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NORMAN A. STILLMAN

Herat, Harat 081066 aut-Ben Zion Yehoshua-Raj

1. Historical overview

Herat (Harat) is a city and province in western Afghanistan and a part of Greater → Khurasan, situated in the fruitful valley of the Hari-Rūd River. In antiquity the name of Herat is mentioned in several forms: The Greeks called the city Areia, and in the inscriptions of Darius the Great (522–486 B.C.E.) it is called Haraiva. Alexander the Great, who built the city in the fourth century B.C.E., called it Alexandria de Arya. The Sasanians turned Herat into a military center that defended the borders from the Parthians. When an Arab army conquered Khurāsān in 652, Herat surrendered without a fight. The Mongols captured it in 1221 and massacred the population. Herat changed hands many times in history despite its walls and fortified stronghold. It was a commercial center because of its location on the trade routes from the Mediterranean Sea to India and China.

The Jewish settlement in the area was ancient, but very few traces of it remain. In Fīrūzkūh in the Ghūr region, about 240 kilometers (149 miles) east of Herat, there was an ancient Jewish community dating from 1012 to 1249, as indicated by graves inscribed in → Judeo-Persian. The thirteenth-century Persian historian Minhāj al-Dīn Abū ʿAmr al-Jūzjānī recounts in his *Tabaqāt-i Nāṣirī* that in the time of the caliph Hārūn al-Rashīd (786–809) the Jews acted as mediators among the tribes of the Ghūr region. Islamic sources make many references to the Jewish settlement in Khurasan, including the city of Herat. The caliph ʿUmar II (r. 717–720) banned the construction of new synagogues in Herat, but he also prohibited the destruction of the existing ones, proving that the Jewish presence in Herat preceded the arrival of the Muslims. Pashtun tribal traditions claim that Bene-Israel drove out the Ghaznavid dynasty for whom they had previously fought as mercenaries. These early Jews apparently converted to Islam, emigrated, or were killed off, for we find no more evidence of Jews in the area until the beginning of the nineteenth century. By 1840 there were between twenty and forty Jewish families in Herat and one synagogue. That same year, about three hundred families of forced converts from → Mashhad in Shiʿi Iran settled in the Sunni city of Herat and returned to Judaism. The refugees from Mashhad brought about an economic revival that transformed Herat into a commercial center. The newcomers from Mashhad spoke a dialect called Gilikī that they had brought to Mashhad from → Gilān and Qazvīn, their former homes in Iran. The indigenous population spoke Haratī, a dialect much closer to the Dārī spoken by the Afghans. In 1856 Herat was conquered by the Persians, who considered it part of Iran. The Persians expelled the Jews to prison camps near Mashhad, but two years later, after the Paris Peace, they were allowed to return. By that time there were about five thousand Jews in Herat. They had good relations with the British, providing them with intelligence information, offering them interest-free loans, serving as guides, helping with the release of POWs, and presenting

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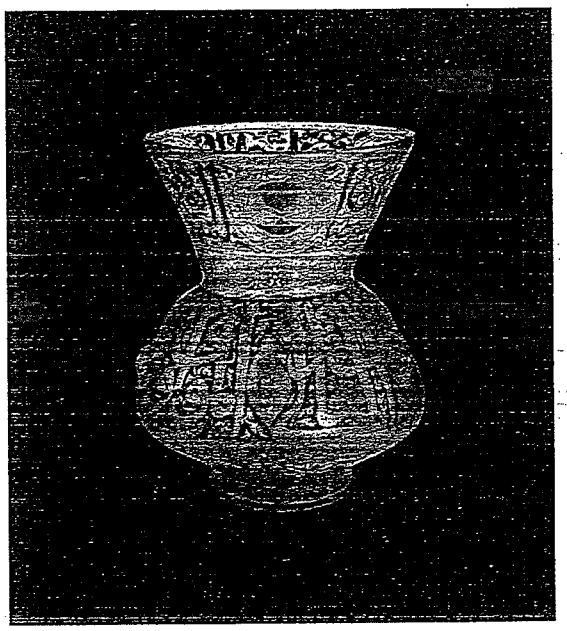
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Herat
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Islamic device on a mosque lamp, bearing heraldic device of a cup, made for the amir Sayf al-Din Shayku, enameled and gilded glass, h. 350 mm, Mamluk period, from Cairo, *c.* 1350–55 (London, British Museum); photo © British Museum/Art Resource, NY

were issued. Several of the forms of display, on boats for example, have not survived, and those on textiles, such as a wool fragment embroidered with a circular shield enclosing six charges (New York, Met., 1972.120.3), are very rare. The charges could be displayed on roundels, but occasionally a pointed or almond-shaped shield is found. The field could be plain, or it could be divided into three parts either horizontally or, more rarely, vertically. The central zone is usually much wider than the other two, although in some of the composite devices the divisions could be approximately one third of the height, depending on the relative size of the charges. The cup, inkwell and lozenge-shaped napkin are the most common charges drawn from official insignia. Rosettes and fleurs-de-lis also appear, especially on coins. A small group of emblems, such as the key-like device on the basin known as the "Baptistère de St. Louis" (*c.* 1290–1310; Paris, Louvre; *see* METALWORK, color pl. 2:V, fig. 3), seem to be related to Mongol emblems known as *tamghas* ("signs of property"; e.g. Leiden, Bib. Rijksuniv., MS. Or. 419w), but the reason for their adoption under the Mamluks is unknown. The Mongol khans used their *tamghas* on their coins in the 14th century (e.g. London, BM).

From the mid-14th century composite devices appear, in which several different charges were combined in one frame. The earliest examples, such as the eagle above the cup used by the amir Tuquztimur (*d.* 1345) on an inlaid bronze basin (Cairo, Mus. Islam. A.), were fairly simple. Sometimes a single charge could be multiplied or placed on another, for example an inkwell on a cup. Under the later Mamluks a single shield increasingly contained several charges relating to different offices. The precise significance of these combinations is unknown, although the idea that they represented a string of honors appears to be baseless.

In addition to pictorial devices, epigraphic devices were common. Those of the Mamluk sultan al-Nasir Muhammad (*r.* 1294–1340 with interruptions) were inscribed in the central band of the roundel, while those of Qa'itbay (*r.* 1468–96) fill all three registers. In Islamic Spain acquaintance with European heraldry led to unusual combinations. The Nasrid rulers of Granada (1230–1492) used a Gothic shield with a bend inscribed with their motto, as seen for example on some tiles at the Alhambra, and some Muslim families in Spain used seals with such armorial charges as the fleur-de-lis or roundels and their names inscribed in Arabic. The Ottoman sultans (1281–1924) developed the use of the TUGHRA, the elaborated formal writing of the sultan's names. It was used on all official documents, seals and coins, in much the same ways as the arms of European sovereigns. European writers of the 18th century recorded that the Ottoman Janissary troops had devices that identified their tents when on campaign.

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01 Ocak 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

ودرحسن صوت وسرائیدن نغمه‌اش ثانی معجزهٔ داودی حاضر بود، نیمشب پرده ساز کرده نخست این بیت خواندن گرفت:

امشب بیا تادرچمن سازیم‌پرپیمانه‌را توشمع‌وگل راداغ کن من بلبل وپروانه‌را

این‌سوخته راحالی پیش‌آمد که تقریری نیست، یسا که هزار کالبدعنصری‌را ازسلطان روح تهی ساخته باشد، و تا صبح ترانهٔ او همین بیت بود میگفت و خاموش‌میشد و پس از لحظه‌ای همان سرائیدن میگرفت. (تذکرهٔ حزین ۳۰- ۳۱)

میرزا علیمحمد صفا (۱۲۲۱- ۱۲۹۹)

پسر مرحوم میرزا حسنعلی لواسانی و برادر میرزا جعفر حکیم الهی (۱۲۹۸) ازمشاهیر خطاطین عصر که بطریقهٔ شیخیه وعلم کیمیا تعلقی‌داشت، وفاتش‌در۱۲۹۹ بسن هفتادوهشت، قبرش در جوار قبر حربن یزید ریاحی

(المآ ثروالاثار ص ۱۹۹، رجوع‌شود ایضاً بمجمع الفصحاء)

علیمحمد مصور اصفهانی (۱۱۷۶ یا ۱۱۷۲ (آتشکده)

محمد علی بن ابدال بن علیقلی بیک

ابن ابدال بیک نقاش در دورهٔ نادری از مصوران چابکدست بود و در سن شیخوخت‌بضعف بصارت مبتلی شده بشهر مازندران اقامت گزید و در سنهٔ ست و سبعین ازمأئة ثانی عشر(؟) از نقش زندگانی دست کشید.

از مثنوی اوست:

شنیدم بعهدی دل آزادهٔ نگه کرد بر حال دلدادهٔ
که ابرو کمانی بتیر نگاه نشانده چوتیرش بخاك سیاه
نه برکامرانی زوصلش نوید نه برزندگانی ز هجرش امید
بگفتش برون کن زدل مهراو دو دیده فرو بند از چهر او
ازاین چاره بیچاره آمد بخشم همیگفت‌وبریخت‌خون‌ازدوچشم
دو چشمم که دردش بجا بیندا گر او را نه بیند که را بیندا
شیرین‌سخنی‌چونیست، دشنامی‌تلخ گردلب شکرین‌بگردان وبده

(تذکرهٔ نصرآبادی ۲۰۷-۲۰۸)

081066



مقصدالاقبال = رسالهٔ مزارات هرات

بقلم آقای ایرج افشار

کتابی‌است تألیف‌امیرسیدعبدالله بن عبدالرحمن الحسینی‌مشهور به اصیل الدین واعظ که در عهد ابوسعید گورکان وبرای این‌پادشاه در سال ۸٦٤ تألیف شده‌است وحاجی‌محمد عظیم‌خان وعبدالکریم‌احراری آنرا درسال ۱۳۱۰ شمسی‌درهرات‌بطبع رسانیده‌اند وعدهٔ صحائف آن ۲۰۷ و٦۹۹ صفحه است.

چون نسخ چاپی کمیاب و نسخ خطی کمیابتر (اگرچه نسخه‌ای درکتابخانهٔ دانشکده ادبیات وجود دارد) و مطالب آن از لحاظ مطالعات تاریخی مربوط به رجال‌علم وادب اسلامی‌وایرانی‌مفیداست مناسب دانستم که آنرا فهرست وار درین صفحات برای محققان نقل کنم بخصوص که دوکتاب «تاریخنامهٔ» هراة تألیف سیف بن‌محمدهروی (کلکته، ۱۹۴۳) و «روضات‌الجنات فی‌اوصاف مدینة هرات» تألیف معین‌الدین زمچی اسفزاری (تهران، ۱۳۳۸) نیزطبع شده‌است واین‌آثارکلاً می‌تواند کمک قابل‌توجهی‌به علاقه‌مندان تاریخ‌شهر پرآوازهٔ هرات بنماید(۱).

نسخه‌ای که اساس‌طبع قرارگرفته مورخ ۱۳٤۸ قمری‌بوده است[۲].

برکتاب ذیلی‌هم الحاق شده است که درانتهای فهرست ازآن یاد می‌کنیم.

مآخذ مؤلف

تاریخ هرات

طبقات خواجه عبدالله‌انصاری

۱- دانشمند وشاعرافغانی، خلیل‌الله‌خان خلیلی‌نیزکتابی‌بنام «آثارهرات» درسه‌مجلد تألیف ونشرکرده است که متضمن برفوائدکثیرست. (کابل، ۱۳۰۹ ش)

۲-ناشرین بعضی اگرچه مطالب به متن افزوده‌اند ولی خوشبختانه درذیل صفحات بموارد‌الحاقی‌اشاره شده است. مطالب‌الحاقی‌اطلاعات شخصی‌آنهانسبت‌به وقایع بعدیست.

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Cet article en deux parties aborde, de façon peu cohérente, les rapports des conquérants mongols avec les musulmans du Khorasan et notamment de Hérat : la première partie traite surtout des différentes attitudes d'Ögudéi et de Djaghataï, deux fils de Gengis Khan, envers les musulmans, la deuxième des établissements mongols et des révoltes populaires à Hérat. La présentation des faits le plus souvent anecdotique, quoique parfois intéressante à lire, manque pourtant d'approfondissement systématique et ne parvient guère à offrir de nouveaux aspects à ce sujet important. Des imprécisions telles que par exemple Gengis Khan et son fils Ögudéi qualifiés d'Ilkhâns, s'ajoutent à de nombreuses erreurs typographiques (Abaga ou Abagu pour Abaqa, Ogolay pour Ögudéi, Baligh pour Balkh et ainsi de suite) qui ne contribuent pas à faciliter la lecture. M. Gr.

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ISBN 0-224-02440-X

5938 SEDQI, Osman. La plaine de Hérat. *Afghanistan* 7 iv (1952), pp. 54–55

— Herat

MADDE YAYIMLANDIKTAN
SONRA ELEN DOKÜMAN

4512 MANCINI-LANDER, Derek J. Dreaming the elixir of knowledge: how a seventeenth-century poet from Herat got his name and fame. *Dreams and visions in Islamic societies.* Ed. Özgen Felek and Alexander D.Knysh. Albany (NY): SUNY Press, 2012, pp. 77-97. On the narration of dreams as an instrument of knowledge transmission in the training of the Safavid poet 'Abd Allāh Bihishtī Haravī.

Herat
081066

28 Temmuz 2015

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Medieval Central Asia and the Persianate World

Iranian Tradition and Islamic Civilisation

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A.C.S. PEACOCK AND D.G. TOR

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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
7 26 Temmuz 2016

KHURASANI HISTORIOGRAPHY AND IDENTITY IN THE LIGHT OF THE FRAGMENTS OF THE *AKHBĀR WULĀT KHURĀSĀN* AND THE *TĀRĪKH-I HARĀT*

A.C.S. Peacock

Early medieval Khurasan was home to a vibrant tradition of historical writing. In contrast to later periods and other regions, very little of the pre-Mongol historiographical production of Khurasan was stimulated by patronage on the part of rulers or political elites. The most notable exception is Bal'amī's famous translation of Ṭabarī's Arabic *History of Prophets and Kings*, composed at the behest of the Samanid ruler Manṣūr b. Nūḥ (c. 352/963). Yet Bal'amī had nothing whatsoever to say about the Samanids themselves, and his work's agenda was probably broadly piety-minded. While three historical works did emerge from the Ghaznavid court milieu, 'Utbī's *al-Yamīnī*, Bayhaqī's *Tārīkh-i Mas'ūdī*, and Gardīzī's *Zayn al-Akhbār*, and these do deal with the dynasty, the first two were composed on the initiative of their authors, at least in part for their own factional purposes, and the third (admittedly incomplete) is surprisingly laconic on Ghaznavids. The Seljuq court in Khurasan seems to have had few if any historical works composed for it.[1]

In contrast to this poverty of dynastic history, Khurasan was home to a vibrant tradition of local historiography. In this it was not unique: local histories are attested from all over the medieval Islamic world, and over the tenth to twelfth centuries quite a number were composed in western Iran too, especially Isfahan,[2] while some of the earliest extant Persian historical works are local in focus. However, the Khurasani tradition does appear to have been exceptionally rich. In his history of the town of Bayhaq, composed in the second half of the twelfth century, Ibn Funduq lists no fewer than fifteen separate histories of Khurasani cities known to him. There were histories of Marw, Nishapur, Balkh and earlier ones of Bayhaq, and two on the history of Herat.[3] We know from other sources such as Yāqūt's *Mu'jam al-Udabā'* of other city histories lost to us – of Abiward and Nasa, for instance[4] – and there were others, not mentioned by Ibn Funduq, which have come down to us, most notably the *Tārīkh-i Sīstān*. Indeed, it seems

430. BURTON, A. "The Fall of Herat to the Uzbegs in 1588". *Iran* 26 (1988) pp. 119-124.

Cet article se propose de déterminer de façon irréfutable la date jusqu'alors incertaine de la prise de Herat par le souverain uzbek Abdallah II dans sa marche vers le Khorassan et au-delà. L'A. passe en revue toutes les dates proposées par les sources, soit entre 1585 et 1590, pour établir d'après Hafiz Tanish que l'événement dont la portée fut grande, a eu lieu (selon la propre expression de l'A.) entre le 20 Rabi II/19 mars et le 5 Jumada I/2 avril 1588. L'année suivante, après un siège de cinq mois, Abdallah s'empara de Meshed ainsi que de sept autres villes de la région. Shah Abbas attaqué par les Ottomans à l'ouest (province du Qarabagh) et les Moghols à l'est (prise de Qandahar en 1595), ne put entreprendre la reconquête de Herat qu'après la mort du souverain uzbek en 1006/1598. Entretemps, il est sûr qu'Abdallah II avait profité des difficultés de Shah Abbas pour accroître son territoire et perturber de façon significative l'équilibre international de l'époque. C. P.

24 EKIM 1991

-Herat
- Özbekistan

-HERAT

04270 TITLEY, N.M. A Khamsa of Niẓāmī dated Herat, 1421. *Brit. libr. J.* 4 (1978) pp. 161-186.

SANAT T.

-HERAT
-KILIM

8449 W.M.M. Herat rugs in the Museum collections. *Bull. Cleveland Mus. Art* 7 (1920), pp. 63-66

Müze Koleksiyonlarındaki Herat Kilimleri

HERAT

2441 LÉZINE, A. Hérat. Notes de voyage. *BEO* 18 (1963–64), pp. 127–145

Herat- Seyahat notları

4003 SAMIZAY, Rafi. *Islamic architecture in Herat: a study towards conservation.* Kabul: Research Section of International Project for Herat Monuments, Ministry of Information and Culture, 1981. 263pp.

Herat

EDEBİYAT

HERAT HALK EDEBİYATI

BAGHBAN, H.

Dari folk literature: an overview of Herat folk literature.

ADAB 16, nos. 1-2 (1968), pp. 1-10; nos. 3-4 (1968), pp. 1-14; nos. 5-6 (1969), pp. 1-4

Dari Halk edebiyatı: Herat halk edebiyatı ile ilgili genel bir inceleme.

11

24 EKIM 1991

HERAT

Aṣīl al-Dīn 'Abd Allāh ibn 'Abd al-Raḥmān al-Ḥusaynī, d. 1478 or 9.

Risālah-'i mazārāt-i Harāt : ṭmawsūm bih Maqṣad al-iqbāl bi-inẓimām-i zuyūl-i ān / ta'līf-i 'Ubayd Allāh ibn Abū Sa'īd Haravī va Muḥammad Ṣiddīq ibn 'Abd al-Ḥamīd Haravī] ; bi-masā'ī-i Muḥammad 'Aẓīm va ['Abd al-Karīm] Abrārī. — Herat : Maṭba'ah-i Dānish, [1310 i.e. 1931]

3 pts. in 1 v. (207, 69 p.) : plates.

Persian

I. 'Ubayd Allāh ibn Abī Sa'īd Haravī. II. Muḥammad Ṣiddīq ibn 'Abd al-Ḥamīd Haravī. III. Title. IV. Title: Mazārāt-i Harāt.

nef 9-9810

MH NNC

24 EKIM 1991

HERAT

Aṣīl al-Dīn 'Abd Allāh ibn 'Abd al-Raḥmān al-Ḥusaynī, d. 1478 or 9.

Risālah-'i mazārāt-i Harāt / bi-taṣḥīḥ va ḥavāshī-yi Fikrī Saljūqī. — [Kabul : Publishing Institute, 1967]

10, 192, 196, 21 p. : ill. ; 25 cm.

Supplements by 'Ubayd Allāh ibn Abī Sa'īd Haravī and Muḥammad Ṣiddīq ibn 'Abd al-Ḥamīd Haravī.

Persian

I. Saljūqī, Fikrī. II. 'Ubayd Allāh ibn Abī Sa'īd Haravī. III. Muḥammad Ṣiddīq ibn 'Abd al-Ḥamīd Haravī. IV. Title.

nef 9-9811

NjP

13 OCAK 1994

84-931993

Abū Naṣrī Haravī, Qāsim ibn Yūsuf, 16th cent.
(Risālah-i ṭarīq-i qismat-i āb-i Qalb)
رساله طریق قسمت آب قلب ... / قاسم بن یوسف ابو نصری هروی ؛ با مقدمه و تحشیه و تصحیح و تعلیق، مایل هروی. —

HERAT

[Tehran] : انتشارات بنیاد فرهنگ ایران، [1968] .1347

45, 175 p., [2] p. of plates : facsims. ; 24 cm. —
(انتشارات بنیاد فرهنگ ایران ؛ 47) (منابع تاریخ و جغرافیائی ایران ؛ 16)

In Persian.

Running title: Ṭarīq-i qismat-i āb.

Series romanized: Manābi'i tārikh va jughrāfiyā-yi Īrān. Intishārāt-i Bunyād-i Farhang-i Īrān.

Includes indexes.

Rs80.00

For requesting libraries only.

(Geographical study of Herat, Afghanistan; includes details of the distribution of irrigation water in the region in the 16th century)

Herat

281. [ALLEN, T. *Timurid Herat*. Tübinger Atlas des Vorderen Orients, Beihefte B, 56. 1983, 92 p., ill.]

24498 BOGDANOV, L. The songs of the Elder of Herat. Transl. from the Russian of V. Zhukovsky. *JASB*, Ser. iii, 5 (1939), pp. 205–255

Herat

30 OCAK

Herat

2150 REUT, M. *La soie en Afghanistan: l'élevage du ver à soie en Afghanistan et l'artisanat de la soie à Hérat.* Wiesbaden: Reichert, 1983 (Beitrage zur Iranistik, 11). 167pp.

27 MAYIS 1993

19 KASIM 1992

Herat

3896 SHOKOOHY, Mehrdad. The monuments at the Kuhandiž of Herat, Afghanistan. *Journal of the Royal Asiatic Society*, 1983, pp.7-31

Herat

03716 ENGLISH, P. The traditional city of Herat, Afghanistan. *From madina to metropolis: heritage and change in the Near Eastern city*, ed. L.Carl Brown, Princeton, 1973, pp. 73-90.

Le gros de l'ouvrage dresse l'inventaire architectural exhaustif du vieux Herāt. Près de 300 édifices publics ou privés intéressants y ont été identifiés et localisés sur la carte. Pour une sélection d'environ 10% d'entre eux, des levés architecturaux détaillés et des photographies sont publiés. Le texte d'accompagnement de toute cette partie est malheureusement très sommaire.

Au total, cette étude présente une valeur documentaire de tout premier ordre, en dépit de la médiocre qualité des reproductions photographiques. Elle mérite la plus grande diffusion. Soulignons qu'elle a été réalisée sur le terrain par une équipe très compétente d'architectes afghans travaillant dans le cadre du programme de l'UNESCO pour la conservation des monuments de Herāt. La bibliographie utilisée compte en revanche d'importantes lacunes, en particulier pour les titres en langues occidentales. On se bornera à signaler ici le dossier réalisé dans le même esprit que la présente publication par A. Bruno : *The Citadel and the Minarets of Herat*, s.l., 1976, 44 p.

D. Ba.

04281 Bihzad and the Herat Renaissance. *Marg* 30 ii (1977) p. 3.

See also I. d. i. Rizvič. IV. c. x. Atabek.

Herat

30 OCAK 1993

"HERAT"

Fodor, Curtis, "Islamic Asia," S.465-466, 470-476

5947 ZIAI, A. R. Hérat, berceau de la vigne. *Afghanistan* 17 i (1962), pp. 53–55

-Herat

HERAT

573. SUBTELNY, Maria E., «Scenes from the Literary Life of Timūrid Herāt», *in* SAVORY and AGIUS, ed. *Logos Islamicos*, *o.c.*, 1984, pp. 137-155.

L'ouvrage de Zeyn al-din Vâṣefi, *Badâye' al-vaqâye'* (éd. par A.N. Boldyrev, 2 vol., Moscou, 1961), écrit à Hérat sous le règne de Soltân Ḥoseyn Bâyqarâ (1469-1509), est un témoin de premier ordre de la vie littéraire très brillante de ce temps. C'est ce que l'auteur met en valeur en donnant en traduction trois passages remarquables, où l'on voit ce qu'était un *majles*, sorte de «soirée» littéraire, la fonction critique qui s'y exerçait et la forte influence qu'y eut le célèbre vizir 'Ali Šir Navâ'i. Cet article attire justement l'attention sur un ouvrage qui est une source importante pour l'étude de la période timouride.

C. F.

- AFGANISTAN
- HERAT

03712 AALUND, Fl. "The road to Paradise goes through Herat" *Islamic Cairo*, ed. M. Meinecke, London, 1980, pp. 87-90.

- Herat
- Merv

GACHET, C. L'oasis de Merv et la route de Hérat. **Bulletin** de la S. de G.c. de Bordeaux 5 (1882), 488-497.

27 MAYIS 1993

272 HILLENBRAND, Robert. The Ghurid tomb at Herat. *Cairo to Kabul: Afghan and Islamic studies presented to Ralph Pinder-Wilson* / ed. Warwick Ball and Leonard Harrow. London: Melisende, 2002, pp.123-143.

HERAT

1730 LEZINE, A. Hérat. Notes de voyage. *BEO* 18 (1963–64), pp. 127–145

Seyahat notları- Herat

25 EYLÜL 1995

5409. Szuppe, Maria: Entre Timourides, Uzbeks et Safavides : questions d'histoire politique et sociale de Hérat dans la première moitié du XVIe siècle / Maria Szuppe. – Paris : Association pour l'Avancement des Etudes Iraniennes, 1992. – 180 S. : graph. Darst., Kt. – (Studia Iranica ; 12). – (Studia Iranica : Cahier ; 12)
Teilw. zugl.: Univ. de Paris III Sorbonne Nouvelle, Diss., 1991
33 A 9641

HERAT

BAILY, J. A description of the naqqarakhana of Herat, Afghanistan. *Asian music* 11 ii (1980) pp. 1-10.

10 ARALIK 1992

R2 **Afghanistan: the rubâb of Herat.** [CD Recording]. By Khushnawaz, Mohammad Rahim & Baily, J., 1993.
Sakata, H.L. *Yearbook for Traditional Music*, 26 (1994), pp.186-187 (E)

Herat

31 ARALIK 1999
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

07 TEMMUZ 1997

HERAT
Abū Naṣrī Haravī, Qāsim Ibn Yūsuf, 16th cent.
Ṭarīq-i qismat-i āb-i Qulb, va mardjūyī va arāzī-i buluūkāt-i vilāyāt kih mutaẓammin jughrāfiyā-yi Harāt ast / bā muqaddamah va taḥshiyah va taṣḥīḥ va ta'līq-i Māyil Haravī. — [Teheran] : Intishārāt-i Bunyād-i Farhang-i Irān, [1347 i.e. 1968]
45, 175 p. : ill., facsims. ; 24 cm.
Persian
I. Mayil Haravī. II. Title.
CLU MiU NjP nef 3-16837

HERAT
BÜYÜK GIYASEDDİN
Camii

SALJOOQI, Fikri

The complete copy of the ancient inscription of the Ghiassuddin Grand Mosque in Herat.

Afghanistan 20 iii (1967), pp. 78-80

Herat'taki Büyük Giyaseddin Camii'nin eski yazıtlarının tam kopyesi.

1043 FOWLER, Corinne. Where ethnographers fear to tread: the counter-influence of ethnography on Christopher Kremmer's *The carpet wars* (2002) and Christina Lamb's *The sewing circles of Herat* (2002). *Journeys: the International Journal of Travel and Travel Writing*, 4 i (2003) pp.102-128.

Herat

1154. **Ṭabībī, 'Abd-al-Ḥakīm:** Tārīḫ-i muḫtaṣar-i Harāt dar 'aṣr-i Tīmūriyān / ta'līf-i 'Abd-al-Ḥakīm Ṭabībī. - Čāp 2. - Tihrān : Intišārāt-i Hīrmand, [1989] = 1368 h.š. - 14, 153 S. : Ill., Kt.
Inhalt: Geschichte von Herat zur Zeit d. Timuriden. - In arab. Schrift, pers. 9 E 3495

081066 HERAT
190956 TIMURLULAR

24 OCAK 1994

081066 HERAT
NAJIMI, Abdul Wasay, *Herat: The Islamic City*. London: Curzon Press, 1986, 184pp.

17 ARALIK 1993

HERAT TIMURLULAR

07 MART 1994

509. TABIBI, Abd ol-Karim. *Tarikh-e Harat dar 'ahd-e Teymurian*. Tehran, Hirmand, 1989/1368, 19-153 p.
[Histoire d'Hérat à l'époque timouride]

عبد الکریم طبیبی : تاریخ هرات در عهد تیموریان

Petit ouvrage par un diplomate afghan sur Herat, centre culturel et artistique à l'époque timuride. Le but de l'auteur est de décrire le rayonnement culturel de villes anciennes comme Balkh, Ghazni, Herat, Kabul, Kandahar. Son premier volume est consacré à Herat; il se limite à l'époque timuride, en quatre chapitres: — 1. Aperçu général sur les Timurides à Herat; — 2. Timur et ses descendants; — 3. Grandeur et rayonnement de Herat à l'époque timuride; — 4. Trois personnalités dans le domaine politique, culturel, littéraire et artistique: Amir Ali Shir Nava'i (homme politique et homme de lettres), Mowlana Nur al-Din Abd al-Rahman Jami (soufi, poète et lettré) et Kamal al-Din Behzad (peintre).
Tch.P.

12 OCAK 1994

۲۳- تاریخ هرات در عهد تیموریان. دکتر عبدالحکیم طبیبی. (تهران، انتشارات هیرمند، ۱۳۶۸). ۱۵۳ ص، وزیری. ۱۳۵ ریال.

190956 TIMURLULAR 081066 HERAT

HERAT

11 EKİM 1993

HERAT:

BARBIER De Meynard, C.A.C.: Mouyin ed. Din Mohammad ez Zamdji, Extrait de la chronique. Persane d'Herat. *Journ. Asiat.* 1860, XVI pp. 461-520 1861, XVII, pp. 437-57, 473-522; 1862, XVIII, pp. 268-319.

CHODZKO, Alex: Hérat, sa fondation. *Revue de l'Orient*, avril, 1856, pp. 281-292.

11648 REUT, M. La production de la soie à Herât. *Studia Iranica* 8 (1979) pp. 107-116.

Herat-ta ipek üretimi.

21 OCAK 1992

Herat
- Aşkabad

VENIUKOV, C. D'Askhabad à Hérat. **Bulletin** de la S. de Géogr. com. de Paris 5 (1882/83), 60-61.

27 MAYIS 1993

18 AGUSTOS 1992

2656 NAJIMI, Abdul Wasay. The cistern of Char-Suq (a Safavid building in Herat, built after 1634 AD). *Afghanistan Journal*, 9 (1982) pp.38-41

Herat

Herat

3958 SHOKOOHY, Mehrdad. The monuments at the Kuhandiž of Herat, Afghanistan. *Journal of the Royal Asiatic Society*, 1983, pp.7-31

270. ALLEN, T. *A Catalogue of the Toponyms and Monuments of Timurid Herat*, Cambridge (Mass.), Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology, 1981, XXXIII-259 p., 2 cartes et 1 photo h.-t. (*Studies in Islamic Architecture*, 1).

HERAT
- TIMURLULAR

L'A. dresse un catalogue raisonné et commenté de 678 toponymes *sensu lato* attestés dans l'oasis de Herāt au XV^e^ siècle : aux noms de districts (10) et de villages (303), il adjoint tous les noms de canaux, jardins, ponts, constructions militaires, civiles et religieuses mentionnés dans les sources arabes et persanes. Chaque toponyme se trouve en outre localisé par son numéro d'ordre sur une des deux cartes hors-texte. Un tel travail de compilation devrait logiquement déboucher sur une étude de géographie historique. Quelques aperçus en sont bien donnés en guise d'introductions aux différents chapitres de l'ouvrage, mais ils laissent le lecteur insatisfait, tout comme la cartographie, parfaitement inexpressive, alors qu'il eût été facile de dresser de belles cartes thématiques (de l'irrigation, des lieux habités, etc.). Bref, on se trouve en présence d'un matériel brut, au demeurant de qualité, livré avant élaboration.

D. Ba.

27 MAYIS 1993 - Aşkabad
Herat

LESSAR, P. M. Second journey in the Turkoman country: Askabad to Ghurian near Herat. **Proceedings** of the Royal Geographical Society, London, new series, 5 (1883), pp. 1-23.

Herat
- Yezd

13 OCAK 1994

۳۸۵۹ : نجمی، ناصر. "حادثه جداشدن هرات از ایران با انتزاع شهرهای مرزوخیوه HERAT
بی ارتباط نیست". کیهان فرهنگی، سال ۲، ش ۱۱ (بهمن ۱۳۶۴) : ص ۳۳، ۳۴، ۳۵.

Herat MAZZAOUI, M.M. The siege of Herat during the first year of Shāh Abbās' reign according to Iskandar Munshī. *XX. Deutscher Orientalisten tag 1977 in Erlangen*, 1980, pp. 233-234.

10 AGUSTOS 1992

10 KASIM 1993

Lebens- und Landschaftsbilder aus dem Orient: (11) Finderisk; (12) Astrabad; (13) Yezd; (14) Herat; (15) Gunabad; (16) Merw; (17) Schiraz; (18) das Ehrenkleid; (19) die Kornwucherer; (20) die Wöchnerin; (21) Morgab und Eklid; (22) die Bechtiari. **Das Ausland** 16 (1843), 365-366, 369-371, 374-375, 377-378, 389-390, 405-407, 410-411, 413-415, 418-419, 422-423.

- Esterabad
- Yezd
- Siraz
- Merv
* Herat

Herat

STEWART, C.E. The Herat Valley and the Persian border from the Hari-Rud to Sistan. **Proceedings** of the Royal Geographical Society, London, new series, 8 (1886), pp. 137-156.

Itinerary from Yezd to Herat; from the Political Secretariat of the Government of India. JAS Bengal 13 (1844), 827-852.

27 MAYIS 1993

10 KASIM 199

- SAZ
- Müzik
Herat

04607 BAILY, J. Movement patterns in playing the Herati *dutār*. *The anthropology of the body*, ed. J.Blacking, London, 1977, pp. 275-330.

444. GOLOMBEK, L., «The Resilience of the Friday Mosque : The Case of Herat», *Muqarnas*, I, 1983, p. 95-102, 1 photo., 2 figs., 26 × 18 cm.

HERAT

Ce court article esquisse l'évolution de la mosquée de Herat et surtout les aménagements réalisés par Mir ʿAli Šir Navâ'i. Se fondant sur les témoignages des chroniqueurs, en particulier celui de Xʷând-Mir dans *Xolâṣat al-axbâr*, L. G. décrit le climat qui a présidé aux restaurations menées dans cette mosquée. L'illustre vizir fut souvent présent sur le chantier, prit personnellement part aux travaux manuels et tenta de conserver, là où cela était possible, les structures et les éléments anciens y compris les inscriptions. Sans être une approche exceptionnelle du problème de conservation, il faut observer que tel n'était pas toujours le cas dans d'autres contextes historiques. (cf. *infra*, n° 462.)

C. A.

EDEBİYAT

HERAT HALK EDEBİYATI

BAGHBAN, Hafizullah

An overview of Herat folk literature.

Afghanistan 21i (1968), pp. 81-90; 2111 (1968), pp. 51-62

Herat halk edebiyatının gözden geçirilişi

4

535. [DUPAIGNE, Bernard. "La destruction des monuments d'Herat". *Les Nouvelles d'Afghanistan* 31 (1984) pp. 11-15]

- HERAT

aux grandes familles de Barnabad, et de nombreuses indications précises concernant la vie politique, économique et culturelle de la région, notamment l'accès à la propriété foncière.

C. P.

391. BARNABADI, Muhammad Riza, *Tazkire*, Moscou, Nauka, 1984, 239 p. + fac-similé (111 folios). Trad. russe par N. N. Tumanovic (Pamjatnye Zapiski). [Mémoires].

HERAT

Présentation d'une source rare écrite entre 1806 et 1816 par un grand propriétaire de Barnabad, ville située à 60 km à l'ouest de Herat. Elle contient, outre une chronique familiale remontant jusqu'au XVᵉ siècle, la copie de sept chartes données par les souverains de Herat

04225 MILSTEIN, R. Sufi elements in the late fifteenth century painting of Herât. *Studies in memory of G.Wiet*, Jerusalem, 1977, pp. 357-369.

Herat (15. asır sonları resmin de sûfî unsurları)

369. SAMIZAY, R. *Islamic Architecture in Herat. A Study Towards Conservation*, n.l. (Kaboul), 1981, 263 p., très nombreuses illustrations.

HERAT

Cet ouvrage au titre peu explicite est en fait un inventaire graphique et photographique des monuments d'époque islamique de l'Afghanistan du nord-ouest dans son ensemble. En dehors des monuments de l'agglomération de Herāt proprement dite, déjà bien connus, les ensembles architecturaux de Jam, Šāh-e Mašhad, Češt-e Šarif, Ghōryān, Kōhsān, Zendajān, Barnābād, Zyāratgāh, Karox, Xoš Robāt et Ghalwār sont plus ou moins brièvement décrits et illustrés par le plan et la photographie, certains pour la première fois (pp. 10-61). La plupart sont situés dans la vallée du Hari Rōd, haut-lieu de l'architecture ghoride et timouride.

- Herat

04606 BAILY, J. A description of the naqqarakhana of Herat Afghanistan. *Asian music* 11 ii (1980) pp. 1-10

1.3 OCAK 1994

۳۸۴۹ HERAT - ترکمان، محمد. "هرات در نزاع ایران و انگلیس". کیهان (۳بهمن۱۳۶۴): کیهان فرهنگی، سال ۲، ش ۱۰ (دی۱۳۶۴): ص ۱۶-۱۹.

04608 BAILY, J. Recent changes in the dutār of Herat. *Asian music* 8 i (1976) pp. 29-63

- HERAT

04205 GRUBE, E. J. and SIMS, E. The school of Herat from 1400 to 1450. *The arts of the book in Central Asia*, ed. B.Gray, London and Paris, 1979, pp. 147-178.

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— *Āgâhi-nâme / Bulletin d'information*, cf. n° 451 (*Aṣar*, I, 1359 š./1980).

450. ALLEN, T., *A Catalogue of the Toponyms and Monuments of Timurid Herat*. Studies in Islamic Architecture Number 1, pub. dans le cadre de l'Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology, Cambridge, Mass. 1981, 259 p. dactylographiées, 2 cartes h-t. et une photographie aérienne, in-4°.

HERAT

Le livre contient 12 chapitres : 1) Définition du *Velāyat* (Province) de Herat à l'époque timuride (p. 1); 2) Orographie (p. 2-3); 3) *Buluk* (districts) du Herat (p. 4-9); 4) Système d'irrigation (p. 10-25); 5) Routes, remparts, ponts et bazars (p. 26-53); 6) Villages, quartiers et divers toponymes (p. 54-88); 7) Structures commerciales (p. 89-90); 8) Institutions réligieuses (p. 91-160); 9) *Rebāṭ* (p. 161-163); 10) Architecture funéraire (p. 164-191); 11) Résidences (p. 192-227); 12) Herat sous les Kart (p. 228-231). Deux appendices et un glossaire complètent les listes des toponymes et des monuments: les deux premiers sont consacrés aux poids et mesures (p. 235) ainsi qu'à une description du Bijangar selon ʿAbd al-Razzâq Samarqandi (p. 236), le troisième (p. 237-241) est une explication parfois trop sommaire et restrictive des termes employés dans le livre (exemples : *pir* : *religious teacher*; *lauḥ* : *grave marker in the form of a vertical slab*; *râh* : *street* etc.). On regrettera aussi l'usage d'une translitération plutôt arabisante dans ce contexte dominé par le dari, le fārsi et le turc. Bien qu'il s'en explique, cet emploi semble gêner l'auteur lui-même qui fait preuve d'incohérence à l'intérieur du système qu'il a adopté. C'est bien dommage dans un livre consacré aux toponymes. Le fait d'avoir souvent omis l'équivalent chrétien des années hégiriennes est moins important puisque la liste dressée n'est ni chronologique ni événementielle. Par contre, un index général fait cruellement défaut car les noms sont répétés ailleurs que dans la notice qui leur est réservée et les noms de personnes sont nombreux. Que ces critiques — et d'autres que l'on pourrait, après débat, formuler à propos de la bibliographie — ne détournent pas l'attention de l'essentiel : l'auteur a su avec adresse tirer profit de ses sources pour dresser ce catalogue. La liste des sujets abordés indique clairement l'importance de ce livre utile à ceux qui s'intéressent à l'étude de l'histoire, de l'histoire de l'art, à la géographie historique, à l'urbanisme et à l'économie du Harāt en particulier et du Xorāsān ainsi que du Monde iranien en général.

C. A.

248. ALLEN, T., *Timurid Herat*, Wiesbaden, 1983, 95 pp., 2 cartes. (Beihefte zum Tübinger Atlas des Vorderen Orients, série B, no. 56.)

HERAT

Cet ouvrage sur l'Hérat timouride, la thèse de doctorat de l'A., dont une partie a déjà été publiée sous le titre *A Catalogue of the Toponyms and Monuments of Timurid Herat*, Cambridge/Mass. 1981 (cf. *Abstracta Iranica* V, nos 270 et 450), fait partie des volumes supplémentaires de l'Atlas du Proche-Orient fait à Tübingen. Le livre se divise en quatre chapitres dans lesquels l'A. dépeint la situation géographique et l'histoire de la ville, la chronologie de ses monuments, les initiatives des souverains timourides pour reconstruire la ville, en ruines à la suite de deux sièges mongols, et les conditions socio-économiques à l'époque timouride. Vient ensuite une liste de tous les toponymes et monuments de Hérat que l'A. a pu glaner dans ses sources : districts, canaux, rues, murs, ponts, marchés, villages, quartiers, institutions commerciales, religieuses et charitables, *rebâts*, architecture funéraire, résidences. Le livre s'achève par une bibliographie, une photographie aérienne, deux plans de la ville démontrant son évolution entre 1380 et 1447 et deux cartes indiquant la localisation de chaque monument. Cet ouvrage tirant de sources hétérogènes un riche matériel sur l'urbanisation de Hérat et sur ses monuments mérite l'attention des chercheurs à qui il se révélera instructif et utile.

M. Gr.

Abst. Ir. 8

28 KASIM 19
081066 HERAT

92-933204
Ṭabībī, ʿAbd al-Ḥakīm.
Tārīkh-i mukhtaṣar-i Harāt dar ʿaṣr-i Taymūriyān / taʾlīf-i ʿAbd al-Ḥakīm Ṭabībī ; bā muqaddamah-i Muḥammad Sarvar Mawlāʾī. -- Chāp-i 1. -- Tihrān : Intishārāt-i Hīrmand, 1368 [1990 or 1991]
14, 153 p. : ill. ; 24 cm.
Par-07
In Persian; romanized record.
Title on cover: Tārīkh-i Harāt dar ʿahd-i Taymūriyān.
Includes bibliographical references and indexes.

1350.00IR ($10.97 U.S.)
(Historical study of Harat, Afghanistan under the rule of Timur dynasty, 1387-1492)

01534 BEAURECUEIL, S.de L.de. Studying Ansari of Herat. *Afghanistan* 29 i (1976), pp. 91-97.

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— Ensari

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21228 ABDUL MUQTADIR. Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library, Calcutta. *JASB* N.S. 12 (1916), pp. 165–184

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38522 69

HŪRĪ (Nabīl). خـورى (نبيل) .

ـ نبيل خـورى ، حارة النصارى مع رسائل من القدس.

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(Hārat al-Nasārā .) [16° Y². 33200

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54/.

HŪRĪ (Nabīl) خوري (نبيل)

نبيل خوري . حارة النصارى . مع رسائل من القدس .

- Beyrouth, Dār al Nahār, 1969. - In-16, 162p, couv. ill. [AAA IV 2004]

(Hārat al-naṣārā .)

913.6 roman XX.
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759.917671
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Horasan ve Herat ile ilgili bir sosyal ve geopolitik araştırma

Journal of the Islamic Environmental Design Research Centre, 1989/1-2, Rome s. 86-9

HERAT: PEARL OF KHURASAN

15 EKIM 1993

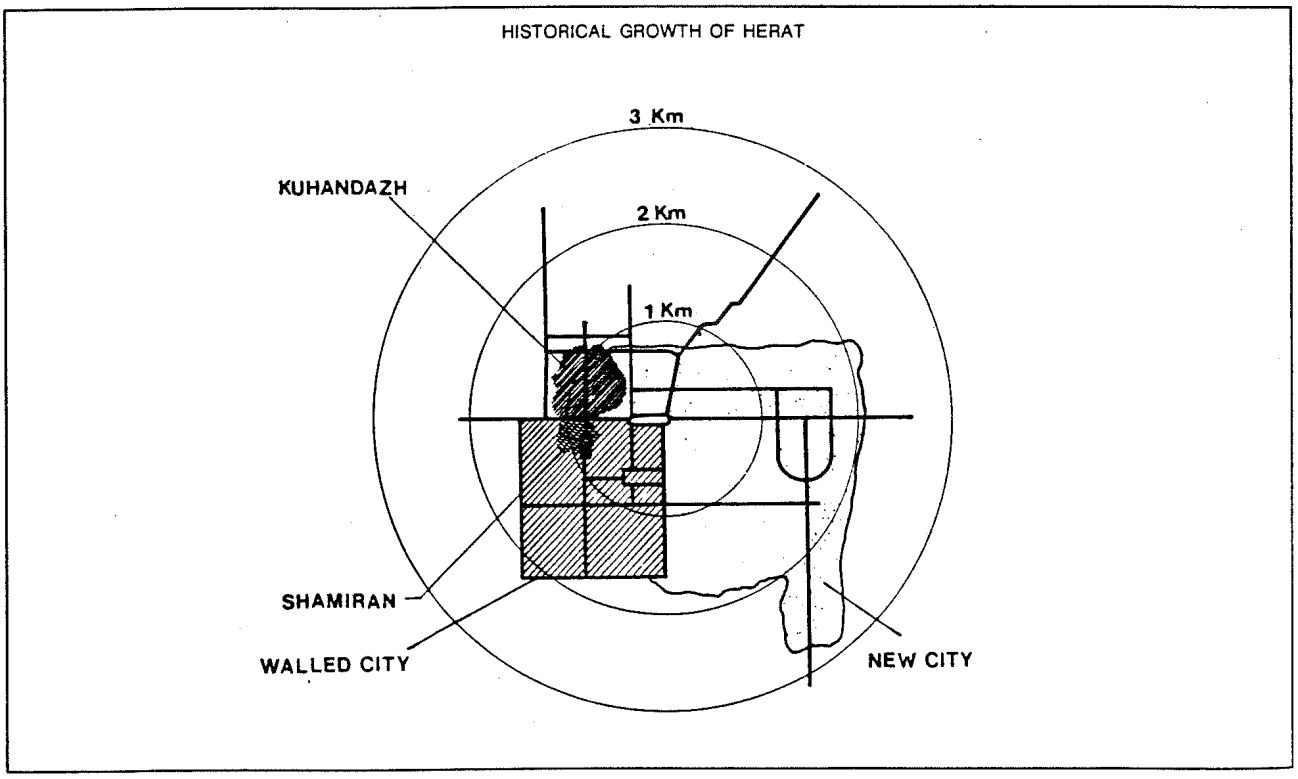
"The world being a boundless sea,
Khurasan is the oyster prosperous.
Within the oyster as you see,
The city of Herat is the pearl luxurious."
(Hamdullah Mustaufi)

HISTORICAL BACKGROUND

When Hamdullah Mustaufi, the renowned 14th-century historian, wrote the above poem about Herat, the city had recovered from the Mongol destruction and was on its way to a new glory. Its apogee still had to come half a century later when the Timurids firmly established their empire and transformed the city into one of Islam's major artistic and learning centres. But this glory was short-lived as a new cycle of decline began to unfold at the beginning of the 16th century. Rise and fall, prosperity and tragedy marked the character of this ancient cross-roads city from its earliest history in the 6th century BC down to the war with the Soviets. Although the city retained its traditional form up until the 20th century, the destruction during the past nine years may have permanently damaged the fabric of the city and the monuments of the surrounding region. This article is a brief chronicle of the Islamic walled city, also referred to as *shahre kuhna* or "old town", up until 1979, before it turned into a new battleground and subsequently became inaccessible.

The ancient history of Herat extends to the centuries prior to the coming of Islam in the 7th century. The early history of the city is blurred with facts and legends. From the accounts of Saif ad-Din Muhammad ibn Yaqub al-Herawi, a 13th-century historian and author of *Tarikhnama-e Herat*, who was relying on earlier sources available to him at the time, the early establishment of the city can be dated to 6th century BC when the Achaemenids were in power. Herat is also mentioned in the Avesta as "Hairava" and in the accounts of Ptolemy, the Greek geographer, as "Aria". Alexander the Great is reported to have arrived here in 330 BC. The pre-Islamic form of the city was likely a fort established on the present site of the citadel.

It was Islam, though, that gave prominence to the city subsequently leaving lasting marks on its form and structure. Islamic



HERAT TARİHİ

Dr. Recep USLU

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

Dem. No:	54412
Tas. No:	958.3 USL.H

İstanbul 1997

15 EYLÜL

-Herat

ENCYCLOPAEDIA IRANICA, Vol.VIII,1998 CALIFORNIA, PP. 291 .

condition of the citadel since the Soviet withdrawal from Afghanistan.

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(MARIA EVA SUBTELNY)

EḴTĪĀR MONŠĪ, Ḵᵛāja, master calligrapher of the chancery *taʿlīq* style from Herat (fl. mid 10th/16th cent.). Eḵtīār never left his native city and worked, according to Qāżī Aḥmad, for thirty years on the chancery documents of the Safavid prince Sultan Moḥammad Ḵodā-banda, who was appointed governor of Khorasan in 943/1536 and later ruled as shah from 985/1578 to 996/1588. Examples of his work are held by museums. One specimen of Ḵᵛāja Eḵtīār's work, dated Ramażān 959/August-September 1552, has been published by Shen Fu, Glen D. Lowry, and Ann Yonemura but misattributed to Kamāl-al-Dīn, who was a copyist (*moḥarrer*). The claim made in *Dāʾerat al-maʿāref-e fārsī* (I, p. 68) that, in a signed piece of his calligraphy, Eḵtīār Monšī calls himself from Gonābād (al-Jonābāḏī) in Khorasan is untenable at this time, because the article fails to name the source of the information or where the piece in question is preserved

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(WHEELER THACKSTON)

EḴTĪĀRĀT (choices, elections), a term used in Islamic divination and astrology in at least four principle meanings: 1. It refers to hemerologies in which each of the thirty days of a month, either synodic or conventional (e.g., the Persian hemerology), is characterized as being good (*saʿd*) or bad (*naḥs*) for undertaking specified activities. 2. The goodness or badness of the time for activities depends on the lunar station (*manzel al-qamar*) occupied by the moon. 3. The goodness or badness of the time for activities depends on the zodiacal sign occupied by the moon. 4. The type of astrology usually denominated catarchic (*ḥokm al-nojūm*) is often associated with the word *eḵtīārāt*; in Islamic astrology, following a Sasanian precedent, this is confounded with interrogations (*masāʾel*).

1. The earliest hemerologies are those of Mesopotamia, in which each day of each month is usually given a religious significance as well as a number of activities to be undertaken or avoided (Labat, 1939). There also exists a far simpler form in which each day in each month is either favorable or unfavorable, or is associated with a single activity (Labat, 1943; for further Mesopotamian sources see Reiner, pp. 111-12). A Persian hemerology that may be related to this Mesopotamian tradition is found in the *Andarz ī Ādurbād ī Mahraspandān* (secs. 119-48, I, pp. 58-71, tr. in Zaehner, pp. 101-10). In this text the thirty days of a Persian month are identified by their associated deities, and one or two activities are advised to be engaged in or avoided on each. Perhaps related to a Persian tradition, though not to the *Andarz* of Ādurbād, is the Mandaean hemerology in chapter 8 of *The Book of the Zodiac* (Drower, pp. 88-92). This is a combination of three sources, excerpted for each of the thirty days of a month, and listing activities to be undertaken or avoided and prognostications for one who becomes ill and for one who is born on that day. Close to this is a Greek text published in *Catalogus Codicum Astrologorum Graecorum* (XI/1, pp. 134-44; this text cites Melampus, for whom see the lunarium conflated from Melampus and another "Egyptian" book in VIII/4, pp. 105-7).

Reflecting to some extent the contents of the *Andarz* of Ādurbād is an Arabic book attributed to Imam Jaʿfar al-Ṣādeq (see Sezgin, *GAS* VII, pp. 323-24, 373). It is also very close in content to the chapter of the Mandaean *Book of the Zodiac* referred to above; but in addition contains parts of the associations of the thirty days of the month with stories from the Old Testament found in many similar Byzantine hemerologies (*Catalogus* III, pp. 32-39, X, pp. 121-26, ascribed to David and Solomon, 196-200, 243-47, XI/2, pp. 157-62). The Mandaean and the Byzantine hemerologies along with Jaʿfar al-Ṣādeq's *Ketāb* all share a common source.

Also attributed to Jaʿfar al-Ṣādeq are the short hemerologies which, like the second Mesopotamian text (Labat, 1943), do little more than indicate that the day is favorable or unfavorable (see, e.g., Ruska, II, pp. 35-36; for similar works in Syriac and Greek,

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Ankara, 1996 DN: 40792.

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means of armillary spheres and other instruments (*R. fi 'l-mayl*, 62). The final result of this work was the compiling of *al-Zīdj al-fakhrī*. An incomplete copy in Persian of a *zīdj*, preserved in the Majlis Library in Tehran (ms. 181) may be based on al-Khudjandī's observations; the period of the tables of average movements is 600 of the Yazdagirdī era, sc. about two centuries after al-Khudjandī's death (see E. S. Kennedy, *A survey of Islamic astronomical tables*, in *Trans. Amer. Philos. Soc.*, N.S., xlvi (1956), 133, No. 60).

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(J. Samsó)

KHUDJISTĀN, a small town or village of mediaeval Islamic Bādhghīs [*q.v.*], lying to the northeast of Harāt in modern Afghānistān, and described by the mediaeval geographers as being mountainous, possessing agricultural lands and having warlike inhabitants (Iṣṭakhrī, 268-9; Ibn Ḥawḳal², 441, tr. Wiet. 426; *Ḥudūd al-ʿālam*, 104, 327; Yāḳūt, ii, 404; Barbier de Meynard, *Dict. géogr., hist. et litt. de la Perse*, 197). Although within a Sunnī region, Khudjistān itself was one of the last centres for the Khawāridj in eastern Iran, and the population are described as Khāridjīs and extremists (*shurāt wa-ghulāt*).

Its main claim to fame is that it gave birth in the 3rd/9th century to Aḥmad b. ʿAbd Allāh al-Khudjistānī. He was a commander in Muḥammad b. Ṭāhir's army, but after the fall of the Ṭāhirid capital Nishāpūr to Yaʿḳūb b. Layth in 259/853, he made a bid for independent power in Khurāsān, with a base of power in Harāt and Ṭukhāristān, against the Ṣaffārids, until he was killed by one of his own *ghulāms* in 268/882. Worthy of note is the detail that Khudjistānī was allegedly launched on his career as a condottieri through hearing the martial poetry of a local author, Ḥanẓala of Bādhghīs, who must have been one of the very earliest writers of verse in New Persian (Niẓāmī ʿArūḍī, *Čahar maḳāla*, ed. Browne, 26-7, revised tr. 27-9, cf. G. Lazard, *Les premiers poètes persanes (IX^e-X^e siècles)*, Tehran-Paris 1964, i, 17-8, 53).

Bibliography: (in addition to the above references): C. Defrémery in *JA* (July-Dec. 1845), 345 ff.; E. von Zambaur, in *Numismatische Zeitschr.*, lv (1922), 13; R. Vasmer, in *Numismatische Zeitschr.*, N.F. xxiii (1930), 116-18; C. E. Bosworth, in *Cambridge history of Iran*, iv, ed. R. N. Frye, Cambridge 1975, 116-8. (C. E. Bosworth)

KHULDĀBĀD, a town in the northwestern part of the former Ḥaydarābād state, now in Maharashtra state of the Indian Union, and situated in lat. 20° 1′ N. and long. 75° 12′ E; it is also known as Rauza (sc. Rawḍa). It is 14 miles from Awrangābād and 8 from Dawlatābād [*q.vv.*], and a particularly holy spot for Deccani Muslims, since it contains the tombs of several Muslim saints and great men, including the Niẓām-Shāhī minister Malik ʿAnbar [*q.v.*]; Niẓām al-Mulk Āṣaf Djāh, founder of Ḥaydarābād state [*q.v.*]; and above all, of the Mughal Emperor Awrangzīb [*q.v.*], who died at Aḥmadnagar in Dhu 'l-Ḳaʿda 1118/March 1707 and was buried at the *rawḍa* or shrine of Shaykh Zayn al-Ḥaḳḳ, and of his son Aʿẓam Shāh. After Awrangzīb's burial, the place was called Khuldābād, the monarch's posthumous name being *Khuld-maḳām* "He whose abode is eternity" (see *Cambridge hist. of India*, iv, 302).

Bibliography: *Gazeteer of Aurangabad District*, Bombay 1884; *Imperial gazeteer of India*², xv, 285; *Murray's Handbook to India, Pakistan, Burma and Ceylon*¹¹, London 1968, 59-61.

(C. E. Bosworth)

KHUL' [see ṬALĀḲ].

KHULḲ [see AKHLĀḲ].

KHULM, a town of northern Afghānistān lying in the lowland region to the south of the upper Oxus at an altitude of 1,400 ft./450 m. and in lat. 36° 42′ N. and long. 67°41′ E.; it is situated some 30 miles/50 km. to the east of modern Mazār-i Sharīf and, according to the mediaeval Islamic geographers, two *marḥalas* or 10 *farsakhs* to the east of Balḵh [*q.v.*]. It further lies on the Khulm River which flows down a narrow valley from the Hindu Kush past the town of Haybak and then Khulm itself until it peters out short of the Oxus. It is possible that this river is the Artamis of the Greek geographers.

The mediaeval geographers describe Khulm as the centre of a flourishing agricultural district, with luscious fruits, and as enjoying a healthy climate; the *kharādj* or land-tax was levied on the extent of irrigated land. The grapes and other fruits of Khulm were still the subject of much praise by the Scottish traveller Alexander Burnes in the early 19th century. The road from Balkh eastwards into Badakhshān and to Andarāba and the silver mines of Pandjhīr also passed through Khulm (see Le Strange, *The lands of the Eastern Caliphate*, 427, 432; *Ḥudud al-ʿālam*, 108).

Regarding the pre-Islamic history of Khulm, it has been conjectured that Khulm is the Aornos mentioned by Arrian as conquered by Alexander the Great in the winter of 330-329 BC (cf. Pauly-Wissowa, i/2, 2659). The Buddhist Chinese traveller of the early 7th century, Hiuen-Tsang, seems, however, to mention it as the kingdom of Hu-lin, whose chief town had over 10 Buddhist monasteries with more than 500 monks (see T. Watters, *On Yüan Chwang's travels in India*, London 1904, i, 106, 109). In the period of the Islamic conquests in Central Asia, it is mentioned at various times in the course of warfare, e.g. in 90/708-9 when Ḳutayba b. Muslim [*q.v.*] made his final attack on the Hephthalite leader Ṭarkhān Nīzak (Ṭabarī, ii, 1205-6, 1219, with mention of the *shiʿb Khulm* "defile or valley of Khulm"), and in 119/737 when Asad b. ʿAbd Allāh al-Ḳasrī was endeavouring to expel from Ṭukhāristān the united forces of the Turkish Khāḳān Su-lu of the Western Türgesh, the rebel al-Ḥārith b. Suraydj and the local princes of the Oxus valley principalities and of Soghdia, and the Khāḳān endeavoured in vain to take the town (Ṭabarī, ii, 1603, 1615). Once pacified, the district was settled by Arabs of Tamīm, Ḳays, Azd and Bakr (Samʿānī, *Kitāb al-Ansāb*, ed. Hyderabad 1382-6/1962-6, v, 180). Khulm also figures in the tax-assessment for Ṭukhāristān in the time of ʿAbd Allāh b. Ṭāhir's governor-

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عجائب اللطائف في أخبار وسياحات ملوك هرات

لغياث الدين النقاش

مراجعة

سهيل صابان

مكتبة الملك فهد الوطنية - الرياض

توجد نسخة من هذه المخطوطة في المكتبة الوطنية بباريس في مجموعة شيفر تحت الرقم ١١٦٩؛ ونسخة في مكتبة ملّت بإستانبول مجموعة عالي[١]. والنسخة المعتمدة في هذا العرض محفوظة في مكتبة شيخ الإسلام عارف حكمت بالمدينة المنورة تحت الرقم ٢٣٧٥.

قام بترجمة هذه المخطوطة شيخ الإسلام إسماعيل عاصم أفندي (١٦٨٥-١٧٦٠م)[٢] - الذي عمل قاضياً في المدينة المنورة عام ١١٥٧هـ[٣] - إلى اللغة التركية العثمانية بطلب من الصدر الأعظم داماد[٤] إبراهيم باشا عام ١١٤٠هـ/١٧٢٧م[٥]، وأطلق على المخطوطة اسم "ختاي سياحتنامه سي"، بالنظر لما دُوِّن على إحدى المخطوطات من قيد[٦]. وقد تعرف شيخ الإسلام عاصم أفندي إلى هذه المخطوطة من خلال كتاب "مطلع السعدين"[٧] للشيخ كمال الدين عبد الرزاق بن جلال الدين إسحاق[٨]. ونشرها علي أميري في إستانبول عام ١٣٣١[٩] / ١٩١٥م[١٠] بعد إضافة حواش قيمة عليها، حيث وصل حجمها إلى ٤٧ صفحة من القطع الصغير[١١]. وختاي، لا يقصد بها بلاد الصين فحسب؛ وإنما بلاد القره طاي أيضاً[١٢].

والمخطوطة صغيرة الحجم؛ إذ هي تقع في ١٩ ورقة من القطع المتوسط. وقد كتبت بخط الرقعة، وهي مقروءة وواضحة. وإن كتبت بأسلوب القرن الثاني عشر الهجري؛ إلا أنها مفهومة لمن يلم بالعثمانية إلماماً جيداً.

والكتاب يضم ما دونه الخواجة غياث الدين النقاش الذي توجه في رحلة إلى آسيا الوسطى والصين في عهد شاهروخ ميرزا عام ٨٢٢هـ/١٤١٩م، مع عدد من السفراء إلى إمبراطور الصين يونج لو. وقد استمرت رحلته سنتين وخمسة عشر يوماً، من يوم خروجه من هرات وحتى عودته إليها[١٣].

Herat
دائرة المعارف بزرگ اسلامي، مج. 11 ، تهران 1381 . ص. 599
İSAM Ktp. 94578

مآخذ: ابوزید، علی، *البدیعیات فی الادب العربی*، بیروت، ۱۴۰۳ق/۱۹۸۳م؛ اسکندری، احمد و دیگران، *المفصل فی تاریخ الادب العربی*، قاهره، ۱۹۲۶م؛ امین، بکری شیخ، *مطالعات فی الشعر المملوکی و العثمانی*، بیروت، ۱۴۰۰ق/۱۹۸۰م؛ حاجی خلیفه، *کشف*؛ ربداوی، محمود، *ابن حجةالحموی شاعراً و ناقداً*، دمشق، ۱۴۰۲ق/۱۹۸۲م؛ سرکیس، یوسف الیان، *معجم المطبوعات العربیة و المعربة*، قاهره، ۱۳۴۶ق/۱۹۲۸م؛ سلام، محمد زغلول، *الادب فی العصر المملوکی*، قاهره، ۱۹۸۰م؛ ضیف، شوقی، *البلاغة، تطور و تاریخ*، قاهره، ۱۹۶۵م؛ همو، *عصرالدول و الامارات*، قاهره، ۱۹۹۰م؛ عکاوی، انعام فوال، *المعجم المفصل فی علوم البلاغة*، بیروت، ۱۴۱۷ق/۱۹۹۶م؛ فروخ، عمر، *تاریخ الادب العربی*، بیروت، ۱۹۸۹م؛ مبارک، زکی، *المدائح النبویة فی الادب العربی*، قاهره، ۱۳۹۱ق؛ مرادی، محمدخلیل، *سلک الدرر*، بیروت، ۱۴۰۸ق/۱۹۸۸م؛ مطلوب، احمد، *بحوث بلاغیة*، بغداد، ۱۴۱۷ق/۱۹۹۶م؛ موسی باشا، عمر، *الادب فی بلاد الشام*، بیروت / دمشق، ۱۴۰۹ق/۱۹۸۹م؛ همو، *تاریخ الادب العربی* (العصر المملوکی)، دمشق، ۱۴۰۹ق/۱۹۸۹م.

بابک فرزانه

بَدیعیّه، مَدْرَسه، از مدارس بزرگ و مهم شهر هرات در سده‌های ۹ و ۱۰ق/۱۵ و ۱۶م). بنیادگذار این مدرسه، بیکه سلطان بیگم (د ۸۹۳ق/۱۴۸۸م)، همسر سلطان حسین بایقرا و مادر بدیع‌الزمان میرزاست (میرخواند، ۱۰۸/۷؛ خواندمیر، *حبیب السیر*، ۱۸۲/۳؛ قس: همو، «خاتمه...»، ۱۹۷، که بنای آن را به بدیع‌الزمان نسبت داده؛ اما وی ظاهراً به تعمیر آن پرداخته بوده است، نک: اصیل‌الدین، ۱۸۶). هرات در عصر تیموری دارالعلم بزرگ خراسان و بلکه مرکز فرهنگ و معارف سراسر ایران و خاستگاه دانشمندان بزرگ در رشته‌های گوناگون که غالباً دانش‌آموختگان و استادان مدارس‌مهمی چون نظامیه، مدرسهٔ سلطانی و مدرسهٔ بدیعیه بودند، به شمار می‌رفت.

بیکه سلطان بیگم در همین مدرسه مدفون شد و افزون بر او عدهٔ دیگری از شاهزادگان تیموری مانند محمدمؤمن میرزا فرزند بدیع‌الزمان که در نوجوانی دستگیر، و به فرمان عموی خود، مظفر حسین میرزا، کشته شد؛ و نیزدختر بدیع‌الزمان موسوم به جوجوک بیگم که در روزهای آخر سال ۹۱۲ق درگذشت، در همین مدرسه به خاک سپرده شدند (میرخواند، ۱۵۲/۷ـ۱۵۳؛ خواندمیر، *حبیب‌السیر*، ۲۱۴/۳ـ۲۱۵، ۳۷۳ـ۳۷۴).

در روزگار رونق مدرسهٔ بدیعیه، استادان دانشمند و مدرسان ناموری در این مرکز به تدریس مشغول بودند که از آن جمله‌اند: ۱. امیر صدرالدین ابراهیم مشهدی (د ۹۱۹ق) که در زمرهٔ علما و صلحای مشهور آن زمان بود و سالها در این مدرسه به تدریس اشتغال داشت (میرخواند، ۲۸۷/۷؛ خواندمیر، همان، ۳۵۲/۳). ۲. مولانا فصیح‌الدین محمدنظامی که در دانشهای معقول و منقول تبحر داشت و در ریاضی و حکمت از جملهٔ سرآمدان عصر خود بود و مدتی سلطان حسین بایقرا نزد او دانش آموخت. از آثار وی می‌توان به حاشیهٔ *هدایه* در حکمت، حاشیهٔ تذکرهٔ *شرح اربعین* امام نووی، حواشی *مطول* و *مختصر*، و چند کتاب دیگر اشاره کرد (میرخواند، ۲۸۸/۷؛ خواندمیر، همان، ۳۵۲/۳ـ۳۵۳). ۳. امیر صدرالدین یونس که شاگردان بسیاری پرورد (همو، «خاتمه...»، همانجا؛ اصیل‌الدین، ۱۸۵ـ۱۸۶). وی ظاهراً جزو نخستین استادان این مدرسه بوده، زیرا کتاب اصیل‌الدین عبدالله واعظ هروی پیش از ۸۹۳ق که سال مرگ اوست، تألیف شده است. ۴. امیر رضی‌الدین عبدالاول (د ۹۲۷ق)، فرزند امیر نورالدین محمدامین که از جملهٔ مدرسان ممتاز این مدرسه به شمار می‌رفت (خواندمیر، حبیب *السیر*، ۳۵۵/۳).

از مدرسهٔ بدیعیه در قرنهای بعد یادی نشده، و گویا با اضمحلال تیموریان، این مدرسه نیز از میان رفته است.

مآخذ: اصیل‌الدین عبدالله واعظ، *رسالهٔ مزارات هرات* (حصهٔ اول مقصد الاقبال سلطانیه)، به کوشش فکری سلجوقی، هرات، ۱۳۴۴ش؛ خواندمیر، غیاث‌الدین، حبیب *السیر*، به کوشش محمد دبیرسیاقی، تهران، ۱۳۶۲ش؛ همو، «خاتمهٔ خلاصة الاخبار»، همراه *مآثرالملوک* همو، به کوشش هاشم محدث، تهران، ۱۳۷۲ش؛ میرخواند، محمد، *روضة‌الصفا*، تهران، ۱۳۳۹ش.

علی آل داود

بَدیغورَس، نگارندهٔ ناشناس کتابی مشهور دربارهٔ «ابدال ادویه» که در دورهٔ اسلامی از اعتباری ویژه برخوردار بود. این نام در متون عربی به صورتهای بدیغوروس (برای نسخهٔ خطی رسالهٔ او، نک: ریتر، 825؛ پلسنر، 546)، بدیغورش (مثلاً رازی، *الحاوی*، ۳۰۰/۱۹؛ ابن وافد، ۹۰)، فیثاغورس (عطار، ۲۱۱)، و بیتاغورس (ابن جزار، ۲۸) و در روایات لاتینی این آثار به شکل بِدیگُرَس، بَلْدیگُروس، بدیگوروسوس و حتیٰ اِدیگُروس و جز آن آمده است. ووستنفلد این نام را تحریف شدهٔ نام پوثاگوراس[1] (فیثاغورس)، ریاضی دان مشهور یونانی می‌داند. مایر، بدیغورس را فیثاغورس دروغین می‌پنداشت (نک: اشتاین اشنایدر، 7). ریتر و والتسر (ص 825, 841) و ابراهیم بن مراد (ص ۲۱۵) نیز این نظریه را پذیرفته‌اند.

به نظر لُکلر، بدیغورس احتمالاً پزشکی یونانی و هم نام پیثاگوراس مشهور بوده که در ایران می‌زیسته است؛ زیرا در رسالهٔ او و برخی مفردات دارویی ایرانی و هندی دیده می‌شود که دانشمندان یونانی و یونانی مآب نمی‌شناخته‌اند (I/268؛ اولمان، «پزشکی اسلامی[2]»، 18، «رساله...[3]»، 235-233). مایرهوف و جورجی صبحی، بدیغورس را «یک پزشک ناشناس یونانی یا بیزانسی» دانسته‌اند (ص 555). سزگین (GAS, III/21) بادیغورَس را (که به زعم وی در نسخهٔ خطی آمده) فیثاغورس پزشک یا فیثاغورس مجعول دانسته، و بر آن است که رسالهٔ وی احتمالاً سریانی و شاید فارسی بوده است. اولمان نیز به پیروی از لکلر، و با استناد به ورنر زوندرمان، بر آن است که هر چند نام بدیغورس یا مشابه آن در متون پهلوی دیده نشده، اما با توجه به شکل نام فیثاغورس در متون سریانی، می‌توان تلفظ آن را در دورهٔ ساسانی به صورت باز سازی شدهٔ *پیتَگُرَس دانست که به تدریج به *پذیغُرس و *پذیغورَس تبدیل شده، و از آنجا در زبان عربی به بذیغورس یا بدیغورس تغییر شکل یافته است («رساله»، 235). البته واژه‌ای را که زوندرمان برای شکل احتمالی نام بدیغورس در خط پهلوی آورده (𐭯𐭣𐭩𐭪𐭥𐭥𐭮),

1. Pythagoras 2. *Islamic ...* 3. «Die Schrift ...»

Herat

ENCYCLOPAEDIA IRANICA, Vol. XII, 2004 NEW YORK. pp. 203-226.

that an image of Heracles is *always* an image of Verethraghna, but several instances where this does seem to be the case underline the fact that this particular Greek god could more easily be experienced as an incarnation of local beliefs and values than any other Greek deity.

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(ALBERT DE JONG)

HERACLIUS. See KOSROW II, and Supplement.

HERAT, ancient city and province in northwestern Afghanistan.

i. *Geography.*
ii. *History, Pre-Islamic Period.*
iii. *History, Medieval Period.*
iv. *Topography and urbanism.*
v. *Local histories.*
vi. *The Herat question.*
vii. *The Herat frontier in the latter half of 19th and 20th centuries*
viii. *From the Soviet occupation to the post-Ṭālebān period.* See Supplement.

i. GEOGRAPHY

The province of Herat constitutes roughly the northern one-third of the western lowlands of Afghanistan, bordering on Persia and comprising the eastern extensions of the province of Khorasan. Altitudes range from an average of 900 m in the west in the lower valleys of the Harirud River to an average of 1,300 m in the east in the upper valleys of this river. Data on climate and precipitation and climatic variation in the province are sparse and inconsistent. Freezing temperature is common in winter but rarely reaches −10° C. Early spring is marked by occasional freezing temperature, which rises to an average of 21° C in May. The average temperature in summer is about 30° C, but it occasionally reaches 45° C. Autumn ushers in increasingly cool temperature that ranges in average from 20° to 25° C. Annual precipitation for the province, mostly in the form of rain, during 1965-66 was 79.1 mm with 54.7 mm falling during the month of February and almost all of it from November to February (Akram, pp. 11-12). The peripheries of the Harirud valley have provided some of the best grasslands in all of Asia for pastoral nomads to graze their flocks and herds (Ferrier, p. 192). Ruins around Herat suggest that the valley used to be much more extensively cultivated and settled than it is today (Barthold, p. 49).

The town of Herat (34°-20′ N, 62°-12′ E) is situated in the west of the province in a fertile valley irrigated by the Harirud River, which springs from the Ḡur (q.v.) mountains in the east and turns north along the border with Persia before turning west, vanishing in the sands of the desert on the Persian border with the Republic of Turkmenistan. The highland plain of Herat borders Bādḡis (q.v.) to the north, Safid Kuh (the Paropamisus Mountains) and Ḡur to the east, Sistān to the south, and the Harirud to the west. The Harirud runs through its valley, bypassing the town, which lies about 5 km to the north at an altitude of 2,650. Herat has long been an oasis surrounded by pastoral hills and steppes (Malleson, p. 42).

Urban morphology. The city of Herat consists of the new and the old town, surrounded by a partly preserved outer wall. The old town, nearly square in plan, is separated into four quarters formed at the old city gates; Bāzār-e Kušk in the east, Bāzār-e ʿErāq in the west, Bāzār-e Qandahār in the south, and Bāzār-e Malek in the north, at the northern end of which lies the Royal Fort (Arg-e Šāhi) and beyond it the new town, Šahr-e Naw (*Gazetteer of Afghanistan* III, p. 161).

Monuments. Major monuments of Heart include Masjed-e Jāmeʿ, Arg-e Naw, and the Moṣallā remains from the 15th century (six minarets and a mausoleum). In 1885, on the advice of the British and in order to leave no fortifications usable in the event of a Russian attack, Amir ʿAbd-al-Raḥmān Khan destroyed the mosques, *madrasas*, and mausoleums north of the city in the Moṣallā, thus turning into debris much of Herat's urban history that dated from the 15th century. Only nine minarets were then left standing (Charles Yate, pp. 30-32; Holdich, pp. 142-43). Two more fell during an earthquake in

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HERAT

EINE TIMURIDISCHE HAUPTSTADT

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	78407
Tas. No:	958.3 BRA.H

AKADEMISCHE DRUCK- u. VERLAGSANSTALT
GRAZ/AUSTRIA
1977

17 ARALIK 1981
MADDE YAYINLANDIKTAN SONRA GELEN DURUMAN

Why should one travel to see Khurasan.

Manuchehr Damghani who died in 432 H., also considered, Balkh, Rodak, Samarkand and Bust to be in Khurasan. He mentioned it in this verse:

از حکیمان خراسان کو شهیدورودکی

بو شکور بلخی‌وبو الفتح بستی هکذی

From the thinkers of Khurasan are Shahid and Rodaki,

Also Bo Shakur Balkhi and Bo-Al-Fateh Busti are among them.

But, later on the north part of Oxus was not considered as Khurasan and it might be in the fifth and sixth centuries and the main cause of it might be political separation. For instance, Osman Mokhtari Ghaznawi panegyrizing minister Nizamulmalk Ali Khatibi Samarqandi in 530 H. by this couplet.

همیشه ملك خراسان بران مقوم بود

چنانکه ملك سمرقند ازین گرفت قوام

The country of Khurasan ruled on it,

And because of this the country of Samaraqand became stable.

همه جلال خـراسان ومـاوالالنهر

ابو علـی‌بنظام آمد وعلی نظام

All the magnificent of Khurasan and Mawara-Al-Nahar, Got organized by Bu Ali.

In one of his couplets Ouhaduddin Mohammad Anwari, a Khurasani poet living in 580 H., gives a clear reason why at his time Khurasan was not considered to be a part of Khurazm:

آخرای خاك خراسان ادا دیزا نت نجات

از بلای غیـر تخاك ره، گرگانج وکات

O'land of Khurasan! at last God saved thee,

Because of the zeal of Ray, Gorganej, and Kat.

دل جان بانعیم حور رزمند وای برتن که‌در خراسان است

The soul and the body are with Khurazm;
Be sorry for one who is in Khurasan.
From 50 Articles, p. 24-32.

MADDE TARİHİ ARAŞTIRMA MERKEZİ SOSYAL BİLİMLER ENSTİTÜSÜ
02 AGUSTOS 2004

D.646
Afghanistan, cilt:37, sayı:3-4, Kabul 1984-1985, s. 19-26.

Herat in Hudud-al-Alam

By: Zarif Seddiqi

One of the very valuable and precious works on geography which has been passed down to us is a book called Hudud-Al-Alam Mena! Mashreqe Elal Maghrab. It is a matchless work, compiled and authored during the time of the Samanids prosperity and well-being. The anonymous author, using rare and reliable works, wrote the book in Gauzganan (Jauzjanan), located to the northeast of Herat, in 372 A. H. The then known lands and countries, including mountains, rivers, lakes and climates have been briefly discussed in this useful book.

Before discussing Herat in Hudud-Al-Alam, it is in order to mention a few points about the book itself and the probable references that had been consulted and used.

Trans. by: M. Omer Zahidi

15 MAYIS 1993

Roger M. Savory "Studies on the History of Safawid Iran" London, 1987.

II A 15th-Century Ṣafavid Propagandist at Harāt 189–197
American Oriental Society, Middle West Branch, Semi-Centennial Volume: a collection of original essays, ed. D. Sinor (Asian Studies Research Institute, dir. D. Sinor, Oriental Series No. 3). Bloomington, Indiana — London: Indiana University Press, 1969

A 15TH CENTURY ṢAFAVID PROPAGANDIST AT HARĀT*

Preface

Some years ago I collected all the material then available relating to the activities of Mu'īn al-Dīn 'Alī Ḥusaynī Sarābī Tabrīzī, known as Qāsim al-Anvār, the eminent 15th century Ṣafavid *dā'ī*.[1] Since that time the publication of new material, in particular by Jean Aubin and Sa'id Nafīsī,[2] has made it possible to draw in the picture with firmer strokes, though some areas still remain obscure.

Historical Introduction

On Friday 23 Rabī' II 830/21 February 1427, as the Tīmūrid ruler Shāhrukh was leaving the Masjid-i Jāmi' at Harāt, he was stabbed in the stomach by a man named Aḥmad the Lur, who had approached him on the pretext of wishing to present a petition. The wound was not lethal, and Shāhrukh recovered.[3] The would-be assassin was cut down by the royal guards.

A court of inquiry was set up, presided over by Shāhrukh's son Mīrzā Bāysunqur. Aḥmad the Lur, who alone could have provided a clue to the motive for the attack, had been killed, but a key was found among his belongings which, it was discovered, fitted the lock of a merchant's chamber or office (*ḥujra*) in one of the bazaars. Aḥmad the Lur apparently plied the trade of

* In its original, shorter, form, this paper was read at the 176th meeting of the American Oriental Society, held at Philadelphia, April 1966.

[1] See R. M. Savory, *The Development of the Early Ṣafawid State under Isma'īl and Ṭahmāsp*, unpublished thesis, London 1958, pp. 107-123.

[2] J. Aubin (ed.), *Matériaux pour la Biographie de Shāh Ni'matullāh Walī Kermānī*, Tehran/Paris 1956; Sa'īd Nafīsī (ed.), *Kulliyyāt-i Qāsim-i Anvār*, Tehran 1337s./1958-59.

[3] The article by V. F. Büchner in *Encyclopaedia of Islam* 1st ed., vol. 2, 1927, pp. 798-99 (Ḳāsim-i Anwār), contains the erroneous statement that "the king, Ṣhāh-Ruḳh, was murdered by a Ḥurūfī in 830" (1426/7). Actually, Shāhrukh continued to reign for another twenty years, until 850/1447.

From *The American Oriental Society Middle West Branch Semi-Centennial Volume*, edited by Denis Sinor. Copyright © 1969 by Indian University Press.
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MUQARNAS c.1 s.95-102 1983 (London) (New Haven)

Bu makale "Cuma Mescidi" peşetindedir (kırmızı poşet)

LISA GOLOMBEK

The Resilience of the Friday Mosque: The Case of Herat

In the course of the fifteenth century metropolitan centers in the Timurid and Turkmen realms underwent astonishing growth. The old urban cores were ringed by new suburbs. Water facilities expanded to accommodate the vast garden estates that had been growing up in these previously open spaces. Suburbs with their own quarter infrastructures rapidly became integral parts of the cities as population pressure pushed out from the old cores. Despite the sprawling expanse of these enlarged metropolises, however, the old city core continued to show remarkable vitality.

To some extent the ability of the old commercial centers to survive was due to the inclusion in their very hearts of the cities' first Friday mosques. By virtue of its very age and often its beauty, the old mosque in each city was held in special esteem by the townspeople, regardless of how many new and more fashionable mosques made their appearance in its suburbs. Archaeological studies of the great mosques of Isfahan, Yazd, Shiraz, Kirman, and other cities all demonstrate that, despite political changes, fluctuations in the economy, and even ethnic transformations of the whole urban population, the life of the early Friday mosque was assured. In fact, the history of a city's Friday mosque is often a microcosm of the history of the city, reflecting in its periods of decay and rejuvenation the fate of the town at large.

The history of the Friday mosque of Herat illustrates well this capacity for survival. It is situated in the northeast quarter of the city, within the original walls. It did not stand in the physical center of the city, but was easily reached from the north and east branches of the bazaars which did intersect at the center (fig. 1). The most recent testimony to the importance of the old mosque was the renovation work begun in 1944. It unfortunately destroyed much of the original character of the mosque. The work of contemporary restorers contrasts sharply with the extraordinary pains that had been taken by all previous benefactors who had repaired the mosque over the past nine hundred years to preserve its original character — and even actual parts of the early structure — despite the difficulties that this often posed.

The Herat mosque was founded in the second half of the eleventh century by the vizier of Sultan Tekish, Shams al-Dīn Masʿūd Haravī.[1] It had a wooden roof and covered an area considerably smaller than the plot its successor would occupy. The mosque was almost completely destroyed by an earthquake in Jumada I 495/February–March 1102.[2] People were so thankful that the collapse had occurred at night when no one was in the mosque that they immediately began its repair the next day, working in shifts around the clock.

The new mosque fell prey to fire a century later in the time of the Ghurid sultans. In 597/1200–01, Sultan Ghiyāth al-Dīn Muḥammad b. Sām initiated the construction of a new mosque which incorporated into it the very mosque that had burned down, as well as additional properties. Not only did he rebuild the mosque on its former site, but he also respected the original westerly orientation that reflected its Hanafite tradition. The texts emphasize that Ghiyāth al-Dīn was himself Shafiʿite and built the mosque for the use of the Shafiʿites, who favored the southern orientation for the qibla.[3] The new mosque was built entirely of brick. The sanctuary was covered by a large brick dome behind an iwan. There were three iwans on the axes of a large courtyard. Outside the mosque, on the north, Ghiyāth al-Dīn Muḥammad built a domed mausoleum in which he was subsequently buried, in Jumada I 599/February 1203.[4] The inscriptions in the mausoleum have been studied from photographs taken before its unfortunate demolition in the 1940s. The mosque was not quite finished at the time of the

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ORIENTE MODERNO

RIVISTA D'INFORMAZIONE E DI STUDI
PER LA DIFFUSIONE DELLA CONOSCENZA DELLA CULTURA
DELL'ORIENTE SOPRATTUTTO MUSULMANO

Numero monografico

LA CIVILTÀ TIMURIDE COME FENOMENO INTERNAZIONALE

a cura di Michele Bernardini

- Ensab
- Timurlular
- Herat
- Hafiz-i Sirazi
- Nizami-yi Gencevi
- Cami Abdurrahman
- Ali Şir Nevai
- ibn Haldun

3 OMNIS LUND

Volume I

(Storia – I Timuridi e l'Occidente)

George Lane, Early Mongol Rule in Thirteenth-Century Iran. A Persian Renaissance, London 2003

no one to replace them and even the Mongol officials who were assigned to administrative duties or as overseers, were often equally prone to self interest. The destruction of the city was never carried out because the Mongol leadership knew that it would have been their loss that would ultimately result. The Il-Khans strove to rule their provinces through loyal and trusted subjects. Where these were lacking their system collapsed.

MADD... SONRA... BÖLÜM DOKÜMAN

Herat

The Kart dynasty of Herat[767] is remarkable for its longevity, surviving from 1245 to 1381, during a period of great turmoil and change in Iran. The Karts have long been considered the successors to the Ghūrids and they themselves claimed connections if not descent from the Saljuqid, Sanjar.

> I am the light of Sanjar's eyes and the guardian of Alexander's kingdom, Shams al-Dīn Kart.[768]

Or from the pen of the later Karts' panegyrist, the poet Rabīʿī.

> The pride of Sanjar's family are you; a scion of Alexander's kingdom are you. The House of Sanjar expects good news from you; Alexander's kingdom has high hopes of you.[769]

The Karts of Herat

643/1245	Muḥammad b. Abī Bakr Rukn al-Dīn b. ʿUthmān Marghānī, Shams al-Dīn I, d.676/1278
676/1277	Rukn al-Dīn or Shams al-Dīn II b. Moḥammad Shams al-Dīn I, d.705/1305
694/1295	Fakhr al-Dīn b. Rukn al-Dīn or Shams al-Dīn II.
707/1308	Ghiyāth al-Dīn I b. Rukn al-Dīn or Shams al-Dīn II.
729/1329	Shams al-Dīn III b. Ghiyāth al-Dīn I
730/1330	Ḥāfiẓ b. Ghiyāth al-Dīn I.
732/1332	Pīr Ḥusayn Moḥammad b. Ghiyāth al-Dīn I, Muʿizz al-Dīn
772–91/ 1370–89	Pīr ʿAlī b. Pīr Ḥusayn Moḥammad Muʿizz al-Dīn, Ghiyāth al-Dīn II
791/1389	Timurid conquests

20 KASIM ...

The early genealogy of the Karts is still far from clear though Lawrence Potter has done much in resolving the confusion in his Ph.D. dissertation on the Karts.[770] However, histories medieval and modern are agreed in recognising Shams al-Dīn Muḥammad Kart (r.1245–78) as the founder of the dynasty which ruled the Herat region until 1381. Shams al-Dīn came to the throne with the blessing of his overlords the Mongols with whom he was intimately connected. Like his neighbouring rulers, the Qarā Khitāʾī of Kirman and their founder Baraq Ḥājib (d.1235), and the Atabeg Abū Bakr b. Saʿd b. Zangī of Shiraz (d.1261), Shams al-Dīn Muḥammad Kart came to a comfortable accommodation, first with Qaraqorum and later with Hülegü Khan. He was a local king who was later described by Rashīd al-Dīn as 'a man of great sufficiency, cunning, and rashness'.[771] Shams al-Dīn Muḥammad Kart was apparently revered by his subjects, admired by his peers, praised by chroniclers and poets, befriended by the powerful and respected by his overlords. He became a player in the unfolding drama of the fractured consolidation of the Mongol Empire in the west and the chronicle of his political rise and fall is reflective of the emerging relationship between the Mongol rulers and their subject kings.

The accession of Shams al-Dīn Muḥammad, as ruler of Herat was not without significance on the wider framework of inter-Mongol contention. The Golden Horde's influence in the region had been evident since the appointment of Eljigitai Noyan, 'the Curséd'[772] *c.*1221 as Jochi's representative for Khorasan.[773] The intrigues of the local princes and warlords reflected the grander stage of fraternal rivalries in the Mongol royal family. Prior to Shams al-Dīn Kart's assumption of power, Sayfī records the bitter and bloody power struggles between local factions backed by their rival Mongol camps. The story of these rivalries puts the Karts' accession of the Herati throne in perspective and highlights the strategic and symbolic importance of Herat itself.

The conflict of interests between the two camps came to a head during the 1240s. Both Batu and Ögödei had sent their respective envoys to Herat in 1239–40, Teksinak from the Qa'an and Inawj Beg from the Golden Horde. The Uighur *shaḥna* of Herat, Kharlugh, who had been appointed by Ögödei, along with a certain Suku and his local governor, the Amīr Muḥammad ʿIzz al-Dīn Moqaddam Haravī were initially greatly pleased at the arrival of these high dignitaries and awarded them sumptuous robes of honour to mark their reception.[774] The province was then divided among these various nobles, Inawj Beg receiving the river Sabqar, another of Batu's men receiving the lands watered by the Mālān, while Teksinak was allotted the river Anjīr.[775] However, a local ruler Malik Majīd al-Dīn Kālyūnī was granted authority over the rest and it soon became apparent that this notable's sympathies and loyalty lay to the north-west rather than to the east. Sayfī is most generous in his portrayal of this presumptuous Malik, admiring his build, and praising his character. He also makes exaggerated

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* * *

Mecelletü't-Tarihiyyetü'l-Mısriyye, 44/1, 2006 Kahire

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi

D83

MADDE YAYIMLANDIKTAN SONRA GELEN MÜRACAAN

5 EKİM 2008

Herat

الحياة الفكرية والثقافية لمدينة هراة فى العصر التيمورى

(771 – 912 هـ / 1370 – 1506 م)

35.153-226

الدكتورة

نجوى كمال كيرة

مدرس التاريخ الإسلامى

بكلية الآداب جامعة المنصورة

ANDREW PETERSEN, DICTIONARY OF ISLAMIC ARCHITECTURE, LONDON 1996.

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Herat

City in north-west Afghanistan which became capital of the Timurid Empire in the fourteenth and fifteenth centuries.

Herat has existed since ancient times and was referred to in Greek as Aria. It was conquered by the Arabs in the seventh century but does not seem to have been fully subdued until the early eighth century. In the tenth century it was described as having four gates, a strong citadel and extensive suburbs. In the twelfth and early thirteenth century the city was developed by the Ghurids who established the Great Mosque. The city suffered under the Mongols in the thirteenth century although it began to be redeveloped by the fourteenth. In 1380 Timur entered Herat and later expelled the local ruler, this was the beginning of Herat's greatest period which lasted until the Uzbek conquest in 1508.

Timurid buildings in Herat include the Great Mosque, the madrassa and tomb of Gauhar Shad, the mausoleum of Sheikh Zadeh Abdallah and the famous shrine of Gazur Gah. The Great Mosque was established under the Ghurids in the twelfth century and contains the tomb of the Ghurid ruler Sultan Ghiyath al-Din. Although a few traces of twelfth-century stucco decoration remain, the design of the complex is mostly Timurid modified by more recent renovations. The mosque is built on a four-iwan plan with a central courtyard and an enlarged western iwan flanked with twin minarets which serves as the main prayer hall. The whole complex was decorated with polychrome tiles but these have mostly disappeared to be replaced by modern copies. The madrassa and tomb of Gauhar Shad form part of a large complex built around a musalla, or open air prayer area, measuring 106 by 64 m. The inner court had a two-storey arcade built around four iwans. The mausoleum of Gauhar Shad has a cruciform plan with the centre covered by a shallow convex dome supported by a network of pendentives and semi-domes. Above the inner dome there is a tall, ribbed outer dome resting on a cylindrical collar and covered with polychrome tiles on a blue background. Opposite the tomb of Gauhar Shad is the tomb of Sheikh Zadeh Abdallah which has a dome of similar design. The building has an octagonal plan with an large frontal iwan and side iwans added on to the south, west and east sides.

The most celebrated building in Herat is the shrine of Gazur Gah dedicated to an eleventh-century Sufi poet, Khwajeh 'Abdallah Ansari. The complex is a high-walled enclosure with a large iwan, above which is an arcade of five arches capped with two domes. The brilliance of the shrine is its original tiled decoration which consists of square geometric panels, monumental calligraphy and abstract designs.

See also: Afghanistan, Timurids

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hosh

The courtyard of a house in Egypt or, in Palestine, used to describe houses built around a courtyard.

hujra

Small chamber or cell.

Hungary

The earliest recorded presence of Muslims in Hungary is during the ninth century of Khazars. Some of these converted to Christianity during the reign of King Stephen in the tenth century although many remained Muslim. Another Muslim (Turkic) group known as the Pecheneg was also present from the tenth century onwards. Many of these were located on the western frontier of Hungary as a defensive force for the Magyar kingdom. During the thirteenth century the Pecheneg seem to have been prosperous with large settlements the size of towns but without walls as these were forbidden to Muslim communities to prevent rebellion. By the end of the fourteenth century most Pecheneg had been forced to convert to Christianity although some remained Muslim until the beginning of the sixteenth century.

The Ottoman victory at the battle of Mohacs in 1526 renewed the Muslim presence in Hungary.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi

تاریخ مختصر هرات

در

عصر تیموریان

تألیف

دکتر عبدالحکیم طبیبی

با مقدمه

دکتر محمد سرور مولایی

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Hesad

Tehran, 1368.

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mal-şark istep komşularını kendilerine çekmeğe muvaffak olamamışlar, belki de buna teşebbüs bile etmemişlerdir.

Şimal-garpta Türk kavimleri Avrupa'nın cazibesi tesirinde kalmağa devam etmişlerdi. Hazar'lar ile Peçenek'lerden bir vesile ile bahsetmiştik. Hazar imparatorluğu XI. asırda Bizans ve Hristiyan olmuş Rusların tazyiki ile dağıldığı zaman, Peçenek'ler Karadeniz sahillerini işgal eden belli başlı zümre olarak kaldılar. İstanbul imperatorları bunlara karşı daha uzak barbarları, evvela Oğuzları sonra da Kıpçakları çağırmak tehlikeli çaresine baş vurdular. Bizans tarihçilerini Koman, Rus tarihçilerinin de Polovtze ismini verdikleri Kıpçaklar, Obi ile İrtiş sahillerinden geliyorlardı. Alexis Comnene'i orduları ile birleştirerek, Peçenekleri Leburnion gününde mağlûp ettiler (1091). Ondan sonra bunların yerine geçtiler ne XII. asır zarfında Hıristiyan Rusya'nın dağılmasından sonra ortaya çıkan Rus prensliklerini hırpaladılar.

Hıristiyanlar, putperest kalmış bu muhtelif Türk kavimlerinin Ön Asya'daki Müslüman soydaşlarından daha az tehlikeli olduğunu hissediyorlardı. Bir çok vesilelerle bunları hıristiyan cemaatine sokmak tecrübesine giriştiler.

Karahıtay Gurhanları bunlarla pek de sarahatle bilinmeyen, fakat muhakkak münasebetlere giriştiler. Lâkin bunları Asya'ya doğru celbettiler Bunu gibi Nayman, Kerayit, v. b. şimal-i şarkî kavimlerini de kendilerine çekemediler. Bu kavimler XII. asrın ikinci yarısında oldukça kuvvetli hükümdarlar tarafından idare edilir gibi görünüyorlar: bunlar Çin unvanları alıyorlar, Naymanlar, *tayng*, Kerayitler *vang-han* unvanlarını kullanıyordu Lâkin komşuların müdahalesini de icap ettiren sülâle kavgaları için de zayıflamışlardı. Gurhanlar bu kavgalardan istifade etmeğe hiç teşebbüs etmemiş gibi görünüyor: 1196'ya doğru, bir akrabası tarafından Gurhanlardan yardım istemeğe gelen bir Kerayit prensi, Gobi'ye gönderildi. Denilebilir ki, Karahıtay'lar nihaî felâketin aynı yerden geleceğini hissetmişlerdi.

Hakikaten bu kavimlerin arkasında aynı devirde Cengiz Han'ın müthiş kudreti gelişmekte idi.

28 ŞUBAT 1993

Türk Dili ve Edebiyatı Dergisi, c. I, 1940 İstanbul. s. 203-264

Dergi / Kitap
Kütüphanede Mevcuttur

Muineddin Muhammed

REVEZAT-ÜL-CENNET Fİ EFSAF-I MEDİNET ÜL-HERAT

Bu eser ilk önce Barbieride Meynard tarafından hulâsa halinde ve notlar ilâvesile, Fransızcaya çevrilmiştir. Önemine göre bu tercüme Sıdıka Kâlürbaşı tarafından Türkçeye çevrilmiştir.

BİRİNCİ BÖLÜM

1. ŞEHİR VE CİVARININ TOPOGRAFYASI

Herat şehrinin bugünkü surları, şehrin dışında bulunan kale (Kohondiz) ile Şemiran istihkâmının cenubuna düşer, Bu surlar, kral Muizettin Hüseyin Kert tarafından inşa edilmiş olup, bugün harâbe halinde bulunan eski bir surun içinde bulunmaktadır. Binanaleyh bu tarih eserinde sık sık bahsi geçecek olan ve şehrin[1] şimaline doğru uzanan meşhur İhtiyarettin istihkamı da bu sura aittir. İşte Kubbe-t-ül-islam قبة الاسلام adı verilen yer, Herat şehrinin, bilhassa bu hudutlar dahilinde çevrelenmiş bulunan bölümüne izafe edilmektedir; ve bu surlar «İslamiyet beş esas üzerine müstenittir» diyen dinî mütearifeye de uygun uygun olarak beş esas methale sa-

[1] İhtiyarettin şatosu, bugün şimal surlarında hâlâ mevcut olup, Herat şehrini koruyan müdafaa eserlerinin en kudretlisi olarak zikredilmektedir. «Bu, köşclerde masif kuleler ihtiva eden ve pişmiş tuğladan yapılmış olan kare bir kaledir. Dış surlarda olduğu gibi, bu da istenildiği zaman su ile doldurulabilen ve üzerinde bir müteharrik köprü bulunan geniş ve derin bir hendekle çevrilmiştir. Bu şato hem şehire hem de Meşhed yoluna hâkimdir» *[Caravan Journeys, S. 170]*.

Rusya'ya yerleşmiş Eflâklı bir soylunun oğluydu. 1763'te Moskova Üniversitesi'nin yöneticisi oldu. Rusya için bir ulusal destan yazmaya karar verdi. O dönemde ulusal destan, bir ulusun bağımsız ve önemli bir edebiyatı olduğunun söylenebilmesi için zorunlu bir koşul sayılıyordu. *Rossiyada* (1771-79; Rusya Destanı), IV. İvan'ın (Korkunç) Kazan'ı ele geçirmesini; *Vladimir vozrojdyonni* ise (1785; Yeniden Doğan Vladimir) Aziz Vladimir'in Rusya'ya Hıristiyanlığı getirmesini ele alıyordu. Yapıtlarında klasik tiyatro sanatının öğelerini kullanan Heraskov aralarında trajedi ve komedilerin de bulunduğu 20 oyun yazdı. Aynı zamanda edebiyat dergileri yayımladı. *Plodi nauk* (1761; Bilimlerin Meyveleri) adlı didaktik şiiri ise, bilimsel ilerlemeyi eleştiren Rousseau'ya karşı yazılmıştı. 18. yüzyıldan sonra unutulan Heraskov'a günümüzde de yalnızca bu alandaki uzmanlar ilgi göstermektedir.

Herat, Afganistan'ın batısında il (*vilayet*). Yüzölçümü 61.301 km², yönetim merkezi Herat kentidir. Batıda İran, kuzeyde Türkmenistan SSC ve Badgisat (Afganistan), doğuda Gur, güneyde Ferah illeriyle çevrilidir. Hindukuş Dağlarının batı uzantılarını içine alan doğu kesimi dışında oldukça düz bir alanı kaplar. Dağ uzantılarının en büyüğü Sefid Sıradağlarıdır. Nüfusun çoğunluğu, ili doğu-batı doğrultusunda geçen Herirud kıyısındaki tarımsal vahalarda yaşar. Herat kenti ilin en geniş vahasında kurulmuştur; Afganistan'ın İran ve SSCB ile ticaretinin odak noktası olan kentin komşu illerle de karayolu bağlantısı vardır.

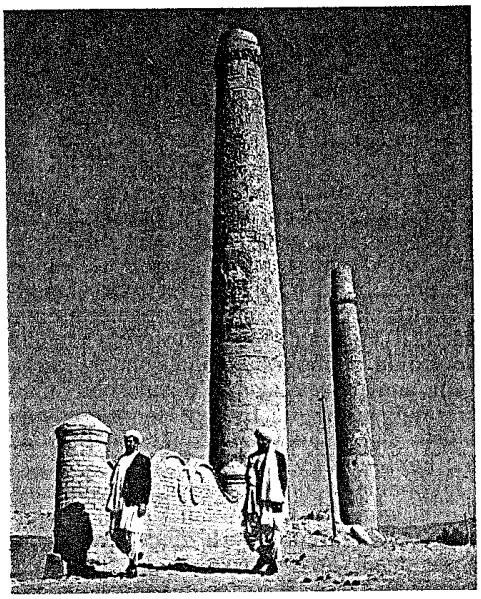
Tarih boyunca birçok yabancı istilaya uğrayan yöre önce Büyük İskender'in, daha sonra sırasıyla Partların, Kuşanların, Perslerin ve Akhunların (Eftalitler) eline geçti. 7. yüzyılda Arapların, 13. yüzyılda da Moğolların yönetimine girdi. Uzun yıllar çeşitli halklar arasındaki çekişmelere sahne olduktan sonra, 1747'de Afganistan'a bağlandı. İl, 1863'te kesin olarak Afganistan'a bağlanana değin birkaç kez daha el değiştirdi. 1980'de Türkmenistan SSC sınırından giren bir Sovyet zırhlı tümeni ili geçerek Kandehar kentine ulaştı. Yakın dönemde Sovyet birlikleriyle Afgan mücahitleri arasında şiddetli çarpışmaların yapıldığı illerdendi.

Ülkenin en zengin tarım alanlarından biri olan Herirud Vadisinde tahıl, pamuk, meyve ve öteki ürünler yetiştirilir. Bununla birlikte il ekonomisi tümüyle tarıma dayalı değildir. Batıdaki Tir Pol'da petrol çıkarılır; Herat kentinde bazı hafif sanayi kuruluşları vardır. Nüfusun büyük bölümünü vahalarda yaşayan Tacikler ve Dürrani Peştuları oluşturur; çöllerde ve dağlarda ise Dari konuşan yarı göçebe halklar yaşar. Yerleşik nüfus (1979 geç.) 769.111.

Herat, Afganistan'ın batısında, Herat ilinin (*vilayet*) merkezi kent. Herirud Irmağı kıyısında, Sefid Sıradağlarının hemen güneyinde ve deniz düzeyinden 922 m yükseklikte yer alır. Herirud'un suladığı, nüfus yoğunluğu en yüksek ve en verimli tarımsal alanlardan biriyle çevrilidir. Bir karayolu kavşağı olmanın yanı sıra ülkenin batı kesiminin ekonomik merkezidir. Nüfusunun çoğunluğunu Tacikler, Türkmenler ve Özbekler oluşturur.

Yakınlarında bulunan birkaç antik kentten biri Büyük İskender tarafından kurulmuştur. İS 660'ta Arapların eline geçtikten sonra İslam dünyasının merkezlerinden biri oldu. 13. yüzyılda Moğol istilasından büyük zarar gördü. 1393'te Timur tarafından ele geçirildi. Timurlu yönetimi altında bir bilim ve kültür merkezi olarak en parlak dönemini yaşadı. Daha sonra İranlılarla Afganlılar arasındaki çekişmelere sahne oldu ve kesin olarak Afganistan'a bağlandığı 1863'e değin birkaç kez el değiştirdi. 1979'daki Sovyet askeri müdahalesinin hemen ardından Afgan mücahitlerinin denetimine son veren Sovyet birlikleri burada bir komutanlık kurdu.

Antik bir kalenin egemen olduğu kentte 15. yüzyıldan kalma bir caminin yanı sıra incelikle bezenmiş minareler ve daha birçok



Herat kentinde eski minareler, Afganistan
K. Horold-Bavaria-Verlag

yapı kalıntısı vardır. Şair Abdullah Ensari'nin türbesi kentin kuzeyinde, yükselen bir zemin üzerinde yer alır; büyük saygı gösterilen bu türbe Timur'un torunu Şah Ruh Mirza tarafından inşa ettirilmiştir.

Herat'ta geniş ana caddeler ve büyük pazar yerleri vardır. Başlıca hafif sanayi dalları el sanatları ve ookumacılık ile pamuk, pirinç, tahıl ve yağlı tohum işlemedir; Karakul kürkü ticareti de canlıdır. Kent yakınlarında bir havaalanı ve askeri üs bulunur. Nüfus (1984 tah.) 159.804.

Herat halısı, bugün Batı Afganistan'da bir il merkezi olan Herat'ta üretilen döşeme yaygısı. Herat, 15. yüzyılda İran'ın başkenti, 17. yüzyılda da önemli bir kentti. 16. yüzyılda ve 17. yüzyılın başlarında yapılan tipik Herat halıları, şarap kırmızısı zeminleri ve yer yer parlak altın sarısı tonların da yer aldığı parlak zümrüt yeşili bordürleriyle tanınır. En görkemli iki örneğinden biri Viyana'da, öbürü



Bir Herat halısından ayrıntı, 16.yy başları; Ulusal Sanat Galerisi, Washington, D.C.
National Gallery, Washington, D.C., Widener Collection; fotoğraf, Otto E. Nelson-EB Inc

New York kentindedir. İmparator Halıları diye bilinen ve eskiden Habsburglara ait olan bu bir çift halının bulut örgeleriyle çevrili desenleri, karmaşık görünümlü, hoş palmetlerden, kıvrımlı asma dallarından, hayvan dövüşü ve av sahnelerinden oluşur. Sivri uçlu madalyon desenlerinin olduğu başka örnekler de vardır. Bu dönemden kalma Herat halılarının çoğu bugün büyük parçalar halindedir. Hamburg'daki bir müzede, bordüründe zarif bir kuş sürüsü ile renkli yaz çiçeklerinin yer aldığı böyle bir parça vardır. Sine düğümüyle yapılan Herat halılarının atkı ve çözgüleri çoğunlukla ipektendir. Herat halıları İran'ın eski yün halıları arasında desenleri, renkleri ve ince düğümleriyle öne çıkarlar.

17. yüzyılın sonlarından kalmış bazı örneklerde çözgüler pamuktandır ve düğüm ipliklerinin renkleri de daha soluktur. Herat üslubu daha sonra Hindistan'daki belirli merkezlerde dokunan çiçek desenli halılara geçmiştir. Hint-Isfahan diye anılan ve 1950'lere değin Herat'ta yapıldığı sanılan bu halıların günümüze pek çok örneği ulaşmıştır.

Herat Minyatür Okulu, Batı Afganistan'ın Herat kentinde, Timurluların koruması altında gelişen 15. yüzyıl minyatür üslubu. Okulu Timur'un oğlu Şahruh (ö. 1447) kurmuşsa da, İran ve Afganistan'ın her yanından sanatçıları saraya toplayarak Herat'ı bir resim merkezi durumuna getiren, onun oğlu Baysungur'dur (ö. 1433). Okul, Özbeklerin Herat'ı yağmaladığı 1507 yılına değin önemini korudu.

Okulun örnekleri arasında ipek üzerine yapılmış minyatürlere de rastlanır, ama kitap resimleri daha yaygındır. En çok, yazma şiir kitapları bezenmiştir. Dolayısıyla Herat minyatürlerinin konuları genellikle edebiyatla ilişkilidir. Günümüze ulaşan örnekler arasında Firdevsi'nin (ö. 1020) *Şehname*'sinden sahneler, Nizamî, Sadi ve Camî'nin yapıtlarından minyatürler vardır.

Herat üslubu, Tebriz Minyatür Okulu(*) ve Şiraz Minyatür Okulu(*) gibi birçok başka okuldan etkilenmiştir. Okula bağlı sanatçılar özellikle ilk kez Moğolların uyguladığı ve 14. yüzyılın ortalarından sonra Celayirli minyatür ustalarının geliştirdiği perspektif anlayışını ustaca kullanmışlardır. Çok sayıda figür, resmin bütün yüzeyini kaplayacak biçimde tek tek ya da gruplar halinde birbiri üstüne bindirilerek çeşitli düzlemlerde verilmiştir. Bu uygulama bazı figür ve öğeler öbürlerinin arkasındaymış gibi bir derinlik duygusu uyandırmaktadır.

Başlangıçta Herat Okulu minyatürlerinde figürlerin, ince uzun vücutları, yumurta biçimli kafaları ve sivri sakallarıyla oldukça stilize olarak betimlendiği görülür. Kişiler değişik duruşlarda ve betimlenen konuya uygun bir iş yaparken canlandırılmıştır. Sanatçıların betimleyici ayrıntılara olan düşkünlüğü, gelişmiş bir kompozisyon anlayışıyla birleşmiştir. Parlak ama keskin olmayan renkler ustaca geçişlerle yumuşatılmıştır. Hacuy-i Kirmani'nin *Mesnevi*'sindeki (1430-40, British Museum, Londra) bir minyatürde mavi ve yeşilin olağanüstü tonları ve Herat Okulu'na özgü incelikli fırça işçiliği görülür.

Herat Okulu'nun geç dönemindeki en önemli sanatçı ise Hüseyin Baykara'nın (hd 1469-1506) koruması altında çalışan Behzad'dır(*). Uyumlu, yaratıcı ve dramatik üslubu ile Behzad, genel tiplerden çok, portre niteliğinde figürler çizmiştir. Sadi'nin *Bostan* adlı ünlü yapıtının 1488 tarihli bir

190004

Historic Cities of the Islamic World

edited by

C. Edmund Bosworth

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MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı
İslam Araştırmaları Merkezi
Kütüphanesi
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the First World War, possession of the city oscillated between Persian, Ottoman, Russian and British forces, and there was further famine there. Only after *ca.* 1930 did the population start to increase with the general development of the Persian economy and population growth.

Noteworthy in the history of Hamadan was its long-established Jewish community. Since the Old Testament mentions that Israelites were brought to the towns of Media by the Assyrian king (i.e., Shalmaneser, in *ca.* 722 B.C.), Hamadan's Jewish community may have been one of the earliest groups outside Palestine (see 2 Kings, xviii, 11–12). In Islamic time, it gave birth to (the Muslim convert) Rashīd al-Dīn Faḍl Allāh (1250–1318), physician, historian and vizier to the Il-Khanids. By the 19th century, it was probably the largest Jewish community in a Persian city, in *ca.* 1850 estimated at 500 families; its members worked in the textile trade and in such crafts as gold and silversmithing. In the later 19th century, the community suffered much persecution from the Muslim majority, with discriminatory measures imposed and riots stirred up against them; during this time, many conversions took place, especially to Babism/Baha'ism and to Christianity. After 1948, many of Hamadan's Jews emigrated to Tehran or to Israel, and with the present hostile Islamist régime in Persia, the community has all but disappeared.

The principal Islamic monuments of Hamadan include the 'Alawiyān mosque from the Saljuq period, the Burj-i Qurbān and the tomb of Bābā Ṭāhir.

Hamadan is today the administrative centre of a province of the same name. The population is 550,284 (2005 estimate).

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For the information of the geographers, see Schwarz, *Iran im Mittelalter*, 513–34; Le Strange, *The lands of the Eastern Caliphate*, 194–6; Barthold, *An historical geography of Iran*, 128–32. See further Sir Robert Ker Porter, *Travels in Georgia, Persia, Armenia, and Ancient Babylonia*, 1817–1820, London 1821; G.N. Curzon, *Persia and the Persian question*, London 1892, i, 566–8; A.V. Williams Jackson, *Persia past and present*, New York and London 1906, 146–50; H.L. Rabino, *Hamadan*, in *RMM*, xliii (1921), 221–7; Naval Intelligence Division, Admiralty Handbooks, *Persia*, London 1945, index; *Rāhnamā-yi shahr-i Hamadān*, Tehran 1954; L. Lockhart, *Persian cities*, London 1960, 94–100; Sylvia A. Matheson, *Persia, an archaeological guide*[2], London 1976, 109–12; H. Kano, *City development and occupational change in Iran. A case study of Hamadan*, in *Developing Economies*, xvi (1978), 298–328; H. Sarshar (ed.), *Esther's children. A portrait of Iranian Jews*, Los Angeles 2002; *EIr*, art. *Hamadān*, iii, vi–viii (X. de Planhol *et alii*).

HERAT, in Arabic script Harāt, a city of what is now western Afghanistan which was one of the great urban centres of the mediaeval Islamic province of Khurasan. In post-Mongol times it had a great florescence as a cultural and artistic centre under the Timurids. In Arabic and Persian sources we find the forms of the name Harā, Harāh, and the older Harē from Middle Persian Harēv (whence the *nisba* or gentilic Harawī); Armenian has Hrev. It lies in the flat river plain of the Heri Rud where the river has emerged from between the Paropamisus range to the north and the mountains of Ghūr to the south, in lat. 34° 20' N., long. 62° 07' E. at an altitude of 922 m/ 3,025 feet. In early Islamic times, its hinterland to the north was the hilly district of Bādghīs.

The city is mentioned in the Old Persian inscriptions (Haraiva), in the Avesta and in Greek as Ἀρία or Ἀρεία. Alexander the Great built a city here called Alexandria in Aria. Other towns on the Heri Rud are mentioned by Ptolemy, Isidore of Charax and others, an indication of the fertility of the river valley. In the trilingual inscription of Shapūr I at Naqsh-i Rustām, the province of Herat is called in Parthian *hryw* (line 2) and in Greek PHN (the Middle Persian form is illegible). In the Pahlavi list of the cities of Irānshahr (see Markwart, in Bibl.) we find the name written *hr'y* to which the Arabs added a feminine ending. Under the Sasanids, Herat was an important military centre on the frontier against the Hephthalites, although at times it was under Hephthalite rule.

The Arab army under al-Aḥnaf b. Qays in its conquest of Khurasan in 31/652 seems to have avoided Herat, but we may assume that the city submitted to the Arabs, since shortly afterwards an Arab governor is mentioned there. Nothing is known of events in Herat during the civil war and under the early Umayyad caliphate, but apparently Herat revolted and was reconquered in 41/661. In 83/702 Yazīd b. al-Muhallab defeated certain Arab rebels, followers of Ibn al-Ash'ath, and forced them out of Herat. The city was the scene of conflicts between different groups of Muslims and Arab tribes in the

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Herat

573. SUBTELNY, Maria E., «Scenes from the Literary Life of Timūrid Herāt», *in* SAVORY and AGIUS, ed. *Logos Islamicos*, *o.c.*, 1984, pp. 137-155.

L'ouvrage de Zeyn al-din Vâṣefi, *Badâye' al-vaqâye'* (éd. par A. N. Boldyrev, 2 vol., Moscou, 1961), écrit à Hérat sous le règne de Soltân Ḥoseyn Bâyqarâ (1469-1509), est un témoin de premier ordre de la vie littéraire très brillante de ce temps. C'est ce que l'auteur met en valeur en donnant en traduction trois passages remarquables, où l'on voit ce qu'était un *majles*, sorte de «soirée» littéraire, la fonction critique qui s'y exerçait et la forte influence qu'y eut le célèbre vizir ʿAli Šir Navâ'i. Cet article attire justement l'attention sur un ouvrage qui est une source importante pour l'étude de la période timouride. C. F.

Abst. Ir. Supp. 3, 1985 Leiden, s. 149

Abstracta Iranica, vol. 29, 2006 Teheran, pp. 107

192. KOMAKI, Shohei. « Yar Mohammad Khan in Herat: the Political Relationship between Iran and Afghanistan in the Mid-19th Century ». *The Journal of Oriental Researches*, 65-1, 2006, pp. 78-103 [in Japanese]. Herat

In 1818, Prince Kāmrān, son of Šāh Maḥmūd Dorrānī and governor of Herat at that time, had his minister, Fatḥ Ḫān Moḥammadzāī, killed for fear of his increasing influence. This murder led to revolts by the victim's brothers, Dost Moḥammad Ḫān and Kohandel Ḫān, who established themselves at Kabul and Qandahar respectively, while Kāmrān himself could hold only Herat. This unique article focuses on one of the key figures in this Afghan civil war (1818-1826), Yār Moḥammad Ḫān, who gained power as vizier of Kāmrān and finally displaced his master to become the *de facto* ruler of Herat. The author tells in detail how he managed to keep his rule over Herat, pursuing a shrewd diplomacy toward the primary interested parties, the Qajars and the English.

A.Y.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

06 HAZ 2010

eğitim amaçlı çoğaltılmıştır

ABSTRACTA IRANICA, XXVI, 2003 TEHERAN, pp. 12-13

17. RICHARD, Francis. *Le livre persan.* Conférences Léopold Delisle, Bibliothèque nationale de France, 2003, 94 p., illus. coul./noir et blanc.

Ce livre est issu du cycle des conférences « Léopold Delisle » de la Bibliothèque nationale de France, consacré au thème du livre et des manuscrits, conférences qui ont été prononcées par F. Richard en 1998. Le livre persan y est abordé sous plusieurs aspects. D'abord, le manuscrit persan en tant qu'objet convoité par un collectionneur (Chapitre premier : « Le Supplément persan : l'acquisition de manuscrits par le département des Manuscrits de 1739 à nos jours », pp. 7-23). L'A. décrit les principales étapes de la constitution du fonds Supplément persan, toujours en cours d'enrichissement, montre la diversité des provenances pour les manuscrits de ce fonds, et permet de suivre les grandes lignes de la politique d'acquisition de la Bibliothèque nationale jusqu'à aujourd'hui. F. Richard s'intéresse ensuite aux conditions intellectuelles nécessaires à la création et à la survie des textes manuscrits dans l'espace d'expression persane (Chapitre 2 : « La transmission des textes dans le monde iranien : quelques pratiques liées à la culture manuscrite », pp. 24-48). Comment le manuscrit est-il exécuté, quels sont les critères permettant de considérer une copie comme « bonne », que savons-nous des méthodes et pratiques de correction et d'édition du texte, et d'autres questions encore ayant trait à la transmission écrite des textes dans une culture où le manuscrit se maintient comme forme quasi unique du livre jusqu'au 19e s. Le troisième chapitre (« Un cas de 'succès littéraire' : la diffusion des œuvres poétiques de Djâmi de Hérât à travers tout le Proche-Orient », pp. 61-77) s'attache à étudier les aspects universels et novateurs de la tradition littéraire turco-iranienne à travers un des exemples le plus spectaculaires, l'œuvre de 'Abd al-Raḥmān Jāmī (m. 1492). Ce poète et penseur de l'époque timouride, qui a marqué les esprits déjà de son vivant, a exercé une grande influence sur les milieux intellectuels musulmans au-delà de son époque, et ceci aussi bien dans le monde iranien que dans les sphères turque ottomane, centre-asiatique et indo-persane. Le livre se termine sur un chapitre consacré à quelques spécificités du décor dans le livre persan (Chapitre 4 : « Le sarlowh ou frontispice enluminé : un décor fréquent dans les manuscrits persans », pp. 78-94). L'A. propose un premier classement pour décrire les frontispices persans, et souligne le rapport étroit entre l'architecture et l'enluminure des manuscrits.

F. Richard nous donne ici un ouvrage qui pourra être lu avec plaisir et exploité avec profit aussi bien par le grand public intéressé que par un spécialiste, qui y trouvera mainte source d'inspiration. Les illustrations, nombreuses et d'excellente qualité, augmentent l'intérêt de cet ouvrage.

M.S.

ARA 2006

5. DAFTARY, Farhad & MERI, Josef W. (eds.). *Culture and Memory in Medieval Islam. Essays in Honour of Wilferd Madelung.* London, I.B. Tauris, in association with the Institute of Ismaili Studies, 2003, 464 p., fig., bibliogr., index.

Rassemble en trois parties 17 articles sur le thème de la mémoire, de la mémorisation ou de la commémoration, précédés d'une bibliographie de l'œuvre de Wilferd Madelung (pp. 8-40).

I. The Transmission of Knowledge : G. Makdisi, « Universities, Past and Present » : compare le développement des institutions d'enseignement supérieur en Orient et en Occident ; S. Schmidtke, « The ijâza from 'Abd Allâh b. Sâlih al-Samâhîjî to Nâsir al-Jârûdî al-Qatîfî: A Source for the Twelver Shi'i Scholarly Tradition of Bahrayn » ; Martin J. McDermott, « Abu'l-Husayn al-Basrî on God's Volition » : l'A. traite ce point à travers les ouvrages de deux de ses disciples, le mu'tazilite al-Malâhimî al-Ḫʷârazmî (m. 1141) et le shi'ite imamite Sadîd al-Dîn al-Himmasî al-Râzî (m. 1204) ; A. J. Newman, « Between Qumm and the West: The Occultation According to al-Kulaynî and al-Kâtib al-Nu'mânî » : alors que Kulaynî puise chez les traditionnistes de Qumm, le recueil d'al-Nu'mânî reflète l'effort de la communauté shi'ite extérieure pour rassembler d'autres *ḥadîṯ* ; E. Savage-Smith, « Memory and Maps » (cf. c.r. n° 207) ; Wadâd al-Qâdî, « Abu Hayyan al-Tawhidi: A Sunni Voice in the Shi'i Century » : des passages d'Abû Ḥayyân al-Tawḥîdî, cités ou paraphrasés par l'A., montrent l'ascendance du shi'isme dans les cercles lettrés de Reyy et Bagdad au 10e s. (exemples de controverses sur des points d'histoire et de théologie) mais aussi en milieu plus populaire (anecdotes vécues) et fournissent un témoignage sur le climat socio-culturel de l'époque par un sunnite navré et irrité de constater l'influence des admirateurs fanatiques d'ʿAlî.

II. Memorializing, Remembering and Forgetting : E. L. Daniel, « Bal'amî's Account of Early Islamic History » : l'A. met en évidence la valeur historiographique du texte de Bal'amî, détaille plusieurs passages significatifs où il diffère de Ṭabarî, en particulier sur la question de la chronologie, et rappelle que Bal'amî s'oppose à la vision implicite d'une fin du monde imminente ; J. N. Bell, « 'Say it Again and Make Me Your Slave': Notes on al-Daylamî's Seventh Sign of Man's Love for God » : parmi les dix signes de l'amour de l'homme pour Dieu énumérés par ʿAlî b. Muḥammad al-Daylamî (10e s., élève d'Ibn Ḥafîf), le septième est le plaisir ressenti par le mystique lorsqu'il est appelé par quelqu'un d'autre à se souvenir du Bien-aimé. Daylamî commente cette étape en citant deux *ḥadîṯ* évoquant l'un Abraham, l'autre le Prophète. L'A. montre le parti qu'a su tirer Daylamî de ces deux histoires, et la façon dont elles sont présentées et interprétées par d'autres auteurs ; J. Bray, « Lists and Memory: Ibn Qutayba and Muḥammad b. Habîb » ; D. J. Wasserstein, « A Jonah Theme in the Biography of Ibn Tûmart » ; A. Amanat, « *Meadow of the Martyrs* : Kâshifî's Persianization of the Shi'i Martyrdom Narrative in the Late Tîmûrid Herat ».

III. Commemorating Rulers, Dynasties and Conquests : M. L. Bates, « Khurâsânî Revolutionaries and al-Mahdî's Title » (cf. c.r. n° 184) ; L. Treadwell, « *Shâhânshâh* and *al-Malik al-Mu'ayyad* : The Legitimation of Power in Samânid and Būyid Iran » (cf. c.r. n° 214) ; I. K. Poonawala, « The Begining of the Ismaili *Da'wa* and the Establishment of the Fatimid Dynasty as Commemorated by al-Qâdî al-Nu'mân » ; P. E. Walker, « Purloined Symbols of the Past: The Theft of Souvenirs in the Rivalry between the Abbasids and Fatimids » ; S. A. Arjomand, « Conceptions of Authority and the Transition of Shi'ism from Sectarian to National Religion in Iran » ; P. Smoor, « 'Umâra's Poetical Views of Shâwar, Dirghâm, Shîrkûh and Salâh al-Dîn as Viziers of the Fatimid Caliphs ».

M.G.

19 ARA 2006

461. 'ARIFI of HERAT. *The Ball and Polo Stick or The Book of Ecstacy (guy va čawgân yâ ḥâlnâme) A Parallel Persian English Text. Edited by Wheller M. Thackston Jr. and Hossein Ziai.* Costa Mesa, Mazda Publishers, 1999, XIII-33 p., (Bibliotheca Iranica - Intellectual Traditions Series, n° 3).

Herat

Le poème de 514 distiques de Mowlānā Maḥmūd 'Ārefī Heravī, composé en 842 h. (1438-9) à l'époque timouride est l'un des poèmes composés à la cour de Hérat qui sont restés très populaires pendant plus d'un siècle. Histoire de la passion d'un prince pour un derviche, il évoque une quête mystique qui va jusqu'à la mort (– à l'anéantissement –) du derviche, reprenant un thème que l'on trouvait déjà, par exemple, dans le *Mehr va moštarī* de 'Aṣṣār Tabrīzī : les deux héros sont comme le double d'une même personne à la recherche de soi. Une traduction anglaise par W. M. Thackston accompagne une nouvelle édition du texte persan faite d'après le très beau manuscrit du Fogg Art Museum qui fournit des leçons permettant d'améliorer l'édition de 1932. F.R.

206. KUBO, Kazuyuki. "16 Seiki Shotou no Herat". *Shirin* 71, 1 (1988) (en japonais).
[Herat in the beginning of the 16th century]

This study is a comparison between the Shaybanis' and the Safavids' rule in Herat in the beginning of the 16th century. The author analyzed the relationship between the Turkish nomadic army groups as rulers, and the urban residents as the ruled. He argues that the Shaybanis exploited the wealth of the people, who easily surrendered to their rule, while the Safavids released people from economic oppression but gave religious anti-Sunni sanctions to people and had larger influence on the position of local leaders. He points out that the roles of *ṣadr* and court poets in the case of the Shaybanis, and *ṣadr* and *wazîr* in the Safavids' rule, were important as a medium of political rule of each dynasty. H.Nk.

Herat

Abstracta Iranica, 13/1990 Leuven, 52-53

15 KASIM 1997

ABŪ NAṢR FĀMĪ, ṬEQAT-AL-DĪN ʿABD-AL-RAḤMĀN B. ʿABD-AL-JABBĀR B. ʿOṮMĀN, 472-546/1079-1151, local historian of Herat in the Saljuq period. The scanty biographical information we possess derives only from Samʿānī ([Leiden], fol. 418b) and from Ebn al-ʿEmād (*Šaḏarāt al-ḏahab*, Cairo, 1350-51/1931-33, IV, p. 140). These authors describe him as pious and modest, a *ḥāfeẓ*, traditionist, and copyist of sacred texts, from whom many scholars in Herat and Pūšang subsequently related Traditions. It is curious that Samʿānī does not explain the *nesba* al-Fāmī, but this presumably related to a quarter of Herat or to one of the surrounding villages. Abū Naṣr's *Taʾrīḵ Harāt* (it is uncertain if it was composed in Arabic or Persian) is one of seven listed by Ḥājjī Ḵalīfa (*Kašf al-ẓonūn* [Leipzig] II, pp. 157-58). It seems to have been especially detailed on the legendary origins and pre-Islamic history of the town and is quoted for these early times by the two surviving histories of Herat: Sayf b. Moḥammad Haravī's *Tārīḵ-nāme-ye Harāt* (ed. M. Z. al-Ṣeddīqī, Calcutta, 1955, pp. 25-26; cf. editor's intro., pp. viii-ix); and Moḥammad Moʿīn-al-dīn Zamčī Esfezārī's *Rawżāt al-jannāt fī awṣāf madīna Harāt* (ed. S. M. K. Emām, Tehran, 1338-39/1959-60, I, pp. 42, 55, 87 and passim).

Bibliography: Given in the text.

(C. E. BOSWORTH)

EI, 1, c (s.v.) 15, 350, 1983
Ebn Abi Yaʿqub Fāmī (10-11 cent.)
Herat poet

HERAT

430. VOLODARSKY, M. "Persia's Foreign Policy between the two Herat Crises, 1831-56". *MES* 1985 /2, pp. 111-151.

Après avoir perdu leurs territoires au Nord de l'Araxe (seconde guerre russo-persane, 1826-28) et après avoir été déçus dans leurs alliances (avec les Français, puis avec les Anglais qui, pour diverses raisons, ne participèrent pas directement aux combats), les Qâjâr se voient contraints d'orienter leur politique étrangère vers la Russie qui a renforcé ses positions stratégiques et diplomatiques en Transcaucasie et dans les Balkans. Dans leur désir de compenser leurs pertes au Caucase en réaffirmant la suprématie persane sur Herat, les Qâjâr, et tout d'abord le prince ʿAbbâs Mirzâ, sont vivement soutenus par les Russes. Les Anglais considèrent l'Afghanistan comme un point stratégique essentiel pour la défense de l'Inde. Chaque tentative persane pour reprendre le contrôle de Herat (en 1833, 1837-38, 1852) provoque immédiatement leur vive réaction, allant jusqu'à la rupture diplomatique et le débarquement de troupes dans le Golfe Persique. L'éviction de l'ambassadeur C. A. Murray et l'occupation de Herat par des troupes persanes (1856), Nâṣeroddin Shâh ayant rompu son engagement de non ingérence dans les affaires de Herat (janvier 1853), entraînent la guerre anglo-persane de 1856-57.

C'est sur cet arrière-plan diplomatico-militaire que les Qâjâr doivent orienter leur politique étrangère étudiée par l'A. essentiellement d'après des sources d'archives (britanniques, russes, persanes et françaises) et diverses études anciennes et récentes. Il analyse successivement: la première crise de Herat (1833-39); la recherche d'une alternative (les relations franco-persanes dans les années 1840); les relations turco-persanes (fin des années 1830-années 1840); la diplomatie de Téhéran pendant la guerre de Crimée (1853-56).

Comme le montre cette étude très dense, les velléités de l'Iran pour défendre son indépendance et son influence ne peuvent l'empêcher d'être pris inexorablement dans le jeu des grandes puissances. Profitant de leur position de force et des faiblesses des diplomates britanniques, les Russes projettent, dès les années 1830, le partage de l'Iran en zones d'influence (pp. 113 s.). Cet intéressant article comporte cependant d'énormes lacunes bibliographiques concernant les travaux anciens ou récents, qui ne sont cités ni dans ce travail ni dans sa suite chronologique publiée précédemment: "Persia and the Great Powers, 1856-1869". *MES* 1983/1, pp. 75-92 (cf. notre art. "Anglo-Persian War (1856-57)", *Encyclopaedia Iranica*, II, pp. 65-68). L'orthographe des noms propres est entachée d'erreurs (Hurian pour Guriân, pp. 119, 122; de Sersey pour de Sercey, p. 125, note 61; Sayyed Mohammad pour Ṣayd Moḥammad, p. 134 s.). J. C.

219. TUMANOVIČ, N. N. *Gerat v XVI - XVIII vekax*. Moskva, Nauka, Akademia Nauk SSSR, Ordena Trudovogo Krasnogo Znameni, Institut Vostokovedenija, 1989, 287 p.
[Hérat aux XVI[e] - XVIII[e] siècles]

Herat

Monographie consacrée à Hérat, de l'époque safavide et durrâni jusqu'au début du 19[e] siècle. Le livre fournit une bonne synthèse des informations de base sur l'histoire de la ville et de sa région (pp. 76-176). Il développe bien la partie consacrée à la géographie historique et à la topographie de Hérat (pp. 38-75). L'A. suit les travaux de Belenickij, plutôt que ceux de Allen pour les problèmes de topographie: ainsi la résidence du gouverneur, appelée indifféremment par l'auteur *bâḡ-e šahr* ou *čahâr bâḡ*, est localisée dans le quartier NE de la ville; pourtant, il est établi par Allen, *Catalogue of the Toponyms of Timurid Herat* (Cambridge Mass., 1983, n[os] 651 et 661) que les deux toponymes sont distincts; le *čahâr bâḡ* est localisé dans le quartier NE et est plus tardif que le *bâḡ-e šahr* situé dans le quartier NO. La dernière partie de l'ouvrage, consacrée à l'étude socio-économique d'un village particulier de la région de Hérat, Barnâbâd (velâyat-e Fušanj va Ḡuriyân), est très importante (pp. 177-245) et mérite la plus grande attention de la part des spécialistes. L'A. a travaillé d'après un texte persan connu sous l'intitulé *Taẕkere-ye Barnâbâdi* de Moḥammad Reżâ Barnâbâdi, composé au début du 19[e] siècle (limite *ante quem*: 1815). Ce *Taẕkere* contient des matériaux pour l'histoire culturelle et économique du village et retrace l'histoire de la famille des chefs du village. L'A. suit, de la fin du 16[e] au début du 19[e] s., le parcours de cette famille de notables locaux, qui s'élèvent de plus en plus, principalement par les fonctions religieuses qui leur donnent accès aux richesses foncières, favorisant leurs contacts avec la cour de Hérat et leur apparition parmi les plus hauts fonctionnaires de l'administration. Plusieurs documents provenant des archives de la famille Barnâbâdi sont inclus dans le texte du *Taẕkere*. Il s'agit surtout de *farmân* concernant des donations de terre et de privilèges délivrés par le pouvoir à Hérat en faveur des Barnâbâdis. L'A. analyse neuf de ces documents; leur traduction russe est donnée en annexe (pp. 251-264). Il faut déplorer l'absence du texte persan original. Voici la liste de ces documents: — 1. *Farmân* daté de 988/1580, délivré par Soltân Moḥammad b. Šâh Ṭahmâsp b. Šâh Esmâʿil au *xwâje* Moḥammad Ṭâher Barnâbâdi; — 2. *Farmân* daté de 1048/1638, délivré par Šâh Ṣafi I à Mirzâ Abu Ṭâleb Barnâbâdi; — 3. Brouillon d'un document de *vaqf* daté de 1098/1687; — 4. *Farmân* daté de 1099/1688, délivré par Šâh Soleymân à Mirzâ Abu Ṭâleb Barnâbâdi; — 5. Datées de 1125/1713, les dernières volontés de Abu Ṭâleb Barnâbâdi concernant le partage des biens parmi ses enfants; — 6. *Farmân* daté de 1173/1759, délivré par Aḥmad Šâh à Moḥammad Kâẓem Barnâbâdi; — 7. *Farmân* daté de 1173/1759, délivré par Aḥmad Šâh à Timur Šâh; — 8. *Farmân* daté de 1174/1761, délivré par Timur Šâh à Moḥammad Kâẓem Barnâbâdi; — 9. *Farmân* daté de 1184/1770, délivré par Timur Šâh à Moḥammad Kâẓem Barnâbâdi M. S.

Abstracta Iranica, 13/1990 Leuven, 57-58

Kütüphanesi
İslâm Ansiklopedisi

Between Oxus and Jumna

DİA rgm. tarandı

by

ARNOLD J. TOYNBEE

* Herat

Türkiye Diyanet Vakfı
İslâm
950
TOY.B

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1961

ploughing through the mud along the edge of a valley-bottom that the Orontes, flowing sluggishly through it, has turned into a swamp. This trough is a section of the Great Rift Valley that runs from Turkey to Nyasaland. Apamea is perched, high above the trough's eastern brink, along a ridge of breezy downland. But even in springtime the valley-bottom, below the Greek city, is as stifling as a hot-house. 'Well, that is the kind of place in which elephants feel at home. And the Ghaznavids' elephants at Lashkari Bazar must have felt as much at home there as the Seleucids' elephants felt at Apamea.'

Suitable sites for elephant-parks are rare in both Syria and Afghanistan. And the Seleucids' war-elephants, like the Ghaznavids', were sinews of war in the literal sense. In discussing Ashoka's inscription at Qandahar, I have recalled that the first Seleucus ceded all his provinces west of Qandahar and south of the Hindu Kush to Chandragupta Maurya in exchange for 500 of the Indian emperor's elephants; and the price in terms of ceded territory turned out not to be excessive from Seleucus's point of view. Those 500 elephants were trumps. They won him his victory over his rival Antigonus 'One-Eye'. In fact, they won him his empire. No wonder that he and his successors took trouble to provide their elephants with congenial accommodation. Even after the Romans had routed the Seleucid emperor Antiochus the Great, the Senate could not sleep easy so long as the elephant-park at Apamea remained intact. In the year 161 B.C. some visiting Roman commissioners had the elephants at Apamea ham-strung. One of the commissioners paid for this outrage by being assassinated. But the mischief had been done. Within a year the Seleucids had lost their grip on Media and Babylonia.

22. Herat

AFGHANISTAN is rich in historic sites. It would be strange if it were lacking in them, considering that, since the dawn of history, this region has been one of the World's busiest thoroughfares. Kapisha-Kanish, astride the confluence of the Ghorband and Panjshir rivers, was a key-point in the military operations in the momentous year 522 B.C. The caves and colossi at Bamian bear witness that this was a key-point in the passage of Buddhism across the Hindu Kush en route from India to Eastern Asia. Balkh has staked a claim to be 'the Mother of Cities'. But today these three historic sites all lie desolate. Herat is unique among the historic sites of Afghanistan in being still a going concern.

There has not been any break in the continuity of Herat's history. When Chingis Khan swooped down upon the Islamic World, the local rulers of Herat made their submission in time to save their city from the fate that overtook Shahr-i-Golgola, the devastated citadel that looks down on the valley of Bamian. Tamerlane, who dealt Seistan a knock-out blow, did not obliterate Herat. His descendants valued and adorned it. And so, today, Herat is a living witness to the glory of the Islamic World in the days before it fell into adversity. Qandahar, too, is an ancient city, and Qandahar, like Herat, is still alive. But there is a mellowness about Herat which Qandahar has not acquired. Herat, after all, was one of the great cities of Dar-al-Islam in the age of the Caliphate. The classical Arab geographers rate Herat as one of the four local capitals of Khorasan, and their Khorasan included what is now Northern Afghanistan, as well as what is now North-Eastern Persia. Herat's three sister-cities were Nishapur, Merv, and Balkh. I had seen the ruins of Nishapur; I was to see the ruins of Balkh. Merv, on the Soviet side of the Soviet-Afghan border, was, for the moment, beyond my reach. I was eager to see the fourth of Khorasan's

Fodor's

ISLAMIC ASIA

Iran - Afghanistan - Pakistan

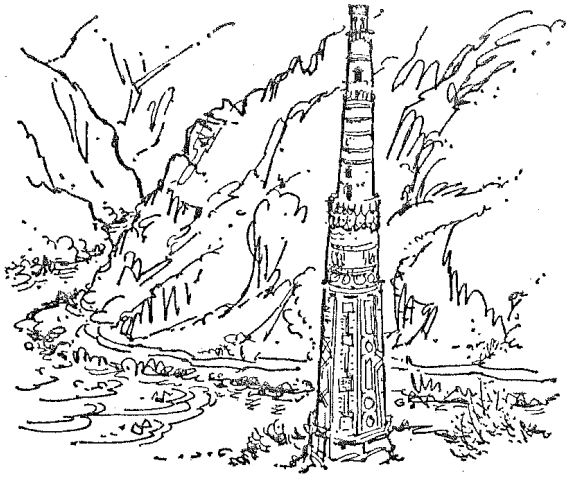
HERAT

EUGENE FODOR
WILLIAM CURTIS
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HERAT

Aristocratic Heart of Afghanistan

by

RICHARD LEAVITT

"Others abide our censure, thou art free." Herat stands out alone, unique among all the cities of Afghanistan, with a special combination of qualities found nowhere else, a flavor, a feel, and a personality that are all its own, that will linger long after you have left this ancient, graceful, aristocratic city. History, culture, tradition, architecture, crafts; the bright clean air, the deep blue of the sky, a few green trees against a plain mud wall, the play of light and shadow in a narrow street, the simple, serene and austere landscape—all these will blend into the vivid and timeless image that will come, little by little, to permeate and flavor all your memories of Afghanistan. In one way or another, the feel of Herat will be in everything you have seen and done in this country. If you travel east by land, this will be your first impression of Afghanistan; going west it will be the culmination of your visit. And if you fly, it should be allotted a definite and important part of your time.

The History of Herat

Because the province of Khorassan is rich and fertile and strategically placed, it has been fought over ever since its first

s. 465-476

07 EKIM 1991

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

Herat

HISTORY OF THE ISLAMIC WORLD

M. AHSANULLAH

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt : 7494
Tasnif : 297.9 AHS.H

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Kabul

From the 10th to the 13th century A.D. the city of Ghazni continued to occupy a position of great power and splendour. But afterwards it was devastated and plundered time and again. Kabul first came into prominence under the descendants of Timur. Babar drove them out from Kabul in 1504 ; in 1738 Nadir Shah occupied the city, after which it passed into the possession of Ahmad Shah Durrani. Since then, it has been regarded as the capital of Afghanistan.

Herat

This is one of the chief cities of Afghanistan. A famous mosque was built here in the 15th century. The history of Herat dates from the time of the Avesta, and its importance was unimpaired even in the time of the Sasanids.

Herat continued to be regarded as a place of importance under the Samanids, the Ghaznevids, and the Seljuks. But it was devasted by the Moghuls. In 1222, the son of Chingiz Kan occupied the city and gave its Muslim inhabitants to the edge of the sword. Till 1383, the city continued to be ruled by Kurdish chieftains under Moghul rule. Then it was destroyed by Timur. But after Timur's death, his successors established their capital in the city and effected considerable improvement in its condition. In 1507 Herat was captured by Saibani. Babar tried to recover possession of it but was unsuccessful. Up till now, it was the Sunni faith which had prevailed in Herat. But in 1510, Saibani was defeated by Shah Ismail who had founded the Sufi dynasty in Persia and had introduced the Shiah faith there. He now introduced the same faith in Herat also. Till 1863 Herat continued in Persian possession, but it was then occupied by Dost Muhammad.

Baluchistan

The people are mostly Mussalmans, the Hindus being extremely few in number. Most of these again are merchants and have come from outside. The Muslims belong to the Sunni sect.

The province of Kerman within Baluchistan was conquered by Mussalmans in the time of the Caliph Omar. In 664, in the reign of Muawiya, an expedition was led against Baluchistan, which proceeded as far as Sind. During the administration of

Hajjaj,* Muhammad, son of Kasim, was despatched on a further expedition against Sind.

AFRICA

It was in A.D. 641 that the Arabs invaded Egypt under the leadership of Amr bin-al-A's and were the means of spreading the light of Islam in Africa. The Christan inhabitants of the country hated their Roman governors on account of their tyranny and religious intolerance. Hence they welcomed their Muslim conquerors with rejoicing. Amr imposed a light impost upon them, but left them free in the matter of religious worship. He never gave orders for the seizure of any church-building or the pillage of any monastery. The capital city of Alexandria had not yet been captured by the Mussalmans, but hundreds of people daily flocked to the standard of the new faith ; and the people of Egypt proceeded to give up Christianity just as quickly and suddenly as they had adopted it in the 4th century. They had adopted Christianity in the mistaken impression that Jesus would give them eternal happiness in this world ; and the inevitable reaction against this kind of belief had now come. The basic principles of Islam were far more easily intelligible to the people than the subtle, doctrinal points of Christian dogma. No casuistry of Logic or Metaphysics was required to make people believe in the unity and omnipresence of the Deity while the

*Hajjaj-bin-Yusuf was born in 661 at a place called Taif and belonged to the Omayya family. When the Caliph, Abdul Malik, led an expedition against Mosail-bin-Zubair, the young Hajjaj followed in the Caliph's train. Afterwards the Caliph sent him to the Hedjaz with instruction to recover the country from the hands of Abdullah-bin-Zubair. After staying at Taif for some time, Hajjaj left for Mecca, and, from the summit of Abu Kobes, prepared to storm the city. After a time Mecca came into his possession. Abdullah-bin-Zubair was made a prisoner and died after seven months of captivity. As reward for his successful enterprise, Hajjaj was appointed governor of Medina, Yemed and Amama. In A.D. 694 the Caliph sent him for the suppression of a rebellion among the Kharijis. Hajjaj succeeded again ; but the people of Iraq began to show hostility towards him. However, they could not prevail against Hajjaj who crushed their rising completely. Khorasan and the whole of Eastern Arabia had fallen into his possession. Oman, which was formerly independent, now acknowledged subjection to him. In fact, Hajjaj was a faithful servant of the Omayya family, and was one of the chief means of extending their empire and establishing peace in the Muslim world. He died at the age of 52 years.

31 EKİM 1992

-Herat

TRAVELS

IN

CENTRAL ASIA

BEING THE ACCOUNT OF

A JOURNEY FROM TEHERAN ACROSS THE
TURKOMAN DESERT ON THE EASTERN SHORE OF THE CASPIAN
TO KHIVA, BOKHARA, AND SAMARCAND

PERFORMED IN THE YEAR 1863

BY ARMINIUS VÁMBÉRY

MEMBER OF THE HUNGARIAN ACADEMY OF PESTH, BY WHOM HE WAS SENT ON
THIS SCIENTIFIC MISSION

Türkiye Diyanet Vakfı
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from Bokhara, a journey that may be easily accomplished in from twenty to twenty-five days.

From the details already furnished, it is apparent that trade on this route is not in a very splendid condition. We will now sum up, in Tenghe, the amount paid altogether for slaves, goods, and cattle at the different places:—

Paid in Tenghe at 75 centimes each.

Name of the Place	Paid for Bales of Goods	For Camels	Horses	Asses	Slaves
Kerki . .	20	5	3	1	22
Andkhuy .	26	5	3	2	20
Maymene .	28	5	3	1	25
Almar . .	—	3	2		
Fehmguzar	1	3	2	1	1
Kalè Veli .	—	5	3	1	5
Murgab .	30	5	3	2	15
Kalè-No .	—	5	3	2	
Kerrukh .	—	15	10	5	
	105	51	32	15	88

When we say, besides, that the interest of money at Herat is twenty per cent., we may form an idea of what the selling price must be to remunerate the merchant for his trouble!

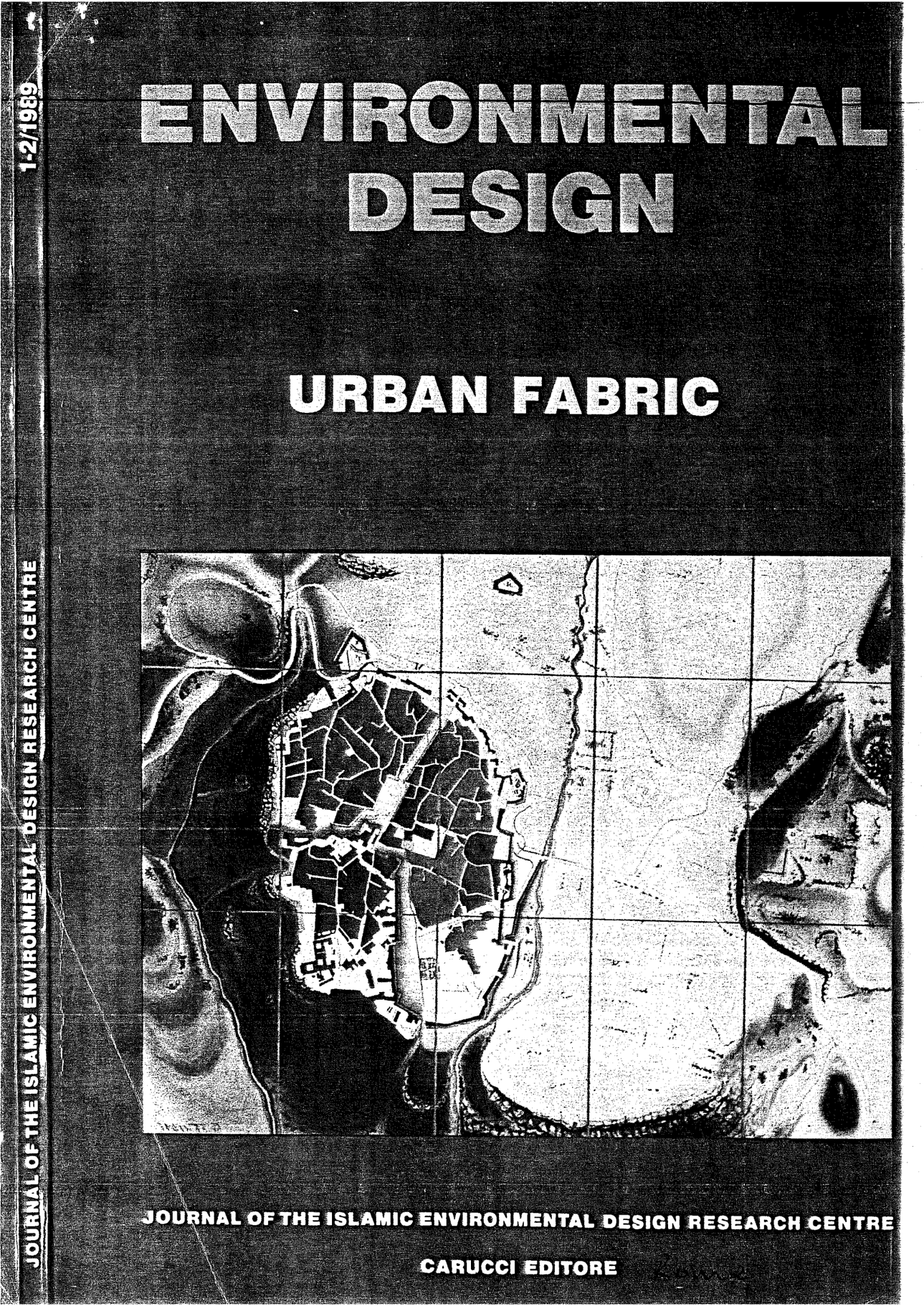
CHAPTER XIV.

HERAT.

HERAT — ITS RUINOUS STATE — BAZAAR — AUTHOR'S DESTITUTE CONDITION — THE SERDAR MEHEMMED YAKOUB KHAN — PARADE OF AFGHAN TROOPS — INTERVIEW WITH SERDAR — CONDUCT OF AFGHANS ON STORMING HERAT — NAZIR NAIM THE VIZIR — EMBARRASSED STATE OF REVENUE — MAJOR TODD — MOSALLA, AND TOMB OF SULTAN HUSEIN MIRZA — TOMB OF KHODJA ABDULLAH ANSARI, AND OF DOST MOHAMMED KHAN.

Ἐντεῦθεν Ἄρεια, σχοῖνοι ϛ'. Ἔνθα Καινδὰκ πόλις καὶ Ἀρτακάναν καὶ Ἀλεξάνδρεια ἡ ἐν Ἀρείοις· κῶμαι δὲ δ'.—Isidori Characeni, *Mansiones Parthicæ*, 17, *apud Müller. Geograph. Gr. minores.*

THE traveller approaching from the north will certainly be surprised when, on turning round the mountain Khodja Abdullah Ansari, he sees lying before him the beautiful immense plain called Djölghei Herat, with its numerous canals and scattered groups of villages. Although trees, the principal ornament of every landscape, are here entirely wanting, he cannot but be convinced that he has reached the bounds of Turkestan, and with it of Central Asia, properly so called; for of this Herat is rightly named the gate, or key. Without going so far as the Orientals, in styling it 'Djennetsifat' (like Paradise), we cannot, nevertheless, deny to the surrounding country the character of loveliness and of fertility. Its natural advantages,



HERAT: PEARL OF KHURASAN

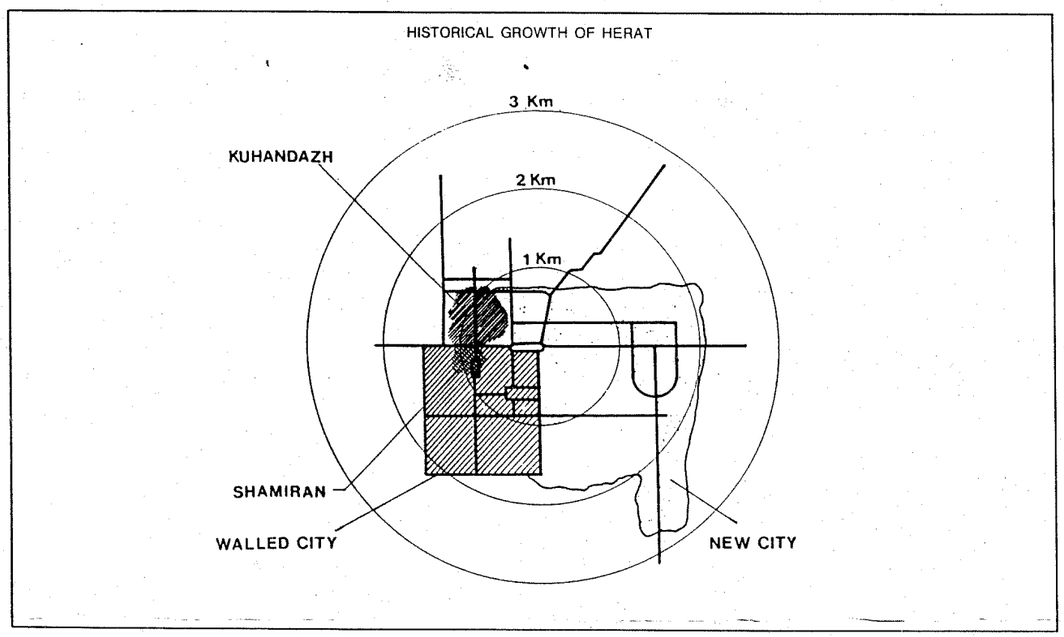
"The world being a boundless sea,
Khurasan is the oyster prosperous.
Within the oyster as you see,
The city of Herat is the pearl luxurious."
(Hamdullah Mustaufi)

HISTORICAL BACKGROUND

When Hamdullah Mustaufi, the renowned 14th-century historian, wrote the above poem about Herat, the city had recovered from the Mongol destruction and was on its way to a new glory. Its apogee still had to come half a century later when the Timurids firmly established their empire and transformed the city into one of Islam's major artistic and learning centres. But this glory was short-lived as a new cycle of decline began to unfold at the beginning of the 16th century. Rise and fall, prosperity and tragedy marked the character of this ancient cross-roads city from its earliest history in the 6th century BC down to the war with the Soviets. Although the city retained its traditional form up until the 20th century, the destruction during the past nine years may have permanently damaged the fabric of the city and the monuments of the surrounding region. This article is a brief chronicle of the Islamic walled city, also referred to as *shahre kuhna* or "old town", up until 1979, before it turned into a new battleground and subsequently became inaccessible.

The ancient history of Herat extends to the centuries prior to the coming of Islam in the 7th century. The early history of the city is blurred with facts and legends. From the accounts of Saif ad-Din Muhammad ibn Yaqub al-Herawi, a 13th-century historian and author of *Tarikhnama-e Herat*, who was relying on earlier sources available to him at the time, the early establishment of the city can be dated to 6th century BC when the Achaemenids were in power. Herat is also mentioned in the Avesta as "Hairava" and in the accounts of Ptolemy, the Greek geographer, as "Aria". Alexander the Great is reported to have arrived here in 330 BC. The pre-Islamic form of the city was likely a fort established on the present site of the citadel.

It was Islam, though, that gave prominence to the city subsequently leaving lasting marks on its form and structure. Islamic



Türkiye Diyanet Vakfı
Kütüphanesi
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TO HERAT AND CABUL

Herat (muhasarası)
46-83
DİA için Tercüme Mes'

A STORY OF
THE FIRST AFGHAN WAR
BY
G.A. HENTY

Türkiye Diyanet Vakfı
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The young Englishmen thus strangely thrown together soon became fast friends, and it was pleasant indeed to them to enjoy their evenings together, after each had been engaged during the whole day at the duties they had undertaken. A couple of hours, however, were always spent by them, each in his own room. Pottinger engaged the services of a mollah, or priest of the Sheeah sect, to give him lessons in Persian, while Angus worked at Pushtoo with Kajar, who spoke the Afghan language perfectly.

CHAPTER III

THE SIEGE OF HERAT

ON 22nd of November, a fortnight after Angus arrived at Herat, the Persian army took up its position on the plain to the north-west of the city. The inhabitants crowded the walls to watch the advancing host — the Afghan portion of the population with scowling faces and muttered imprecations, the Sheeahs prudently abstaining from all demonstrations of their feelings, but filled with hopes of deliverance from their tyrants. Pottinger learned that the Afghan horse were going to make a sortie, and he and Angus went together to the north-west angle of the wall.

"A good deal will depend upon this first fight," Pottinger said. "If the Persians easily repulse the assault, it will cause a deep depression among the Afghans. If, on the other hand, the Heratees obtain a fair amount of success, it will so encourage them that they will not fear another time to encounter the enemy, and will fight strongly when the walls are attacked."

In a short time the Afghan horse were seen pouring out of the western gate. There was but small attempt at anything like military order. It was a mob of horsemen; individually splendid riders, and for skirmishing purposes unsurpassed, but, as Pottinger remarked to his companion, quite unfit to stand against a charge of regular cavalry equally endowed with courage. Keeping near the city wall until facing the Persian position, where a regiment of cavalry were hastily mounting, they wheeled round and rode against the enemy with loud shouts. The Persians rode to meet them, but were unable to withstand the impetuosity of the charge, and, amidst the exulting shouts of the Afghans on the wall, wheeled round and fled in disorder. The Afghans then turning, flung themselves upon a strong body of infantry that was advancing against them in good order. These, however, stood firm, emptying many saddles by a heavy volley they poured in when the Afghans were close, and presenting so steady a line of bayonets that the horsemen recoiled.

As they did so, the Persian artillery opened upon the Afghans, who retired until near the wall, and then dismounted and opened fire with their long matchlocks upon the Persian gunners. Pottinger ran at once to a couple of guns close to where they were standing, and under his directions the Afghans in charge of them at once replied to the Persian guns. A number of the Afghan footmen ran out from the gate on that side, and, joining the dismounted men, kept up a hot fire, while those on the walls also joined in the conflict. As the Persian guns could effect little against the infantry lying in shelter, they were now directed against the wall, causing a rapid dispersal of the peaceable portion of the spectators. The effect of their fire showed at once the rottenness of the fortifications. Although but light guns, they knocked down portions of the

دليل الخليج

القسم التاريخي

Herat 2893-98

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الشيخ خليفة بن حمد آل ثاني
أمير دولة قطر

حيث اموالهم او ممتلكاتهم الشخصية . إنها ارادتنا ورغبتنا في ان يستخدم الناس بلا خوف او شك رؤوس أموالهم بأية طريقة ترضيهم ، ويرتبطون بأية مشاريع يرونها كضم الارصدة او تكوين الجمعيات او إنشاء المصانع والطرق او اية اجراءات من أجل تقدم المدينة والامن ، وكل هذا نأخذه تحت رعايتنا وليس لاحد الحق او السلطة في ان يتدخل او يضع يده على أملاك الرعايا الايرانيين ولا ان يعاقب الرعايا الا عند مخالفة القانون المدني او الديني » .

وكان لهذا الاعلان أثر قليل في الاقالم ولكن الشاه نفسه كان يراعيه باحترام . وأدى تبليغه رسمياً للبعثات الأجنبية في طهران إلى تزويدها بأساس يمكن ان تضع عليه احتجاجاتها في حالة وقوع اضطهاد كبير ملحوظ .

وهناك إجراء آخر ، ذو فائدة عامة موضح في مكان آخر في موضعه المناسب ألا وهو فتح نهر قارون أسفل الاهواز للملاحة الدولية وقد تم هذا بموجب فرمان ملكي تاريخه ٣٠ أكتوبر سنة ١٨٨٨ .

★ ★ ★

علاقات ايران بأفغانستان والتركستان
١٨٤٨ ـ ١٨٩٦

كانت مشكلة هرات أثناء الفترة الاولى من حكم ناصر الدين شاه تتحكم في العلاقات الخارجية لايران . وكانت سببت مشكلات كثيرة في عهد والده . وأصبحت الآن السبب الرئيسي للخلاف بين بريطانيا وإيران . واستمر رجال الحكم البريطانيون ينظرون الى هرات على أنها حجر الزاوية في الدفاع عن الهند ومقاومة(١) ضمها الى ايران وكانت المادة الرئيسية في السياسة البريطانية .

(١) خطأ ـ طبقا للسير هـ . رولنسن ، انظر كتابه « انجلترا وروسيا فى الشرق » ص ٨٥ ـ ٨٦ .

الاحداث التي أدت الى اتفاق انجلو ايراني بشأن هرات
١٨٥١ ـ ١٨٥٣

لقد خلع كامران الامير السادوزي الذي كان يحكم هرات في وقت الحملة الايرانية عليها سنة ١٨٣٧ـ١٨٣٨ في سنة ١٨٤٢ على يد وزيره الوغد القوي يار محمد خان وهو الذي حكم هرات حتى موته في سنة ١٨٥١ . وقد خلف يار محمد خان ابنه سعيد محمد خان وكان معتوهاً سكيراً منغمساً في اللذات . وهو الذي لم يثق برعاياه ، ولما خشي ان يهاجمه سردار قاندهار البراكازي القى بنفسه في حماية ايران . ومن منتصف سنة ١٨٥١ فصاعداً كانت هناك اشاعات عديدة عن ارسال قوة ايرانية وشيكة الى هرات . وقامت مفاوضات بلا شك بين سعيد محمد خان والحكومة الايرانية ولكن استفسارات الرائد شيل الوزير البريطاني في طهران إما أنه أمكن المراوغة فيها واما قوبلت بتأكيدات بأن ايران لن تتخذ اي اجراء الا في الاضطرار لكي تنقذ هرات من الوقوع تحت سيادة حاكم كابل . وعلى أي حال ففي اوائل سنة ١٨٥٢ لوحظ أن حركة ما قامت من جانب سردار قندهار فتقدمت قوة ايرانية فعلا الى هرات واحتلت المدينة وقبض على زعماء افغانيين مختلفين هناك وارسلوا الى ايران . وفي هذه المرحلة لم يعد يدير سياسة الحكومة الايرانية أمير نظام واصبحت سياسة البلد مغلوطة ومتناقضة . وفي النهاية أبلغ الممثل الايراني في لندن أنه لم يعد مطلوباً ليعمل كواسطة اتصال بين الحكومتين . وفي نفس الوقت في اكتوبر سنة ١٨٥٢ أصدر الشاه فرماناً بالحاق هرات بايران ، وعين السيد محمد خان حاكماً هناك . وأصبح الموقف متوتراً نتيجة لانه في اوائل سنة ١٨٥٣ اقترح الرائد شيل انسحاب البعثة البريطانية من طهران او إعادة احتلال جزيرة خارج في الخليج . ولكن في نفس اللحظة تقريباً اذعنت الحكومة الايرانية ودخلت في ترتيبات مع البريطانيين بشأن هرات .

الاتفاق الانجلو ايراني بشأن هرات ٢٥ يناير ١٨٥٣

وادمجت هذه الترتيبات في اتفاق وقعه الصدر الاعظم في ٢٥ يناير

در مسافرتش به سمرقند، به خانقاه دعوت شده و سماع صوفیان را تماشا می کند.[۸۶]

علاوه بر شهرهایی که بدانها اشاره شد، در دیگر شهرهای ناحیهٔ خراسان هم خانقاههایی ساخته شده بود، که از نظر اختصار فقط به نام و محل آنها اشاره می‌شود. این خانقاهها عبارتند از:

۱. خانقاه ابوالحسن بن محمد خانقاهی ۳۴۱ هـ . از کرّامیّه[۸۷] و خانقاه شیخ ابوالفضل حسن استاد بوسعید ۴۴۰ هـ .[۸۸] و خانقاه شیخ لقمان در شهر سرخس.[۸۹]

۲. خانقاه پیر بوعلی سیاه در مرو.[۹۰]

۳. خانقاهی واقع در مزو رود.[۹۱]

۴. خانقاه خواجه یوسف همدانی ۵۲۵ هـ .[۹۲] و خانقاه شاه نعمت‌الله ولی در شهر مرو.[۹۳]

۵. خانقاه خواجه اسحق ختلانی ۸۴۰ هـ . در ولایت ختلان.[۹۴]

۶. خانقاه و تربت سنایی غزنوی [متوفی ۵۲۵ یا ۵۳۵ هجری] در غزنه.[۹۵]

۸۶. نك. *طرائق*، ج ۳، صفحهٔ ۷۰۰.

۸۷. *انساب سمعانی*، ج ۵، صفحهٔ ۲۸.

۸۸. *اسرار التوحید*، صفحهٔ ۲۵ و ۱۸۶.

۸۹. *مجالس النفائس*، امیر علیشیر نوایی، به اهتمام علی اصغر حکمت، چاپ تهران، ۱۳۲۳، صفحهٔ ۴۹.

۹۰. پیشین، صفحهٔ ۱۸۳.

۹۱. همان، صفحهٔ ۲۵۱ و ۲۶۴.

۹۲. *نفحات*، صفحهٔ ۳۷۵ و *تذکرهٔ سمرقندی*، صفحهٔ ۹۵.

۹۳. *زندگی جناب شاه نعمت الله*، صفحهٔ ۲۹.

۹۴. *مجالس المؤمنین*، تالیف شوشتری، مجلس ششم، ذیل نام سید محمد نوربخش، صفحهٔ ۳۱۴، چاپ تهران، ۱۲۹۹ هـ.ق.

۹۵. *تذکرة الشعرای سمرقندی*، صفحهٔ ۹۸.

Herat şehrinde Hanekâhlar
bk. M. Kiyani, Tarih-i Hanekâh der
İran, s. 199-205
297.79/Kiy.T

حکومت خویش، در حدود چهل زاویه برای اطعام مسافرین بنا کرده بود.»[۱۰۰]

خانقاههای شهر هرات و پیرامون آن

شهر هرات و نواحی آن از آغاز پیدایش آیین تصوّف، مرکز و محلّ عرضهٔ مسائل عرفانی و ایجاد مراکز خانقاهی بوده است. وجود خواجه عبدالله انصاری ۴۸۱ هـ . و تألیفات او در زمینهٔ آیین تصوّف بارزترین نمونهٔ این کوشش در آن ناحیه است.

حمدالله مستوفی ۷۴۰ هـ . می‌نویسد که شهر هرات در عهد سلاطین غوری، [قرنِ ششم و هفتم] تعداد ۳۵۹ مدرسه و خانقاه و آش خانه داشته است.[۱۰۱]

در قرن چهارم و پنجم، یعنی اوایل ایجاد مراکز رسمی خانقاهی، شیخ ابواللیث فوشنجی از عارفان بزرگ[۱۰۲] و شیخ عمو[۱۰۳] [۴۴۱ـ۳۴۹ هـ .] استاد خواجه عبدالله انصاری و خالو[۱۰۴] استاد بو سعید ۴۴۰ هـ . هر یك در شهر هرات مرکز و خانقاهی داشته و به ارشاد سالکان و پذیرایی از مسافران می‌پرداخته‌اند.

۹۶و۹۷و۹۸و۹۹. نك. *مزارات کابل*، صفحهٔ ۲۴۳/ ۱۷۰/ ۱۷۸/ ۱۳۷.

۱۰۰. *رحلهٔ ابن بطوطه*، ج ۱، صفحهٔ ۲۴۲.

۱۰۱. *نزهة‌القلوب*، صفحهٔ ۱۸۷.

۱۰۲. *تعلیقات رسالهٔ مزارات هرات*، صفحهٔ ۴۳.

۱۰۳. نك. *طبقات الصوفیه*، انصاری، صفحهٔ ۳۰۹.

۱۰۴. نك. *اسرار التوحید*، صفحهٔ ۲۴۲.

در ضمن این فعل و انفعالات از او پیدامیشود در حقیقت بقدری زیاد و غیر قابل تصور است که با توجه بآن معمای حرارت خورشید خود بخود حل میشود .

محققین امریکائی که اینك درلوس‌الاموس [۲] درصدد تهیه بمب اتمی ئیدرژنی‌هستند و شاید هم آنرا ساخته باشند محتملا از یکی از فعل وانفعالات هسته‌ای که از چند سال‌باین طرف کشف شده است استفاده میکنند . مثلا اگر عنصر لیتیوم [۳] که فلزسبکی است باهسته های ئیدرژن «بمباران» شود بکلی‌ازبین میرود وبه هلیوم که عنصر گازی‌شکلی است‌تبدیل میگردد . در ضمن این تحول از هر یك اتم لیتیوم ۱۷ میلیون ولت‌الکترونیك انرژی‌بدست میآیـد . این نوع فعل و انفعـالات فقط تحت شرایط موجود در ستارگان امکان پذیر بود چه برای آنکه بتوان آنها را عملی نمود میلیونها اتمسفرفشارو میلیونها درجه حرارت‌لازم است . ولی از سال ۱۹٤۵ باینطرف ایجاد این شرایط در روی زمین هم بوسیله بمب اتمی از نوع بیکینی ممکن است . احتمال دارد اساس بمب ئیدرژنی عبارت از این بـاشدکه یك فعل و انفعال شیمیائی بین لیتیوم وئیدرژن که از مدتها پیش معلوم است بوسیله یك‌بمب‌اتمی معمولی صورت‌گیرد. یعنی بوسیله حرارتی که از بمب اتمی بدست میآید آنرا محترق ووارد عمل نمایند .

مواداولیه موجود است

نیروی بمب اتمی‌ئیدرژنی خارج ازهرگونه تصوروتوهم ومخصوصاً از این لحاظ قابل‌توجه است که عملا هیچگونه حدی برای تأثیرآن متصور نیست زیرا این بمب را باهرقدرتی که بخواهیم میتوان‌تهیه کرد و از آن مهمتر اینکه مواد اولیه آن یعنی لیتیوم و ئیدرژن نیز بطور نـا محدود در دسترس میباشد وحال آنکه‌قدرت بمب اتمی اولی‌نمیتواند ازحد معین‌تجاوز کند وباینواسطه با وجودهمه دهشت ووحشتی که‌دربردارد فقط دریك فضای ممدودی‌مؤثراست . درصورتیکه اگر بمب ئیدرژنی در ارتفاع معینی دربالای سطح زمین منفجرشود کلیه‌موجودات‌وکلیه‌ملل را از بین خواهـد برد . و اگر عدهٔ معدودی از این اسلحه بـا فشفشه از مسافات زیاد پرت شودکره ما را بطوری زیرورو خواهدکرد که‌تشخیص آن ازحدود تصوربشر خارج است .

اینکه ساختمان بمب سوپراتمی تاچه حد پیشرفت نموده بر ما مجهول است ولی‌قدر مسلم اینست که دیگر اشکالات اساسی درراه تهیه آن‌موجود نیست . ما بالاخره باین‌مرحله رسیده ایم که بتوانیم‌بنیادکره مسکونی خودرا که سه‌میلیارد سال‌درمقابل حوادث‌ایستادگی نموده است واژگون سازیم وبرای‌اینکارتنها چیزی که لازم است « هیزم » کافی ومناسبی است که بآن میتوان همه فعل و انفعالات هسته‌ای ممکنه را در آن واحـد وادار بعمل کرد و محققاً برای اینمنظور موجودی ئیدرژن کافی خواهد بود .

۲– Los Alamos ۳– Lithium

– Heat

Daniş, 1, 12, 1327 (H.Ş.) Tahran.

1992 EYLÜL 19

بقلم آقای سید محمد کاظم امام

تاریخ نامه هرات

تالیف سیف‌بن محمد بن یعقوب الهروی

هرات ـ خراسان

هرات یکی از شهر های بسیار مهم استان بزرك خراسان و تاریخ سیاسی و فرهنگی آن مملو ازحوادث شگرف ووقایع‌عظیم ومآثر جنگی و ادبی است . با مناطق و ایالتهای‌کوچك و تابعه آن مانند تخارستان ، سیستان ، زابلستان ،کوهستان ، افغانستان و غیره که مجموعاً ایران خاوری را تشکیل میدهد یکی از وسیع ترین و پرحادثه‌ترین ایالات ایران بزرك میباشد . بزرگترین مردان ، عظیم ترین و شگفت ترین حوادث سیاسی اعصارگذشته ، پرشورترین عصیانها و انقلابات تاریخی ومعظم ترین نهضت های سیـاسی فکری ، اجتماعی ، دینی و نیرومند ترین قهرمانان و دلیر ترین و مشهور ترین پهلوانان تاریخ چندین هزارسالهٔ ایران از سرزمین خراسان بر خاسته اند و بزرگترین وقایع سیاسی و فکری تاریخ ایران از این سرزمین مرموز سرچشمه گرفته‌است. زردشت پیمبر ایران از شهر بلخ برسالت مبعوث شده وپیام ملکوتی خود را از این‌سرزمین بگوش جهانیان رسانیده است. نامه مینوی اوستا نخست دراین مرزوبوم مقدس انتشار یافته است . پهلوانان و تهمتنانیکه صفحات تاریخ ایران باستان‌را زینت داده‌اند همگی دراین‌مرز و بوم نشو و نما یافته وعاقبت هم در دل تیره این خاك‌مقدس آرمیده‌اند . حماسه های‌بزرك ملی و تاریخی مانند شاهنامه فردوسی،گشتاسب نامه دقیقی ، گرشاسب نامه اسدی ، کرت نامه ربیعی پوشهنگی در این ایالت بوجود آمده و نغزترین و دلکش ترین ترانه های ملی پارسی را فرزندان این آب و خاك چون منوچهری ، سنائی ، رودکـی ، سوزنی ، عنصری سروده‌اند . این قطعه از خاك ایران در طول مدت چندین هزارسال شاهد بزرگترین‌صحنه های تاریخی ووحشتناکترین جنگها ومبارزات خونین بوده است . پس از افول ستاره‌اقبال دولت ساسانی که ایران تحت سیطرهٔ اعراب قرارگرفت در حدود یك قرن ایرانیان در زیر یوغ حکومت بیدادگر بنی امیه گرفتار انواع خواری و شکنجه قرارگرفتند. پرچم‌آزادی‌و استرداد دوران‌بزرگواری ایرانیان‌بدست یکی‌ازفرزندان نامدار خراسان ابومسلم‌خراسانی یاگودز در اطراف شهر مرو افراشته‌گردید و دیری نگذشت که تخت بنی امیه راسرنگون کرد و اساس دولت نیمه ایرانی بنی‌عباس را استوار ساخت . این انقلاب عظیم خراسـان بدوران ذلت ایرانیان پایان داد و عزت و اقتدار و بزرگواری واستقلال سیاسی و فکری و فرهنگی ایران را آغازکرد و خاندان جلیل برمکیان که خود از مردم خراسان و مؤبدان

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مج۳, تهران ۱۳۸۱\ ۲۰۰۲, ISAM 137598

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جهان‌تاب

هرات، مکتب‌ادبی (ha.rāt,mak.tab-e.a.da.bi)، کانونِ شاعران و نویسندگان (و هنرمندان) در هراتِ دورهٔ تیموریان، از سدهٔ نهم تا اوایل سدهٔ دهم هجری. زندگی تیمور سراسر در جنگ و کشورگشایی گذشت. او در طی سی‌وپنج بار لشکرکشی به ایران و سرزمین‌های مجاور، امپراتوری پهناوری پی‌افکند که از دیوار چین تا مسکو، و از دهلی تا آسیای صغیر را دربرمی‌گرفت. تیمور در جهانگشایی‌های خود، به کشتارها و غارت‌های فجیعی دست زد و شهرهای بسیاری را تباه کرد. او در ۷۸۲ق از اغتشاش و پریشانی اوضاع خراسان بهره جست و پس از درهم شکستنِ لشکریان ملک غیاث‌الدین کرت در نیشابور، از راهِ خواف متوجه هرات شد، و بعد از چهار روز محاصره، هرات را غارت کرد، حکومت آل کرت را برانداخت و هرات را به پسر خود میران‌شاه سپرد. تیمور، برای جلوگیری از بروز اختلاف، امپراتوریِ پهناور خود را میان فرزندان و نوادگانش تقسیم کرد و پیش از مرگ نیز پیرمحمد جهانگیر را به ولی‌عهدی خود برگزید. اما پیرمحمد نتوانست ملک را حفظ کند و خلیل سلطان، فرزند میران‌شاه، به کمک برخی از امیران، برتخت نشست. خلیل سلطان که چندان به فکر ملک نبود، به عیش و عشرت پرداخت و چنان سرگرمِ عشق شادملک‌خاتون شد که امرا بر او شوریدند و از پادشاهی برکنارش کردند. او در ۸۱۲ق به دربار شاهرخ رفت و از آن‌جا، به دستور شاهرخ، به کاشغر تبعیدش کردند. پس از خلیل سلطان، شاهرخ، پسر چهارم تیمور که فرمان‌روایی خراسان، سیستان، ری و مازندران به او واگذار شده بود، به قدرت رسید و سرانجام، بعد از هفده سال جنگ و جدال با حکام عصیانگر و مدعیان سلطنت، توانست سراسر ایران و ماوراءالنهر را زیر سلطه بگیرد و امپراتوری پدر را حفظ کند. ایران و به‌ویژه ولایت‌های شرقی آن، در دورهٔ سلطنت او که تا ۸۵۰ق طول کشید، جدا از این آشوب‌ها، کمابیش روی آرامش به خود دید و بسیاری از خرابی‌ها مرمت شد. بعد از وفات شاهرخ، الغ‌بیگ که از سوی پدر حاکم ترکستان و ماوراءالنهر بود، به پادشاهی رسید. اما با کارشکنی بستگان خود روبه‌رو شد و پس از مدتی، در ۸۵۳ق به دست پسرش عبداللطیف به قتل رسید و خودِ عبداللطیف نیز، پس از شش ماه حکومت کشته شد. از این به بعد، قدرت سیاسی تیموریان به سبب جنگ و جدال‌های خانوادگی، رفته‌رفته رو به ضعف رفت. عراق و آذربایجان از قلمرو آنان جدا شد و شاهان تیموری، تقریباً به صورت حاکمان خراسان و ماوراءالنهر درآمدند. میرزا بابر و ابوسعید گورکان نیز مدتی سلطنت را در اختیار داشتند تا این‌که در ۸۷۳ق سلطان حسین بایقرا در هرات دربار باشکوهی ترتیب داد و در دوره‌ای سی و پنج ساله در خراسان و ماوراءالنهر امنیتی نسبی برقرار کرد. در ۹۱۱ق سلطان حسین درگذشت و بدیع‌الزمان میرزا جانشین پدر شد. اما در ۹۱۲ق ازبک‌های شیبانی بر هرات چیره شدند و بدیع‌الزمان به درگاه شاه اسماعیل صفوی (۹۰۶-۹۳۰ق) پناه برد و بساط تیموریان خراسان برچیده شد. دورهٔ تیموری دوره‌ای آکنده از جنگ‌های داخلی و خارجی، قتل و غارت‌های فراوان، ناپایداری اوضاع و کمبود آسایش و امنیت بود. به همین علل، در آغاز چنین به‌نظر می‌رسد که نباید در این دوره به آبادسازی شهرها و علم و ادب و هنر توجه چندانی شده باشد؛ اما واقعیت این است که به سبب تشویق و حمایت شاهان تیموری، دربار آنان همواره از اهل علم و ادب پر بوده است. درواقع، می‌توان گفت که شاهانِ تیموری به دنیای شرق وحدت فرهنگی باشکوهی بخشیدند که ثمره‌های این فرهنگ، در ادبیات فارسی و ترکی چغتایی، معماری و به‌ویژه در نقاشیِ مینیاتور، خوش‌نویسی و هنرهای مربوط به کتاب‌سازی و کتاب‌آرایی بسیار چشمگیر بود. حتی تیمور با همهٔ ویرانی‌هایی که به‌بار آورد، به عمران شهرها بی‌علاقه نبود، چنان‌که از هر گوشه و کنارِ نواحی فتح شده، دانشمندان و معماران و اهل فن و حرفه را گرد می‌آورد و به سمرقند می‌فرستاد. او برای افزایش جلال و شکوه خود، در آبادانی سمرقند بسیار کوشید و بناهای معتبری در آن‌جا برآورد، اما بیشترین خدمات را شاهان و شاهزادگانِ پس از تیمور کرده‌اند. شاهرخ و همسرش گوهرشاد آغا و پسرانش بایسنقر و الغ‌بیگ،

Herat kronolojisi (1750 – 1881)

*The Encroachment Begins**

The Napoleonic invasion of Egypt in 1798 really begins our story. Bonaparte, a charismatic leader in his own right, dreamed of restoring lost French prestige in India, his ultimate goal. The Muslim world, having reached several regional climaxes (Afghanistan, Ghaznavid; India, Moghul; Central Asia, Timurid; Persia, Safavid; Arab Near East, Umayyad; Turkey, Ottoman), now slowly eroded. Fission penetrated Islam and became the major pattern. The economic and intellectual growth, stunted by external forces which destroyed the hydraulic bases (Wittfogel, 1957) of the societies, virtually stagnated. Internal intellectual schisms proved debilitating. Lacking natural resources, technology in the Muslim world lagged behind that of the more affluent West. No empires last forever, no nation has *the* answer, so the pendulum had swung from the East to the West, where today it hangs in the balance. The beginning was the end. All roads led to India.

Sustained European contact came to India with the age of the sail and exploration, a result of the collapse of the overland trade routes. The English, dominant Europeans in India by the end of the eighteenth century, entered its age of Asian imperialism on December 31, 1600, when Queen Elizabeth I granted a "Charter to the Governor and Company of Merchants of London Trading in the East Indies," the East India Company. Previously, Portugal virtually controlled European trade with the East, but in 1580 Spain occupied Portugal, which then lost its monopoly to the Dutch and English. In 1664, however, the French East India Company was chartered, providing further competition for both the Dutch and English, especially the English. The last half of the seventeenth century saw the greatest period of the Moghul Empire under the Emperor Aurangzeb. Internal decay had long been at work, however, and after Aurangzeb, the empire rapidly fell apart. Under the great Moghul Emperor, European traders had been kept under close control. Their "factories" (trading posts) now sought and easily obtained greater power, and, although essentially an economic enterprise, the East India Company built the mighty British Indian Empire by force of arms.

By the middle of the eighteenth century, English commercial competition with other European countries (France, Portugal, Holland, and Denmark) developed into intense political competition. The trading companies of various European nations allied themselves with the dis-

* Map 15A.

united Indian princes, who constantly warred among themselves, and, as a consequence of the new alliances, extensions of European wars were fought thousands of miles from the seats of power. The same thing occurred in North America at the same time. The successive rulers of the now impotent Moghul Empire watched hopelessly as foreigners and their Indian allies split the subcontinent into spheres of economic and political influence.

Gradually the British, under the brilliant leadership of Robert Clive, gained control of all important areas and destroyed French power in India. Under the 1763 Treaty of Paris, the French and Portuguese, however, maintained a few enclaves, which lasted until after the 1947 partition of India. The Indians violently seized the last Portuguese territory in 1959 (L. Dupree, *AUFS Reports,* LD-3-1962; see Appendix H).

The rise of Napoleon brought about a renewed interest in Asia and India in Europe. At first successful in Egypt and Syria, Napoleon sent a mission to the Qajar Shah of Persia, Fath Ali Shah (1797–1834). M. Jaubert, Napoleon's chief envoy, tried to convince the Qajars to seize Georgia from Russia. The French sent a military mission to train the Persian army. In 1807, however, the Russians defeated the Persians at Arpatch. Under the Treaty of Fars, Qajar Persia lost more territory to Tsarist Russia, and lost faith in the French.

Great Britain responded in two ways. The British resident in Basra offered the Qajars 120,000 rupees and several diamonds from George III to fight the Russians. The British also sent Mountstuart Elphinstone to Peshawar, winter capital of Shah Shuja, the ruler in Kabul and son of Timur Shah. Shah Shuja signed a treaty of mutual defense with the British Mission in 1809.

The first threat collapsed at Waterloo in 1815, and Napoleon took his dreams into exile with him to St. Helena, where he died in 1821, still mentally commanding his legions. Even before the end of the First Empire of Napoleon I, however, the Tsarist Russians, former allies of the English against Napoleon, replaced the French as the major imperialist rivals of the British in Asia.

Since the time of Peter the Great (1682–1725), Russia coveted warm water ports to the south, either on the Dardanelles, in the Persian Gulf, or in the Indian Ocean. The Russian drive to the east began in 1734 with movements in Kazakhstan, and ended only when the great Asian empire of Russia reached the shores of the Pacific, and went on to Alaska and California.[2]

[2] Many similarities can be cited between the Russian drive to the East and

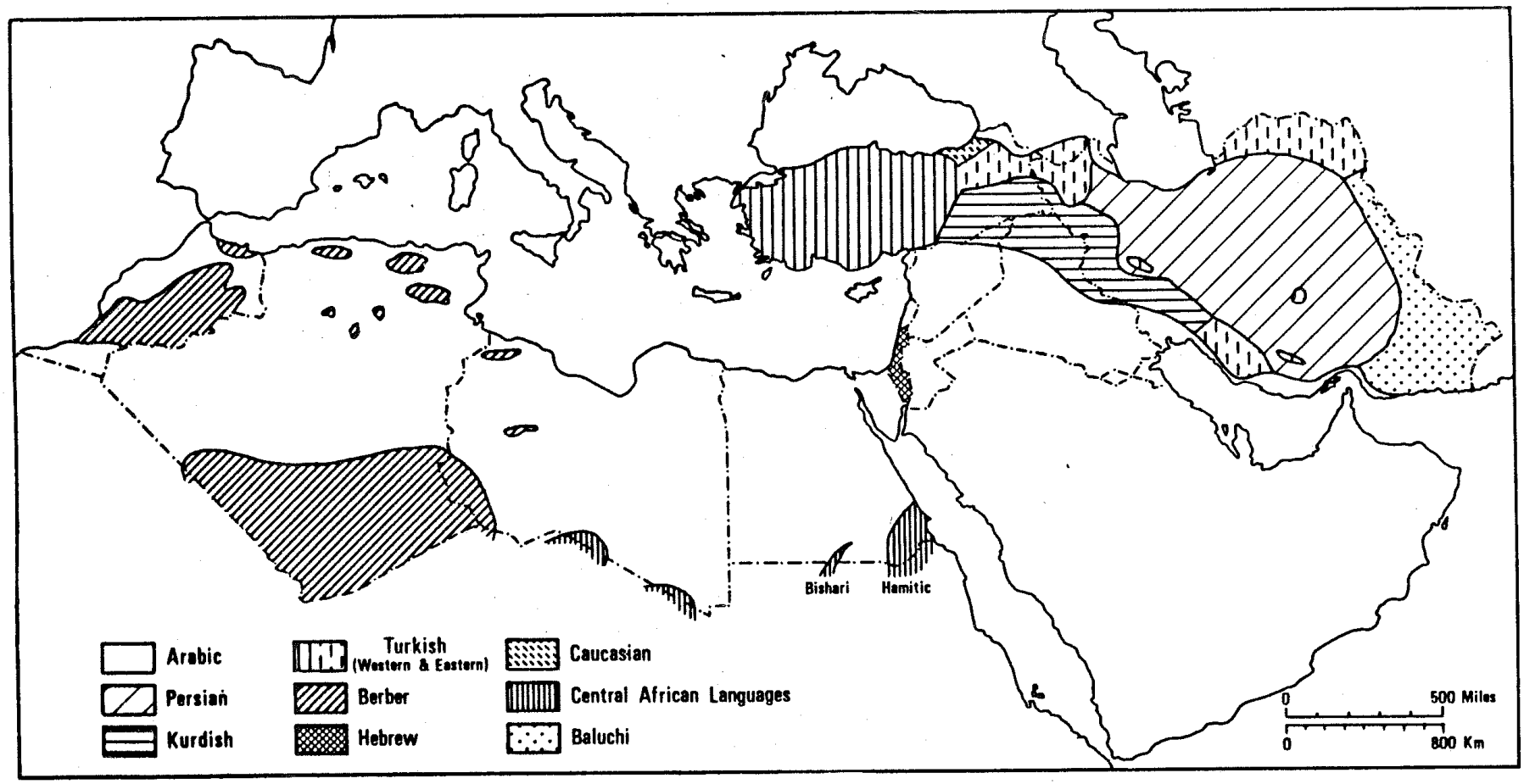


Figure 0.2 Major languages of the Middle East and North Africa

P. Beaumont, J. Bligh, The Middle East, New York, 1988.

of burned earth in the northwest of his empire in order to protect it against the Ottomans. However, 'Abbās was also conscious of the industriousness and mercantile skills of the Armenians and he wanted them to contribute to the economic vitality of the city.

2.3.3. *The bazaar north of the new maidān*

The bazaar north of the new *maidān* is located to the south of the area where the pre-Safavid and the Safavid city impinge on each other (for details cf: Gaube-Wirth 1978). The monumental portal of this bazaar looks very much like the portal of the Shāh Mosque opposite it at the south end of the *maidān*. Through the portal one enters a two-storied bazaar lane, the *qaisariyya*. This was the royal monopoly market in which, in the seventeenth century, fine fabrics were sold. In the middle of this lane there is a high dome. Underneath the dome to the right is the royal mint, while to the left one enters the shāh's caravanserai. This largest caravanserai of the city had a total of 140 rooms. At the end of the seventeenth century cloth merchants from Tabriz, Qazvin, Ardabil, and India used the ground floor rooms. On the upper floor jewellers, goldsmiths, and engravers had their shops and workshops. North of the shāh's caravanserai there was a similar caravanserai now in even worse condition than the first. The area east of these caravanserais is divided into squares by a system of bazaar lanes, which intersect under high domes, the *chahār-sus*. Although a great deal of rebuilding and restoration had taken place since Safavid times, we can still detect the master plan of the time of 'Abbās I. The original plan for the bazaar included two parallel lanes running north and south which intersected with three running east and west. North of this bazaar which, as a whole, was called *qaisariyya* in the seventeenth century, there was a hospital, and next to it a caravanserai, which 'Abbās I had founded with the purpose of providing funds for the hospital. Both structures have since disappeared. Further to the north, an emir of 'Abbās I, Jārchi-Bāshi, built a mosque and a caravanserai. They are built following the orientation of the second street scheme, which goes back to the early Middle Ages. The plan originating from the new *maidān* and the older pattern interfere with each other in this area and create a bi-polarity old-new *maidān*.

The layout of the streets and lanes in and around the new *maidān* characterizes the third of the older street patterns, the Safavid. We find it in the southeastern sector of the city, in the area that we know was destroyed in pre-Safavid times, as well as west of the old *maidān*, an

area with the same fate. At the intersection, north of the buildings of Jārchi-Bāshi, is the contact point between the fields of gravity of the old and the new *maidān*. The new *maidān* was not able to achieve such prominence that it became the sole urban centre of Isfahan. This was due, above all, to the fact that the highly venerated old Friday Mosque continued to be, in spite of the new Friday Mosque on the new *maidān*, the most important mosque of the city, attracting crowds of people to the area of the old *maidān*. It is fortunate that this decisive transfer of gravity did not occur, because this bi-polarity between the old and the new *maidān* led to an organically stable amalgamation of the Safavid new city with the pre-Safavid old city.

3. *Herat an Eastern Iranian City*

3.1. *Nineteenth century Herat*

Herat (figure 7) is the westernmost large city of Afghanistan. It is situated in a fertile river oasis and surrounded by a multitude of villages. Due to its geographical position, the city was a gateway to India. Alexander the Great had passed through it, as had the trade between India, Central Asia, and the Near East up to very recent times. Although Herat's history is a succession of ups and downs, the city never had to share the fate of many other Iranian cities, that is, to suffer, on the one hand, a partial depopulation or, on the other, to be razed to the ground never to be inhabited again.

As there are good and reliable descriptions of Herat in the nineteenth century and the beginning of the twentieth, we can easily form an idea of what the city looked like about a hundred years ago. There are even some old maps, the most informative of which is the one by a German officer, Oskar von Niedermayer (1924), who led a small military expedition to Afghanistan in 1916/17. From Niedermayer's map we can see that the city was nearly square in plan, measuring 1.500 metres from east to west and 1.600 metres from north to south and was oriented to the cardinal points of the compass. It was surrounded by a wall in front of which a wide and deep moat ran around the city. There were five gates in the wall, one in the middle of the west-, south-, and east-side and two in the north-side. Four streets led from the west-, the south-, the east-, and from the western gate in the north-side and met in the centre of the city under a domed structure, the *chahār-su*. They were

Edit. Salma K. Jayyusi & etc., The City in the Islamic World, Leiden: E.J. Brill, 2008, pp.
(Boğaziçi Üniversitesi Near HT 147.5 C59 2008.)

أبرز أعماله القصصية مثل «عزلة صاخبة جداً» Too Loud a Solitude (١٩٧٧)، وفي الجزء الأول من سيرته الذاتية الثلاثية «أعراس في البيت» Weddings in the House (١٩٨٨)، وفي «خدمتُ ملك إنكلترا» I Served the King of England (١٩٨٠).

بدأ هرابال الكتابة الأدبية منذ ثلاثينيات القرن العشرين، لكنه لم ينشر أياً من كتاباته حتى الخمسينيات، ولم يتفرغ كلياً للأدب حتى عام ١٩٦٣. لكن السلطات السوفييتية في تشيكوسلوفاكيا منعته من النشر منذ عام ١٩٧٠ فصار ينشر بعض أعماله في مجلات المهجر ودور نشره. نشر في عام ١٩٧٥ مقالة في النقد الذاتي في مجلة «تفوربا» Tvorba في براغ، أدت إلى التساهل معه رقابياً، ولكن بحذر بالغ. وبعد تفكك المنظومة الاشتراكية عام ١٩٨٩ وقيام جمهورية تشيكيا صدرت مؤلفاته الكاملة بين ١٩٩١-١٩٩٧ في تسعة عشر مجلداً عن دار نشر «خيال براغ» Prager Imagination، وبلغ مجموع ما طُبع من مؤلفاته باللغة التشيكية حتى اليوم ثلاثة ملايين نسخة، كما تُرجمت بعض مؤلفاته البارزة إلى ثلاثين لغة، وكان أحد أسباب شهرته عالمياً هو تحويل روايته «قطاراتٌ مراقبة جيداً» Closely Watched Trains (١٩٦٥) إلى فيلم سينمائي نال جائزة الأوسكار لأفضل فيلم أجنبي في عام ١٩٦٧. كما أعيد اقتباس الرواية للسينما مرة ثانية في الولايات المتحدة الأمريكية في عام ١٩٧١.

اعتمد هرابال في موضوعات رواياته وقصصه على أحداث من الحياة اليومية يتورط فيها أناس عاديون من دون أن تكون لهم سلطة على سير الأمور أو قدرة على استيعاب ما يجري. ويتسم أسلوبه بقدرة تعبيرية بصرية عالية، ويميل إلى الجمل الطويلة المتدفقة، إلى جانب حس فكاهي ساخر وساحر، يعتمد كثيراً على شخصية (الأحمق الحكيم) الذي تبدر عنه في اللحظات الحرجة أفكار في غاية العمق.

توفي هرابال في أحد مستشفيات براغ ساقطاً من شرفة الطابق الخامس عندما كان على ما يبدو يطعم الحمام البري. وقد شك بعضهم في كون سقوطه انتحاراً وليس حادثاً، ولاسيما أن الأسلوب قد ورد في مشهدين من أعماله.

رضوان القضماني، نبيل الحفار

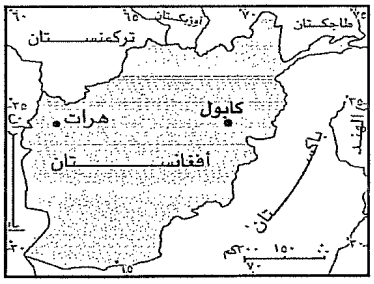
الموضوعات ذات الصلة:
تشيكية - الفكاهة في الأدب.

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■ هرات

تقع مدينة هرات Herat في شمال غربي أفغانستان [ر]، وهي عاصمة المحافظة التي تحمل الاسم نفسه، يعتقد بأنها تأسست في القرن الرابع قبل الميلاد على يد الإسكندر الأكبر. فتحها المسلمون في القرن السابع الميلادي، وقد جعلها القائد المغولي تيمورلنك عاصمة لدولته عام ١٣٨١م، وتحولت المدينة بعد ذلك إلى أحد أهم المراكز العلمية والثقافية، استولى الأفغان عليها عام ١٧٤٩. تقترب هرات من حدود إيران، تجاورها محافظات فراه وغوريا دغيس. تعد إلى جانب كابل العاصمة من أهم المراكز البشرية في أفغانستان، كما تعد أحد المراكز المدنية



الاقتصادية والتجارية المهمة، وكذلك مركزاً ثقافياً إسلامياً مهماً.

لمحة تاريخية:

حظيت هرات بمكانة مرموقة في عهد الدولة الإسلامية، وقت غناها وازدهارها، إذ تناول كتابة تاريخها كثير من المؤرخين المسلمين، كما كتب عنها وعن موقعها كثير من الجغرافيين أمثال المقدسي وابن حوقل والاصطخري وياقوت الحموي وغيرهم. عدّها المقدسي من القصبات التي هي أقل شأناً من الأمصار ويقول الاصطخري عنها: «أما هرات فإنها مدينة عليها سور وثيق وحواليها ماء وداخلها مدينة عامرة ولها ربض وفي مدينتها قلعة ومسجد ودار الإمارة خارج الحصن... منقطع عن المدينة بينه وبينها أقل من ثلث فرسخ... ولمدينتها الداخلية أربعة أبواب، واحد منها من حديد، وعلى كل باب سوق وفي داخل المدينة والربض مياه جارية... وخارج الحصن جدار يطوق الحصن كله، أطول من قامة... والمسجد الجامع من المدينة في وسطها

19 MAYIS 2009
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

THE ENCYCLEOPAEDIA OF ISLAM (New Edition), Vol.III, 1971 LEIDEN, pp.

-Herat
18 EYLUL 1993

ʿakis and ʾakis). The second in rank is Sh. Sālim b. Huwayla of (2), which was formerly the shaykhly clan.

Bibliography: See that of the art. AL-BAṬĀḤIRA. Also: B. Thomas, *Alarms and excursions in Arabia*, London and Indianapolis 1931; Samuel B. Miles, *The countries and tribes of the Persian Gulf*, London 1919; Maria Höfner, *Die lebenden südarabischen Mundarten*, in *Handb. d. Orientalistik*, ed. Spuler, iii, *Semitistik*, pts. 2 and 3, 331-41, Leiden 1954; Wilfred P. Thesiger, *Arabian sands*, London 1960 (from his exploration accounts, mainly in *GJ*, London 1946-50); Arabian American Oil Company, *Oman and the southern shore of the Persian Gulf*, Cairo 1952 (in Engl. and Arabic); Charles D. Matthews, papers on southern non-Arabic and mixed place names in Proceedings of Int. Cong. Or., Munich, 1957, and Moscow, 1960, and in *MEJ*, xiii/2, 1959 (in Readers' Commentary), and monograph (in preparation), *The southern borderlands of the Arabian Empty Quarter*.

Maps: Bartholomew's "Southern Arabia" (Pl. 33) in *The Times Atlas of the World, Mid-Century Edition*, ii (1960) (this excellent map has among some defects the erroneous correction of Sayḥ al-Uḥaymir to conform with unimportant "Haima"—near, to the south-west—which, however, should have been Hadjma or Hadjlat Hadjma); "The Arabian peninsula", 2nd edn., 1962, of a 1: 2,000,000 map (1st edn., 1958) in a series by the U.S. Geological Survey and Arabian American Oil Company (this sheet separate in Eng. and in Ar.). Area maps are to be published in an official British series. (C. D. MATTHEWS)

HARĀT (HERĀT), a city and district on the Harī Rūd in western Afghānistān, altitude: 3,030 feet, 34° 22′ N., 62° 9′ E. Among the forms of the name preserved in Arabic and Persian literature we find Harā, Harāh and older Harē from Harēv. Armenian has Hrev.

The city is mentioned in the Old Persian inscriptions (Haraiva), in the Avesta, and in Greek as Ἀρία or Ἀρεία. Alexander the Great built a city here called Alexandria in Aria. Other towns on the Harī Rūd are mentioned by Ptolemy, Isidore of Charax, and others, an indication of the fertility of the river valley. In the trilingual inscription of Shapūr I at Naḳsh-i Rustām the province of Harāt is called in Parthian *hryw* (line 2) and in Greek PHN (the Middle Persian form is illegible). The Middle Persian form of the name Harēv later became Harē. In the Pahlavi list of the cities of Īrānshahr (see Markwart, below) we find the name written *hr'y* to which the Arabs added a feminine ending. Under the Sāsānids Harāt was an important military centre on the frontier against the Hephthalites, although at times it was under Hephthalite rule [see HAYĀṬILA].

The Arab army under al-Aḥnaf b. Ḳays in its conquest of Khurāsān in 31/652 seems to have avoided Harāt, but we may assume that the city submitted to the Arabs, since shortly afterwards an Arab governor is mentioned there. Nothing is known of events in Harāt during the civil war and under the early Umayyad Caliphate, but apparently Harāt revolted and was reconquered in 41/661. In 83/702 Yazīd b. al-Muhallab defeated certain Arab rebels, followers of Ibn al-Aṣhʿath, and forced them out of Harāt. The city was the scene of conflicts between different groups of Muslims and Arab tribes in the disorders leading to the establishment of the ʿAbbāsid Caliphate. Harāt was also a centre of the followers of Ustādhsīs [*q.v.*].

Harāt was a great trading centre strategically located on trade routes from the Mediterranean Sea to India or to China. The city was noted for its textiles during the ʿAbbāsid Caliphate, according to many references in the geographers. Harāt also had many learned sons as one may see in al-Samʿānī s.v. al-Harawī. The city is described by al-Iṣṭakhrī (263), and Ibn Ḥawḳal (437) as having four gates, a strong inner citadel and extensive suburbs. There is much information in the Arabic and Persian geographers about the city in the 4th/10th century. According to the account of Ḥamd Allāh Mustawfī (152) Harāt flourished especially under the Ghūrid dynasty in the 6th/12th century. The great mosque of Harāt was built by Ghiyāth al-Dīn the Ghūrid in 598/1201. During the Ghaznawid and early Ghūrid periods of the 5th/11th century the heretical sect of the Karāmiyya was strong in Harāt, but Ghiyāth al-Dīn, after first supporting them, later turned to the Shāfiʿī rite of Sunnism.

Harāt was captured by the Mongols in 618/1221 and the pillage and slaughter is described by Sayf al-Harawī (66-72, see *bibl.*). The city was destroyed a second time and remained in ruins from 619/1222 to about 634/1236, but people returned to the city, including some who had been captured by the Mongols, and much of the city was rebuilt. In 642/1244 a local prince Shams al-Din Kurt (or Kart) was named ruler of Harāt by the Mongol governor of Khurāsān and in 653/1255 he was confirmed in his rule by the founder of the Il-Khān dynasty Hülegü. Shams al-Dīn founded a new dynasty and his successors, especially Fakhr al-Dīn and Ghiyāth al-Dīn, built many mosques and other buildings. The members of this dynasty were great patrons of literature and the arts. The history of the dynasty is given by Spuler (below).

Tīmūr took Harāt in 782/1380 and he brought the Kurt dynasty to an end a few years later, but the city reached its greatest glory under the Tīmūrid princes, especially Sultan Ḥusayn Bayḳara [*q.v.*] who ruled Harāt from 874/1469 to 912/1506. His chief minister, the poet and author in Persian and Turkish, Mīr ʿAlī Shīr Nawāʾī [*q.v.*] was a great builder and patron of the arts. The present Muṣallā area, and many buildings such as the *madrasa* of Gawharshād, ʿAlī Shīr *mahāl*, many gardens, and others, date from this time (see Togan, below).

The village of Gāzirgāh, over two km northeast of Harāt, contained a shrine which was enlarged and embellished under the Tīmūrids. The tomb of the poet and mystic Khʷādja ʿAbd ʿAllāh Anṣārī (d. 481/1088), was first rebuilt by Shāh Rukh about 829/1425, and other famous men were buried in the shrine area.

In 913/1507 Harāt was occupied by the Özbeks but after much fighting the city was taken by Shāh Ismaʿīl in 916/1510 and the Shāmlū Turkomans assumed the governorship of the area. At the death of Shāh Ismaʿīl the Özbeks again took Harāt and held it until Shāh Ṭahmāsp retook it in 934/1528. Several times later for brief periods the Özbeks held the city but the Ṣafawids ruled it most of the time until the revolt of the ʿAbdālī Afghāns in 1128/1716. Several Ṣafawid expeditions to retake the city failed, and the Afghāns remained in possession of the city until 1142/1729 when they submitted to Nādir Shāh. Another revolt of the Afghāns was suppressed by Nādir Shāh in 1732. In 1160/1747 the nephew of Nādir Shāh, one ʿAlī Ḳulī Khān, revolted in Harāt but after Nādir's death in that year Harāt fell under Afghān rule.

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second capital of the Eastern Zhou dynasty (770–221) and capital of many later dynasties of the first millennium CE, when the plain of eastern Henan was the most heavily populated area of China. The commercial city of Kaifeng in north-central Henan was the capital of the Song dynasty (960–1127). After that time the province became less politically prominent, although it remained economically important in spite of the frequent flooding of the Yellow River and other natural disasters. Since 1949, water control projects have reduced flooding and made irrigated agriculture more extensive, with winter wheat, gaoliang (Chinese sorghum), corn, sweet potatoes, and cotton the most important crops. Since the 1950s, the region around Luoyang, Kaifeng, and the capital, Zhengzhou, has been turned into a modern industrial center. Zhengzhou, along with Xinxiang in the north and Nanyang in the southwest, is also an important commercial, communications, and transport center.

JOHN A. RAPP

HENG SAMRIN (b. 1934), Cambodian political figure. He has been president of the People's Republic of Kampuchea (PRK) since 1979 and secretary general of the Kampuchean People's Revolutionary Party since 1981. Heng Samrin was born in southeastern Cambodia and actively supported the Vietnamese civil war in the late 1950s. During the Cambodian communist uprising against the Khmer Republic (1970–1975) he rose to the rank of regimental commander. He was a brigade commander in the eastern zone of Democratic Kampuchea in 1976. The following year he took refuge in Vietnam to avoid purges of party members being carried out at the behest of Pol Pot, the party's secretary-general. After returning secretly to Cambodia, Heng Samrin assumed command of an uprising against Pol Pot in 1978, which was soon followed by a Vietnamese invasion. Heng Samrin was named president of the pro-Vietnamese PRK regime in January 1979.

[*See also* Kampuchea, People's Republic of; Kampuchea, Democratic; Khmer Republic; *and* Pol Pot.]

Michael Vickery, *Cambodia 1975–1982* (1984).

DAVID P. CHANDLER

HENRIQUEZ, HENRY (1520–1600). Born of Jewish parents in Vilavicosa, Portugal, and later a student of law at Coimbra, Henriquez came to India as a Jesuit in 1547. In fifty-three years of ministry at Punneikayal, Manaar, and Tuticorin, he was distinguished for his roles as parish priest, catechist, educator, organizer of Christian confraternities, and Tamil scholar. He is credited with writing and printing the first Catholic books in Tamil.

[*See also* Jesuits: Jesuits in India.]

J. Haupert, *A South Indian Mission: The Madura Catholic Mission* (1937).

PATRICK ROCHE

HEPBURN, JAMES CURTIS (1815–1911), pioneer Presbyterian missionary to Japan, teacher, translator, and inventor of the Hepburn system of romanization. Born in Pennsylvania, Hepburn was educated at Princeton College and at the University of Pennsylvania Medical School. After serving as a medical missionary in China from 1840 to 1846, he practiced medicine in New York until 1859, when he was sent to Japan. One of the first Presbyterian missionaries to settle in Kanagawa, Hepburn opened a medical dispensary and school. Teaching English and healing the sick, he quickly developed a reputation as a man of integrity and unusual linguistic ability. Concerned about the lack of teaching aids for those hoping to master the difficulties of the Japanese language, he compiled a dictionary (published in Shanghai in 1869), and developed a system of romanizing Japanese that still remains in use.

Later, Hepburn turned his medical work over to Japanese physicians and devoted himself to translating scripture and developing Meiji Gakuin, the Presbyterian college in Tokyo, which he served as president and as a professor of hygiene and physiology. A man of wide scientific interests, with a warm and open personality and a deep belief that Christianity required social involvement as well as spiritual outreach, Hepburn was one of the most effective, and well liked, of the foreign missionaries and teachers active in Meiji Japan.

F. G. NOTEHELFER

HEPTHALITES. *See* Huns.

HERAT (Harat), a city and province in western Afghanistan centered on the fertile river valley of the Hari Rud. Herat's location at the juncture of trade routes linking Iran with Central Asia and India assured its strategic importance, and its capture was often the object of invading armies. Old Herat is noted for its square layout and strong inner citadel,

HERAT

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HERAKLEİOSLAR, ermeni kökenli ünlü bizanslı aile. VII. ve VIII. yy.'larda altı Bizans basileus'u bu aileden çıktı: iki Herakleios, Konstantinos III, Konstans II, Konstantinos IV ve İustinianos II.

HERAKLEİTOS Efesli, yunanlı filozof (İ.Ö. 550'ye doğr. - İ.Ö. 480'e doğr.). Krallık ailesindendi. Kardeşi yararına krallıktan vazgeçtiği, antidemokratik düşünceleriyle tanındığı ve Pers kralıyla mektuplaştığı; kendinden önceki filozoflara karşı, özellikle miletoslu filozoflar ile onların deney ve gözleme dayanan yöntemlerine karşı sınırsız bir küçümseme gösterdiği söylenir.

Herakleitos'un sistemi bütünüyle akış kavramına dayanır: felsefesi genellikle "her şey akar", "aynı ırmakta iki kez yıkanılmaz" gibi formüllerle özetlenir. Ona göre varlık bütünüyle devingenlikten oluşur; ama her değişikliğe karşı onu etkisizleştiren karşıt bir değişiklik olduğu için, gerçekliğin bir başka gerçekliğe dönüşmesi sözkonusu değildir. Yalnızca devingensizliği algılayabilen insanlar, bu akışın farkında değildirler, nesnelerin akışkanlığı olasılığını akıllarına bile getirmezler. Herakleitos'a göre, evrenin iki durumu arasındaki çelişme, doğanın özünde olan bir zorunluluktur: dünyanın uyumunu, örneğin soğuk ile sıcak, kuru ile ıslak arasındaki iki kutuplu karşıtlık meydana getirir. Herakleitos, karşıtları birleştiren bu akılsallığa *logos* adını verir: logos karşıtların savaşımı ve özdeşliğidir. Herakleitos'un felsefesini, özlü ve çelişkili bir üslupla yazılmış parçalardan, ancak çok bölük pörçük olarak bilebiliyoruz. Filozofun metinlerindeki anlaşılma güçlüğü, ona daha sağlığında *Karanlık Herakleitos* adının takılmasına yol açmıştı.

HERAKLEOPOLİS, Yunanlılar'ın Mısır'da Het-nen-nesut (günümüzde Ahnes ül-Medine) kentine verdikleri ad, Yukarı Mısır'da 20'nci *nomos*'un anakenti, Fayyum*'un girişinde kurulmuştur. Kent tanrısı, koç Herişef'ti (Yunanlılar Herakles' le bir tutarlardı). İ.Ö. 2240'a doğru (birinci ara dönem boyunca) Herakleopolis hükümdarları, kral unvanı alarak IX ve X'uncu sülaleleri oluşturdular; böylece kent önemli bir siyaset merkezi oldu (yaklaşık iki yüzyıl boyunca).

HERAKLES. Yun. mit. Gücü simgeleyen ünlü yunanlı kahraman. Roma mitolojisindeki *Hercules**, Herakles'e benzer ve onunla özdeşleştirilir. Herakles'e ilişkin efsaneler çok karmaşık ve kimi zaman da çelişkilidir. En klasik çevrimlerde, Amphitryon'un karısı olan Alkmene ile Zeus'un oğlu olarak yer alır. Hera, daha beşikte bir çocukken onu öldürmeleri için iki yılan gönderir, ama Herakles onları elleriyle boğar. Çeşitli başarılardan sonra Thebai'ye yerleşir ve burada Kreon'un kızı Megara ile evlenir. Cinnet geçirdiği bir sırada karısını ve çocuklarını öldürür. Bu suçun cezasını çekmesi için Pythia onu Tiryns kralı Eurystheus'un yanına gönderir. Eurystheus ona *Herakles'in on iki işi* diye anılan bir dizi gücünü sınama görevi verir: 1. Nemea aslanını öldürmek; 2. Lerne ejderini öldürmek; 3. Keryneia geyiğini yakalamak; 4. Erymanthos yaban domuzunu yakalamak; 5. Stymphalos gölünün kuşlarını vurmak; 6. Augias'ın ahırlarını temizlemek; 7. Girit kralı Minos'un boğasını yakalamak; 8. Diomedes'i öldürmek; 9. Amazonlar kraliçesi Hippolyte'nin kemerini ele geçirmek; 10. Geryon'u öldürmek; 11. Hesperisler'in bahçesindeki altın elmaları toplamak; 12. Kerberos'un zincirlerini çözmek. On iki iş efsanesinin Mykenai dönemine kadar uzandığı ve doğu edebiyatından etkilendiği sanılmaktadır. Herakles, gürzünü eline alarak dünyayı dolaşır; despotların, haydutların ve canavarların kökünü kazır; Alkyoneus'u, Akheloos'u, Pholoe kentauroslarını, Mısır kralı Busiris'i yener; Atlas'a yardım etmek için gökyüzünü omuzlarına alır; Hesione'yi bir canavardan kurtarır; Argonautlar seferine katılır; dev Antaios'u ve kentauros Nessos'u öldürür; Kalpe ve Abila dağlarını birbirinden ayırır *(Herkül sütunları)*, Prometheus'u özgürlüğüne kavuşturur, tanrılarla bile savaşır vb. Birçok aşk macerası yaşayan Herakles, gücünü kadınlar karşısında kullanmaz, kendisini Omphale'ye köle yapar. Sonunda Deianeira ile evlenir, ama İole uğruna onu terk eder. Deianeira, uçarı kocasına, Nessos'un kanıyla ıslatılmış bir gömlek gönderir. Zehirli giysiyi giyince acılar içinde yanmaya başlayan Herakles, Oiti dağında hazırladığı odun yığınına atılarak kendini yakar. Daha sonra Olympos'a kabul edilir ve Hebe ile evlenerek ölümsüzlüğe kavuşur.

Herakles aynı zamanda uygarlıkların koruyucusu ve denizci bir tanrı olarak tanınırdı. Pythagorasçılar, kynikler ve stoacılar, hıristiyan çağın başlangıcında, İsa' ya rakip olarak adil ve mutsuz bir Herakles görünümünün oluşmasına katkıda bulundu. Öte yandan özellikle Hellenistik dönemde, çok sayıda atlet, filozof ya da hükümdar, kendilerini Herakles ile karşılaştırdı ya da onunla özdeşleştirdi.

Herakles'e birçok tapınakta tapınılırdı. Gymnasionların koruyucusuydu; tehlikeleri ortadan kaldıran tanrıydı. —Herodotes tarihinde, Fenike ve Mısır kökenli bir başka Herakles'ten söz edilir. Orpheusçu çizgiler taşıyan bu Herakles'in Melkart ile bağlantısı vardır.

—Ed. Yunanistan ve İtalya'da çok popüler olan Herakles, yazarlar tarafından atletik yapılı ancak merhametli bir kahraman olarak betimlendi. Kahramanlıkları *İlyada'da*, *Aeneis*'te, Hesiodos'un *Aspis Herakleus*'unda, Pindaros'un *Epinikoi*'sinde ve birçok İskenderiye şiirinde anlatılmıştır. Nessos'un gömleği efsanesi Sophokles'in *Trakhis kadınları*'nda ve Seneca'nın *Hercules Oetaeus*'unda işlenmiştir. Kahramanın deliliği, Euripides'in *Herakles*, Seneca'nın *Hercules furens* adlı yapıtlarına konu olmuştur.

—İkonogr. Herakles önceleri kılıçlı bir savaşçı olarak betimlendi; sonra, gözde silahı, yay (Taşoz'da bulunmuş Herakles kapısı, İstanbul Arkeoloji müzeleri; Aighina tapınağı doğu alınlığı) ve özellikle gürz olmuştur. Bununla birlikte, kılıcını da sık sık taşır, baş tarafı alnının üzerine düşecek biçimde Nemea aslanının postuna bürünür. Herakles'in zaferleri, özellikle Arkaik dönemde, vazo ressamlarının en gözde konularındandı; birçok anıtın oyma süslemelerinde Herakles'in "işleri" yer alır (Delphoi'deki Siphnos hazinesinin frizi ve alınlığı; Delphoi'deki Atinalılar hazinesinin frizi; Olympia'daki Zeus tapınağı'nın metopeleri). Lysippos, kahramanı, değişik bir biçimde, kasları biraz abartmalı atlet tipinde betimlemiştir (*Herakles Farnese*, Napoli).

Herakles *(Günah ile Erdem arasında)*, Ksenophon'un *Apomnemoneumata Sokratus*'unda keoslu Prodikos'un öğütlü öyküsü. Herakles bir yol kavşağında iki kadına rastlar, kadınlar, karşısındaki iki yoldan birini seçmesini isterler. Bunlardan güzel ve verimli olanı Günah yolu, dik ve engebeli olanı Erdem yoludur. Kahraman bunlardan ikincisini seçer.

Herakles, Euripides'in trajedisi. İ.Ö. 424'e doğru sahnelendi. Herakles, bir çılgınlık anında, Eurystheus'un ailesini cezalandırdığını sanarak, kendi ailesinin tüm üyelerini öldürür. Düğümlerin çok olduğu oyunda duygusal sahneler ağır basar.

Herakles lahdi, Konya Arkeoloji müzesi'nde sergilenen Roma döneminden lahit. Konya-Beyşehir yolu üzerinde, Konya'ya yaklaşık 60 km uzaklıkta, bir köylü tarafından hendek açılması sırasında ortaya çıkarıldı. 7-8 ton ağırlığındaki, tek parça beyaz mermerden lahit 2,5 m uzunluğunda, 1,30 m genişliğinde ve 1,18 m yüksekliğindedir. Dönemin yöneticilerinden birine ait olduğu sanılan yapıt, Anadolu'daki Sidamara türü lahitlerdendir. Tüm cepheler yüksek kabartma tekniğinde, çok ayrıntılı biçimde işlenmiş figürlerle süslüdür (Herakles'in on iki işi). Kapak üzerinde de uzanmış bir kadın ve erkek figürü vardır. Lahdin baş cephesinde sütunlu bir tapınağın önünde, ortada oturan giyimli bir kişi, önünde uzun boylu bir kadın, arkasında da bir erkek figürü işlenmiştir. Araştırmacılar lahdin bulunduğu kesimin roma kenti Tiberiopolis olabileceği görüşündedir. Son incelemelere göre yapıt yaklaşık İ.S. 260'lara tarihlenir.

HERAKLESOĞULLARI, yun. **Herakleidai,** Herakles'in soyundan gelen mitoloji kişilerine verilen ortak ad. Heraklesoğulları, özel olarak dor şeflerini belirtirdi. Dor akınları yunan efsane anlatıcıları tarafından Eurystheus'un yoksun bıraktığı mirasçıların geri dönüşü olarak sunuldu. Bunların çoğu, Herakles'in soyundan geldiğini ileri süren yunan krallık hanedanlarıydı.

HERAKLİON → KANDİYE.

HERAKLİUS II (Telavi 1720 - *ay. y.* 1798), 1744'ten başlayarak Kahetya, sonra da Kartli-Kahetya (1762-1798) kralı. O sıralarda komşuları Osmanlılar'la İranlılar' ın ve dağıstanlı akınlarının tehdidi altında bulunan Gürcistan'ı çariçe Yekaterina II ile Georgiyevsk antlaşması'nı imzalayarak (1783) rus himayesi altına aldı.

HERAKLONAS → HERAKLEİOS II.

HERAPATİT a. (fr. *hérapathite;* öz. a. *Hérapath*'tan). Org. kim. Kininin, kristal durumdaki iyodosülfatı; kutuplu ışık veren lamların yapımında kullanılır.

HERASKOV (Mihail Matveyeviç), rus şair (Pereyaslav, Poltava ili, 1733 - Moskova 1807). Moskova Üniversitesi kayyumuydu, klasik odlar, trajediler yazdı, ayrıca Voltaire'in *Henriade*'ını örnek alarak iki büyük destansı şiir (*Rossiyada* [1779, Kazan'ın İvan IV tarafından fethi] ve *Vladimir* [1785]) yazdı.

HERAT, Afganistan'da kent, il merkezi; yaklş. 150 000 nüf. Ülkenin orta kesimindeki dağların B.'sında, Heri Rud ırmağı ağzında büyük vahadır. Herat'ın stratejik konumu önemlidir: Afganistan dağlarıyla Horasan dağları arasındaki geçide egemen konumu sayesinde, XIX. yy.'da Rus-lar'ın Orta Asya'ya yayılmaları sırasında Hindistan yolunun kilit noktası oldu. — *Herat ili,* 41 600 km²; 669 000 nüf.

—Tar. Ahemeniler'den önce *Aria* adıyla bilinen Herat, bu dönemde *Haraiva* diye anıldı. Büyük İskender tarafından ele geçirildikten sonra *Aria Aleksandreia* adını aldı. Ortaçağ'da kervan yolları üzerindeki elverişli konumuyla Horasan bölgesinin en önemli merkezi oldu. Sasaniler döneminde de önemini koruyan kent, Horasan'la birlikte Araplar'ın egemenliğine gir-

Alinari-Giraudon



Efesli Herakleitos
antik bronz
Ulusal müze, Napoli

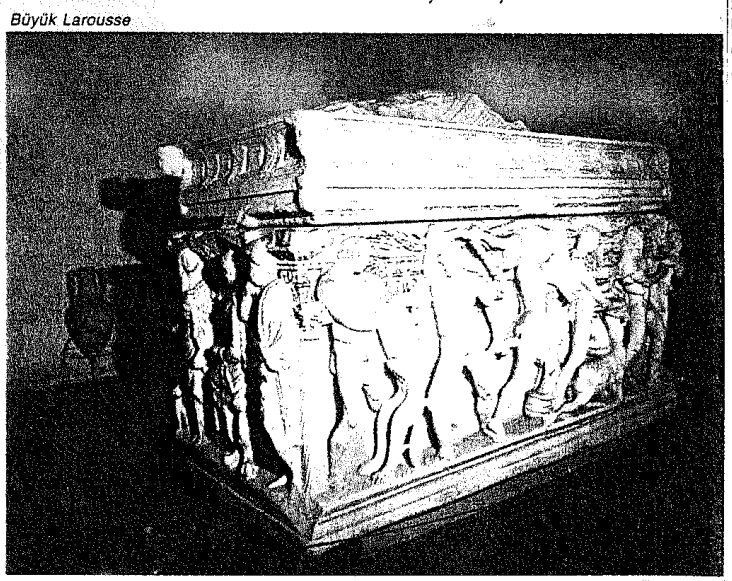
Scala



Herakles, Girit kralı Minos'un boğasını yakalarken
Antimenes ressamının resimlediği bir amforadan ayrıntı
siyah figürlü Attike seramiği
İ.Ö. 530'a doğr.-515
Etrüsk müzesi, Vatikan

Herakles lahdi
Konya Arkeoloji müzesi

Büyük Larousse



Herat 081758 - Baviste

Iran, XXVI, 1988

THE FALL OF HERAT TO THE UZBEGS IN 1588

By Audrey Burton
Green Hammerton, York

The ancient town of Herat, mentioned in the Avesta, has been of considerable importance during its long history, under the Sasanids, the Samanids the Ghaznawids, and the Timurids, to mention but a few of the dynasties which made it their centre. Tīmūr's son, Shāhrukh (807–50/1404–47), in fact chose it as the capital of an empire extending from Iran to Transoxiana in preference to his father's capital of Samarqand. Herat flourished again under his great-nephew Ḥusayn Bāyqarā (873–911/1469–1506), the last Timurid ruler of Khurasan, and was first taken by the Uzbegs in 1506.

On that occasion, Uzbeg domination over the area was only to last four years. It came to an end after their ruler Muḥammad Shaybānī was defeated and killed in battle around 28 Shaʿbān 916/30 November 1510 by the founder of the Safavid dynasty, Ismāʿīl I, who had seized power in Iran some nine years earlier.[1] The Safavids now took and retained possession of the province of Khurasan, despite repeated attempts by the Uzbegs in the following decades to regain at least part of the province. Herat fell to them in 1529 and 1535, but they did not succeed in holding it for more than a year.[2]

Herat kept its place as a major centre for Khurasan under the Safavids. It was the administrative centre and the seat of the governor of the province, a position held by one of the Crown princes until 1587, when Prince ʿAbbās was taken from there, first to Mashhad and then to Qazwin, to wrest the crown from his father Muḥammad Khudābanda Shāh. It is clear that the Safavids set great store by the possession of Herat and Khurasan, for reasons of prestige as well as for more practical considerations, since the province was rich in food production, artistic and literary treasures, as well as religious shrines and minerals. It was also a valuable commercial centre on the trade routes to Transoxiana and India. Iskandar Beg described it as the "greatest of the cities of Iran, one which aroused the envy of Paradise", and the Safavids were not prepared to lose their control over it.[3]

In the light of this, the subsequent conquest of Herat by the Uzbegs can be seen as an event of major significance in the history of Persia. They were to retain it, together with the greater part of Khurasan, for the next ten years. This was in fact to have a determining influence on Persian policy towards Ottoman Turkey, for, in order to attempt the reconquest of Khurasan, Shāh ʿAbbās I agreed to sign a very unfavourable peace treaty with Turkey in 1590. For the same reason, in 1597 he refused the opportunity of taking back the town of Tabriz from the Ottomans.[4] However, it is interesting to note that ʿAbbās did not try at any time to retake Herat. He only regained it after the death in 1006/1598 of the Uzbeg ruler ʿAbdallāh II, who had seized the town. Even then he did not besiege Herat; he lured the Uzbeg Prince Dīn Muḥammad Sulṭān out of the town and defeated him on the battlefield of Pūl-i Salār, a few miles away, on 6 Muḥarram 1007/9 August 1598.[5]

The capture of Herat and his further successes in Khurasan had a great impact on the power and renown of ʿAbdallāh II. His fame now spread to Russia and Ottoman Turkey in the west and to Mughal India in the east. Encouraged by his victories, he felt confident enough to undertake the conquest of the khanate of Khwarazm in 1001/Spring 1593, and in the following year he sent an expedition to faraway Kashgharia. At about the same time, he alarmed Tsar Fedor of Muscovy by showing much friendship and support for the latter's foe, Quchum Khan of Siberia, in the northeast, and by trying to establish his influence over the Tsar's reluctant vassals, the Noghays, who camped in the south along the river Ural.[6] The Tsar, as a result, responded favourably to a Qazaq suggestion that they form a coalition with Iran against ʿAbdallāh. Although in the event this came to nothing, Fedor's successor, Boris Godunov, let it be known to Queen Elizabeth of England in 1600 that Russia had helped the Shah to retake "Khorasan, Meshed, Iri (sc. Herat) and other major places such as Kurdistan, the land of Mazdron (sc. Mazandaran) from Abdullah of Bukhara".[7]

ʿAbdallāh's capture of Herat may thus be regarded as an event which concerned not only Persia and Bukhara but several of the neighbouring countries. The importance of this event makes it all the more surprising that the precise date should not have been established before now. In fact, a number of dates between 1585 and 1590 have been given and used indiscriminately by historians over the years. It is hoped that the following study will establish a definitive date and will help to avoid further error in dating related events.

Before presenting the evidence in support of the year 1588, it may be helpful to explain why alternative dates offered by the various historians are not acceptable.

The earliest date, 1585, is chosen by two twentieth

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Abiʾl-Ḥadīd, *Šarḥ Nahj al-balāḡa*, ed. Moḥammad Abuʾl-Faẓl Ebrāhīm, Cairo, 1338/1958, III, p. 231, 14ff.); on Greek logic and its criticism by Muslim theologians (Ebn Taymīya, *al-Radd ʿalaʾl-manṭeqīyīn*, ed. ʿAbd-al-Ṣamad Šaraf-al-dīn, Bombay, 1368/1949, p. 337.13ff.; the same in Soyūṭī, *J̌ahd al-qarīḥa fī tajrīd al-naṣīḥa*, ed. ʿAlī Sāmī al-Naššār, Cairo, 1366/1947, p. 325.2ff.). (2) Astrolatry (Ebn al-J̌awzī in *Feraq al-šīʿa*, p. 26f.). (3) Christianity (Qāżī ʿAbd-al-J̌abbār, *Šarḥ al-oṣūl al-ḵamsa*, ed. ʿAbd-al-Karīm ʿOṯmān, Cairo, 1384/1965, p. 291.10ff.). (4) Indian religions: on the "Brahmins," i.e., Hindus, and ascetics (Ebn al-J̌awzī in *Feraq*, pp. 23ff.). (5) Zoroastrianism (*Moḡnī* V, p. 71.2ff, tr. in G. Monnot, *Penseurs musulmans et religions iraniennes*, Paris, 1974, pp. 247ff.; this is greatly shortened by Ebn al-J̌awzī in *Feraq*, p. 25, tr. in Monnot, pp. 302f.). (6) Gnosticism: on the Manicheans, and on the followers of Mazdak, Bardesanes, Marcion, Māhān, and Meqlāṣ (*Moḡnī* V, p. 9.9ff., tr. Monnot, pp. 151ff.; the discussion of the Manicheans is given in part by Ebn al-J̌awzī in *Feraq*, p. 23, tr. Monnot, pp. 301f.). (7) Islamic theology: on J̌ahm b. Ṣafwān and on the "anthropomorphism" of Hešām b. al-Ḥakam, Moqātel b. Solaymān, and others (Ebn al-J̌awzī in *Feraq*, p. 27).

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(J. VAN ESS)

ʿARAB.

i. *Arabs and Iran in the pre-Islamic period.*
ii. *Arab conquest of Iran.*
iii. *Arab settlements in Iran.*
iv. *Arab tribes of Iran.*
v. *Arab-Iranian relations in modern time.*

See also under Arabic.

i. ARABS AND IRAN IN THE PRE-ISLAMIC PERIOD

As two of the most prominent ethnic elements in the Middle East, Arabs and Iranians have been in contact with each other, and at times have had their fortunes intertwined, for some three millennia. Herodotus (3.5) relates how in the 6th century B.C. the Achaemenid Cambyses marched against Egypt through northern Arabia after making a transit agreement with the local Arab ruler, probably one of the kings of Leḥīān in the northern Ḥeǰāz and how in the following century Xerxes employed camel-mounted Arab archers in his forces. The honored position of Arabs as "allies" of the Persian empire is also indicated in Achaemenid sculptured reliefs at Persepolis (E. F. Schmidt, *Persepolis* III, Chicago, 1969, pp. 112f.). On the northern fringes of Arabia at least, and in the Syrian Desert region, the world empires contending for mastery in western Asia—the Greeks, Romans, and then Byzantines on one side and the Achaemenids, Parthians, and Sasanians on the other—traditionally sought the alliance of local Arab chiefs and enrolled their tribesmen as frontier auxiliaries (the Greek *symmachoi* and Roman *limitanei*).

In the period after Alexander the Great, the policy of his Seleucid successors aimed at extending their authority over Mesopotamia and the Persian Gulf in order to control the sea routes and to benefit from the commerce of the Gulf ports and South Asia; several centuries earlier, Darius (522-486 B.C.) had sent the Greek navigator Scylax of Caryanda on an exploratory voyage round the coasts of the Arabian peninsula. In 205-04 B.C. the Seleucid Antiochus III the Great sailed from his base at Seleucia on the Tigris along the southern shores of the Gulf as far as Chattene and the port of Gerrha. Gerrha, probably situated in what was later Qaṭīf opposite Bahrain island, was an entrepot for exotic imports from India and the aromatics of South Arabia, *the Arabia Odorifera* of the ancients. Aramaic and Greek inscriptions of this period from the Qaṭīf coastlands and from the island of Failaka off modern Kuwait testify to this Seleucid interest in the Gulf and its commercial potentiality.

After 129 B.C., with the decay of the Seleucid empire, a predominantly ethnically Arab principality arose in Lower Iraq, based on a settlement on the lower Tigris banks named Charax of Hyspaosines. While the founder, Hyspaosines, bore a purely Iranian name, he is described as king of the Arabs in that region, and he ruled over what must have been a predominantly Arab population in the district of Characene or Mesene (later Arabic, Maysān), even though the cultural language there, as in all Mesopotamia, was doubtless Aramaic. In central Iraq, the Parthian capital of Ctesiphon became a center for the spread of Iranian influence over the whole region.

In northern Iraq, another Arab principality was established by the middle of the 1st century B.C. at Hatra (Ar. al-Ḥażr), one of a crescent of Arab kingdoms situated along the northern fringe of the Syrian Desert as far west as Palmyra and Emesa. The more westerly kingdoms eventually went down before the advancing Romans; those in the east came under considerable Parthian political and cultural influence, so that even certain of the early rulers of Edessa bore Iranian names. Hatra remained the firm ally of the Parthians in their epic struggle with Rome; among its rulers were three with the typically Arsacid name of Sanatrūk, while the "king of the Arabs" (Armaic, *malkā ḏī ʿArab*) in the 1st century A.D. had the Parthian name of Vologases. Much more than a caravan city, Hatra had an important shrine for sun worship that attracted rich votive offerings. Hatra's fortunes declined with those of its Arsacid patrons, and it was occupied and plundered by the Sasanian Šāpūr I (A.D. 241-72, the Sābūr-al-jonūd of later Arabic historians). In later Islamic lore Hatra became an example of the fleetingness of human achievement and earthly prosperity, but its memory lived on, and the pre-Islamic poet al-Aʿšā began a famous *qaṣīda* with praise of the former al-Ḥażr.

Vaults: The domed vaults of the arcades surrounding the courts are supported by a recumbent-arch system, producing eight-sided domes. The sanctuary dome rests on an octagonal squinch zone, over which, in brick revetment, has been constructed an arch-net console of sixteen arches. The real dome is simply corbelled out behind. The emphasis on surface appearances in Timurid architecture has here reached the stage where an apparently load-bearing vaulting system has actually lost its structural function.

Decorative treatment: There are no traces of any decorative material being used—mosaic faience, plaster, or stone. The mosque is anepigraphic.

Stylistic comparison: Any epigraphic material has presumably vanished with the disappearance of the original entrance portal. As the town of Ghurian did not rise to prominence until after the destruction of Fushanj, one would expect a considerable amount of time to have elapsed until Ghurian would become important enough to warrant a masjid-i jami' of the size of the one under discussion. There is a very marked similarity in plan and features with the masjid-i jami' at Ziyaratgah, dated 1482-1485.

[B. O'Kane]

Illustrations: Pls. 150-153, Fig. 72.

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Herat citadel: Ikhtiyar al-Din

810-818/1407-1415

Summary: The famous citadel of Herat stands on an elevation just inside what was the north wall of the square pre-Timurid city. According to Allen, this was the emplacement of the southern tip of the old, perhaps pre-Parthian walls. Today the citadel consists of two parts: a large rectangular compound with a total of thirteen round towers, joined to an equally large but irregular walled area on the west. These remains were described in detail by Lézine in 1963. He noted that the eastern structure was built from fired brick while the western one had much lower walls of unfired brick. Although not datable, the twenty-three towers were clearly in different styles, suggesting several periods of construction. One remarkable tower, no. 17, on the northwest corner of the western structure, was revetted in glazed bricks of Timurid style, covering an earlier decorative treatment which resembled that of some of the north towers of the citadel itself. These observations make it possible to state that the present structures to some extent date back not only to the fifteenth century but to pre-Timurid times.

Textual sources provide much information on the appearance of the Timurid fort. Its fortifications, originally designed by the Kart Maliks of Herat (699/1299-1300), consisted of towers, walls, ramparts (khakriz), and a moat. The western structure was also built at this time to serve as a maydan or 'idgah. Further modifications, perhaps establishing the foundations for the internal structure of Timurid times, were undertaken in 720/1320, consisting of a reception hall (bargah) along the north wall, with paintings of the Kart Malik's triumphs in battle. Remains of plaster carvings which might have come from this reception hall (although perhaps of later date) were found by Lézine.

In 810/1407-8, according to Hafiz-i Abru (1970:30) or, according to others, in Rabi' II 818/June-July 1415, Shah Rukh rebuilt the citadel in fired brick and covered it with splendid tile revetments. Part of this revetment no doubt survives on Tower 17, and a fragment of a monumental naskhi inscription is still visible high up on the wall attached to this tower. The citadel (and maydan) had some twenty-five towers, three more than are traceable today. It could be entered through a door on the north (near the "Horse Bazaar") or through another on the south. It is not clear how these gates related to the north wall of the city or led through to the maydan. Lézine's plan shows an entrance to the citadel from the maydan, entered from a passageway between the two structures. Was this the "south door," or did it lie in the wall of the citadel proper?

As for the north door, in Kart times the north gate of the city corresponded to the entrance to the maydan or was very close to it. It was called the "Maydan Gate." In Timurid times the same gate acquired the name "Royal Gate" (darvazeh-i Malik), according to Hafiz-i Abru. Just where this gate lay is not known, but perhaps the unique Tower 17 is a

MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN
21 AĞUSTOS 1998

2 - Rahnuma-yi Kitab, yi 2/3, 1337 Tehran
- Herat

مؤلفان اسلامی درتاریخ هرات کتابهایی‌چند نوشته‌اند که ظاهراً دو کتاب را ازآن میان بدست داریم .

یکی تاریخ نامهٔ هرات‌اثر سیفی‌هروی است که پیش ازین در هندطبع شده‌است و دیگر همین کتاب حاضرست که بخش اول آن بمباشرت آقای سید محمد کاظم امام انتشار می یابد . آقای علی اصغر حکمت فرمودند که محمد اسحاق از دانشمندان کلکته‌هم‌به طبع‌همین کتاب درآن‌شهرهمت گماشته است .

روضات الجنات ازآثار بسیار نفیس در تاریخ‌وجغرافیا و رجال‌شهر هرات‌وازتألیفات قرن‌نهم‌هجری‌است.قطعاًخوانندگان‌میدانند که دوران بلندی مقام هرات در همین‌قرن است که مدارس و دربار آن محل اقامت و نشست وخاست عده ای کثیر از دانشمندان وهنرمندان ایرانی است و از اطراف بدان مرکزعلم وادب روی می‌آوردند .

مطالب‌مذکور درین کتاب از هرجهت عالمانه است واطلاعات کثیردرباب زندگانی مردم وچگونگی شهر های خراسان از آن بدست می‌آید، که درکتب دیگر نیست.

آقای امام متن را از روی چهار نسخه تصحیح کرده‌اند ودر ذیل هر صفحه نسخه‌بدلها و مشکلات لغوی و توضیحات رجالی را بدست داده‌اند و بحمدالله کتاب را بحد مقدور باسلوبی منقح پرداخته‌اند . در نگاه اجمالی که به‌آن‌شد چند نکته‌ای بنظرآمد وتذکار آن نکات را لازم دیدتامگر درجلد دیگر بکار گرفته‌آید .

۱) نقطه‌گذاری مستعمل درین کتاب بکلی خارج از شیوه و روش نقطه گذاری فرنگیها وحتی‌سجاوندی‌مرسوم‌اسلامی‌است. نقطه گذاری درزبان فارسی‌باید بر مقیاس‌و معیاری‌باشدوهنوزمقیاس‌ومعیاررا نتوانسته‌ایم بدست بیاوریم . لذا بهترست که حتی‌المقدور راه صرفه جویی در استعمال راپیش بگیریم.اشاره‌به صفحهٔ‌خاصی‌لازم نیست. این عیب در غالب صفحه‌هاست .

۲) در بدست دادن نسخه بدل تنها کفایت میکند که متن را ازنسخهٔ اساس‌نقل کنند ودر حاشیه منقولات از دیگر نسخ را بیاورند. پس‌تکرارنسخهٔ اساس درحاشیه بلاموضوع‌است .

۳) فهارس‌اعلام کتاب بکلی خارج‌از مرسوم تدوین فهرست‌است. بدون تردید منظوز از فهارس سهولت در مراجعه است . اما آقای‌امام توجه نفرموده‌اند که درالفبائی کردن فهرست باید حروف‌دوم و سوم راهم مراعات کرد تا منظور حاصل آید .ایشان فهارس را بترتیب اتحاد الفبایی حرف اول پشت سرهم‌آورده‌اند . نتیجهٔ «احمد» بعد از «ایاجی» وپیش از«ابوبکر» آمده است فرض و واجب است که مجدداً درجلددوم فهرست منقح والفبایی کامل ازدوجلد باهم بدست داده شود تارفع این عیب‌ونقص‌بشود. وگرنه فایدیی که باید ازین فهرست عاید نمیشودو زحمات آقای‌بکلی‌امام‌مکتوم می‌ماند.

درفهارس عیب دیگر هم دیده میشود، وآن آوردن زوائد وضمائم‌ملحق‌به‌اعلام‌است که باید از فهرستها‌بکلی‌حذف شود .

مانند «حضرت» ، «امیر» ، «حافظ»، ملك ، قریه ، قصبه .

frontier. Among other factors diminishing the volume of trade and income from it are cited changing trade routes, Afghan import duties, and poor customs supervision. Exactions on the Bukhara-Afghan borders had destructive consequences. During this period Afghanistan pursued its own economic and fiscal interests; on the other hand, Russian merchants were slow to respond to new opportunities when they did arise. On the positive side, the growing trade activity stabilized border politics and led to diminution of Afghan armed forces facing Bukhara. Additionally, frequent commercial negotiations between two administrations led to de facto establishment of direct administrative contacts bypassing the British.

Chapter 9 sketches the early twentieth-century attempts to establish bilateral Russo-Afghan relations on an official level. These were consistently rebuffed by the British and were, in effect, stopped following Russia's defeat in the Russo-Japanese war. The Anglo-Russian agreement of 1907, while primarily focused on Iran, also concerned Afghanistan and Tibet. Russia gave up all formal interest in Afghan affairs except for trade. Table 2 cites local archival data on Russo-Afghan trade in 1902 to 1904. The appendix offers a useful annotated bibliography of Russian publications on Afghanistan between 1840 and 1910. The reader will find a brief English summary on page 207.

Gerat v XVI–XVIII vekakh (Herat in the 16th–18th centuries), by NATALIÍA NIKOLAEVNA TUMANOVICH. 287 pp. 1 figure, appendices, bibliography, indices. Nauka, Moscow 1989. 3 rubles. ISBN 5-02-016449-6.

This important study of late medieval Herat pursues the goal of collecting and systematically analyzing narrative data on the city during the period in question. Based on diverse sources, the book relates the political and military history of Herat and offers a periodization of the history of the city and its environs. It also strives to examine the role of geography in the history of the Herat province and to reconstruct the city's topography. Related to this essay at historical geography is a case study of the Barnabad township focused on economy and detailing the production, property, relations, and domestic life of the landowners.

Chapter 1 offers a source survey and historiographical comments. The research is solidly based on Persian-language chronicles; several unpublished manuscripts belonging to the Oriental Institute in Leningrad were used. Eight documents dating from 1580 to 1770 are translated into Russian in the appendix.

Chapter 2 surveys the geography of the Herat province, sketching its natural environment and resources; the early pages focus on irrigation canals and the variety of crops produced in the fields and orchards. The Hari Rud valley was the richest part of the region, distinguished by abundance of timber, marble, and metal ores (although the technology of smelting

Cambridge

remained primitive). Herat's central position remained uncontested during the three centuries discussed by Tumanovich; the outer boundaries of the province varied but the smaller units were remarkably stable. The author examines several lists of villages grouped around common channels or irrigation ditches (*buluk*) and comments on the periodical decline and expansion of settlement.

The central section of this chapter, "Herat's Topography," traces the planning and architectural history of the city from the time of Shahrukh, who made the city his capital and began a campaign of fortification. Here Tumanovich draws heavily on the 1981 survey by Rafi Samizay but also offers corrections and her own conjectures. Locations of most important monuments of religious and secular architecture are discussed in four subsections following the city quarters clockwise from the northwest. Roads, markets, and settlement patterns are illustrated in the city plan on pages 46 and 47. Water reservoirs and caravan-sarays remain unmarked.

The chapter concludes with a section on crafts and occupations of the city folk. Textile and clothes production head the list, but few sources mention carpets. Tumanovich discusses the prevalence of commerce in the city's economy (every fourth family was involved), the role of merchants in long-distance trade and the city government, the patterns and routes of trade, and the ethnic origin of merchant families. She also lists craft occupations and skilled professions, and indicates the rates of pay and the social standing of various occupational groups. Finally, the administrative structure is outlined, various offices are named, and even the size of bribes necessary to achieve one is quoted. In general, the author holds, Herat's followed the pattern of copied the central Safavid administrative machine.

Chapter 3 is a detailed reconstruction of Herat's history from the Timurids to the absorption into the Durrani empire. This is where Tumanovich has to build a coherent picture out of bits of chronicles and memoirs, arranging disjointed pieces of information into a chronological sequence against a background of regional power politics.

From the start, the author makes clear separatist tendencies of generations of princes controlling Herat. She discusses the careers of Sultan Husain and his son Badi' al-Zaman. She comments on the role of women in political intrigues of the time, analyzes Sultan Husain's tactics in regard to rebellious sons, describes the sons' scheming against each other and their father, and places the blame on the family for failing to unite against the Uzbek threat.

Almost immediately after the Shaibanid takeover the city also became the target of Safavid expansion. A subsection of the chapter (pp. 99–141) details the contest which ended with Safavid victory in 1598. The distance of Meshhed and Herat from the military headquarters (that is, from the Safavid capital) invited repeated Shaibanid attempts to restore the area to

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would help to fill out the coverage of the Bainbridge volume if it could include at least a review of sources on Turkey itself. This might also include reference to complementary work on 'outside Turks' which has appeared since the Turkish Area Study Group writers completed their work. The main title here is *Türkiye dışındaki Türkler bibliografyası/A bibliography of Turks out of Turkey* compiled by İsmet Binark and others and published in Ankara in 1992.

The communities of 'outside Turks' in Anatolia and in western Europe are described, respectively, by Julie Marcus and Jean Martin and by William Hale. As with the arrivals in Turkey itself, both communities have become established in their new homes.

Inevitably in a survey of this sort, one wonders about omissions and hopes to see some of them made good in future revised versions. An index will be extremely helpful, along with a glossary of proper names—of groups, places, etc. showing differing versions. The maps in this first edition are clear and helpful but there is scope for more, not only in the 'Historical introduction'. References to available map sources might be added and there may be merit in having a composite, classified bibliography to identify general, multi-country works. But such suggestions are easy for the reviewer looking *post facto* at what is undeniably a ground-breaking achievement.

BRIAN W. BEELEY

MARIA SZUPPE: *Entre Timourides, Uzbeks et Safavides: questions d'histoire politique et sociale de Hérat dans la première moitié du XVI^e siècle.* (Studia Iranica, Cahier 12.) 180 pp. Paris: Société pour l'Avancement d'Études Iraniennes, 1992. (Distributed by Peeters. BFr. 1200.)

Herat, the historic centre of Khurasan and a place of great literary and artistic production in the fifteenth and early sixteenth centuries, has been an enigma and a challenge to scholars of the political, cultural and social history of early modern Central and South Asia. An enigma and a challenge because it became for a generation or two a great cultural centre without relying on the spoils of imperial conquest that usually funded such artistic efflorescence. Nor is it particularly evident yet why the artistic and literary production of the second half of the fifteenth century tapered off in the first two decades of the sixteenth. Treatments of the region's history have tended to generalize the dynastic and political discontinuities into social and cultural discontinuities. The fall of the Timurid regime, famous for its patronage of artists, writers, and architects, has been seen as the cause of a concomitant drop in the level of cultural production. The decline of Timurid fortunes and the consequent collapse of Timurid patronage with the attendant perceived disintegration of the cultural milieu of Herat has been largely laid at the door of the Shibanids and their Uzbek supporters who ousted the Timurid representatives from Mā warā'l-nahr and Khurasan. When the Shibanids were in turn soon expelled from Herat by a second new military power, the Ṣafavid/Qizilbash state which arose at the turn of the century in north western Iran, the Ṣafavids became, in the view of many scholars, heirs to the Timurid tradition and eventually themselves worthy patrons of the kind of artistic and literary production which had been a hallmark of the Timurid house.

Lately, scholars like Subtelny, Tumanovich and the author of the work under review have been re-examining the issues involved in the fall of the Timurid polity and its displacement by Uzbeks and Qizilbash and the connexion between those political events and the continuity of artistic and literary patronage to refine and in many cases revise what has been known about the culture and society of early sixteenth-century Herat.

Dr. Szuppe's work is a particularly significant contribution to understanding the Timurid-Shibanid-Ṣafavid transition. She not only synthesizes earlier work and provides a clear exposition of some of the larger questions—the nature of political loyalties, the role of sectarianism in politics, and the structure of local society and the stresses created by the imposition of new political mandates from without—but she goes beyond generalization to examine the ambiguity of individual cases, that is, how individual relationships and loyalties often could cut across sectarian and even kinship ties and defy easy generalization. Her findings are an extremely useful reminder of the complexity of human behaviour and motivation.

The study is an expanded version of two chapters of her doctoral dissertation which analysed and provided a critical edition of the chronicle written by Amīr Maḥmūd, the son of the historian, Khwāndamīr. The book has five principal sections covering the following topics: (1) the political and economic geography of Herat, (2) the contemporary writers who witnessed and reported events in Herat at the beginning of the sixteenth century, (3) the administrative history of Herat from 1507 to 1537 during which time the Shibanid/Uzbeks of Mā warā'l-nahr and the Ṣafavid/Qizilbash forces of Iran contested for control of the city, (4) the problem of ideology (Sunnism, Shī'ism, opportunism) and loyalty, and (5) a survey and history of the local partisans of the Timurids, Ṣafavids and Shibanids.

The first section is particularly valuable first for its identification and description of the pastures (commons?) around Herat (Sāq Salmān, Kahdistān, Ḥazār Jarīb, Ṣūfiyān) and their use as assembly points at the start of military campaigns or as camp grounds for visiting/invading armies and for the brief discussion of the urban and suburban residences (*bāgh, bāghāt*) of the Timurids and the way in which these residences were apparently viewed by the Shibanid/Uzbeks and later the Ṣafavid/Qizilbash regimes.

The second section deals with the structure of the élite society of Herat and the agrarian basis of its wealth relying in the brief discussion on the extensive and ground-breaking work of Maria Subtelny.

Section 3 examines the administrative history of Herat with particular attention paid to the issue of continuity, that is, how were the careers of office-holders affected when the city changed hands (in 1507, 1510, 1512, 1513, 1536 and 1537)? Here the author highlights especially (since the Ṣafavid/Qizilbash state had control of Herat for most of the first half of the sixteenth century) the erratic and stumbling evolution of Qizilbash administration and its effect on the local economy. She also touches here and in the last section on the part played by groups of intellectuals, the Ziyāratgāhīs for example, in supporting or resisting the current administration.

The fourth section, 'Le problème du sunnisme et du chiisme à Hérat', is a close and thorough examination of the sectarian issue. The Shibanid-Ṣafavid struggle for control of Herat was marked by a feature absent from the Timurid-Shibanid struggle—contending ideologies (the heterodox form of Imāmī Shī'ism which the Qizilbash warriors from Azarbayjan professed and the populist form of Sunnism which the Shibanids claimed to be defending, perhaps in large part in response to Ṣafavid/Qizilbash propaganda). The author suggests that at the root of sectarianism for the Heratis was not so much religious loyalties *per se* but political loyalties based on economic self-interest. 'L'analyse du texte d'Amir Maḥmud permet une approche plus objective du problème de confession, jetant un eclairage plus nuancé sur la compréhension de cette société en pleine mutation, dévoilant comment était vécue au quotidien la situation politique trouble, "habilée" de l'étoffe religieuse par la volonté arbitraire du chah safavide. Dans ce contexte, il semblerait que l'utilisation des termes "sunnites" et "chiites" par la source doit être comprise aussi comme des étiquettes politiques.'

Her conclusion that these sectarian labels were more a matter of political convenience and 'la couverture idéale pour le déclenchement de procédures illégales' seems to be borne out by the extent to which nominal Sunnīs participated in the Ṣafavid administration, Shī'is enjoyed Shibanid patronage and both Sunnī and Shī'ī men of wealth were subjected to expropriation by their co-religionists at moments of political transition. Political loyalties were clearly of more concern than confessional inclinations and although the author does not claim to identify the principal causes or motives for political loyalties, she does highlight the Timurid tradition of patronage and the extent to which the newcomer politicians adhered to or rejected those patterns as a major factor in loyalty shifts.

She also addresses the question of the emigration of intellectuals, bureaucrats and artists from Herat in the first half of the sixteenth century and concludes that there were at least three causes—first, the growing attractiveness of the cities of Mā warā'l-nahr and India as cultural centres, second the ease with which the Shibanid/Uzbeks adopted a Timurid style of patronage (she cites the literary salon or *majlis* as indicative) and third, conversely, the relative lack of interest shown by the early Qizilbash administrations of Herat in patronizing the cultural élite. Later, she sees Ṣafavid/Qizilbash restoration of the Timurid *bāghs* as a sign of increasing official interest in the Timurid past. For the office-holding, stipend-receiving groups, religious persecution was *not* a major factor in the question of emigration, she believes. For those individuals, sectarian identity arose from political affiliation rather than the reverse. And political affiliation hinged on patronage.

The fifth section of the book reviews the nature of alliances between local élite families and the Shibanid/Uzbek and Ṣafavid/Qizilbash administrations; how initial alliances were formed, how these were often severed and sometimes re-made. Local and sometimes individual self-interest, rather than more abstract phenomena like religious sentiment, are identified by the author as crucial to the formation of alliances between local groups and the foreign occupier.

The author rehabilitates the Shibanid/Uzbeks in her conclusion, asserting that the Shibanid/Uzbek conquest and occupation of Herat after the death of Sulṭān Ḥusayn Bāyqarā (d. 1506), the last significant Timurid leader of the region, produced no radical changes in the socio-political structure of the city. The local leaders were generally confirmed in their offices and the conquerors from Mā warā'l-nahr displayed great affinity for Timurid traditions and styles of patronage. But the Ṣafavid/Qizilbash conquest and their lengthy rule was much more disruptive. Non-Heratis were brought in to hold office who had no local power base but relied wholly on the Qizilbash military and the Timurid style of cultural patronage was not maintained. Moreover, sectarianism became an issue of daily life with the loosing of the *tabarrā'ī* loyalty squads on the general public. Szuppe further shows that anti-Ṣafavid resistance reared its head in 1507 and continued until it reached a peak in 1535–38 with a local rebellion. Ultimately, the Qizilbash administrators found themselves caught up in nostalgia for the Timurid past and turned to restoring its architecture and re-creating its patterns of patronage and political administration leading to a neo-Timurid revival by the middle and second half of the sixteenth century.

On technical matters, the book is remarkably free of typographical errors, a fact one no longer takes for granted. Placing the bibliography at the beginning of the book proves surprisingly helpful. The transliteration is consistently maintained throughout the work. [A few minor slips: one should substitute *a'yān* for *a'yyān, ṣadr* for *ṣad* (both on p. 61), *qożāt* for *qożżāt* (p 74 and elsewhere), Moša'ša' for Mošʿašʿ (p. 79), *mota'aṣṣebān* for *mota'ṣebān* and *qatl-i 'āmm* for *qatl-i 'ām* (p. 126).]

For one citation (p. 122, note 587) it should be noted that the reference to Shah Rukh's discovery of the tomb of 'Alīb. Abī Ṭalib at Mazar-i Sharif is not supported by the literature. The mistaken attribution stems from an apparently misleading translation of a work composed in Italian. The work cited by Szuppe (Lentz and Lowry, *Timur and the princely vision*, 1989) in its turn cites B. S. Amoretti's chapter in volume six of the *Cambridge history*

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Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi

Herat

Later anthologies of the 18th and 19th centuries attribute additional verses to the poet which are not found in ʿAwfī. In one manuscript of Āḏar Bīgdelī's (see ĀẒAR BĪGDELĪ) *Āteškada-ye Āḏar*, his date of death is given as 509/1115-16, and in other manuscripts as 558/1162-63 and 597/1200-1201 (*Āteškada* II, p. 572, n. 9). In Reżāqolī Khan Hedāyat's *Majmaʿ al-foṣaḥāʾ* (I, p. 148), the date of death is also given as 597/1200-1201. This last mentioned date seems implausibly late and the other chronological suggestions, as well as the other additional poems, are perhaps all conjectural.

Bibliography: Ebn al-Mujāwer, *Taʾrīḵ al-mostabṣer*, ed. O. Löfgren as *Descriptio Arabiae Meridionalis*, 2 vols., Leiden, 1951-54; repr. as *Ṣefat belād al-Yaman wa Makka wa baʿż al-Ḥejāz*, Beirut, 1986. Ṣafā, *Adabīyāt* II, pp. 615-18 (s.v. Šāh Bū Rajāʾ). Abu'l-Majd Majdūd Sanāʾī Ḡaznavī, *Dīvān*, ed. M.-T. Modarres Raẓawī, Tehran, 1341 Š./1962. Storey/de Blois, V/2, pp. 534-55, (no. 286, Shāh Bū Rajāʾ).

(EIR.)

GAZOPHYLACIUM LINGUAE PERSICAE. See DICTIONARIES iii.

GĀZORGĀH, a village approximately 2.5 miles northeast of the city of Herat in present-day northwestern Afghanistan at 34°22′ N and 62°14′ E, situated at an elevation of 4,100 feet. The name has also been applied at times to the eastern end of the minor mountain ridge to the north of Herat (*Gazetteer of Afghanistan* III, p. 133; Yāqūt, *Boldān* IV, p. 225; Ḥāfeẓ-e Abrū, I, p. 27, ed. Māyel Heravī, pp. 25, 89).

i. *Geography*.
ii. *Monuments*.

i. GEOGRAPHY

The name Gāzorgāh has usually been explained as a corruption of *kārzārgāh*, meaning "battleground," after a battle apparently fought there in 206/821-22 between the Kharijite rebel, Ḥamza b. Āḏarak, and the ʿAbbasid governor, ʿAbd-al-Raḥmān b. ʿAbd-Allāh ʿAmmār (Esfezārī, I, p. 382; Barthold, 57 and n. 45), although the obvious meaning of the word, *gāzorgāh* (the correct form, Gāzorgāh, being corroborated by Yāqūt, loc. cit, "Kāzyārkāh"), is "a fulling place" or "bleaching ground" connected with the processing of cloth (Saljūqī, pp. 3 ff.).

During the medieval period, Gāzorgāh was located in the Parvāna-Havādaštak district (*bolūk*) of Herat, which then belonged to the large eastern Iranian province of Khorasan (Ḥāfeẓ-e Abrū, II, pp. 27, 88). It has always been identified with the tomb-shrine of the 11th-century Hanbalite traditionist and mystic, Ḵʷāja ʿAbd-Allāh Anṣārī (d. 481/1089, q.v.), popularly known as Pīr-e Harāt or Pīr-e Anṣār. His tomb became the object of a veneration cult and an important place of pilgrimage (Esfezārī, II, p. 50), particularly from the 15th century onwards, when the Timurid rulers of Herat, starting with Šāhroḵ, who in 829-30/1425-26 erected an enclosure (*ḥaẓīra*) around it, systematically developed it into a major architectural complex, supported by pious endowments (*awqāf*; Subtelny, 1994, pp. 386 ff.; Golombek, pp. 22 ff.). Like the other major shrine foundations in Khorasan, such as the ʿAlid shrines at Balḵ and Mašhad, the complex of ʿAbd-Allāh Anṣārī at Gāzorgāh was transformed by the Timurids into a vehicle for managing the intensive agriculture of the Herat region (Subtelny, 1994, pp. 189-94). An important prerequisite for that development was the construction of the Jūy-e Solṭānī irrigation canal during the reign of Solṭān Abū Saʿīd (863-73/1458-69), which dramatically increased the area under cultivation in the Gāzorgāh region (Esfezārī, I, p. 85). It was at the Anṣārī shrine that the important agricultural manual, *Eršād al-zerāʿa* (q.v.), was completed in 921/1515 by Qāsem b. Yūsof Abūnaṣrī (Subtelny, 1994, p. 170).

Throughout the medieval period, Gāzorgāh was the burial place of choice for many members of the political and religious elite of Herat (Saljūqī, ed., comm., pp. 68 ff.), and a favorite destination for excursions outside the city although by the 19th century the shrine and surrounding necropolis had become neglected and fallen into a semi-ruined state, which has persisted to this day (*Gazetteer of Afghanistan* III, p. 133; Saljūqī, pp. 14 ff.).

Gāzorgāh is also the name of a village in the district (*šahrestān*) of Mamassanī in Fārs at 30° 07′ N and 51° 29′ E (Pāpolī Yazdī, p. 477).

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MADDE TAMAMLANMIŞTIR
SONRA GELEN SAYFALAR

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THE GAUHAR SHAD MUSALLA (MOSQUE) IN HERAT

OLAF CAROE

ON 7 FEBRUARY this year Dr O. Garrod, lecturing to this Society, lamented the destruction of the once-famed Timurid mosque, known as the Musalla of Gauhar Shad, the Shah Rukh madressa, and other buildings in Herat. Dr Garrod had recently returned from a tour of Afghanistan, organized by the Society, and stated that the Musalla had been destroyed by British artillery in 1885 to clear a field of fire around Herat to meet a Russian invasion which never took place. He lamented the act as one of quite unnecessary Philistinism. The events of 1885 are now little known, and it seemed worth while to look a little more closely at what did in fact happen.

Of the sources that I have examined,* Sykes's book – alas! – is hardly an Afghan history at all, but a book on Afghan relations with Persia. Sykes knew very little of Afghans or their history; in this particular case, as an example, he fails to discuss the architecture of Herat, but drifts off into appraisal of the buildings at Meshed. All he has to say is that "the Amir [Abdurrahman] had been repeatedly pressed to repair the fortifications of Herat, but it was not without difficulty that the British officers were admitted to that city, thus amply confirming the Amir's views that they would resent British assistance. Ridgeway, *after the completion of some defence works* [emphasis mine – O.C.] reported that Herat could not stand a siege for more than a month or so and that, in case of war, he was strongly opposed to the Mission taking refuge in that city."

At this point it is well to fill in the picture of what was happening in this part of Central Asia. The Second Afghan War was over and in 1881 Abdurrahman had taken over with British support as Amir, supplanting the Sher Ali branch of the family. Tsarist Russia in the period between 1863 and 1884 had advanced in that part of Central Asia then known as Transcaspia, Turkistan and Transoxiana, taking Samarkand in 1868, Bukhara in 1869, Khiva in 1873, and (under Skobelev) Transcaspia in 1881 and Merv in 1884. These advances had brought Russia to the borders of that part of Turkistan centred on Mazar-i-Sharif (the old Bactria and Balkh) under Afghan control. The Second Afghan War had been fought in the context of whether the Afghan kingdom should suffer the fate of the Turkic Amirates of Bukhara, Khiva and Kokand, or (as it had during and before Mughal times) should look rather to India. It had ended with the accession of Abdurrahman as Amir, in receipt of a British subsidy, and with an agreement, to which St Petersburg later adhered, to define the Russo-Afghan frontiers. A joint Russo-British

* Sir Percy Sykes, *History of Afghanistan*, Vol. ii, p. 166; Sir Kerr Fraser-Tytler, *Afghanistan*, p. 165; Sir Thomas Holdich, *The Indian Borderland*, pp. 141–3 and 147–9; Lord Roberts, *Forty-one Years in India*, pp. 503–6; *Political and Secret Letters from India* (in India Office Library and Records), L/P2S/7/44, pp. 1325–42; L/P2S/7/45, pp. 469–83, 669–70 and 833–47, seen by courtesy of the Librarian.

writing romantically of the beauties of the faience work in the Musalla, unworthily skates round the actual need or orders given to destroy the Musalla, and it is possible to deduce from his account a certain sense of guilt. It is also hard to reconstruct from the official records consulted in the India Office Library exactly what did happen. It appears that the Amir himself wished to give effect to Ridgeway's ideas (he specifically ordered destruction), but the local *ulema* and people very naturally had strong objections to the removal of beautiful and historic buildings. The records indicate, however, that much greater exception was typically taken to the levelling of a mound containing ancient graves than to the destruction of the Musalla. On the question of the Musalla a firman was obtained from the Herat *ulema* stating in effect that *la cause de la guerre* overrode all objection, and that removal was justifiable. In the event, the actual destruction was done not "by British artillery", but by demolition (including some mining) during June–August 1885 by Afghan labourers advised by engineers of Ridgeway's Commission. The object was to afford a clear field of fire to improve the Herat fortifications in the event of a Russian attack.

There is not the slightest doubt that it was believed in London, Calcutta and Kabul that war was imminent, and there was every reason at the time for the adoption of extreme measures. There is also no doubt that Abdurrahman – no lover of art or architecture, and concerned far more with current political and strategic aims than with tradition – was no Curzon. He cared not a jot for the preservation of ancient monuments. Indeed, it is on record that the order to blow up the Musalla actually came from the Amir himself. Nevertheless, there is evidence from a sort of *argumentum ex silentio* that British commentators were ashamed and, until Fraser-Tytler, preferred to look the other way. The strangest thing of all is that there seems to be no mention whatever of the disappearance of the Musalla in any Soviet writings on Afghanistan: the two-volume Soviet *History of Afghanistan* does not refer to it at all. One would have expected this act to be represented by gleeful Soviet writers as vandalism typical of Britain in Asia. But perhaps the Russian writers felt it was what they themselves would have done.

What then is the true picture? There was a dark shadow of war at a key point, hard to get at, so dark that a Liberal Government in Britain tensed its muscles. The Afghan authority – the Amir – wanted destruction done; the local people did not. Political and military advice available to Calcutta from the spot recommended it. The place was far away, and in such conditions local advice is apt to prevail. There was no British military means on the spot, and the work was done by the local Afghan authority using Afghan labour.

There is a further comment worth making when considering the imminence of war with Russia over the sanctity of Afghan frontiers in 1885. It has been the fashion to decry the Victorian imperialism of the British in carrying arms into Afghanistan in the two Afghan wars of the nineteenth century. To that "aggression" British writers – as always in the forefront – attribute Afghan dislike and distrust of the English name. But whatever may be thought of Auckland's and Ellenborough's extra-

ʿakis and *ʾakis*). The second in rank is Sh. Sālim b. Huwayla of (2), which was formerly the shaykhly clan.

Bibliography: See that of the art. AL-BAṬĀḤIRA. Also: B. Thomas, *Alarms and excursions in Arabia*, London and Indianapolis 1931; Samuel B. Miles, *The countries and tribes of the Persian Gulf*, London 1919; Maria Höfner, *Die lebenden südarabischen Mundarten*, in *Handb. d. Orientalistik*, ed. Spuler, iii, *Semitistik*, pts. 2 and 3, 331-41, Leiden 1954; Wilfred P. Thesiger, *Arabian sands*, London 1960 (from his exploration accounts, mainly in *GJ*, London 1946-50); Arabian American Oil Company, *Oman and the southern shore of the Persian Gulf*, Cairo 1952 (in Engl. and Arabic); Charles D. Matthews, papers on southern non-Arabic and mixed place names in Proceedings of Int. Cong. Or., Munich, 1957, and Moscow, 1960, and in *MEJ*, xiii/2, 1959 (in Readers' Commentary), and monograph (in preparation), *The southern borderlands of the Arabian Empty Quarter*.

Maps: Bartholomew's "Southern Arabia" (Pl. 33) in *The Times Atlas of the World, Mid-Century Edition*, ii (1960) (this excellent map has among some defects the erroneous correction of Sayḥ al-Uḥaymir to conform with unimportant "Haima"—near, to the south-west—which, however, should have been Hadjma or Hadjlat Hadjma); "The Arabian peninsula", 2nd edn., 1962, of a 1: 2,000,000 map (1st edn., 1958) in a series by the U.S. Geological Survey and Arabian American Oil Company (this sheet separate in Eng. and in Ar.). Area maps are to be published in an official British series. (C. D. MATTHEWS)

HARĀT (HERĀT), a city and district on the Harī Rūd in western Afghānistān, altitude: 3,030 feet, 34° 22′ N., 62° 9′ E. Among the forms of the name preserved in Arabic and Persian literature we find Harā, Harāh and older Harē from Harēv. Armenian has Hrev.

The city is mentioned in the Old Persian inscriptions (Haraiva), in the Avesta, and in Greek as Ἀρία or Ἀρεία. Alexander the Great built a city here called Alexandria in Aria. Other towns on the Harī Rūd are mentioned by Ptolemy, Isidore of Charax, and others, an indication of the fertility of the river valley. In the trilingual inscription of Shapūr I at Naḳsh-i Rustām the province of Harāt is called in Parthian *hryw* (line 2) and in Greek PHN (the Middle Persian form is illegible). The Middle Persian form of the name Harēv later became Harē. In the Pahlavi list of the cities of Īrānshahr (see Markwart, below) we find the name written *hr'y* to which the Arabs added a feminine ending. Under the Sāsānids Harāt was an important military centre on the frontier against the Hephthalites, although at times it was under Hephthalite rule [see HAYĀṬILA].

The Arab army under al-Aḥnaf b. Ḳays in its conquest of Khurāsān in 31/652 seems to have avoided Harāt, but we may assume that the city submitted to the Arabs, since shortly afterwards an Arab governor is mentioned there. Nothing is known of events in Harāt during the civil war and under the early Umayyad Caliphate, but apparently Harāt revolted and was reconquered in 41/661. In 83/702 Yazīd b. al-Muhallab defeated certain Arab rebels, followers of Ibn al-Ashʿath, and forced them out of Harāt. The city was the scene of conflicts between different groups of Muslims and Arab tribes in the disorders leading to the establishment of the ʿAbbāsid Caliphate. Harāt was also a centre of the followers of Ustādhsīs [*q.v.*].

Harāt was a great trading centre strategically located on trade routes from the Mediterranean Sea to India or to China. The city was noted for its textiles during the ʿAbbāsid Caliphate, according to many references in the geographers. Harāt also had many learned sons as one may see in al-Samʿānī s.v. al-Harawī. The city is described by al-Iṣṭaḳhrī (263), and Ibn Ḥawḳal (437) as having four gates, a strong inner citadel and extensive suburbs. There is much information in the Arabic and Persian geographers about the city in the 4th/10th century. According to the account of Ḥamd Allāh Mustawfī (152) Harāt flourished especially under the Ghūrid dynasty in the 6th/12th century. The great mosque of Harāt was built by Ghiyāth al-Dīn the Ghūrid in 598/1201. During the Ghaznawid and early Ghūrid periods of the 5th/11th century the heretical sect of the Karāmiyya was strong in Harāt, but Ghiyāth al-Dīn, after first supporting them, later turned to the Shāfiʿī rite of Sunnism.

Harāt was captured by the Mongols in 618/1221 and the pillage and slaughter is described by Sayf al-Harawī (66-72, see *bibl.*). The city was destroyed a second time and remained in ruins from 619/1222 to about 634/1236, but people returned to the city, including some who had been captured by the Mongols, and much of the city was rebuilt. In 642/1244 a local prince Shams al-Dīn Kurt (or Kart) was named ruler of Harāt by the Mongol governor of Khurāsān and in 653/1255 he was confirmed in his rule by the founder of the Il-Khān dynasty Hülegü. Shams al-Dīn founded a new dynasty and his successors, especially Fakhr al-Dīn and Ghiyāth al-Dīn, built many mosques and other buildings. The members of this dynasty were great patrons of literature and the arts. The history of the dynasty is given by Spuler (below).

Tīmūr took Harāt in 782/1380 and he brought the Kurt dynasty to an end a few years later, but the city reached its greatest glory under the Tīmūrid princes, especially Sultan Ḥusayn Bayḳara [*q.v.*] who ruled Harāt from 874/1469 to 912/1506. His chief minister, the poet and author in Persian and Turkish, Mīr ʿAlī Shīr Nawāʾī [*q.v.*] was a great builder and patron of the arts. The present Muṣallā area, and many buildings such as the *madrasa* of Gawharshād, ʿAlī Shīr *mahāl*, many gardens, and others, date from this time (see Togan, below).

The village of Gāzirgāh, over two km northeast of Harāt, contained a shrine which was enlarged and embellished under the Tīmūrids. The tomb of the poet and mystic Khʷādja ʿAbd ʿAllāh Anṣārī (d. 481/1088), was first rebuilt by Shāh Rukh about 829/1425, and other famous men were buried in the shrine area.

In 913/1507 Harāt was occupied by the Özbeks but after much fighting the city was taken by Shāh Ismaʿīl in 916/1510 and the Shāmlū Turkomans assumed the governorship of the area. At the death of Shāh Ismaʿīl the Özbeks again took Harāt and held it until Shāh Ṭahmāsp retook it in 934/1528. Several times later for brief periods the Özbeks held the city but the Ṣafawids ruled it most of the time until the revolt of the ʿAbdālī Afghāns in 1128/1716. Several Ṣafawid expeditions to retake the city failed, and the Afghāns remained in possession of the city until 1142/1729 when they submitted to Nādir Shāh. Another revolt of the Afghāns was suppressed by Nādir Shāh in 1732. In 1160/1747 the nephew of Nādir Shāh, one ʿAlī Ḳulī Khān, revolted in Harāt but after Nādir's death in that year Harāt fell under Afghān rule.

Habib
- Afganistan
- Herat
09 MAYIS 1991

مآخذ: احمدعلی مولوی، *قصر عارفان*، به کوشش محمدباقر، لاهور، ۱۹۶۵م؛ جامی، عبدالرحمن، *نفحات الانس*، به کوشش مهدی توحیدی‌پور، تهران، ۱۳۳۷ش؛ چشتی، شاه الهدایة بن شیخ عبدالرحیم، *سیرالاقطاب*، لکهنو، ۱۳۳۱ ق/ ۱۹۱۳م؛ غلام سرور مولوی، *خزینة الاصفیا*، لکهنو، ۱۲۹۰ ق؛ فرشته، محمد قاسم، *تاریخ*، کانپور، ۱۲۹۰ ق؛ معصوم علیشاه، محمد، *طرائق الحقایق*، به کوشش محمدجعفر محجوب، تهران، ۱۳۳۹ - ۱۳۴۵ ش.

حسین لاشیء

آبدالی (منسوب به ابدال، به تلفّظ افغانان آودال یا آودَل)، قبیلهٔ معروف افغان که حکومتی مستقل در هرات بنیان نهادند و اخلاف آنان پس از تأسیس دولتی جدید در افغانستان، بیش از دو قرن بر آن کشور حکومت کردند. ابدالیان نام ابدالی را از نیای بزرگشان ابدال بن ترین ابن‌شَرَخبون (شرف الدین) بن سَرَه‌بَن بن قَیس گرفته‌اند (هروی، ۵۴۸ - ۵۵۶). در بارهٔ نام ابدال و زمان زندگی او نمی‌توان نظری قاطع ابراز داشت: وکیلی ابدال را لقبی می‌داند که خواجه ابواحمد ابدال چشتی (د ۳۵۵ق/۹۶۶م) «از راه مهربانی» به نیای ابدالیان داده است. وکیلی خود نام اصلی ابدال را محمدعارف سره بنی قندهاری ذکر می‌کند (۲۱/۱) و هروی از عارفی با عنوان «شیخ المشایخ عارف‌ترین اودل» (زنده در ۹۷۴ق/۱۵۶۶م) سخن به میان می‌آورد (صص ۷۶۰ - ۷۶۱)، ولی نمی‌توان میان این «عارف‌ترین اودل» و ابدال بن ترین بن شرخبون، نیای ابدالیان، ارتباطی یافت. برخی نیز نام ابدالی را آن قدر کهن دانسته‌اند که آن را با هپتلها[1] و هیاطله ارتباط داده‌اند (برای تفصیل این مطلب نک: نیّر، ۷۰ - ۸۱)، اما هیچ یک از این روایات را نمی‌توان پذیرفت، چنانکه لاکهارت نیز به این موضوع اشاره کرده است (ص ۱۱۰).

قبیلهٔ ابدالی به ۷ خاندان یا قبیلهٔ کوچک‌تر تقسیم شده است: پوپَلزایی (یا فوفلزایی)، بارَکزایی، علیزایی، نورزایی، اسحاقزایی، اَچَکزایی و اَلیکوزایی (اَلکوزایی). خاندانهای سَدوزایی (شاخه‌ای از پوپلزایی) و محمد زایی (شاخه‌ای از بارَکزایی)، دو خاندان سلطنتی افغانستان را تشکیل می‌داده‌اند که در حدود دو قرن از ۱۱۶۰ ق / ۱۷۴۷ م تا ۱۳۹۸ ق / ۱۹۷۸ م (سقوط حکومت محمد داوود) بجز فواصلی کوتاه برآن کشور حکومت کرده‌اند (گریگوریان، 30).

ابدالیان تا حدود ۱۶۰۰م (اوایل سده ۱۱ق) به صورت مستقل زندگی می‌کردند و چون از آزار اُزبکان به ستوه آمدند، باجگزاری دولت ایران را پذیرفتند تا در مقابل دشمنان از آنان حمایت شود (حیات‌خان، 67).

در باب انتقال ابدالیان به هرات دو نظر وجود دارد: گریگوریان می‌نویسد: شاه عباس صفوی (۹۷۸ - ۱۰۳۸ق/۱۵۷۱ - ۱۶۲۹م) که در صدد تضعیف این قبیلهٔ نیرومند بود، گروه بزرگی از آنان را ازقندهار به هرات منتقل ساخت (ص 44)، ولی لاکهارت احتمال می‌دهد که ابدالیان براثر فشار غِلزائیان به اطراف هرات کوچ کرده باشند (صص ۱۱۰ - ۱۱۱) و پس از کوچ به هرات ییلاقشان حوالی باد غیس، و قشلاقشان اوبهٔ و شافلان تا حوالی اسفزار بوده است (مرعشی، ۱۹).

شاه عباس در ۱۰۰۶ق/۱۵۹۷م شخصی به نام سدو (وکیلی، ۲۲/۱: اسدالله) از طایفهٔ پوپلزایی را به سرکردگی آنان گماشت و وی را «امیر افاغنه» لقب داد. این کار به سدو امکان داد تا قبیلهٔ خود را از زیر سلطه غِلزائیان آزاد سازد (لاکهارت، همانجا). اخلاف او بعدها به سدوزایی معروف شدند (وکیلی، همانجا). ابدالیان به نشانهٔ حق‌شناسی نسبت به شاه ایران، او را در ۱۰۳۱ق/۱۶۲۲م در محاصرهٔ قندهار یاری کردند. شاه عباس در ازای این خدمت به سدو لقب سلطان داد (لاکهارت، همانجا). پس از او دیگر سرداران ابدالی نیز از جانب شاهان صفوی لقب سلطانی داشته‌اند. جمعیت ابدالیان در روزگار شاه سلیمان صفوی و شاه سلطان حسین صفوی ۶۰،۰۰۰ خانوار بوده است. در اواخر سلطنت شاه سلیمان، سرداریِ ابدالیان به‌حیات سلطان سدوزایی تعلق داشت. در مشاجره‌ای که میان حیات سلطان و یکی از مُحصّلان (مأمور اخذ مالیات) هرات رخ داد، آن محصل کشته شد و حیات سلطان با گروهی از ابدالیان روانهٔ مُلتان شد. اما بنی اعمام او در هرات سردار قوم و قبیله بودند (مرعشی، ۱۹). پس از شورش میرویس برحاکم قندهار، عبدالله خان، فرزند حیات سلطان «محض اظهار نمک بحلالی» با ۵۰۰ - ۶۰۰ سوار به یاری مأمور حکومت مرکزی، کیخسروخان (مرعشی، ۲۰: خسروخان) شتافت، ولی کیخسرو کشته شد (استرابادی، *جهانگشا*، ۵) و عبدالله خان با کسانش عازم هرات شد. در آن زمان عباسقلی‌خان شاملو حاکم هرات بود. وی از هجوم قبائل ابدالی و رجوع سرخیلان آن قوم به عبدالله‌خان بیمناک شد و او و فرزندش اسدالله خان را به زندان افکند، اما در همین احوال سربازان قزلباش به علت بدرفتاری عباسقلی‌خان بر او شوریدند و او را گرفتار ساختند و خواهان حاکمی جدید شدند. پس جعفرخان استاجلو به حکومت هرات گمارده شد. در این گیرودار عبدالله و فرزندش اسدالله به کمک ابدالیان از زندان گریختند و به جانب کوه دو شاخ که در آن وقت ایل ابدالی در آن قشلاق کرده بودند، رفتند و اسفزار را گرفتند و عزم تسخیر هرات کردند (مرعشی، ۱۹ - ۲۰). جعفرخان موضوع را به منصورخان مغانی (شاهسون) حاکم مشهد نوشت. منصورخان همراه باباعلی بیگ (حاکم ابیورد) با سپاهی روانهٔ هرات شد. جنگ در شَکیبان میان ابدالیان و سپاه منصورخان در گرفت و باباعلی بیگ کشته شد. سپاه منصورخان شکست خورد و او به مشهد بازگشت. ابدالیان با غنیمت فراوان آهنگ هرات کردند و آن را به محاصره گرفتند. برخی از محاصره شدگان که از قحط و غلا به تنگ آمده بودند، از باره فرود آمدند و به ابدالیان پیوستند (مروی، ۲۰/۱ - ۲۱). سرانجام در شب ۲۶ رمضان ۱۱۲۹ق/۲۳اوت ۱۷۱۷م چند نفر از روستای مَلَدُم (به تلفظ مردم هرات مَلَدُن، نیز نک: حافظ ابرو، ۱۹) با محاصره کنندگان همدست شدند و قلعه را بر ابدالیان گشودند و زمان خان ابدالی، جعفرخان را با دیگر اسیران قزلباش در سر خیابان باغ نو

1. Hepthals

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Herat

دائرة‌المعارف بزرگ اسلامی، جلد هشتم، تهران، ۱۳۷۷، ISAM 70902

MAT... SOR...

اِسفَرایِنی، فضل بن احمد، نک: ابوالعباس اسفرایینی.

اِسفَرْوَرین، شهری کوچک در بخش بوئین‌زهرا از شهرستان قزوین (استان تهران). این نقطهٔ شهری که اَسفَرْوَرین (آدامک، 51) و اسپرورین (گلریز، ۹۸۵/۱) نیز خوانده می‌شود، در ۳۵° و ۵۶′ عرض و ۴۹° و ۴۵′ طول جغرافیایی و در ارتفاع ۱٬۲۵۱ متری از سطح دریا قرار گرفته است (*فرهنگ جغرافیایی آبادیها* ...، ۲۰).

ناحیهٔ بوئین‌زهرا که اسفرورین در آن واقع است، به سبب وجود کوههای رامند و سیاه کوه در غرب آن، دارای مراتع سرسبزی است و نیز به سبب وجود زمستانهای سرد و تابستانهای گرم و خشک و برخورداری از ۱۵۷ میلی‌متر متوسط بارش سالانه (*جغرافیا* ...، ۷۲۹/۱)، دارای آب و هوایی خشک است. رودخانهٔ خررود که در این ناحیه جاری است، از کنار اسفرورین می‌گذرد (*فرهنگ جغرافیایی ایران*، ۱۲/۱؛ مفخم، ۸۲).

جمعیت اسفرورین به‌عنوان روستایی بزرگ پیش از نخستین سرشماری عمومی کشور، ۳٬۴۵۲ نفر برآورد می‌شد (*فرهنگ جغرافیایی ایران*، همانجا) که در ۱۳۳۵ش به ۳٬۸۷۰ نفر رسید (*گزارش مشروح* ...، ۱). اسفرورین از ۱۳۵۵ش به‌عنوان شهر شناخته شد و جمعیت آن که در این زمان ۵٬۶۴۴ نفر بود (*سرشماری* ...، «ش»)، به‌نحوی شتابان رشد یافت و در ۱۳۶۵ش به ۱۰٬۰۵۰ و در ۱۳۷۰ش به ۱۱٬۶۰۸ نفر رسید. به این ترتیب، جمعیت این شهر بیش از جمعیت شهر مرکزی بخش [بوئین یا ۷٬۲۶۸ نفر] شد (*آمارنامه* ...، ۵۴). مطابق همین داده‌ها، تراکم نسبی اسفرورین با ۳/۹۹ کم ۲ مساحت، به ۲٬۹۰۹ نفر در کم ۲ می‌رسد (همان، ۶۲).

اسفرورین مانند بسیاری از شهرهای کوچک کشور، چهره‌ای روستایی دارد. فعالیت اصلی ساکنان آن زراعت، باغداری و کارگری است (*فرهنگ اقتصادی* ...، ۷۷). مطابق داده‌های موجود، اسفرورین دارای ۱٬۲۰۹ خانوار بهره‌بردار کشاورزی (*فرهنگ آبادیها* ...، ۹۶) و ۲٬۸۳۰ هکتار زمین آبی است که بیش از ۹۷٪ از آن، زیر کشت غلات قرار دارد. محصولات عمدهٔ شهر در کنار غلات، شامل انگور، بادام، پسته، سیب درختی و نیز حبوبات و نباتات علوفه‌ای است (*فرهنگ اقتصادی*، همانجا). بجز رودخانهٔ فصلی خررود، ۳۰ حلقه چاه عمیق آب موردنیاز زراعی خانوارهای بهره‌بردار را تأمین می‌کند (*فرهنگ آبادیها*، همانجا). آب شهر توسط دو حلقه چاه عمیق تأمین می‌شود که در طول ۴۰ کیلومتر شبکه به مصرف شرب اهالی می‌رسد (*آمارنامه*، ۲۹۸).

وجود مؤسسات و برخی واحدهای خدماتی، از جمله شرکت تعاونی روستایی، عرضهٔ مواد سوختی و تعمیرگاه ماشین‌آلات کشاورزی، تسهیل کنندهٔ فعالیتهای تولیدی در این شهر به شمار می‌آید (*فرهنگ آبادیها*، ۱۹۶-۱۹۷). بافتن جاجیم و جوال، به طور سنتی، از صنایع دستی اسفرورین است (*فرهنگ جغرافیایی ایران*، همانجا).

مردم اسفرورین شیعه هستند و زبان آنان فارسی و ترکی است (همانجا). قزوین در فاصلهٔ ۵۶ کیلومتری اسفرورین قرار دارد و بیشترین رفت و آمد مردم به‌آنجاست (*فرهنگ اجتماعی* ...، ۷۷). این شهر نیز مانند بسیاری از آبادیهای ناحیهٔ بوئین‌زهرا در زلزلهٔ ۱۳۴۱ش آسیب دید (*جغرافیا*، همانجا).

تپهٔ باستانی بزرگی در اسفرورین وجود دارد که از آن آثاری از پیش از اسلام و دورهٔ اسلامی به‌دست آمده است؛ قسمتی از این تپه به قبرستان تبدیل شده است و در قسمت دیگر آن، مسجدی ساخته‌اند. تپهٔ باستانی دیگری موسوم به خروزان در جنوب شرقی اسفرورین قرار دارد که احتمالاً به دورهٔ ساسانی مربوط است (ورجاوند، ۳۷۹).

مآخذ: *آمارنامهٔ استان زنجان* (۱۳۷۱ش)، مرکز آمار ایران، تهران، ۱۳۷۳ش؛ *جغرافیای کامل ایران*، وزارت آموزش و پرورش، تهران، ۱۳۶۶ش؛ *سرشماری عمومی نفوس و مسکن* (۱۳۵۵ش)، شهرستان قزوین، مرکز آمار ایران، تهران، ۱۳۵۸ش؛ *فرهنگ آبادیهای کشور*، سرشماری عمومی کشاورزی (۱۳۶۷ش)، استان زنجان، مرکز آمار ایران، تهران، ۱۳۶۹ش؛ *فرهنگ اجتماعی دهات و مزارع*، استان زنجان، جهاد سازندگی، ۱۳۶۳ش؛ *فرهنگ اقتصادی دهات و مزارع*، استان زنجان، جهاد سازندگی، ۱۳۶۳ش؛ *فرهنگ جغرافیایی آبادیهای کشور*، سازمان جغرافیایی نیروهای مسلح، تهران، ۱۳۶۹ش، ج ۳۷؛ *فرهنگ جغرافیایی ایران* (آبادیها)، استان مرکزی، دایرهٔ جغرافیایی ستاد ارتش، تهران، ۱۳۲۸ش؛ *گزارش مشروح حوزهٔ سرشماری قزوین*، وزارت کشور، تهران، ۱۳۳۸ش؛ گلریز، محمدعلی، *مینودر یا باب الجنهٔ قزوین*، قزوین، ۱۳۶۸ش؛ مفخم پایان، لطف‌الله، *فرهنگ رودهای ایران*، تهران، ۱۳۵۳ش؛ ورجاوند، پرویز، *سرزمین قزوین*، تهران، ۱۳۴۹ش؛ نیز:
Adamec, L. W., *Tehran and Northwestern Iran*, Graz, 1976.

عباس سعیدی

اَسفِزار، یا اَسفُزار، نام قدیم ناحیه و شهری در جنوب هرات. این نام در *حدود العالم* (ص ۹۲) به صورت اَسْبُزار (اسبوزار یا اسپوزار) نیز آمده که به گفتهٔ مارکوارت صورت فارسی آن اَسپِزار و برابر فارسی میانهٔ (پهلوی) آن، اَسپِچار به معنی «اسپ چر» یا «چرا گاه اسب» است (نک: ص 22).

به گفتهٔ امین احمد رازی (د ۱۰۱۰ ق)، اسفزار در زمان او به سبزوار شهرت داشت (۱۳۱/۲)، اما در متون تاریخی آن عصر و پس از آن به هر دو گونه (مثلاً نک: اسکندر بیک، ۱۴۰/۱، ۱۰۸۵/۲، جم؛ مرعشی، ۱۹، ۲۰؛ استرابادی، ۱۵۶) و نیز به گونهٔ کوتاه شدهٔ سبزار (نک: مرعشی، ۱۹؛ هدایت، ۶۷۸/۱۰) دیده می‌شود. آن را سبزوار هرات می‌نامیدند تا از شهری به همین نام (بیهق قدیم) در غرب نیشابور متمایز شود (لسترنج، ۴۳۸).

اسفزار که در گذشته تابع هرات بود، اینک به شین دند مشهور است (آدامک، II/277) و در ۳۳° و ۱۸′ عرض شمالی و ۶۲° و ۸′ طول شرقی قرار دارد. این شهر در تقسیمات کشوری افغانستان در ۱۹۶۴م به ایالت فراه منضم شد (*افغانستان*، ۱۹۵؛ *ایرانیکا*).

به گفتهٔ حافظ ابرو (*تاریخ*، ۳۵)، مورخ و جغرافی دان سدهٔ ۹ق/۱۵م، ولایت اسفزار از سوی شرق به بلاد غور، از شمال به توابع

TAFELN ZUR GESCHICHTE DER STADT HERÂT

VOR- UND FRÜHZEIT, I:
VOR BEGINN UNSERER ZEITRECHNUNG

um 800 Die Herrscher des assyrischen Reiches treiben iranische Stämme gen Osten. Diese iranischen Stämme – Hairava genannt – siedeln in der Oase Hera. Auch im Avesta – den heiligen Büchern der Mazdayasnier (Anhänger der Glaubenslehre des Zarathustra) – heißen sie Hairava; bei den griechischen Autoren werden sie Artokoana genannt.

um 500 Die Heere der Achämeniden-Könige Kyros II. (550–529) und Darius I. (522–486) marschieren durch Herât. Die Landschaft Khurâsân wird als Grenzposten behandelt.

330 Alexander der Große nimmt Herât ein. Er gründet etwa zwanzig Städte namens Alexandria; Herât heißt jetzt Alexandria in Aria. Er baut die Stadt zu einem wichtigen militärischen Stützpunkt aus.

um 150 Die Parther (Arsakiden) unter Mithridâtes (Mehrdâd) I. (174–137) annektieren Herât.

129 Skythische Horden aus Ost-(Chinesisch)Turkestan brechen in Herât ein.

123 Die Parther unter Mithridâtes (Mehrdâd) II. (123–87) erobern Herât zurück. Khurâsân blüht auf.

VOR- UND FRÜHZEIT, II:
VOM BEGINN UNSERER ZEITRECHNUNG BIS ZUM ISLAM

etwa 60–65 Die Kushan unter V'ima Kadphises erobern, in erbitterten Feldzügen gegen die Parther, auch Herât. Sein Vater, Kujula Kadphises, hatte um 50 von Kabul und vor 60 bzw. 65 von Gandhara Besitz ergriffen. Das Reich der Kushan erstreckte sich, als der größte ihrer Herrscher, Kanishka (seit 78?), die Nachfolge V'imas angetreten hatte, von Marv (Merw) bis Khotan (Chinesisch Turkestan) und Sarnatha (bei Vârânasî) und vom Sîr Daryâ (Jaxartes) bis zum Osmanischen Meer (archäologische Funde in Begram nördlich von Kabul, Peshawar und Taxila nordwestlich von Rawalpindi; heute in den Museen von Kabul und Peshawar). Unter Kanishka wird das Reich der Kushan zum Heiligen Land des frühen Buddhismus.

226 Das Reich der Sasaniden unter Ardashir (225–241) breitet sich bis Herât aus, doch führen politische Auseinandersetzungen zu internen und externen Spannungen; Herât gerät wieder in die Lage einer Grenzfestung.

etwa 425 Die Ephtaliten oder „Weißen Hunnen" lassen sich nördlich des Hindukusch nieder und gründen ihre Hauptstadt nur wenig im Norden des heutigen Herât, zu Badhaghis – das bedeutet „die windige Gegend". Im Kampf gegen die Perser wechseln häufige Kleinkriege mit kurzen Perioden der Waffenruhe.

565 Die Ephtaliten unterjocht durch eine Koalition der Sasaniden und Herrscher West-Turkestans. Prinzen aus dem Hause der „Weißen Hunnen" behaupten zwar weiterhin die Herrschaft in Herât, jedoch unter der Oberaufsicht der Türken.

630 Untergeordnete türkische Herren regieren kleinere Fürstentümer überall im Norden; nach 630 Anarchie. Einer der Prinzen aus dem Hause der Ephtaliten setzt dem Eindringen der Araber zu Herât Widerstand entgegen.

652 Endgültige Vernichtung sasanidischer Macht durch die Araber; die Ephtaliten in Herât unterwerfen sich. Arabische Einfälle zunächst kaum mehr als Raubzüge und Plünderung.

ANFÄNGE DES ISLAMISCHEN ZEITALTERS: DIE ARABER

667 Die arabischen Kräfte errichten sich einen dauerhaften Stützpunkt; etwa 50 000 arabische Familien werden in Khurâsân angesiedelt. Einfälle nach Ghôr, den Machtbereich der Gebirgsstämme zwischen Herât und der späteren Stadt Ghazna.