

Cüzcan

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11459 WAHEDI, M. Yaqub, The historical geography of Jouzjanan. *Afghanistan Q.* 31 i (1978) pp. 72-83.

Cüzcanın tarixi coğrafyası

KUŞADAN YATIRILAN KİTAPLAR
DOKÜMAN SİSTEMİ
DOKÜMAN

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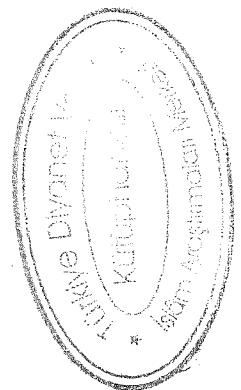
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Afghanistan, cilt: 37, sayı: 1-2, Kabul 1984, s. 1-10.

MADE IN TURKEY
NINVA OPLUM BAKIMAN



Guzgan

BY: PROF. ZAHMA

Re Produced from Influence of Mongols Invasion on khurasan and Herat

The unknown author of Hudud-al-Alam who himself was of Guzgan believes that it was a prosperous and pleasant province. Justice and equality, according to him, reigned there. (1) It was situated in longitude 98; and latitude 35° 20'. It had a temperate climate and its water was from underground channels (Kariz) which came down from the mountains in its neighbourhood 2.

On the east, this province marched with the limits of Balkh, Turkistan and Bamiyan, on the south it bordered Ghor and touched the boundary of Bust; on the west, it marched within Ghuristan and its chief place Bashan, and touched the limits of Merv; on the north, it was bordered by the Oxus. 3.4.

02 AUGUST 2004

Die Natur- und Geheimewissenschaften im Islam, Leiden 1972, 229-31, 252-3. (F.C. DE BLOIS)

ṬUGHTIGIN, ZAHĪR AL-DĪN ABŪ MAṢŪR (d. 522/1128). Atabeg of Duḳāḳ, son of the Saldjūkid Tutuḣ [q.v.] and founder in Damascus of the Atabeg dynasty of Būrīds or Bōrīds (497-549/1104-54 [see BŪRĪDS]). He was a Turkish freedman of Tutuḣ, who appointed him governor of Diyār Bakr and Atabeg of Duḳāḳ before giving to him in marriage Duḳāḳ's mother, Ṣafwat al-Mulk. When Tutuḣ died in battle in 488/1095, he became regent for Duḳāḳ in Damascus, but his real reign did not begin till the death of the young Saldjūk prince in 497/1104.

Ṭughtigin at first strove to preserve his power by refusing to give back Damascus to Riḍwān [q.v.], Duḳāḳ's brother and prince of Aleppo, and by installing on the throne there a brother and then a young son of Duḳāḳ, called Ertash and Tutuḣ respectively. Within a few months, Ertash's flight and Tutuḣ's death allowed the Atabeg to assume sole power. He recognised Riḍwān's suzerainty in the *khutba* and *sikka*, but this recognition later disappeared whenever relations between Aleppo and Damascus became tense. Within a few years, Ṭughtigin managed to impose his authority on all the lands between the Ḥawrān in the south and Ḥamāt in the north, so that henceforth he appeared as the most powerful ruler in Syria.

Unlike Riḍwān, who showed no enthusiasm for *djihād* [q.v.], Ṭughtigin led several expeditions against the Franks to preserve the food supply of Damascus and communications with Egypt and Arabia. He combated the Franks of Jerusalem in the regions of the Sawād and of Lake Tiberias, but the truces which followed these fights allowed the Crusaders to levy taxes on a part of the harvests of that region, which gradually passed under their control. He made similar agreements with the Count of Tripoli which gave the Franks a third of the harvests of the Biḳā' [q.v.], at the same time losing several fortresses in Mount Lebanon. Despite his efforts, he was unable to save Tripoli in 1109 or Tyre in 1124, and towards 519/1125, Damascus itself was threatened for the first time. Ṭughtigin had insufficient forces and power to resist the Crusaders alone, and help from nearby principalities, themselves weak and divided, was insufficient and useless. Despite these checks, Ṭughtigin gradually acquired, in Muslim eyes, the image of a fighter for the faith, as attest his titulature and the poetry written in his praise after 513/1119. Nevertheless, when his interests were threatened, as in 509/1115 when he felt menaced by the Great Saldjūk sultan, he did not hesitate to ally with the Franks.

His relations with Muḥammad b. Malik Shāh [q.v.] were, in fact, difficult until 509/1116. Muḥammad probably reproached Ṭughtigin with having impelled Duḳāḳ to support his brother and rival Berk-yaruḳ [see BARKYĀRŪḲ] and with having usurped power in 1104. The Atabeg tried on several occasions to regain the sultan's confidence. In 503/1109-10 he even had the intention of going to Baghdād, but rumours of the sultan's desire to remove him from power led him to renounce this. When Mawdūd, *amīr* of Mawṣil, was assassinated in the great Mosque of Damascus by Ismā'īlīs, Ṭughtigin was suspected of being behind the plot. Feeling threatened, he allied with the *amīr* Il-Ghāzī [q.v.], who was also on bad terms with the sultan. Then in 509/1115 Muḥammad sent an army into Syria under the command of the governor of Hamadhān, Bursuḳ b. Bursuḳ, with instructions to combat the two *amīrs* and then turn to attacking the Franks. Ṭughtigin and Il-Ghāzī preferred to ally with

the Crusaders rather than lose their own power. The sultan's army was in the end defeated by the Crusaders without the intervention of the two *amīrs*, but in the next year, Ṭughtigin, regretting his attitude and disturbed by the Franks' advance, travelled to Baghdād and obtained the sultan's pardon and recognition of the government over his territories.

Within Damascus, Ṭughtigin's reign was marked by the rise of the Bāṭiniyya or Ismā'īlīs under their Persian *dā'ī* Bahrām. The Atabeg allowed them to have a centre for propaganda (*dār al-da'wa*) in the city and in 520/1126 handed over the fortress of Bāniyās [q.v.] to the south of Damascus to them. It remains obscure why he favoured this Shī'ī sect; he probably thought that their support might be useful against the Franks and Saldjūkids. The Atabeg's death in 522/1128 coincided with Zangī's arrival in Aleppo, and from this time onwards it was northern Syria which was to be ahead of Damascus in the fight against the Crusaders. Ṭughtigin was buried near the *muṣallā* [q.v.] to the south of Damascus. His fighting skill and bravery made him, like Ṣalāḥ al-Dīn after him, a legendary figure in the epic Frankish literature of the 13th century. As the hero of the *Ordene de chevalerie* under the name of Huon of Tabarié, he was represented as a Muslim prince converted to Christianity who was said to have fought at the side of the Jerusalem Franks (J. Richard, *Huon de Tabarié*, in *La chanson de geste et le mythe carolingien. Mélanges R. Louis, Saint-Père-sous-Vézelay* 1982, 1073-8).

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TUKARŌ'Ī or MUGHALMĀRĪ, a place near Midnapūr in the southern part of West Bengal, the site of a battle in 982/1574 between Akbar's finance minister and commander Rāḍjā Tōḍar Mal [q.v.] and the young ruler of Bengal, Dāwūd Khān Kararānī [q.v.], who had repudiated Mughal suzerainty. Dāwūd Khān was beaten by a ruse [see ḤARB, vi, at Vol. III, 202b] and forced to flee, allowing Akbar formally to annex Bihar, Bengal and Orissa.

Bibliography: See that to DĀWŪD KHĀN KARARĀNĪ, and also J.F. Richards, *The Mughal empire* (= *The New Camb. hist. of India*, I, 5), Cambridge 1993, 33. (C.E. BOSWORTH)

ṬUKHĀRISTĀN, the name found in earlier mediaeval Islamic sources for the region along the southern banks of the middle and upper Oxus river, in the wider sense of the term (see below), with the ancient of the Balkh as the centre of its western part and such towns as Ṭalākān, Andarāb and Walwāliḍj [q.v.] as its centres in the narrower acceptance of the term, sc. the eastern part. It comprised in its wider sense the modern Afghān provinces of Fāryāb, D̲j̲ūz̲d̲j̲ān, Balkh, Sanangān, Ḳunduz, Takhār and Badakhshān.

The name of the region obviously preserves a memory of the people known to the Hellenistic Greek historians and geographers as *Tokharii*, who may have pushed into this upper Oxus region from the Inner

Uygurca
- Beth pedinde
- Bedahwan

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مینورسکی گوزگان را برگرفته از واژه «گوز» در زبان فارسی به معنای گردو دانسته، و آن را «درختان گردو» معنی کرده است و در تأیید نظر خود نوشته است: تاکنون نام قبیله‌ای که بتواند دلیل و منشأ این نام باشد، شناخته نشده است. او همچنین نام جوزجان را با داستان حماسی آرش کمان‌گیر که از قراز کوهی تبری یرتاب کرد تا به وسیله آن مرز میان ایران و توران مشخص گردد، بی‌ارتباط نمی‌داند. بنا بر تاریخ حماسی ایرانیان، این تیر در حدود سرزمین جوزجان بر تنه درخت گردویی بر کنار رود جیحون فرود آمد (ص 330). در شاهنامه فردوسی بیتی است که از آن این‌گونه فهمیده می‌شود که این نام را فریدون، از پادشاهان اساطیری ایران که بر پایه اسطوره‌های ایرانی بر جهان پادشاهی داشته، و فردوسی در آن بیت از او با نام «جهان کدخدای» یاد کرده، بر این سرزمین نهاده است: «دگر گوزگانان فرخنده جای/ نهاده ست نامش جهان کدخدای» (۷۲/۴).

از تاریخ جوزجان در پیش از اسلام آگاهیهای چندانی در دست نیست. در *وندیداد* از شهری به نام «نیسیایه» (نسا) واقع در میان بلخ و مرو به عنوان پنجمین شهر از شهرهای شانزده‌گانه‌ای که اهوره مزدا برای ایرانیان آفریده، یاد شده است (۱۹۴/۱). این نام در پهلوی «نساک میانک» و در فارسی «نسیای میانه» است و توماشک آن را با شهر میمنه که جغرافیایوسان مسلمان از آن با نام یهودیه یا جهودان یاد کرده‌اند، یکی می‌داند (نک: مارکوارت، 78). به گزارش مؤلف *حدود العالم* (ص ۹۷) و مقدسی (ص ۲۹۸)، در سده ۴/۱۰م این شهر مرکز جوزجان بوده است. از نوشته *وندیداد* این‌گونه پیدا است که سرزمین جوزجان از نخستین زیستگاههای آریاییان در کوچ بزرگان به ایران بوده است.

تاریخ جوزجان در پیش از اسلام را باید در تاریخ نواحی شمال غربی پادشاهی کوشانیان و روابط ایشان با حکومتهای ایران تا پیش از افزوده شدن قلمرو کوشانیان به قلمرو ساسانیان در زمان شاپور یکم (س ۲۴۰-۲۷۲م) جست‌وجو، و پس از آن را در تاریخ مرزهای شرقی ساسانیان بررسی کرد. موسی خورنی در کتاب *جغرافیای خود*، جوزجان را یکی از کوره‌های بیست و شش‌گانه کوست خاور (خراسان) در روزگار شاهنشاهی ساسانیان بر شمرده است (نک: مارکوارت، 16). اما باید توجه داشت که این سرزمین همواره در محدوده مرزهای ساسانیان نبوده است. مرزهای شرقی خراسان در روزگار ساسانیان را نبردهای شاهنشاهان ساسانی با هپتالیان و سپس ترکان معین می‌کرد و این نواحی میان آنان دست به دست می‌شد (نک: کولستیکف، ۲۳۶).

میسوطه (نک: ه: د، منازل قمر) می‌نامند، یعنی ذراع شیر (آسد)، و برخی دیگر آن را ذراع مقبوضه دانسته‌اند. آن‌گاه می‌افزاید که هر کدام از ایشان از متقدمان خود روایت کرده‌اند و ستارگان را نه بر مذهب منجمان آموخته‌اند و نه بر مذهب عرب (ص ۲۰۹-۲۱۰؛ نصیرالدین، ۱۵۴-۱۵۵؛ قس: بیرونی، *التفهیم*، ۱۰۳-۱۰۴). وی با استدلالهایی دو ستاره سر جوزا را ذراع میسوطه دانسته است. گفتنی است که در آن زمان برخی از عربها ستاره شعرای شامی، واقع در صورت فلکی کلب اصغر (ه م) را جزء ذراع میسوطه می‌دانستند (نک: ابن قتیبه، ۵۲-۵۳)؛ زیرا ایشان نام اسد را به صورت فلکی بزرگی اطلاق می‌کردند که صورتهای جوزا، کلب اصغر، سرطان، آسد، سماک رامج و سماک اعزل را در بر می‌گرفت (*التفهیم*، همانجا؛ کونجی، «راهنما...»، 38).

در دوره اسلامی این دو ستاره را رأس التوأم المتقدم و رأس التوأم التالی می‌خواندند و به گفته صوفی رأس التوأم المتقدم بر اسطرلابها نقش می‌شده است (ص ۲۰۳).

عربها دو ستاره هفدهم و هجدهم این صورت را که بر پای توأم متأخر قرار دارند، هِنَعَة می‌نامیدند (همو، ۲۱۲) و یکی از آن دو زر و دیگری میسان خوانده می‌شد (ابن قتیبه، ۴۶). این دو ستاره هفتمین منزل قمر نزد آنان به حساب می‌آمدند (نک: ه: د، منازل قمر).

برخی از نامهای عربی ستارگان این صورت به زبانهای اروپایی راه یافته است، مانند Alhena که باید برگرفته از الهینعه باشد (کونجی، «نامها...»، 121).

در رده‌بندی امروز صورت فلکی جوزا با صورتهای ممسک الاعنة، سرطان، کلب اصغر، روباه، تکشاخ، جبار و ثور هم‌مرز است و با مساحت تقریبی ۵۱۴ درجه مربع ۲۴۵/۷ از سطح آسمان را می‌پوشاند و ۴۷ ستاره درخشان‌تر از قدر ۵/۵ دارد (بکیچ، 210).

مأخذ: ابن قتیبه، عبدالله، *الانواء*، بغداد، ۱۹۸۸م؛ بیرونی، *التفهیم*، به کوشش جلال‌الدین همایی، تهران، ۱۳۵۲ش؛ همو، *القانون المسعودی*، حیدرآباد دکن، ۱۳۵۷ق/۱۹۵۶م؛ صوفی، عبدالرحمان، *صور الكواكب*، چ تصویری، فرانکفورت، ۱۴۰۵ق/۱۹۸۶م؛ گنابادی، مظفر، *شرح بیست باب*، چ سنگی، ۱۳۷۶ق؛ نصیرالدین طوسی، *ترجمة صور الكواكب*، به کوشش سید معز الدین مهدوی، تهران، ۱۳۵۱ش؛ نیز:

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محمد مظفری

جوزجان، جوزجان یا جوزجانان، سرزمینی کهن و ناحیه (کوره)‌ای در خراسان بزرگ، واقع در میان بلخ و مرو، و امروزه نام ولایتی (استانی) در شمال افغانستان.

این نام معرب گوزگان یا گوزگانان در زبان فارسی است.

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George Dimitri Sawa

07/Şubat 2016

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Farīghūnids

The **Farīghūnids** (Āl-i Farīghūn, Banū Farīghūn) were the ruling dynasty of Gūzgān (Gūzgānān, Gūzgānyān, Arabic al-Jūzjān), in present-day northern Afghanistan, and vassals of the Sāmānids from the late third/ninth century until the early fifth/eleventh century. The name is possibly derived from the legendary figure Farīdūn/Afrīdūn, as the author of the *Hudūd al-ālam* argues (95; trans., 106). The dynasty may also be related to the Afrīghid line of Khwārazmshāhs (r. from 305 C.E. to 385/995). The geographer al-Muqaddasī mentions a Ribāṭ Afrīghūn in Gūzgān, which may be connected with a founding Afrīghūn (al-Muqaddasī, 347).

The sources tie the history of the Farīghūnids closely to the Sāmānids and the rise of the Ghaznavids, so information on the rulers of Gūzgān is sparse and full of discrepancies. The most important sources for the history of the Farīghūnids are al-'Utībī's *al-Ta'rikh al-Yamīnī*, whose focus is the rise of the Ghaznavids but which includes a section on the Farīghūnids (al-'Utībī, ed. Manīnī, 2:101-5; ed. al-Hādī, 474-7), and the

covering the period 1550-77); R.R. Fitrat and B.S. Sergeev, *Kazıskie dokumentı XVI veka*, Tashkent 1937 (a selection of 65 *kādi*-court documents from Samarqand dated 997-8/1588-9 taken from a larger compilation of more than 700 documents from the court dating to the period 997-1000/1588-91 [the *Madjı-mū'a-yi wathā'ik*, Tashkent IVAN, ms. no. 1386]).

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(R.D. MCCHESENEY)

SHIBARGHĀN, a town situated in Djūzdjān [*q.v.*] province of northern Afghānistān, in lat. 36° 35' N. and long. 65° 45' E. Arab geographers referred to it as *Shaburkān* or *Sabūrkan*. Excavations of graves at Tīla Tepe, in 1978, 5 km/3 miles north of the town, have revealed the area was an important trade and cultural centre from as early as the Iron Age. Kushan-Sāsānid ceramics dating from 1st to 7th century A.D. have also been found in the area (V. Sarianidi, *Raskopki Tillya-Tepe v severnom Afganistane*, Moscow 1972; W. Ball, *Archaeological gazetteer of Afghanistan*, Paris 1982, i, 1079, 1192).

In the 4th/10th century Ibn Hawkal states that *Shibarghān*, along with *Yahūdiyya* or *Yahūdihān* (now *Maymana* [*q.v.*]), *Andkhūd* (now *Andkhuy* [*q.v.*]) and *Anbār* (now *Sar-i Pul* [*q.v.*]) and other places was located in the district of *Djūzdjān*. In the early Islamic era, the main trade route between *Harāt* and *Balkh* [*q.v.*] appears to have passed through *Shibarghān*. The anonymous author of the *Hudūd al-'ālam*, a native of the area, remarks that "Ushbūrkan" was "situated on a steppe (*sharā*) on the high road. It abounds in amenities and has running waters" (tr. Minorsky, 107, comm. 335). *Mustawfi* states that the town's climate was temperate and grain was cheap (*Nuzha*, ed. Le Strange, 155, tr. 153). Indeed, throughout history, *Shibarghān* has had a reputation for the fertility of its loess dunes (*ēul*) and soil which produces an abundance of fruit (grapes and melons in particular) and wheat.

Shibarghān seems to have experienced an economic and political decline following the demise of the *Ghaznavids* [*q.v.*] in the mid-6th/12th century. This was probably due to the rise of *Ghūrīd* empire to the south and the increasing importance of the easier, *Maymana-Andkhūy* road for caravan trade. By the time of the Mongol conquest of the region (619/1221-2), the fortress towns of *Fāryāb* [*q.v.*] (near modern *Dawlatābād*), *Tālakān* and *Yahūdiyya*, had eclipsed

the settlements which lay further east. *Shibarghān*, however, appears to have been spared by the Mongols and doubtless profited by the almost total destruction of its economic rivals, *Fāryāb* and *Tālakān*. Some fifty years after the Mongol invasion (1275), *Marco Polo* records that *Shibarghān* was a thriving market town and an important staging post on the caravan route. The famous melons of the town were dried and exported to India and China, where the fruit was considered a delicacy. It was also renowned for its wild fowl and game.

Under the *Tuqāy-Timūrid* ruler of *Balkh*, *Nadhr Muḥammad Khān* (1000-60/1591-1650 [*q.v.*]), *Shibarghān* and *Andkhūy* were regarded as a single *iktā'* and its revenue assigned to his sixth son, 'Abd al-Rahmān. Following the Moghul occupation of *Balkh* (1056-7/1646-7), *Nadhr Muḥammad* withdrew to *Shibarghān* before fleeing to Persia. The latter half of the 11th/17th century saw the decline of the appanage system and the rise of *amīrid* power. The *Ming amīrs* of *Shibarghān* and *Maymana* engaged in a long and bitter struggle with the eastern *amīrs* of *Qataghān* for control of *Balkh*. In 1164/1751, following the evacuation of *Balkh* by *Nādir Shāh Afshār's* [*q.v.*] garrisons, *Hādji Bī Mīng*, *hākīm* of *Maymana*, enlisted the support of *Aḥmad Shāh Durrāni* [*q.v.*] and thus subjugated his *Qataghānid* rivals. *Hādji Bī's* unpopular alliance with the *Afghāns* and his despotic rule, however, led *Izbāsir*, *hākīm* of *Shibarghān*, to rebel. Though this uprising was suppressed, the dynasty *Izbāsir* founded (?) survived until the third quarter of the 19th century. During this era, the *hākims* of *Shibarghān* played an important part in resisting *Afghān* encroachment and annexation. *Shibarghān's* last independent ruler, *Hākīm Khān*, was deposed by *Amīr Shīr 'Alī Khān* in 1875. In 1865 the town was totally destroyed by a violent earthquake in which an estimated 3,000 people perished.

By 1934 *Shibarghān* was "a ruined place" (R. Byron, *The road to Oxiana*, London 1934). From 1960 onwards, however, it experienced an economic renaissance following the discovery of vast gas reserves in the vicinity. *Shibarghān* is presently (1995) the headquarters, and home town, of the *amīr* of the northern provinces (*Wilāyat-i Shamāl-i Afghānistān*), General *Dūstam*.

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(J.L. LEE)

SHIBITHTH (A., in popular parlance *shibitt*, *shabathi*) is dill (*Anethum graveolens* L., *Umbelliferae*).

Like Akkadian *šibittu*, the name goes back to Aramaic *šibittā* (W. von Soden, *Akkadisches Hand-wörterbuch*, iii, 1227b). The Greek name *ἀνιθῦν* (*anithūn*), which lives on in Mozarabic *anīṭū*, was taken from the *Materia medica* of *Dioscurides*; the Berber synonym *asliṭi* circulated also. When blossoming, dill resembles the

MADHUR...
 SONIA...
 Cuzcon. p. 431

1988
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expeditions in Gujarat and Berar while initially forming marriage alliances with the Bahmanids; Gujarati forces, however, compelled Naṣīr Khan to accept vassal status, which continued until the reign of Mīrān Moḥammad I (d. 943/1537), who was granted the title "shah" and named heir to the throne of Gujarat by his uncle Bahādor Shah, though he did not live to inherit. Incursions by Mughal generals into Khandesh in 970/1562 and by Akbar in 972/1564 led Mobārak Shah II (d. 974/1566) to offer his daughter in marriage to Akbar and to acknowledge Mughal overlordship, though the Fārūqīs were still able to maneuver among Gujarat and the kingdoms of the Deccan. The last effective ruler of Khandesh, Raja 'Alī Khan 'Ādel Shah I (d. 1005/1597), avoided confrontation with the Mughals and was persuaded by Abu'l-Fayz Fayzī (pp. 78, 94, 102, 138) to assist them against Ahmadnagar; Raja 'Alī Khan died in battle against the Deccanī armies. His successor, Bahādor Shah (d. Agra, 1033/1623-24), became alienated from Akbar and attempted to resist a Mughal siege of Āsīr but had to surrender the fortress on 22 Rajab 1009/27 January 1601. Although the Fārūqīs as a dynasty were thus extinguished in Khandesh, a member of the Fārūqī family was adopted by Anwār-al-Dīn Khan (d. 1162/1749), first *nawwāb* of Arcot in southern India, who thus claimed to continue the line of 'Omar Fārūq (Ernst, pp. 214-15).

Burhanpur was a center of learning under the Fārūqīs, with flourishing religious schools (*madrasas*) and a considerable population of Sufis (Qāderī, Češtī, Šaḥḥārī) under royal patronage, as can be seen from such hagiographies as Moḥammad Ġawṭī's *Golzār-e abrār* (1022/1613) and modern compilations by Mo'īn-al-Dīn Nadvī and Rāšed Borhānpūrī; in particular, many scholars fleeing chaotic conditions in Sind caused by rivalries among members of the Arġūn dyansty after 962/1554 found a haven in Burhanpur. The Fārūqīs' library (later seized by Akbar) must have been considerable, for Fayzī hoped that Raja 'Alī Khan could supply him with a complete copy of Amīr Ḳosrow Dehlavī's *Toḡloq-nāma* (Fayzī, pp. 296-97). The repeated sacking of the city by invading armies despoiled it of many of its literary treasures, but a few isolated pre-Mughal texts survive, including a medical treatise on sex (*Maṭlab al-mobaššerīn*, by Moḥammad Ḥakīm Gīlānī, dedicated to Mīrān Moḥammad Shah; Patna, Oriental Public Library, ms. 980, H.L. 1006) and a lengthy political treatise composed for the coronation of Raja 'Alī Khan (*Nafā'es al-kalām wa 'arā'es al-aqlām* by 'Abd-al-Laṭīf Monšī Nazīl-al-Ḥaramāyn, 984/1576; unique MS Patna, Oriental Public Library, no. 948, H.L. no. 946), in which are listed and described twenty scholars and Sufis who attended the coronation (fols. 66b-82a). Some Deccani-style paintings currently identified as products of Ahmadnagar or Awrangābād may have been produced at Burhanpur (Sherwani and Joshi, II, pp. 207-8). The architecture of the Fārūqīs, still unstudied, was distinctive, as can be seen from royal tombs and a fort at Burhanpur and large mosques at Āsīr and Burhanpur (Beacon, pp. 120-21, 132-35),

the latter featuring a bilingual inscription in Arabic and Sanskrit.

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(CARL W. ERNST)

FĀRŪQĪ, EBRĀHĪM. See FARHANG-E EBRĀHĪMĪ.

FĀRŪQĪ, MOLLĀ MAḤMŪD. See Supplement.

FĀRYĀB (also spelled Pāryāb, Bāryāb), a town in northern Afghanistan, now in the modern Afghan province of Faryāb.

- i. In *Pre-Modern Islamic Times*.
- ii. In *Modern Times*.

i. IN PRE-MODERN ISLAMIC TIMES

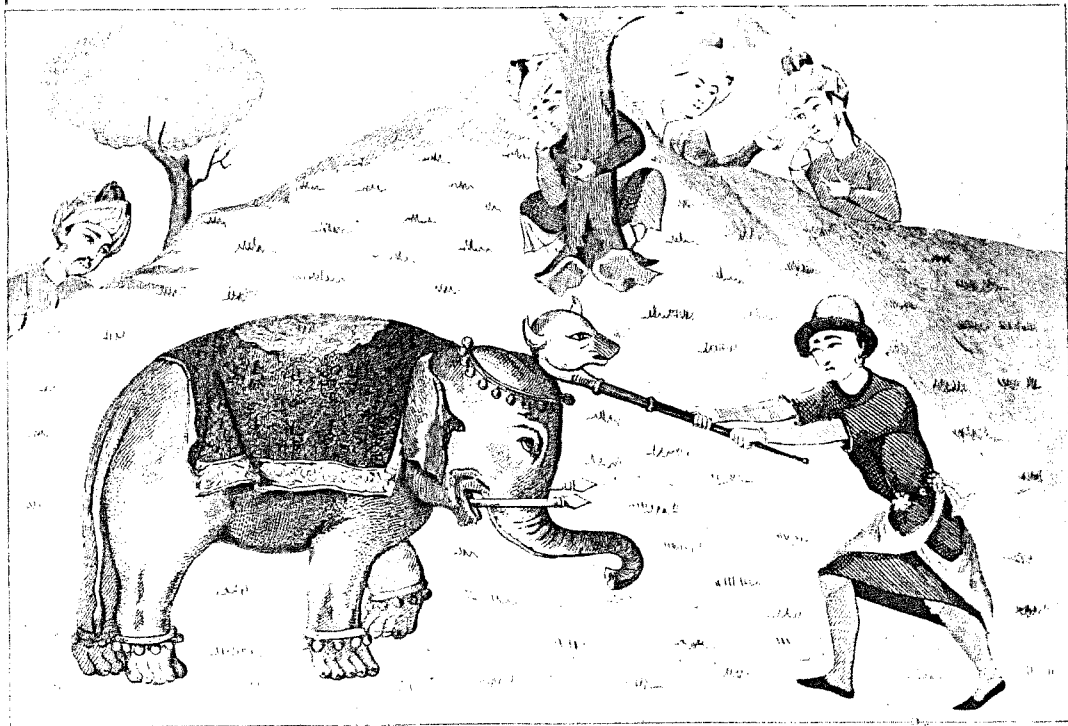
Early Islamic Fāryāb lay within the region of Gūzgān/ Jūzjān (q.v.). The town was probably situated some 16 km to the east of the Āb-e Qayšār at the spot now called Ḳayrābād, where remains of an early Islamic settlement and a citadel have been noted (Ball, no. 542).

Fāryāb almost certainly had a pre-Islamic history, although we know virtually nothing of this, for it lay beyond the eastern frontiers of the Sasanian empire. Gardīzī (ed. Ḥabībī, p. 29) attributes its foundation to Fīrōz son of Yazdegerd, the Sasanian king. It was conquered by the Arab general 'Abd-Allāh b. 'Āmer (q.v.) in 32/652-53 during the course of fierce fighting in Gūzgān and Toḡārestān; in 45/665-66 Qays b. Ḥayṭam was governor of Marv-al-rūd, Tālaqān, and Fāryāb. It nevertheless retained a local Iranian prince of its own, whose name (or title?) is corruptly written in Ṭabarī as T.r.s.l. The Hephthalite leader Ṭarḳān Nīzak brought him out in rebellion against the Arab governor of

Cūzcan

Cugean

MAHĪS YAVANLĀNDĪSTĀN
SOHRĀBĒVĪN DUKURĪĀN



Rostam striking a white elephant with an ox-headed mace. from a *Šāh-nāma* manuscript.

gorz, *gorza*, *gorz*, *gorza-ye gāvsār gāv-sar*, *gorz/gorza-ye gāv-čehr/gāv-rang/gāv-ruy/gāv-miš*, *gorz-e gerān*, *gorz-e yak zaḡm* (the latter epithet only for the *gorz* of Sām/Garšāsp; Wolff, *Glossar*, p. 699).

In the *Šāh-nāma*, prior to the reign of Ferēdun, the club/mace is mentioned only by its common designation, namely *gorz* or *gorz-e gerān*. It is only after the ascension of Ferēdun to the throne that, following his instructions, blacksmiths forged a *gorz* with the bull-shaped head made of iron: from then on the term *gorz-e gāvsār* etc. is used (*Šāh-nāma*, ed. Khaleghi, I, p. 71).

Gorz, as a symbol of chivalry, heroism, and dispensing justice is the heritage of great heroes in the Iranian national epic; it remains in the hero's family to be used later by his son and grandson. Garšāsp/Sām's single-blow mace (*gorz-e yak zaḡm*) was inherited by Zāl, and after him it became the choice weapon of Rostam in his fateful battles (*Šāh-nāma*, ed. Khaleghi, I, p. 347, II, p. 108).

The connection between *gorz* and the bull's head may have its roots in the significance of the cow in the life of Ferēdun and his family (Meskub, pp. 12-46). It may also be attributed to the story of the Farr (q.v.) that left Jamšēd and was received by Mithra, Garšāsp, and Ferēdun (*Yt*, 19.34-38).

There is a number of bull-headed maces/clubs among the extant ancient weapons. Careful examination of these ancient war relics easily reveals why Iranians considered the mace the most decisive instrument of war. Included

among them are two bronze maces kept at The Metropolitan Museum of Art in New York, which are dated to the first millennium B.C.E., and another one, made of iron and bronze, kept in the Los Angeles Sub-province Museum of Art. Pictures of bull-headed clubs are also found on ancient bas-reliefs and coins.

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(JALIL DOOSTKHAH)

GORZEVĀN (thus in the *Ḥudud al-'ālam*; Ya'qubi, *Qorzmān*; Ebn Ḥawqal and Yāqut, *Jorzovān*; Moqaddasi, *Jorzovān* and *Korzovān*), a town in the mediæval Islamic region of Guzgān (q.v.) in northern Afghanistan. It lay in the district of the headwaters of the Fāryāb

ابن خردادبه (ص ۴۰) پادشاه جوزجان را کوزکان خذاه خوانده است. محدوده این ناحیه در دوره‌های گوناگون متغیر بوده و گاهی از شمال به آمودریا (جیحون*) و مرغاب محدود می‌شده است.

آق‌عربن حایس تمیمی، پس از جنگهای سخت، جوزجان را در زمان عثمان (حک: ۲۳-۳۵) فتح کرد (بلاذری، ص ۵۷۳). قیام یحیی‌بن زیدبن علی‌بن حسین علیه‌السلام و قتل وی در ۱۲۵ در قصبه اینسو (امروزه امام‌خورد) به دست مسلم‌بن احرز، از وقایع مهم سده دوم جوزجان است (طبری، ج ۷، ص ۲۲۸-۲۳۰؛ گردیزی، ص ۲۶۱ و پانویس ۴).

در سال ۲۰۳، زلزله بزرگی در مشرق خراسان روی داد که به ولایت جوزجان هم آسیب رساند (امبرسز^۱ و ملویل^۲، ص ۳۷). در اواخر سده سوم و در سده چهارم فریغونیان* (حک: ۲۷۹-۴۰۱) بر جوزجان فرمانروایی می‌کردند (عتبی، ص ۳۰۲). جوزجان در سده‌های سوم و چهارم از لحاظ موقعیت جغرافیایی اهمیت بسیار داشت (به همانجا؛ نیز به ادامه مقاله)، به ویژه آنکه با بلخ در شمال مرتبط و گاهی تابع آن بود (به مقدسی، همانجا)، گاهی هم جزو تخارستان* به شمار می‌رفت. جرزوان / کرزوان، از شهرهای این ناحیه شهری آباد و پایتخت تابستانی فریغونیان بود و مانند شهر مکه میان دو کوه قرار داشت (ابن حوقل، ص ۴۴۳؛ یاقوت حموی، ذیل «جرزوان»).

در سده چهارم، جوزجان از شمال به رود جیحون، از مشرق به بلخ و تخارستان تا حدود بامیان، از جنوب تا انتهای نواحی غور و بُست و از مغرب به ناحیه غرچستان محدود می‌شد و مهتران غور و غرچستان تابع ملوک جوزجان بودند. گفته شده است که ملوک جوزجان از فرزندان فریدون بود (حدودالعالم، همانجا). جغرافی‌نگاران این دوره جوزجان را ناحیه ذکر کرده‌اند و از رشته کوههای آن که به کوههای تالقان در تخارستان متصل می‌شد، آبهای روان، بناهای گلی، درختان بسیار (به ویژه گردو و بادام و درختی به نام خنج که چوبی بسیار نرم داشت)، صنایع آن (از جمله پوست بز دباغی شده به نام سختیان گوزگانی که به تمام خراسان صادر می‌شد و زبلو و یلاس و تنگ اسب) یاد کرده‌اند (اصطخری، ص ۲۷۰-۲۷۱؛ ابن حوقل، ص ۴۴۲-۴۴۳؛ حدودالعالم، همانجا). در بیابانهای جوزجان در این سده بیست هزار عرب زندگی می‌کردند که گوسفند و شتر بسیار داشتند و از این حیث از همه عربهای خراسان توانگتر بودند (حدودالعالم، ص ۹۸). در همین سده، ابن حوقل (ص ۴۴۳) خراج جوزجان و توابع آن را

مقدمه و فهرستها و اصطلاحات نجومی از جلیل اخوان زنجانی، تهران ۱۳۶۸ ش؛ عبدالرحمان‌بن عمر صوفی، کتاب صورالکواکب، چناب عکسی از نسخه خطی کتابخانه بولدیان، ش ۱۴۴. Marsh، فرانکفورت ۱۹۸۶/۱۴۰۶ هـ، ترجمه صورالکواکب عبدالرحمن صوفی، به قلم نصیرالدین طوسی، چاپ معزالدین مهدوی، تهران ۱۳۵۱ ش؛ حسن‌بن علی قمی، ترجمه المدخل الی علم احکام النجوم: تألیف به سال ۳۶۵ هـ، از مترجمی ناشناخته، چاپ جلیل اخوان زنجانی، تهران ۱۳۷۵ ش؛ مظفرین محمدقاسم گنابادی، شرح بیست باب ملامظفر (در باره رساله بیست باب در معرفت تقویم اثر عبدالعلی‌بن محمد بیرجندی)، چاپ سنگی [بی‌جا] ۱۲۷۶؛ محمدبن مسعود مسعودی مروزی، مجمع الاحکام، چاپ علی حصوری، تهران ۱۳۷۹ ش؛ ابوالفضل مصغی، فرهنگ اصطلاحات نجومی، تهران ۱۳۶۶ ش؛

Richard Hinckley Allen, *Star names: their lore and meaning*, New York 1963; Michael E. Bakich, *The Cambridge guide to the constellations*, Cambridge 1995; Robert Burnham Jr., *Burnham's celestial handbook: an observer's guide to the universe beyond the solar system*, New York 1978; *A Dictionary of astronomy*, ed. Ian Ridpath, Oxford: Oxford University Press, 1997; Félix Guirand, "Greek mythology", in *New Larousse encyclopedia of mythology*, London: Hamlyn, 1981; Paul Kunitzsch and Tim Smart, *Short guide to modern star names and their derivations*, Wiesbaden 1986; David N. MacKenzie, *A concise Pahlavi dictionary*, Oxford 1990; Claudius Ptolemy, *Ptolemy's Almagest*, translated and annotated by G. J. Toomer, London 1984; Adrian Room, *Dictionary of astronomical names*, London 1988.

/ حمیدرضا گیاهی‌یزدی /

جوزجان، ناحیه تاریخی و ولایتی (استانی) در

افغانستان.

۱) ناحیه تاریخی. این ناحیه در ابتدای فلات ایران، در شمال‌غربی افغانستان قرار دارد و کمابیش مطابق با ولایات کنونی جوزجان و فاریاب است. جوزجان معرب واژه فارسی گوزگان (گوز به معنای گردو + گان، پسوند اسم مکان ساز) است (برهان، ذیل «جوز» و «گوز»). نام آن به صورتهای جوزجانان و گورگانان هم ضبط شده است (به مقدسی، ص ۲۹۸؛ حدود العالم، ص ۹۵). فردوسی (ج ۵، ص ۱۴۹) تاریخ بنای جوزجان را به دوره پیشدادیان نسبت داده و جوزجان را ستوده است.

1. Ambraseys

2. Melville

فأقمنا « بِالْجُرْجَانِيَّةِ » أياماً ، وجد « نهر جيحون » من أوله] الجرجان في
إلى آخره . وكان سمك الجَمْد سبعة عشر شبراً^(١) ، وكانت الخيل والبغال
والحمير والعجل تجتاز عليه كما تجتاز على الطرق . وهو ثابت لا يتخلخل .
فأقام على ذلك ثلاثة أشهر .

فأرأينا بلدًا ما ظننا إلاَّ أنَّ بابًا من الزمهرير قد فُتِحَ عَلَيْنَا منه ،
ولا يسقط فيه الثلج إلاَّ ومعه ريح عاصف شديدة^(٢) . وإذا أتحف الرجل
مِنَ أَهْلِهِ صَاحِبَهُ ، وأراد برَّه قال له : « تمال إليَّ حتى نتحدث^(٣) » فإنَّ
عندي ناراً طيبة . هذا إذا بالغ^(٤) في برِّه وَصَلَّتِهِ . إلاَّ أن الله تعالى قد
لطف بهم في أَلْحَطْبِ وَأَرْخَصَهُ عَلَيْهِمْ : حمل عجلة من حطب الطاغ^(٥)

- (١) وصف ياقوت نهر جيحون ١٧١/٤ ، وذكر جمده فقال : « حتى يصير نخته نحو خمسة أشبار » .
ولذلك كذب ابن فضالان هنا وقال : ٤٨٤/٢ « وهذا كذب منه فان أكثر ما يجمد خمسة أشبار ،
وهذا يكون نادراً ، فأما المادة فهو شبران أو ثلاثة . شاهده وسألت عنه أهل تلك البلاد - والعجيب
ان السمك عند ابن فضالان هنا هو « سبعة عشر شبراً » وينقل ياقوت فيقول : « تسعة عشر شبراً » .
(٢) ويمتدح ياقوت على هذا الكلام كذلك فيقول ٤٨٥/٢ : « قلت : وهذا أيضاً كذب ، فإنه لولا ركود
الماء في الشتاء في بلادهم لا عاش فيها احد » .
(٣) في الأصل المخطوط : « حتى يتحدث » وصوابها ما رسمنا .
(٤) في الأصل : « بلغ في برِّه » ولعل صوابها ما وضمناه .
(٥) فسر ياقوت الكلمة فقال : « الطاغ هو الغضا » ، وهي تركيبة معربة ، ولكن ياقوت يضيف ٤٨٥/٢
« قلت : وهذا أيضاً كذب ، لأن العجلة أكثر ما تجرّ عليها ما اخترته وحملت قاشاً لي عليه ألف رطل »

رسالة ابن فضالان

أحمد بن فضلان بن العباس بن راشد بن حماد

702

في وصف الرحلة الى بلاد الترك والخزر والروس والصقالية
سنة ٣٠٩ هـ - ٩٢١ م

صفا رعلن عليها رزم لها

الدكتور سامي الدهان

عضو المجلس العلمي العربي

الناشر

مكتبة الثقافة العالمية

بيروت