

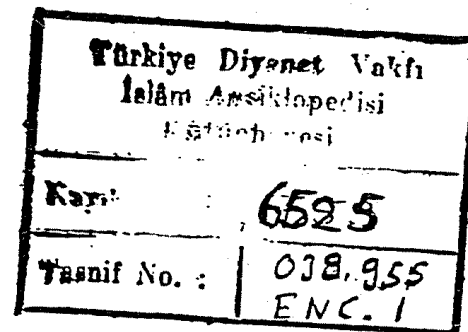


ENCYCLOPÆDIA IRANICA

EDITED BY
EHSAN YARSHATER

Volume I

ĀB - ANĀHĪD



Routledge & Kegan Paul
London, Boston and Henley
1985

pletely, and the collection remains unpublished. *Owrazān*, Tehran, 1335 Š./1956. *Tār-nešīnā-ye bolūk-e Zahrā*, Tehran, 1337 Š./1958. *Dorr-e yafīm-e kalīj*; *Jazīra-ye Kārg*, Tehran, 1339 Š./1960. Translations: F. Dostoevsky, *Igrok (Qomārbāz)*, from French). A. Camus, *L'Étranger (Bigāna)*, with A. Kebrāzāda, and *Le Malentendu (Sū-e tafāhom)*. A. Gide, *Retour d'U.R.S.S. (Bāzgašt az šowrawī)*, and *Les nourritures terrestres (Mā edahā-ye zamīnī)*, with P. Dāryūs). J. P. Sartre, *Les mains sales (Dasthā-ye ālūda)*. Ernst Junger, *Über die Linie ('Obūr az kaft)*, with M. Hüman, 1345 Š./1966. E. Ionesco, *Le Rhinoceros (Kargadān fānd La soif et la faim (Tešnagī o gošnagī)*, completed after Āl-e Ahmad's death by M. Hezārānī, 2535 (1355 Š.)/1976.

Secondary works: The most detailed available source for Āl-e Ahmad's biography is the autobiographical sketch, "Maṭalan šarḥ-e aḥwālāt," that was included by K. Mallāh in his "Sūk-ī bar Jalāl," *Jahān-e now* 24/3, 1348 Š./1969, pp. 1-8. The fullest examination of his works to date is that of R. Barāhenī in his *Qessa-nevisā*, Tehran, 2nd ed., 1348 Š./1969. Among the brief treatments are those of B. Ālavi in *Geschichte und Entwicklung der modernen persischen Literatur*, Berlin, 1964, pp. 221-23; H. Kamshad in *Modern Persian Prose Literature*, Cambridge, 1966, pp. 125-27; and E. Yar-Shater, "The Modern Literary Idiom," in *Iran Faces the Seventies*, New York, 1971, pp. 284-320. M. Hillmann has provided an introduction to the English translation of *Modir-e madrasa*, and called for a reevaluation of *Nūn wa'l-qalam* in "Āl-e Ahmad's Fictional Legacy," *Iranian Studies* 9/4, 1976, pp. 248-65. D. Āšūrī gives a detailed critique of *Garbzadagī* in his "Hošyārī-e tāriḳī, negarēš-ī dar Garbzadagī va mabānī-e nazārī-e ān," *Barrasī-e ketāb*, Esfand, 1345 Š./1967, pp. 2-33. Brief summations of Āl-e Ahmad's life and work are given in G. Jourdain Monnot, "Jalal Āl-e Ahmad écrivain iranien d'aujourd'hui," *Mélanges de l'institut dominicain d'études orientales du Caire* 9, 1967, pp. 221-25, and G. R. Sabri-Tabrizi, "Human Values in the Works of Two Persian Writers (Āl-e Ahmad and Behrangī)," *Correspondence D'Orient: Actes No 11*, 1970, pp. 411-18. An issue of the journal *Āraš*, N.S. 6, 1359 Š./1980 was dedicated to Āl-e Ahmad: *Honar va moqāwamat: Yād-nāma-ye Jalāl Āl-e Ahmad*. S. Dānešvar, ed., *Gorūb-e Jalāl*, Tehran, 1360 Š./1981.

English translations: "The Pilgrimage," tr. D. G. Law, *Life and Letters*, December, 1949, pp. 202-09. I. V. Pourhādī published a translation of *Owrazān* in Tehran, 1334 Š./1955. *The School Principal*, tr. J. Newton, Chicago and Minneapolis, 1974 (not altogether reliable); the introduction to Newton's translation contains "The China Flowerpot" and passages from *The Cursing of the Land and Plagued by the West*, tr. M. Hillmann. "Someone Else's Child," tr. T. Gochenour, *Iranian Studies* 1/4, 1968, pp. 155-62. "The Old Man was Our Eyes," tr. T. Ricks in *The Literary Review* of Fairleigh Dickinson University,

18/1, 1974, pp. 115-28. M. J. Hillman, ed., *Iranian Society: An Anthology of the Writings of Jalal Āl-e Ahmad*, Lexington, Kentucky, 1978. *Plagued by the West*, tr. P. Sprachman, New York, 1982. (J. W. CLINTON)

ĀL-E ĀLĪ. See ĀLAWĪ; ĀLIDS.

ĀL-E BĀBĀN. See BĀBĀN.

ĀL-E BĀVAND (BAVANDIDS), a dynasty ruling in Tabarestān (Māzandarān) from at least the 2nd/8th century until 750/1349. It claimed descent from Bāv, allegedly a grandson of Kā'ūs, son of the Sasanian king Kavād. J. Markwart (*Ērānšahr*, p. 128) suggested that the family may rather be descended from a Zoroastrian priest of Ray at the turn of the 6th century. According to the legendary prehistory of the dynasty, Bāv came to Tabarestān at the time of the Arab conquest of Iran and was elected by the people as their ruler. He expelled the Arab intruders and reigned for fifteen years before being murdered. His son Sohrāb (Sorḳāb) afterwards was crowned king in Ferīm (later Ferīm) and built a palace nearby. Ferīm on Šahrīrūkūh in the eastern mountain range of Tabarestān became the residential town of the early Bavandids. The dynasty is commonly divided into three successive branches.

1. *Until ca. 450/1058*. Documentable history of the dynasty begins only after the fall of the house of Dabuyid Espahbads of Tabarestān and the Muslim conquest of the lowlands (ca. 143/761) with Šarvīn, allegedly a great-grandson of Sorḳāb. Together with Vendādhormozd of the rival Qarenid house, which held sway over the central and western mountain ranges and resided in Lafūr, Šarvīn now led the resistance to Muslim expansion. While the Qarenids claimed the succession to the Dabuyids and adopted their titles, Šarvīn was also addressed as Espahbad and assumed the title King of the Mountains. After Kāled b. Barmak departed from Tabarestān, where he had been governor ca. 151-55/768-72, Šarvīn destroyed the Muslim towns he had built in the highlands. In 166/782 Šarvīn joined with Vendādhormozd in an anti-Muslim rebellion which led to a general massacre of Muslims in Tabarestān and the defeat of several caliphal armies before its suppression in 169/785. Thereafter relations with the Muslim governors remained fair for some time. The two kings, however, continued to restrict access to the highlands and prevented Muslim settlement there. When the caliph Hārūn al-Rašīd came to Ray in 189/805, they assured him of their loyalty and promised to pay the land tax. Šarvīn's grandson and successor Šahrīār b. Qāren (before 201 to 210/817 to 825-26) conspired to expel Māzār b. Qāren, the grandson of Vendādhormozd, from his kingdom. Māzār went to the court of the caliph Ma'mūn and returned to Tabarestān in 207/822-23 with his support. In 210/825-26 Māzār captured and killed Šāpūr, son and successor of Šahrīār, and seized the Bavandid territories. When Māzār became involved in war with 'Abdallāh b.

THE CAMBRIDGE HISTORY OF IRAN

Volume 4

THE PERIOD FROM THE ARAB INVASION TO THE SALJUQS

edited by

R. N. FRYE

Professor of Iranian, Harvard University

ITM

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	8869
Tasnif No. :	955 CAM.H



CAMBRIDGE UNIVERSITY PRESS

1975

BĀVANDID ISPAHBADS AND USTANDĀRS OF RŪYĀN

His son Shahriyār is first referred to as the ruler of Shahriyārkūh in 331/943, when the Ziyārid Vushmgīr, his brother-in-law, sought refuge with him. In 336/947-8 Shahriyār personally made his submission to the Būyid Rukn al-Daula when the latter conquered Ṭabaristān. Later he was expelled from Shahriyārkūh by his brother Rustam, perhaps with Būyid support. For in 357/968 Shahriyār is mentioned in Gurgān in the presence of the commander of the Sāmānid army intending to conquer Ṭabaristān. Rustam's rule in Firīm is attested by coins in his name dating from 353/964 to 369/979, on which he regularly acknowledged Būyid overlordship. Inscriptions on these coins also indicate his support of Imāmī Shī'ism. Coins minted in Firīm in 371/981 and 374/984-5 name "al-Marzubān b. Sharvīn" as the ruler recognizing the suzerainty of the Būyid Fakhr al-Daula.¹ This al-Marzubān is probably to be identified as the son of Rustam and the author of the *Marzubān-nāma*, a collection of tales about the pre-Islamic Persian kings originally written in the dialect of Ṭabaristān. Al-Marzubān thus was probably a brother of the famous Sayyida, wife of Fakhr al-Daula, who after her husband's death came to rule in the name of her minor son Majd al-Daula.² In 375/985-6, however, an "Ispahbad Sharvān b. Rustam", who is not mentioned in the literary sources, held sway over Firīm according to a coin on which the Būyid suzerainty is not recognized.³ He may be either a brother of al-Marzubān or of Shahriyār b. Dārā b. Rustam, who according to the numismatic evidence ruled Firīm in 376/986-7 and recognized the overlordship of the Būyid Fakhr al-Daula. Shahriyār evidently was overthrown some time later by his uncle al-Marzubān and allied himself with the Ziyārid Qābūs in his exile in Nishāpūr. For in 388/998 he conquered Shahriyārkūh which according to al-'Utbi, on whose account all later sources depend, was held then by "Rustam b. al-Marzubān, maternal uncle of Majd al-Daula", and proclaimed the suzerainty of Qābūs. His rival expelled him with Būyid support, but Shahriyār, aided by Qābūs, regained his domains. Soon he claimed independence from the Ziyārid and was attacked and seized by his rival, who had broken with Majd al-Daula and now acknowledged the overlordship of Qābūs. It has been pointed

¹ Unpublished coins in the collection of Mr St. Album and in the Iran Bāstān Museum in Tehrān.

² According to Hilāl al-Ṣābi', vol. III, p. 449 and Yaqūt, vol. III, p. 211, the Sayyida was the daughter of Rustam b. Sharvīn. It is to be noted, however, that according to the *Qābūs-nāma* of the Ziyārid Kay-Kā'ūs, whose mother was a Bāvandid princess, the Sayyida was a niece of al-Marzubān, son of Rustam (*Qābūs-nāma*, p. 83).

³ Coin in the collection of Mr St. Album.