

sueded an army *monî* to teach him Persian. His remarkable intelligence and eagerness to learn induced his uncle to send him, when he was eighteen, to study further in Bombay. There he worked as priest at a Godavra fire temple and studied at the Sir Jamshetji Jejeebhoy Parsi Benevolent Institution. He was one of the first students to enroll at the Sir J. J. Zarthoshti Madressâ, founded in 1863. There he studied Pahlavi (which was to become his chief scholarly concern) on traditional lines under Dastur Peshotan Sarjana, and Sanskrit. He also joined a group of young priests who studied Avestan and Pahlavi on modern scientific principles with Kharshedji R. Cama. In 1869 he was awarded a scholarship, and two years later was appointed lecturer in Sanskrit. In 1874 he became lecturer in Avestan and Pahlavi at the newly founded Mulla Firoze Madressa. In the meantime he learned French and German, and frequented the company of priests from Iran at the Dadyseth Agiary, who taught him their rituals and customs, and the "Darî" language. Having complete confidence in him, some of these priests had sent to him from Iran unique Pahlavi MSS which would almost certainly have perished otherwise in the troubles that still beset their own community.

Tahmuras was never well off, yet he managed to build up a remarkable library of old and rare books, especially of Pahlavi MSS. The Avestan texts translated by J. Darmesteter (*Le Zend-Avesta*, vol. 3) as "Fragments Tahmuras" were from his collection. Darmesteter, who regarded him as the scholar possessing "the most certain and extensive knowledge of Pahlavi literature," consulted him frequently in preparing his translation of the Avesta, whose copious notes owe much to Tahmuras. Among other eminent Western scholars who drew upon his knowledge were E. W. West and K. F. Geldner.

In 1876 Tahmuras bought the Fort Printing Press in Bombay and published many books on Zoroastrian subjects as part of his wider service to his community. He was concerned to maintain familiarity with the Avestan script among his fellow priests (who were turning more and more to the use of Gujarati), and printed the *Yasna*, *Vendidad*, and *Korda Avesta* in beautifully cut Avestan type. He also published, or prepared for publication, an important series of Pahlavi texts. His own editions of Pahlavi works, which brought him international recognition, were published posthumously, mainly by his son Bahramgore. They include the *Bundahišn* (1908), a facsimile edition from one of his own MSS; the *Dâtistân-i dinîk*, Part I, *Pursišn* 1-40 (1911); *The social code of the Parsees in Sasanian times or Mâdigân-i Hazâr Dâdistân*, Part II (1912); *Dânâk-u Mainyô-i Khard*, Pahl., Pazand and Sanskrit texts (1913). He also published Gujarati translations of the *Ardivisûr Yasî* (1874), and of Part I of the *Dâtistân-i dinîk*, in collaboration with S. D. Bharucha (1926), as well as various learned articles in English.

Tahmuras had a happy marriage (contracted in traditional fashion when he was four), which brought him eight sons and three daughters. He died in 1903.

Bibliography: Gujarati articles written in tribute to him in *Jamc-Jamshed*, October 28-30, 1901; *Pars. Din 'ân* and *tawârih-e farhang*, Bombay, 1908. J. J. Modi's introd. to *The social code of the Parsees in Sasanian times*, pp. 29-52. M. K. Beheram-Kanandar Dasturna, *Athornân Nâmû* (in Gujarati), Bombay, 1923, pp. 314-16.

(K. M. JAMASPASA AND M. BOYCE)

'ANNAZIDS (BANŪ 'ANNĀZ), a Kurdish dynasty (r. ca. 380-510/990-1117) whose territory on the Iran-Iraq frontier included Kermânshâh, Hōlwān, Dinawar (now in western Iran), Šahrazūr, Daqūqa (Daqūq) Daskara, Bandanijîn (Mandeli), and No'tânāyîz (now in northeast Iraq). According to Ebn al-A'îr, the name 'Annāz is derived from 'anz (she-goat) and signifies the owner, merchant, or shepherd of goats. Mostawfi and Šaraf Khan give the name as Banū 'Ayyār; this reading is preferred by contemporary Kurdish historians on the grounds that the Arabic word 'ayyār (lit. "shrewd, smart") is common in both Persian and Kurdish and was formerly used as a nickname among Kurdish families, while 'anz and 'annāz are not mentioned in Kurdish dictionaries.

The founder of the dynasty was Abu'l-Fatḥ Moḥammad b. 'Annāz (d. 401/1010-11), who ruled in Hōlwān and was probably attached to the administration of the Buyid Bahā' al-dawla (r. 379-403/989-1012). Political conflicts during his twenty-year rule led to clashes in the west with the Banū 'Oqayl (from whom he temporarily seized Daqūqā in 388/998) and the Banū Mazyad, as well as a campaign against Zahmān b. Hendī, lord of Kāneqîn, whose family he destroyed in 389/999. In the east, there was fierce competition between him and the Hasanuid Kurds, his relatives through marriage; in 397/1006 Badr b. Ḥasanūya, aided by Abu'l-Ḥasan 'Alī b. Mazyad, sent an army of 10,000 men against Abu'l-Fatḥ, who was compelled to seek refuge with the Buyid vizier, 'Amīd-al-joyūš Abū 'Alī Ḥasan b. Abī Ja'far in Baghdad. In a treaty concluded that year between the two Kurdish dynasties, Abu'l-Fatḥ declared himself a Hasanuid vassal.

Abu'l-Fatḥ was succeeded by his son, Ḥosām-al-dawla Abu'l-Šawk, whose thirty-six-year rule (until Ramaẓān, 437/March-April, 1046) was filled with internecine strife as well as external conflict. As a result, the extent of his authority fluctuated a great deal, sometimes reaching as far as Hella and at other times contracting to a narrow region in western Iran. He inaugurated his reign by checking an attack by the forces of the new Buyid vizier, Faḡr-al-molk, but he was compelled to retreat to Hōlwān until a reconciliation was achieved. Through mediation and marriage alliance, relations improved between Abu'l-Šawk and the Banū Mazyad, who had been concerned about 'Annazid intentions in the west. Following the assassination of Badr b. Ḥasanūya (405/1041-15), the tribes of Lor and Šadanjān fell under Abu'l-Šawk's control. The Buyids of Hamadān reacted by releasing the grandson of Badr b. Ḥasanūya, Tāher b. Helāl, whom they had

- Annazid

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relatives are buried. Disproportionate to its small population, Anjudān also has several mosques and *Husaymiyyas* (places built specifically for holding ceremonies in the month of Muḥarram for mourning the martyrdom of Imam al-Ḥusayn). According to Dihgān, a well-informed native of the locality, there were seventeen or eighteen such buildings in Anjudān; this shows the locality's past religious and cultural importance. The most notable are the Sar-chishmah mosque, known as Masjīd-i Shāh Khalīl Allāh, and the Masjīd-i Jāmi', renovated by Khalīl Allāh, where the aforementioned epigraph was recovered (Dihgān, 28–29, 31, 106–110; İvanow, 53–56; Quṭb, 145).

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MAJID SAM'Ī
TR. RAHIM GHOLAMI

'**Annāzids**, a Kurdish dynasty who ruled over parts of western Persia and the eastern lands of Iraq from the end of the 4th/10th century to the beginning of the 6th/12th century.

The dynasty was descended from the large Kurdish Shādhānjānī clan (Ibn Khaldūn, 4/691; Rashīd Yāsīmī, 192). They came to power at more or less the same time as the Kurdish Ḥasanwayhid dynasty (Bidlīsī, 41–42), an era of 'Abbāsīd weakness and the growing power of the Būyids, and ruled for 130 years.

Ibn al-Athīr states in *al-Kāmil* (9/136), the most important source on this dynasty, that they were descended from a certain 'Annāz, whose name is also cited in other sources (al-Bundārī, 8; al-Bayhaqī, 61). Certain contemporary authors have exaggerated the socio-political role of the 'Annāzids (Şaftī-zādah, 419–422 who called them the Shādhānjānīds on account of their clan affiliation).

Before the advance of the Saljūq Turks to western Persia and Baghdad, the 'Annāzids had relationships with the Būyid emirs of Rayy and Baghdad and their neighbours, local Arab rulers such as the Uqaylids and Banū Mazyad, which varied between subservience, friendship, hostilities, alliances and war. The arrival of the Saljūqs in Iraq upset the balance of power in the region and, like other minor powers, the 'Annāzids were forced to change their political loyalties (cf. Minor-sky, 512). There were often two 'Annāzid rulers who reigned simultaneously and the areas under their control included such towns and regions as Kangāwar, Dīnawar and Qarmīsīn (presently in the province of Kirmānshāh) as well as Shahrāzūr,

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جلد هشتم

Annagiler
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عنازیان

(۳۸۱-۵۱۱ق/۹۹۰-۱۱۱۷م)

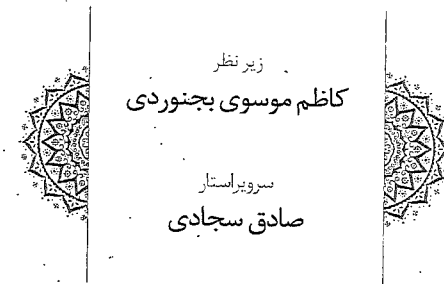
اسماعیل شمس

سلسله‌ای کرد تبار که بر قلمروی میان همدان در شرق، موصل در غرب، سنندج در شمال و خرم‌آباد در جنوب فرمان می‌راندند.

عنوان این سلسله برگرفته از اسم جد آنها، عناز است که در منابع قدیم به صورت‌های مختلف که تحریف و تصحیف شکل عناز است آمده است.^۱

نویسندگان متأخر کرد نیز در ضبط این کلمه اختلاف نظر دارند و عنوان این خاندان را «عنان»، «عیار» و «عناز» هم خوانده‌اند.^۲ مثلاً محمد جمیل روزبانی که واژه «عیار» را درست می‌داند به دلایلی مانند استفاده شرف خان بدلیسی از واژه عیار و نیز وجود فردی به نام بابا عمره عیار در میان کردها که به کیاست و زیرکی معروف بوده است، استناد می‌کند. بعضی نویسندگان متأخرتر هم این عقیده را بدون تحقیق پذیرفته‌اند.^۳

۴۵۸ - ۴۸۶



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	241535
Tas. No:	355 Tas. No.



تهران، ۱۳۹۴

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'Annāzids

The 'Annāzids (Banū 'Annāz) were a dynasty of Kurdish *amīrs* (r. 381/991 to late sixth/twelfth century) that governed shifting areas in the mountain ranges of southern Kurdistan and Luristān and the adjacent lowlands of today's Iraq. They formed one of the region's endogenous post-'Abbāsīd principalities that thrived thanks to the frailty of Būyid kingship and contested and displaced each other until overturned by the Saljūqs.

Their name in the Arabic sources, of which the principal source is Ibn al-Athīr's chronicle, is given mostly as Banū 'Annāz, after the founder's father (from Ar. 'anz, she-goat), sometimes understood as suggesting a livelihood based on goat husbandry. Later Persian sources spell it 'Ayyār (Ar., rover, scoundrel), but implausibly so, as that word related primarily to militiamen in urban settings (pl., 'ayyārūn).

The amīrate, founded by (1) Abū l-Faṭḥ Muḥammad b. 'Annāz (r. 381-401/991-1011), centred initially on Ḥulwān (now Sar-i Pul-i Dhuhāb), close to the pasture lands called Marj al-Qal'a and the Pāṭāk (Paitak) pass, thus guarding the main highway from Iraq to Khurāsān, where it climbs the Zagros Mountains. His legitimacy derived from the Baghdad Būyid Bahā' al-Dawla (r. 379-403/989-1012), while his power rested on troops of Shādhānjān Kurds, who had a background in a vertical, transhumant sort of nomadism coupled with horsemanship and fighting abilities, which produced income through military exploits. The choice of towns in the Zagros foothills for political centres moreover suggests control of exchange relations between mountain areas and the Mesopotamian alluvium. Also, their leaders' names indicate some Arabisation, possibly the result of a recent Kurdish advance into Iraq (Jawād, 89).

Abū l-Faṭḥ pushed into the Bedouin domains in the Jazīra, temporarily taking Daqūqā' (Ṭāwūq) from the 'Uqaylids (r. c. 380-564/c. 990-1169) in 387/997, and in central Iraq, confronting the Mazyadids of al-Ḥilla (r. c. 350-c. 545/c. 961-c. 1150); two years later, he seized Khāniqīn (on the Diyālā River) from Zahmān b. Hindī, whom he imprisoned, together with three of his sons (all four were put to death in 389/999). In 397/1006-7, he expanded eastward into Luristān and took Qarmīsīn (Kirmānshāh) from the Ḥasanūyids (Barzikānī Kurds, r. c. 350-406/c. 961-1015), who thereupon allied themselves with the Mazyadids. As a result, Abū l-Faṭḥ sought refuge in Baghdad and came under the suzerainty of Badr b. Ḥasanūya (r. 370-404/980-1013).

Abū l-Faṭḥ's son (2) Ḥusām al-Dawla Abū l-Shawk Fāris (r. 401-37/1011-46)