

روشن، ۵۳۸ - ۵۳۹؛ نمرست، بهوشه، ۳۵۵/۳. محمد قاسم زاده

عزالدوله دیلمی، ابومنصور بختیار، فرزند مؤزالدوله احمد و دومین فرمانروای آل بویه شاخه بغداد (حکومت ۳۵۶ - ۳۶۷ ق). از آنجا که ابن اثیر سن وی را به هنگام کشته شدن در ۳۶۷ ق سی و شش سال نوشته است، می توان گفت او در حدود ۳۳۱ ق و سه سال قبل از آنکه پدرش احمد مظفرالدوله بر بغداد و خلیفه عباسی چیره شود به دنیا آمده است. عزالدوله بختیار که از طرف پدر فرمانروای موصول بود در ۳۵۶ ق به جای پدر بر تخت نشست.

معزالدوله پدر عزالدوله قبل از مرگ (ربیع الاول ۳۵۶ ق) به وی سفارش کرد که در مشکلات با عمویش رکن الدوله رایزنی کند؛ احترام پسر عمویش عضدالدوله (فنا خسرو) را که از او بزرگتر و سیاستمدارتر است نگه دارد و ابوالفضل عباس بن حسین شیرازی و ابوالفرج محمد بن عباس را در کارشان استوار دارد؛ دیلمیان و ترکان سپاه خود به ویژه سپهسالار آنان سبکتگین را از خود نرنجانند؛ آنان را متحد نگاه دارد و مقرری شان را به موقع بپردازد. اما عزالدوله بختیار نه تنها به گفته پدر عمل نکرد بلکه به بازی و زنبارگی و همنشینی با دلکان و نوازندگان پرداخت و میان دبیرانش اختلاف افکند و به اموال بزرگان دیلمی چشم دوخت و آنان را از خود دور ساخت. سبکتگین نیز با او دشمن شد. او برای جبران کمبودهای مالی و پرداخت روزانه سپاه نامتجانس خود به سیاستهایی چون مصادره اموال اطرافیان، تحریک وزیران علیه یکدیگر و لشکرکشیهای بی مورد دست زد. هیچکدام از این سیاستها نه تنها مؤثر واقع نشد بلکه دوران حکومت یازده ساله او را با آشفتگیهای شدید مالی، سیاسی، نظامی و درگیریهای خونین مذهبی روبرو ساخت و سرانجام به سقوط او انجامید. وی با عمران بن شاهین فرمانروای بطایح که پدرش معزالدوله علیه او لشکر کشیده بود صلح کرد. در سال ۳۵۷ برادرش حبشی بن معزالدوله در بصره بر وی شورید، بختیار بر او دست یافت و پسرش مرزبان را بر جای وی گماشت. در همین سال فردی از اهل بیت دعوت آغاز کرد و بسیاری از ترکان و دیلمیان و حتی فرمانده سپاه او به وی گرویدند و به فکر براندازی بختیار افتادند.

عزالدوله در سال ۳۵۸ ق ابوالفضل وزیر را از کار برکنار کرد و ابوالفرج محمد بن عباس را وزارت داد اما او نیز نتوانست به تعهدات خود عمل کند. لذا عزالدوله او را در رجب سال ۳۶۰ از کار برانداخت و وزارت را دوباره به ابوالفضل سپرد. این جابه جایی

ایرانی. خاندانش از سادات کازرون بودند. عزا در شیراز به دنیا آمد و هم در آن شهر پرورش یافت. وی علوم ادبی و زبان عربی را نزد عالمان شیراز آموخت و پس از آغاز کار شاعری یک چند به سرودن هزل روی آورد اما پس از آن به نظم قصایدی در مناقب امامان شیعه (ع) دست زد. وی روزگار زندگانی اش را بیشتر به مصاحبت میرزا سلیمان خان رکن الملک متخلص به خلف می گذارند. گویند سه ساعت پیش از مرگ دستور داد تا اشعاری را که از او باقیمانده حاضر کنند. سپس دستور داد تا هزلیاتش را با آب بشویند و تنها اشعاری را که در مراثی و مناقب امامان سروده بود به جای گذاشت؛ پیکر وی را پس از مرگ در گورستان دارالسلام شیراز دفن کردند.

منابع: آثار عجم، ۵۶۴؛ ارمغان، س ۱۵، ۱۴؛ حدیقه الشعراء، ۱۲۶، ۱۲۷؛ ریحانة الادب، ۱۴۸/۳. محمد قاسم زاده

عزتعلی شاه محلاتی، محمد علی فرزند صدقعلی شاه، میر محمد صادق محلاتی یا صدقی کرمانی، از عرفای نعمت‌اللهیه است که به توسط مجذوبعلی شاه (= حاج محمد جعفر قراگزلو کبوتر آهنگی) ارشاد گردیده و دست ارادت به حسینعلی شاه اصفهانی داده است. خواهر عزتعلی شاه همسر شاه خلیل الله اسماعیلی پدر آقاخان بزرگ است. بدین گونه عزتعلی شاه و پدرش صدقعلی شاه، حلقه رابط اسماعیلیه متأخر ایران با نعمت‌اللهیه اخیر به حساب می آیند. عزتعلی شاه مردی امامی مذهب و متشرف بود. به حج مشرف شده. و در مهمان نوازی و پذیرایی از غربا خصوصاً صوفیه شهرت داشت. وی در حدود سال ۱۳۴۰ ق درگذشت.

منابع: حدیقه الشعراء، دیوان بیگی، با تصحیح نوائی، ۱۰۰۷/۲؛ بیان السیاحه، شیروانی، ۵۶۰؛ طرائق الحقایق، ۲۶۳/۳. ذکاوتی قراگزلو

عزتی شیرازی، میرزا جانی شکوفایی، سده یازدهم هجری، شاعر ایرانی. نخست لشکر نویس دستگاه الله وردیخان، حاکم فارس بود. پس از آن شاه عباس وی را به مشیگری دربار در اصفهان گماشت و سالیانی در این پیشه اشتغال داشت، تا این که اجازه سکونت در مشهد یافت. اعتقاد عزتی به مذهب تشیع در اشعارش آشکار است. عزتی را برخی تذکره نویسان به خطا عزمی نیز نامیده‌اند. وی مشرب عرفانی داشت. از دیوان اشعار او نسخه‌ای در کتابخانه ملی پاریس موجود است که در بردارنده ۱۱۰۰ بیت و شامل غزل، رباعی، قطعه و مفردات است.

منابع: آتشکده آذر، ۲۹۰؛ تاریخ ادبیات در ایران، ۱۲۸۸/۵؛ روز

MADDE YAYIMLANDIKTAN
SUNMA GELEN DOKÜMAN

29 Haziran 2018

movement called al-Itisam bil Kitab wal Sunnah (al-Ictisaam bil Kitaab wal Sunnah, al-I'tisām bi-l-Kitāb wa-l-Sunna, "holding fast to the Book and the Tradition").

What was understood in 1997 as a defeat was interpreted years later as a useful stratagem. Former AIAI members who had become small and middle-sized traders were instrumental in convincing large-scale economic actors to support Islamic clan courts in 1998 and 2003 in Mogadishu. Former AIAI members became the cadres of the clan-courts' militias and eventually influenced many fighters by changing their behaviours and leading them to endorse Salafism instead of the Sūfism widespread amongst lay people.

Al-Itisam was at first a group of radical militants, but the establishment of the Islamic clan courts offered it a path to ascendancy in the military wing of the courts. Its support for a group of radical militants who had belonged to AIAI and had gone to Afghanistan was a first decisive step in providing *jihadīs* a political space in Somalian Islamism.

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* Note: Somali names are given first in their anglicised spellings, then in the Somali Latin alphabet—in which long vowels are written double, "c" represents Ar. ' (*ayn*), and "x" represents Ar. "ḥ"—and then in transliterated Arabic.

ROLAND MARCHAL

'Izz al-Dawla

Abū Manṣūr Bakhtiyār b. Mu'izz al-Dawla, called **'Izz al-Dawla** (d. 367/978), was a Būyid *amīr* who ruled Iraq for eleven years, until he was deposed and killed by his cousin, 'Aḍud al-Dawla.

Born in about 331/943 as the oldest son of Mu'izz al-Dawla (r. 334–56/945–67), the Būyid *amīr* ruling Iraq from Baghdad, 'Izz al-Dawla was designated at an early age to succeed his father. His name was first mentioned in the *khuṭba* (Friday sermon) as heir apparent in 337/948. In Muḥarram 344/April–May 955, his father bestowed on him the title *amīr al-umarā'* (chief *amīr*), and in 348/959–60, the 'Abbāsīd caliph al-Muṭṭī' (r. 334–63/946–74) awarded him the honorific title (*laqab*) 'Izz al-Dawla.

At the death of Mu'izz al-Dawla, in Rabī' II 356/March–April 967, 'Izz al-Dawla inherited control of the amirate. Although he initially quelled a revolt by his half-brother al-Ḥabashī (d. 369/969–70) in Basra, military campaigns designed to extract tribute from 'Imrān b. Shahīn (d. 369/979), ruler of the Iraqi marshlands, in 360/971, and the Ḥamdānīd Abū Taghlib (r. 356–69/967–79) in 363/974 were unsuccessful. The state was in such financial distress that, in 361/972, 'Izz al-Dawla was compelled to extract money from the caliph al-Muṭṭī' (r. 334–63/946–74), by then a powerless figure, to finance military operations against the Byzantines.

After 'Izz al-Dawla provoked a revolt by his Turkish troops in early 363/973, he was saved only by the assistance of his cousin 'Aḍud al-Dawla, ruler of Shiraz 338–72/949–83, who defeated the Turks outside Baghdad on 14 Jumādā I 364/30 January 975. 'Aḍud al-Dawla then, how-

22 OCAK 1991

TA. D, 66

BL. D, 1219-1220

ML. D, 74

Bakhtiyar (izzüddele)
(Büveyhi)

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- M. Kabir, The Buwayhids

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SONRASI İZLENİMLERİ

Bakhtiyar

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- Büveyhiler
- Adudüddele
- Bakhtiyar

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29 OCAK 1996

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(A. S. BAZMEE ANSARI)

BAKHTĀWAR KHĀN, a favourite eunuch, confidant and personal attendant of Awrangzīb [q.v.] who entered his service in 1065/1654 while the latter was still a prince. In 1080/1669 he was appointed *Dārōghā-i Khawāṣṣān*. He died after a short illness at Ahmadnagar on 15 Rabi' I, 1096/1685 after faithfully serving Awrangzīb for 30 years. His death was personally mourned by the Emperor who led the funeral prayers and carried the bier for some paces. His dead body was brought to Delhi where he was buried in a tomb that he had built for himself in a township, named after him Bakhtāwarpūra, now called Bastī Nabī Karīm.

Bakhtāwar Khān was a great patron of art and learning. It was through his good offices that, among others, Shaykh Raḍī al-Dīn of Bhāgalpūr, one of the compilers of the *Fatāwā 'Ālamgīriyya* [q.v.], gained access to the Court.

From his early youth he was an ardent student of history and had cultivated an elegant style of writing. The author of the *Mu'āthir-i 'Ālamgīri*, Muḥammad Sākī Musta'īd Khān, was in the service of Bakhtāwar Khān as his private secretary and accountant.

It was Bakhtāwar Khān who was entrusted in the year 1085/1674 with the task of ensuring, through legal rules, that the royal astrologers would not prepare horoscopes and almanacs any more.

Towards the end of the *Mir'āt al-'Ālam* (1078/1667), a general history rich in biographical material, the writer, who is none other than Bakhtāwar Khān, gives a detailed account of his achievements. He claims the authorship of the following: (i) *Ār A'īna* or *A'īna-i Bakht* (1068/1657), containing an account of the four battles fought by Awrangzīb which won him the throne (Browne, *Suppl.* 145); (ii) *Riyād al-Awliyā'* (1090/1679), lives of Muslim saints and notables in four *Āmans* (Rieu iii, 985a; *Aṣāfiyya* i: 320 No. 115; Browne *Suppl.* 728 (Corpus 126); (iii) Selections from: *Hadīka* of Sanā'ī, *Manṭiq al-Tayr* of 'Aṭṭār, *Mathnawī* of Rūmī and *Tārīkh-i Alfi*. His *bayād*, which contains select verses of eminent poets with their biographies and extracts from the writings and compilations of celebrated divines and mystics, is preserved in the Archaeological Museum of the Delhi Fort. He is also the author of *Tārīkh-i Hindī*, a history of India from Bābur to Awrangzīb (Princeton 468, Storey 517). A book of

Fatāwā, a compendium of Hanafī law and a literary *bot-pourri*, called *Hamdam-i Bakht*; were compiled for him by different authors.

Among the works of public utility founded and erected by him, he mentions the township of Bakhtāwarpūra, a number of mosques, caravanserais, including that of Bakhtāwanagar, on the way to Farīdābād, some bridges and cubicles for students. He also laid out gardens, one in Lahore near the *Shalīmār* and the other in Agharābād, three miles from *Shāh-djahanābād* (Dehli).

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(A. S. BAZMEE ANSARI)

BAKHTĪ, Pen-name of Sulṭān Ahmad I; cf. Gibb, *Ottoman Poetry*, iii, 208.

BAKHTIGĀN, the largest salt lake in the province of Fārs, Iran. It is located ca. 50 km. east of Shīrāz at an altitude of ca. 1550 m. The size of the lake varies with the seasons, but at the greatest it is ca. 100 km. N-S, and 30 km. E-W. The water is very salty and the lake is exceedingly shallow. The lake is the basin of the Kurr or Band-i Amīr River.

In mediaeval Arabic geographical literature we find scant mention of Lake Bakhtigān. Ibn Khur-rādādhbih, 53, refers to it as Lake *Djūbānān*, *Iṣṭakhrī*, 122, gives a variant *Badjākān*, and an alternate name *Badjūz*, while Ibn Ḥawkal (ed. Kramers), 277, has al-Bakhtikān. The five lakes (*buhayrāt*) of Fārs province are listed by *Iṣṭakhrī*, Ibn Ḥawkal and Muḥaddasī, 446, as follows: 1. Bakhtigān, belonging to the district (*kūra*) of *Iṣṭakhr*; 2. *Dasht Arzan* in the district of *Sābūr*; 3. *Tawwaz* in the *Sābūr* district at *Kāzarūn*; 4. *Djānkān* near *Shīrāz*, Lake *Mūr* in Ibn Ḥawkal; 5. *Bāsfahūya* (Muk.-*Bāshfūya*, Ibn Ḥawkal has al-Bāsfariyya) in the *Iṣṭakhr* district.

At the present Lake Bakhtigān is called *Nīrīz*. The other lakes have been identified by Herzfeld as: 2. Lake of *Dasht-i Ardjān*; 3. the Lake of *Famūr* or *Shīrīn* or *Kāzarūn*; 4. the Lake of *Shīrāz* or *Māhārū*. The name *Bāsfūya* is probably the name of part of Lake Bakhtigān and perhaps identical with *Badjūz*. This lake has always had several sections connected by narrow arms of water, and the northern part was called *Bāsfūya* or *Djūbānān*, while the south was properly Bakhtigān or *Nīrīz*. The lake has been surveyed by Capt. H. L. Wells.

Bibliography: In addition to the geographers above, cf. *Yākūt* (ed. Wüstenfeld), 3, 838; H. L. Wells, *Surveying Tours in Southern Persia*, *Proceedings RGS*, 5 (1883), 138; Le Strange, 277-9; Mas'ūd Kayhān, *Djughrāfiya-yi muṣaṣṣal-i Irān*, i, Tehran 1932, 89-92. (R. N. FRYE)

BAKHTIŠŪ' [see *BUKHTIŠŪ'*].

BAKHTIYĀR, prince, son, heir apparent (344/955) and successor (356/967) of Mu'izz al-Dawla in Irāk, with the *laqab* of 'Izz al-Dawla. He appears to have had little talent for government, which, unlike his father, he entrusted to *vazirs* (chosen without any great discernment) so as to be free to amuse himself, though he still impeded the conduct of affairs by his impetuous verbal or active intervention. At the beginning of his reign he continued his father's policy of hostility to the Hamdānid Abū Taghlīb of Mawṣil and to the autonomous chieftain

of the Baṣīḥa, Imrān b. Shāhīn. Furthermore, confronted with the new problem of Fātimid expansion in Syria, he drew close to the *Karāmīta*, who now sought to counter it. Bakhtiyār, however, was incapable of maintaining discipline among his troops, a prerequisite for the stability of the regime. Quarrels between the Daylamites and Turks became embittered and ended in an open breach between Bakhtiyār and the latter, which was further complicated by popular struggles in Baghdad between Sunnis and Shī'īs, in which the *'ayyārūn* [q.v.] intervened. He was then obliged to appeal to his cousin in Fars, 'Aḍud al-Dawla, who noting the incapacity of the prince whom he had saved, conceived the idea of taking his place and was only temporarily prevented from doing so by the opposition of his father, Rukn al-Dawla, head of the *Būyid* family; upon the latter's death, he was able to revive his plan and Bakhtiyār, who had ranged himself with Abū Taghlīb and Imrān b. Shāhīn against him, was defeated and slain (366-7/967-8); the account of their struggles has been given in the article 'Aḍud al-Dawla. During the course of the struggle, the Caliph al-Muṭṭi' had been replaced by al-Ṭā'ī, a protégé of the Turks, for which reason he did not support Bakhtiyār in earnest.

Bibliography: cf. the articles *BUWAYHIDS* and 'AḍUD AL-DAWLA. The chief source is naturally Miskawayh, *Tadhkirat al-Umam*, which is based on the lost History of Hilāl al-Ṣābī; among the secondary chronicles, special mention must be made of Yahyā of Antioch, *Patrol. Or. XXIII*, especially 354 f. An exceptional place, furthermore, is also occupied in our documentation by what has been preserved of the letters of al-Ṣābī (Abū Ishāq), partial ed. Shakib Arslān, *Caliph point of view* and of 'Abd al-'Azīz b. Yūsuf, analysed by Cl. Cahen in *Studi Orientalistici . . . Levi della Vida*, i, 83-98 (point of view of 'Aḍud al-Dawla); cf. also that of Ibn 'Abbād, ed. 'Abd al-Wahhāb 'Azzām and Shawkī Dayf, 1947, i, no. 7. (CL. CAHEN)

BAKHTIYĀR KHALDĪ [see MUḤAMMAD BAKHTIYĀR KHALDĪ].

BAKHTIYĀR-NĀMA, also known as the History of the ten Viziers, Muslim imitation of the Indian history of *Sindbād* or of the seven viziers [see *Sindbād*]. Like its prototype, the book consists of a story in the framework of which other tales are inserted, which are here closely connected with the basic story. The subject is brief; the son of King *Āzād* Bakht is abandoned on the road, shortly after his birth, by his parents, who are fleeing; found and brought up by brigands, in the end he is taken prisoner by the king's soldiers. The King, who likes him, takes him into his service under the name of Bakhtiyār. When finally he has raised him to a high position, the King's viziers who are jealous, take advantage of an accident to slander him before the King; whereupon Bakhtiyār and the queen are thrown into prison. To save herself, the queen explains that Bakhtiyār wanted to seduce her. For ten days each of the ten viziers in turn tries to persuade the King to have Bakhtiyār executed; the latter, however, is constantly able to gain respite from execution by means of a story appropriate to his situation. As finally it is to take place on the eleventh day, the leader of the brigands who had reared Bakhtiyār, appears and informs the King that Bakhtiyār is his son. Thereupon the viziers are executed and Bakhtiyār becomes king in his father's place, who abdicates in his favour.

Originally the work was composed in Persian. Nöldeke (see *Bibliography*), in the course of examining the various versions and their chronology, which had already been established by R. Basset, published and translated extracts from the oldest known Persian version (MS. dated 695/1296)—composed in a masterly and resounding style, the author of which asserts that he composed the work for a prince of Samarkand, not so far identified, but who lived, according to Nöldeke, during the second half of the 6th/12th century. The later versions, Arabic (one of which is inserted in the *One Thousand and One Nights*) and Persian, more simplified in style, differ in the order of the stories and the narrative details. With these can be placed the Uyghur version (ms. of 838/1435) and the Persian version in verse by Panāhi (9th/15th century; see *Bibliography*: Bertels). The Malay version and the Persian version in verse by Katkhudā Marzubān (1210/1795; *Éthé, Cat. Persian MSS. India Office*, no. 1726) are more recent. The purpose of the stories, taken as a whole, is to demonstrate the disadvantages and dangers of hasty decisions. Magical factors and the supernatural make virtually no appearance. The prose is generally free from excesses and prolixity.

Bibliography: Chauvin, *Bibliographie*, viii, 13-17 (editions and translations) viii, 78-89 (résumés of the stories); A. Jaubert, *Notice et extrait de la version turque du Bakhtiyar Nāme, d'après le ms. en caractères ouïgours* (*JA* 1872); *Éthé, Gr. Ir. Ph.*, ii, 323-325; Nöldeke, in *ZDMG*, xlv, 97-143; G. Knoes, *Historia decem Vezirorum et filii regis Azad Bacht* (Arab text, 1807); R. Basset, *Histoire des dix vizirs; Bakhtiyar-Nāme*, 1883 French trans. with important introduction: "... this recension agrees absolutely with the addition given by Habicht in the 1000 and 1 Nights" vi, 191-343); Ouseley, *The Bakhtiyar nāme* Persian text with English translation, 1801 (trans. re-edited with introduction and notes by Clouston, 1883); Lescallier, *Bakhtiyar Nāmeh ou le favori de la fortune*, trans. from Persian, 1805 (more extensive text and of greater literary merit; a pleasing trans.); J. E. Bertels, *Bakhtiyar-Nāme, persidskij teksti Slovar*, Leningrad 1926 (ed. of a popular version with vocabulary); idem, *Novaja versija Bachtiyar Nāme*, in *Izvestija Akademii Nauk SSSR* 1929, 249-276; M. Fuad Köprülü, in *IA* (s.v.). (J. HOROVITZ-[H. MASSE])

BAKHTIYĀRĪ. The Bakhtiyārīs are a conglomeration of mixed races who migrated in the 10th century A.D. from Syria to Irān, where up to the 15th century they were known as the "Great Lurs"; they assert that they are not Iranian by origin. Although it is presumed that their ancestors migrated from Bactria, whence the word Bakhtiyārī, there is no confirmation of this hypothesis. They are probably of Kurdish descent.

By persuasion they are Shī'ī Muslims and their language is of Iranian origin, yet they speak a patois of their own. Their population has almost reached the 400,000 mark.

Their land is called the Bakhtiyārī country, and extends from Isfahān to Maydān-i Naftūn in Khūzistān, a mountainous region, where rich oil fields are situated.

The Bakhtiyārīs are divided into two major groups, the Haft-Lang and the Čahār-Lang. The most important, the Haft-Lang, consists of 55 sub-tribes, while the Čahār-Lang group has 24 sub-tribes. There is a sprinkling of Lurs and Arabs among them, for example: Mowri, Talikī, Bawadi,

Bakhtiyārī, Ebu Mansur 1296/1296

E.I.C. s. 954-955, 1960 (LEWEN, E.I. BRILL)

روسی آن را زیر نظر بارتولد در تاشکند به چاپ رساند. سپس در ۱۹۵۴ میلادی ریچارد نلسون فرای^۴ این کتاب را با یادداشت‌هایی به زبان انگلیسی در کیمبریج منتشر کرد. چاپ اخیر این کتاب به کوشش محمدتقی مدرس رضوی در ۱۳۵۱ش (چاپ اول ۱۳۱۷ش) در تهران انجام یافته است.

منابع: سمانی؛ محمد قزوینی، یادداشت‌های قزوینی، چاپ ایرج افشار، تهران ۱۳۶۳ش؛ محمدبن جعفر نرشخی، تاریخ بخارا، ترجمه ابونصر احمدبن محمدنصر قباوی، تلخیص محمدبن زفر بن عمر، چاپ مدرس رضوی، تهران ۱۳۵۱ش؛ یاقوت حموی؛

Muhammad b. Ja'far Narshakhi, *The history of Bukhara, translated from a Persian abridgment of the Arabic original by Narshakhi-by Richard N. Frye, Cambridge 1954.*

/ محمدرضا ناجی /

تاریخ بختیاری (یا خلاصه الاعصار فی تاریخ

البختیار)، کتابی در باره تاریخ ایل بختیاری و سکونتگاه آنان، به فارسی. در ۱۳۲۷ عبدالحسین خان سپهر ملقب به لسان‌السلطنه و ملک‌المورخین، به فرمان علیقلی بختیاری سردار اسعد، وزیر جنگ، و زیر نظر او تحریر کتاب را آغاز کرد (بختیاری و دیگران، ۱۳۶۱ش، ص ۱). بخش اعظم این اثر نوشته اوست، اما مجموعاً چهارده تن در تحریر و تدوین و ترجمه برخی از منابع آن نقش داشته‌اند که در فصول کتاب نامشان ذکر شده است (همان، ص ۱۱-۱۲؛ همان، ۱۳۷۶ش، مقدمه کیان‌فر، ص ۳۱). سردار اسعد شخصاً در منابع جستجو می‌کرده و پس از بررسی و انتخاب فصول راجع به بختیارها مطالب را برای تحریر یا ترجمه در اختیار تحریرکنندگان و مترجمان قرار می‌داده است. علاوه بر آن، بخش‌هایی را برای سپهر تقریر می‌کرده و او آنها را عیناً می‌نوشته و گاهی در پانویس توضیحاتی در باره مطالب نقل شده از منابع می‌افزوده است (همان، ۱۳۶۱ش، ص یازده - دوازده، نیز - ص ۱۴۳، ۷۰۵، پانویس).

در تألیف تاریخ بختیاری افزون بر منابع معتبر، از نوشته‌ها و خاطرات خارجیانی که به منطقه بختیاری رفته بوده‌اند، با ذکر نام نویسنده و مترجم آنها، استفاده شده که همین امر سبب تکرار برخی از مطالب شده است (همان، ص ده). از جمله این آثار است: سفرنامه لیرده^۵، که نویسنده‌اش در ۱۲۵۸/۱۸۴۰ به منطقه بختیاری رفته و مدتی در آنجا زیسته بوده است، ترجمه یوسف مسیحی چهارمحالی (همان، ص ۲۲۹-

بی‌فایده دانست، حذف کرد و به جای آن مطالبی از کتب دیگر، مانند خزاین العلوم ابوالحسن عبدالرحمان بن محمد نیشابوری، بر ترجمه خویش افزود. قباوی حوادث ناتمام روزگار نوح بن نصر و امرای بعد از او را ادامه داد (نرشخی، ص ۳-۴، ۷، ۱۶، ۳۲، ۱۳۳، قس ترجمه انگلیسی، مقدمه، ص XII، که خزاین‌العلوم را از منابع محمدبن زُفر دانسته است). بار دیگر در ۵۷۴ محمدبن زُفر بن عمر این ترجمه را کوتاه کرد و به نام برهان‌الدین عبدالعزیز بن عمر بخاری، رئیس حنفی بخارا و از بزرگان آل برهان، موشح ساخت (نرشخی، ص ۴؛ حواشی مدرس رضوی، ص ۱۴۱-۱۴۲). پس از محمدبن زُفر شخص ناشناسی بار دیگر در این کتاب دست برده و حوادثی چون استیلای سلطان محمد خوارزمشاه در ۶۰۴ بر بخارا، و غلبه لشکر مغول و تسخیر بخارا به دست چنگیزخان در ۶۱۶ را بر کتاب افزوده است. از این تحریر اخیر است که نسخه‌های متعددی در کتابخانه‌های جهان نگهداری می‌شود (ترجمه انگلیسی، مقدمه، ص XIV-XVII).

به سبب ترجمه و تلخیص و اضافاتی که در متن اصلی تاریخ بخارا راه یافته، اختلاف‌هایی از لحاظ تاریخ و محتوای حوادث در روایات مکرر کتاب دیده می‌شود (مثلاً - نرشخی، ص ۱۰۶ مطلب مربوط به عهدنامه خلیفه برای نصر بن احمد بن اسد، قس ص ۱۰۹، نیز - ص ۱۰۶ مطلب مربوط به اسارت عمرو بن لیث، قس ص ۱۲۴). تاریخ بخارا از حیث احتوا بر اطلاعات منحصر به فرد از اوضاع پایتخت و تاریخ سامانیان، اهمیت ویژه دارد. این اثر همچنین شامل اطلاعات گرانبهای است که از نظر زبان‌شناسی و سکه‌شناسی و باستان‌شناسی و تاریخی مورد استفاده محققان جدید قرار گرفته است (ترجمه انگلیسی، مقدمه، ص XI، XIV)، فهرست‌واره‌ای از مطالب تاریخ بخارا بدین قرار است: قُضات، وضع اقلیمی و توابع، اسامی شهر، بیت الطراز، بازار ماخ، ارگ و منازل پادشاهان، برخی محلها و خاندانهای مشهور، روده‌های بخارا، خراج، دیوار شهر، ریض (بارو)، ضرب درهم، فتح اسلامی، بنای مسجد جامع، نمازگاه عید، تقسیم شهر میان عرب و ایرانی، مقنّع و سپیدجامگان، بخار خداها (لقب امرای بخارا)، نسب سامانیان و بالاخره دودمان و دولت امیران سامانی از آغاز تا انقراض این دولت در ۳۸۹. شارل شفر^۱ قسمتی از تاریخ بخارا را در «منتخبات فارسی»^۲ خود در ۱۸۸۳ میلادی و سپس متن کامل آن را با چند قسمت دیگر در تاریخ سامانیان و ترجمه فرانسوی آن را در ۱۸۹۲ میلادی در پاریس منتشر کرد. در ۱۸۹۷ میلادی نیز لیکوشین^۳ ترجمه

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜM

3628 ERGÜDER, Başak. A cut view concerning the economic transformation generated by the Wealth Tax: seizure for *Bahtiyar Han*. *Journal of Life Economics*, 2 (2014) pp. 71-86. *Bahtiyar Han*, owned by a Jewish lawyer, was one of the properties seized by the Turkish state for non-payment of the Wealth Tax in 1943. Since 87% of the taxpayers were non-Muslims, and many migrated abroad as a result, the long-term effect of the tax was Turkification of the economy.

Bahtiyar Han
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28 Temmuz 2015

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HISTORY OF ISLAM

(Classical Period 571-1258 C.E.)

Volume I

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SONRA GELEN DOKÜMAN

Bakhtiyar

75

Izz-ud-Daula
967-978 C.E.**Succession of Izz-ud-Daula**

Muizz-ud-Daula was succeeded by his son Bukhtiyar, who assumed the title of Izz-ud-Daula.

Izz-ud-Daula was beset with difficulties at the outset of his rule. He had to face the hostility of the Hamdanid ruler of Mosul. He was also opposed by Imran b Shahin the ruler of Batiha in southern Iraq. In the west, the Fatimids were a threat to the power of the Abbasids and the Buwayhids. In order to form a front against the Fatimids, Izz-ud-Daula reached an understanding with the Qaramatians and offered them considerable concessions. In the south east his cousin Azud-ud-Daula, the son of Ali (Rukn-ud-Daula), the elder brother of Muizz-ud-Daula gained in power and strength. To his original dominion comprising the province of Fars he was able to add Kerman, Mekran, and Oman. He also came to exercise suzerainty over Siestan and Baluchistan.

Financial difficulties of the State

Izz-ud-Daula was incapable, and under him the affairs of the State rapidly deteriorated. There was no money in the treasury, and the army clamoured for the payment of arrears. To meet the situation Izz-ud-Daula confiscated the jagirs, and utilised the revenues from jagirs for meeting the demands of the army. With the confiscation of jagirs their production fell, and in order to meet the deficit additional taxes were levied. That created discontent among the people, and there were riots in Baghdad which were suppressed with some difficulty.

The Byzantines

Across the borders the Byzantines became aggressive. They penetrated deep into the Muslim territory ravaging the countryside

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1. *Buwayhid Dynasty of Baghdad* : M. Kabir.
2. *Short History of the Saracens* : Ameer Ali.
3. *History of the Arabs* : Philip K. Hitti.

318-320

THE BÛYID COURT UNDER BAKHTIYÂR
'IZZ AL-DAWLAH AND ITS RELATIONS WITH
THE HAMDÂNID COURT, 356/967 - 363/973

KLAUS U.HACHMEIER

Introduction

A number of reasons make this comparative study of the relations between the Bûyid prince, Bakhtiyâr 'Izz al-Dawlah, and his Hamdânid neighbour, Abû Taghlib, worthwhile and interesting. To begin with, there are a number of factors that connect these two personalities. Abû Taghlib and Bakhtiyâr were neighbours in Iraq, after Bakhtiyâr's father Mu'izz al-Dawlah had conquered Baghdad and assumed the office of *Amîr al-Umarâ'* in Jumâdâ I, 334/January, 946. Abû Taghlib and Bakhtiyâr both succeeded their fathers in 356/967; and not only did both their rules start at the same time, they also ended together: Bakhtiyâr's cousin 'Aḍud al-Dawlah defeated the troops of the two Amîrs in the battle of Qasr al-Ghass in Shawwâl, 367/May, 978. Bakhtiyâr died on the battlefield, while Abû Taghlib took to flight and met his end in Syria in 369/979. The geographical proximity and the historical overlap, apart from justifying a comparative study, make such a study attractive.

Another reason is a phenomenon which I have noticed in the secondary literature which I term "compartmentalisation". Although we possess a number of detailed studies that deal with the history of the Bûyids and the Hamdânids, they seem always to focus on only one of the two dynasties. For the Hamdânids, these are, next to the early work of Freytag,¹ Canard's epochal *Histoire*² and Bikhazi's doctoral thesis.³ Bûyid histories have been written by Kabir⁴ and Busse,⁵ and Bürgel, who evaluated some Bûyid chancery documents in his *Hofkorrespondenz*,⁶ and retraced the career of 'Aḍud al-Dawlah. Compartmentalisation does not mean that these historians lack knowledge of what was going on outside the sphere of "their" dynasty. The problem is rather one of focus. Especially as far as foreign relations are concerned, works which would focus on a single dynasty tend to be - by

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