to Tehran to teach at the Bahai school *Tarbiat*. He stayed there until the school was closed by the order of the government in 1934 (Vahman, p. 31; Momen, p. 113). His last post was at the Military Academy (*Dabirestán-e nezám*) in Tehran, where he taught Persian language and literature. He died in August 1936 at the age of 37 from septicemia; he was survived by a daughter and a son (Solaymání, pp. 397-98).

After Foʻádi's death, Showqi Efendi, the Bahai leader, praised his role as an educator, his many lectures to the Bahai youth, and his book on the history of the Bahai community of Khorasan (Vahman, pp. 32-33). His death was announced in *Mehr*, a monthly literary journal, as a major loss to the literary life of Iran (4 *Mehr* 1936, p. 587; repr. in Foʻádi, 2007, p. 35).

Hasan Foʻádi was highly regarded for his intellectual abilities, breadth of knowledge, and mastery in many languages. He is considered an innovator in the field of Persian linguistics (Solaymání, p. 379; Milanian, pp. 14, 18).

Works. The short period of his life in Iran (1930-36), where he was relatively settled, enabled Foʻádi to produce a considerable number of articles and a few books on different aspects of Persian cultural heritage. His most important achievements were in the field of Persian linguistics. Some of his pioneering works in this field were published in *Mehr*, and some remained unpublished due to his sudden death.

In his published articles, mostly in the 1930s, Foʻádi discusses Persian grammar in the light of the new science of linguistics and in contrast to the traditional approach of Arabic grammar. In his eleven philological articles

(see bibliography), he discusses Persian lexicography, phonology, word formation (suffixation and composition), morphology and syntax, phraseology and poetic formulae, rhythmic law, etymology, and Persian dialects. He also wrote two books on linguistics and one book on Bahai history.

His first book on linguistics, titled *Mabádi wa osul-e zabán-shenási*, is composed of two sections. The first section is a general description of linguistics, and the second deals with the characteristics of Persian philology. The book ends with a concluding chapter titled "Wazá'ef-e mádar mas'ala-ye zabán." Judging from the table of contents, the book must have been fairly large (Solaymání, p. 405). However, only a part of the manuscript is currently available (Vahman, pp. 39-41). The second book on linguistics, entitled *Tarkib-e zabán-e fársi*, is about one hundred pages long, divided into six chapters. It is a more detailed description of Persian syntax. Both books are still in manuscript form in Fo'ádi's own handwriting.

The third book, titled *Manázer-e tárikhi-e nahzat-e amr-e Bahá'í dar Khorásán*, was commissioned by the local governing body of the Bahais of Khorasan. Fo'ádi wrote most of this book when he was in Mashad and completed it in 1931. The original copy of the book was confiscated by the revolutionary guards in Iran in 1982. In this book, the growth of the Bahai faith in Khorasan, together with biographies of early Bahais, is meticulously recorded from various sources, such as documents in the Bahai archives in Mashad, interviews, and other documents.

Three Fo'ádi's articles on different topics, including education, appeared in *Mehr* in 1935-36. Seven articles, of which four were in Turkish, appeared in the *Khorshid-e Khávar*, a Bahai journal published in Ashkhabad. Six articles on various topics, including an article in two parts about the characteristics of Turkoman tribes and one on the use of intellectual powers and its progress (originally a lecture), were published in the *Pahlavi Journal* (1930-31) in Mashad (Vahman, pp. 36-37).

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