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LUR, BADR AL-DĪN ABU 'L-FADĀ'IL AL-MALIK AL-RAḤĪM, a freedman, possibly black, of the last Zangids of Mosul, whose régime he prolonged. Designated by Arslān Shāh I on his death in 607/1210-1 as regent of the principality for his young son al-Kāhīr, then by the latter (d. 615/1218) for his infant son, Arslān Shāh II, he was officially designated, with a caliphal diploma, as lord in 629/1232. The chronicles mention him especially for his interminable minor clashes with the lesser surviving Zangids and their Muzaffarid allies from Irbil; he had, on the other hand, the support of the Ayyūbid al-Ashraf, all this interfering with the intrigues of the Khwārazm-Shāhs and first Mongol detachments. Later, he fought with al-Šāliḥ Ayyūb in Djazīra and then with al-Nāšīr of Aleppo. In all these clashes, he appears far less as a successful military leader than as an astute diplomat. This ability and his longevity resulted in his being regarded as a power; it is for having wanted to marry his daughter that the first Mamlūk Sultan, al-Mu'izz, was assassinated by his wife, Shādiar al-Durr. The last days of Lu'lu' were clouded, however, by the Mongol invasion; after the fall of Baghdād and the caliphate, he succeeded in keeping Mosul as a vassal of Hülāgū. He died in 657/1259, aged about 80. His sons soon had to renounce the succession and flee to Baybars in Egypt.

The chronicles tell us nothing of Lu'lu's internal administration. We know, however, that Mosul attained in this period a notable role as a craft (copper-work), commercial and cultural centre. The people from Mosul who are several times mentioned in Acre under Latin domination are possibly Christians, a large number of whom survived in Upper Mesopotamia. 'Izz al-Dīn Ibn al-Athīr (q.v.) may have written his history of the Atabeks with the encouragement of Lu'lu'.

**Bibliography:** All the chronicles of the Ayyūbid period: Ibn al-Athīr, Sibṭ Ibn al-Djawzī and his continuator Yūnīnī, Ibn Wāsil (4 vols. published), al-Makīn b. al-'Amīd, Ibn Shaddād (*al-A'lāk*), section on al-Djazīra published Damascus 1979, the Christian Abu 'l-Farāḍī Bar Hebraeus (all editions provided with an index). Inscriptions: RCEA, 4180 (?), 4229, 4289-95, according to M. van Berchem, *Monuments et inscriptions de l'atabek Lu'lu' de Mossoul*, in *Orientalische Studien Th. Nöldeke gewidmet*, i, Giessen 1906, 197-210, repr. in *Opera minora*, ed. A. Louca, Geneva 1978, ii, 660-72. Coins: Zambaur, *Nouvelles contributions à la numismatique orientale*, in *Wiener Numism. Zeitung*, xlvii (1914); M. Mitchiner, *Oriental coins*, in *The World of Islam*, nos. 1130-1. (CL. CAHEN)

LUR (in Persian *Lor* with *o* short), an Iranian people living in the mountains in south-western Persia. As in the case of the Kurds, the principal link among the four branches of the Lurs (Mamāsānī, Kūhgilū'ī, Bakhtiyārī and Lurs proper) is that of language. The special character of the Lur dialects suggests that the country was Iranicised from Persia and not from Media. On the ancient peoples, who have disappeared, become Iranicised or absorbed in different parts of Luristān, see LURISTĀN.

The name. Local tradition (*Ta'riḫ-i guzīda*) connects the name of the Lurs with the place Lur in the defile of Mān-rūd. This tradition is perhaps based on a memory of the town al-Lūr mentioned by the early Arab geographers (al-Iṣṭakhṛī, 195, etc.), the name of which survives in Šahrā-yi Lur (to the north of Dizfūl). There are several other place-names resembling Lur, namely Līr, a district of Djunday-

Sābūr (Schwarz, *Iran im Mittelalter*, 666; cf. the Kūhgilū'ī tribe: Līrāwī), which may be to Lur what *pīl* in Lurī is to *pūl* "money" in Persian; Lurdjān (Yākūt: Lurdadjān, now Lurdagān) according to Iṣṭakhṛī, capital of the canton of Sardan (between Kūh-Gilū and the Bakhtiyārīs) and lastly there is a place called Lurt (Lort) near Šaymara.

Al-Mas'ūdī alone, in his list of "Kurd" tribes speaks of the Lurriyya tribe (which may mean the Lurs connected with the district of al-Lur). In the 7th/13th century Yākūt uses the names Lūr, Lurr, to mean the "Kurd tribe living in the mountains between Khūzistān and Iṣfahān"; he calls the country inhabited by it *bīlād al-Lur*, or Luristān.

These facts show the stages of evolution of the geographical term (perhaps pre-Iranian) into an ethnic name. If however we seek an Iranian etymology for the name Lūr, its connection with the first element in Luhr-asp (already proposed by von Bode) at once suggests itself. According to Justi, *Iranisches Namenbuch*, 183, Luhr is explained by \*rudhra "red". The place-name Rūr in Yākūt may supply an intermediary form. The *Ta'riḫ-i guzīda* gives a popular etymology *Lur = lūr* "wooded hill" in Lurī.

Ethnology. If the linguistic data connect the Lurs with Fārs, local tradition only regards as true Lurs the tribes who came from the defile of Mān-rūd. According to the *Ta'riḫ-i guzīda*, 539, 547, there is in the *wilāyet* of Mān-rūd a village called Kurd, near which there is a defile. The place called Lur is situated in this *kūl* (the word means in Lurī a "little ravine", cf. O. Mann). The name Mān-rūd much resembles that of Mādiyān-rūd (the word *mādiyān* is found as *mān/mūn* in Lurī; Zhukovski, iii, 158) but certain historical considerations make us look for it near Māngarra-Mūngarra (cf. *Ta'riḫ-i guzīda*, 548, on the place lying between Mān-rūd, Samhā and Māngarra). The clans (*gurūh*) of the natives of Kūl-i Mān-rūd were later called after the places where they had settled, like the Djāngrū'ī (Čāngrū'ī, Djāngardī) and the Ūtarī (Aztarī). The governing family of the Atābegs of Little Lur belonged to the Djāngrawī (the name of their clan is Salbūrī, Salghūrī; the names Salwīzī in 'Ālam-ārā, 369, Salīwarzī in 'Alī Ḥazīn, *Tadhkira*, 135, and Salawarzī in Houtum-Schindler are to be corrected). The *Ta'riḫ-i guzīda* concludes by enumerating the 8 clans (*shu'ab*) of the two principal *gurūh* and the 18 other tribes (*aḫwām*) of the Lurs.

A few names (Māngarra, Anārakī, Djūdakī) correspond to modern names. Finally, four clans are mentioned: Sāhī (Sāmī), Arsān (Asbān, Asān), Arkī and Bihī, who, although speaking Luri, are not Lurs; the people of the other villages of Mān-rūd were peasants (*rūstā'ī*).

In ca. 500/1106, a hundred (or 400) Faḍlawī Kurd families arrived from Syria. They came by the north (Shuturān-Kūh) and settled at first on the lands of the Khūrshidī *wazīrs* (see LUR-1 kūrīk; and cf. *Nuzhat al-kulūb*, 70, under the word *girdlākh*). At the beginning of the 7th/13th century, new tribes flocked to the standards of Hazārasp of the Great Lur. Among them were two Arab tribes: 'Ukaylī ('Akilī; cf. the place of this name below Shūshṭar), a Hāshimī one, and 28 different tribes (*mutafarriḳa*), among whom we find the Bakhtiyārī (Mukhtārī), the Djawānikī (Marāsīlī), the Cōtwand (cf. the village near Shūshṭar), the Djākī, the Līrāwī, the Mamāsātī (Mamāsānī?), etc. According to the *Sharaf-nāma* (i, 26), all these tribes also came from Syria. These waves of immigration must have had a considerable effect on the ethnic composition of the Great Lur.

*e Irān* II, Tehran, 1366 Š./1987. H. Īzadpanāh, *Ātār-e bāstāni wa tāriki-e Lorestān* II, Tehran, 1355 Š./1976. Jehād-e Sāzandagi, *Farhang-e ejtemā'i-e dehāt o mazāre'-e ostān-e Lorestān. Āmār-gīri-e sāl-e 1360 Š.*, Tehran, 1363 Š./1984, I, p. 29, II, pp. 29, 32-36. Markaz-e āmār-e Irān, *Farhang-e ābādihā-ye kešvar bar asās-e sar-šomāri-e mehr-e 1365. Šahrestān-e Borūjerd*, Tehran, 1365 Š./1986, pp. 18-19. Idem, *Sar-šomāri-e 'omūmi-e nofūs o maskan, sāl-e 1365. Šahrestān-e Borūjerd*, Tehran, 1367 Š./1988, pp. 20-21. M.-H. Pāpoli Yazdi, *Farhang-e ābādihā wa makānhā-ye maḡhabī-e kešvar*, Mašhad, 1367 Š./1989, pp. 241, 253.

(‘ALĪ ĀL-E DĀWŪD)

**DŌŠĪ**, small town and district on the northern slope of the central Hindu Kush in Afghanistan. The town is situated at the junction of the Sorḡāb and Andarāb, the valleys of which are traversed by two old caravan tracks linking Kabul with Qaṭāḡan. The one, along the Sorḡāb via Bāmīān (q.v.) and the Šebar pass, was the usual post road at the end of the 19th century (Peacocke, p. 404); the other, along the Andarāb, passed through the Panjšer valley and the Ḳāwāk pass. Dōšī was thus a transit point between southeastern and northeastern Afghanistan. In 1343 Š./1964 modernization of the once difficult but more direct road to Kabul through the Sālang pass, which branches off the Andarāb road at Ḳenjān 22 km east of Dōšī, has greatly enhanced the activity of the town, accounting for numerous teahouses and a busy *bāzār* of 120 shops, to meet travelers' requirements (Grötzbach, p. 87); modern hotel accommodations and petrol refueling are lacking, however, both having been located in the smaller *bāzār* at Ḳenjān. Dōšī has some religious significance, as it is the usual residence of the *sayyeds* (claiming descent from the Prophet Moḡammad) of Kayān, a leading Isma'ili lineage from Dara-ye Kayān, a left bank tributary of the Sorḡāb.

Dōšī is also the administrative headquarters of a district (*woloswālī*) of 1,735 km<sup>2</sup> belonging to the province of Baḡlān (q.v.). The population of the district includes Larkābī Tajik and Pashtun newcomers (mostly from the Sāfi tribe) in its lower northern part, and Isma'ili Šek-‘Alī Hazāra in the higher southern part. In 1886 it was estimated at 935 families, of which 49 percent were identified as Hazāra, 34 percent as Pashtun, and 17 percent as seminomadic Tajiks (Maitland, p. 440; reproduced, with errors, in *Gazetteer of Afghanistan* I, pp. 63-64). In 1922 it was put at 2,399 households, approximately 9,000 inhabitants (Koshkaki, p. 52). In 1979 the first demographic census (q.v.) found 37,600 permanent inhabitants in the district, 22 inhabitants/km<sup>2</sup>. Although little more than estimates, these figures suggest impressive demographic growth.

*Bibliography:* (For cited works not found in this bibliography and abbreviations found here, see "Short References.") E. Grötzbach, *Städte und Basare in Afghanistan*, TAVO Beihefte B 16, Wiesbaden, 1979. M. B. K. Koshkaki, *Qataghan et Badakhshān*, tr. M. Reut, Travaux de l'Institut d'Études Iraniennes 10, Paris, 1979. P. J. Maitland, *Diary, with Notes on the Population and Resources of Districts Visited 1884 to 1887*, Afghan Boundary Commission, Records of Intelligence Party 2, Simla, 1888. W. Peacocke, *Diary between September 1884 and October 1886*, Afghan Boundary Commission, Records of Intelligence Party 3, Simla, 1887.

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**DOŠMANZIĀRI**, name of two Lor tribes in southern Persia, the Došmanziāri-e Mamasanī and the Došmanziāri-e Kūhgīlūya.

The Došmanziāri-e Mamasanī were one of the four principal components of the Mamasanī tribal confederation. They were greatly weakened in the power struggle following the execution of their chief, Moḡammad-Rezā Khan, in 1256/1840 (de Bode, p. 269). By the early 1900s they had already settled in what is today the *dehestān* of Došmanziāri, south-east of Fahlīān in the subprovince of Kāzerūn in western Fārs (Field, p. 224). According to Gustave Demorgny (p. 127), the tribe comprised about 1,500 families in 1331/1913, a figure repeated by Maḡmūd Kayhān (*Joḡrāfiā* II, p. 90). Henry Field (p. 224) was informed that in 1335/1918 the tribe had consisted of some 2,000 families, but he noted that this figure was probably exaggerated. According to Persian army files, in 1337 Š./1958 the tribe comprised the following clans (*īras*): Serenjelāk (300 families), Baḡšī (300 families), Maḡmūdī (300 families), Tirtājī (300 families), Kolāhsīāh (200 families), Tawakkolī (200 families), Ḥasanī (200 families), Harāyjanī (300 families), Mašāyek (300 families), Ardešīrī (100 families), Rūdbālī (200 families), and Bābā Šams-al-Dīnī (150 families).

The Došmanziāri-e Kūhgīlūya were one of the four components of the Čahār Bonīča tribal confederation, which also included the Boir Aḡmadī (q.v.), Čorām, and Novī. Their leader at the time of Nāder Shah (1148-60/1736-47), Moḡammad Khan Goštāsbī, was head of the entire confederation. He built an impressive residence for himself in the village of Dehdašt, 4 km northeast of Qal'a-ye Kalāt, the main tribal center and today capital of the *dehestān* of Došmanziāri northeast of Behbahān in the governorate of Kūhgīlūya in western Fārs (Fasā'i, II, pp. 273-74). Ḥājī Mīrzā Ḥasan Fasā'i estimated (II, p. 273) the tribe at no more than 400 families in the early 1890s, Kayhān at about 700 in 1311 Š./1932 (*Joḡrāfiā* II, p. 89), Maḡmūd Bāvar at about 500 in 1324 Š./1945 (p. 107), Manūchehr Zarrābī at about 1,200 in 1340 Š./1961 (p. 302), Hūšang Kešāvarz at about

Lurkar?

Marriages with inferior *krams* are avoided. They prefer to marry their cousins, both cross and parallel. Sororate and levirate are permitted among them. Spouses are acquired through negotiation or by exchange of sisters, and monogamy is the usual form of marriage. Both dowry and *mehar* are necessary in the settlements of a marriage. Both husband and wife have the right to divorce. After the dissolution of a marriage, the woman is prohibited to remarry within a specified period (*iddat*). Cases of divorce, however, are rare and remarriage though permissible, is generally a quiet affair.

Lone families are of nuclear and mixed extended types. A deceased man's property is divided into three parts; the first share goes to the widow, the next share goes to the unmarried daughters and the rest is divided equally among all the sons. Their birth rituals include *azan*, *piaw*, *sunder*, first hair cut (*zarkasai*), and circumcision (*khatnal*). The marriage rituals are engagement (*gandewa*), confirmation (*lum-leij*), formal feast (*dapanbata*), *menzih-rat* or *mehandi rat* and wedding (*yeneyol*). The dead are buried and mourning is observed for forty days. The Malkhasu digs the graves.

Before Independence, the primary occupation of the Lone was trading in rock salt brought from Peshawar, but with the sealing of the borders, since 1947, the community's economy has undergone a process of diversification. They are now engaged in a variety of occupations in the cities, such as agriculture, business, service, carpet-weaving and embroidery on woollen shawls. In the villages, they are agriculturists.

They belong to the Sunni sect of Islam. The services of the Ahangar, Tarkhan, Hajjam, Waza and Watal are available to them and they in turn render their services to them. The community has doctors, engineers, political leaders and highly placed government officials. In the cities, the Lone boys and girls are educated upto the graduate level, but those living in villages are unable to afford higher education. Some facilities have been extended to them through the IRDP.

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N.K. SINGH,

### Lur ✓ Tribe of Iran

The Lur of Iran, numbering nearly 580,000, are concentrated in three major areas: Lurestan, Bakhtiari and Kuhgiluyeh, located along a northwest-southeast axis of the Zagros range and its southern foothills. These mountains, from 100 to 200 miles wide, extend southeastward from Lake Van in Turkey to near Bandar Abbas in southern Iran, a distance of about 1,000 miles. Throughout the system the intermontane valleys hold seasonally rich pastures, which have made possible the development of several nomadic pastoral societies such as the Kurds and Lur.

There is a plethora of historical speculation as to the origins of the Lur people. One widely accepted theory is that they were Kurds similar to their present neighbours, who migrated from Syria into the western Zagros Mountains sometime after the Arab invasion of Iran in the seventh century A.D. Another somewhat more plausible theory claims that since early times the area was inhabited by an indigenous people who were nomadic herders and spoke an Indo-Iranian language.

This territory served as no man's land between the Medes, whose hegemony extended from Lake Urmia to the north of Kermanshah, and the area of the Persians, including present-day Khuzistan, Kuhgiluyeh, and Fars Province. The Achaemenians, the Sassanians and finally the Arabs held intermittent control over this rugged land and its war-like inhabitants.

Around the tenth century, perhaps for administrative reasons, the whole region was broken into what became known as the Lurestan-e-Bozorg ('the large Lurestan'), the present Bakhtiari territory, and the Lurestan-e-Kuchak ('the small Lurestan'), the present province of Lurestan. Presumably, owing to internecine conflicts among the constituent tribes,

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لُر، یکی از بزرگترین اقوام بومی و ساکن مناطق کوهستانی جنوب غربی ایران. این قوم در طول تاریخ بر از نشیب و فراز ایران، همیشه نقشی مهم داشته در مقابل تهاجم بیگانگان همچون مرزبانان غیوره، مردانه جنگیده‌اند. لرها در منطقه وسیعی از ایران شامل سرزمینهای بین کرمانشاه تا نواحی بوشهر به سر می‌برند. علاوه بر این، اعضای این قوم در استانهای مختلف ایران چون ایلام، همدان، مرکزی، قزوین، خوزستان، فارس، هرمزگان، کرمانشاه، کرمان و لرستان پراکنده‌اند.

در باب وجه تسمیه و تاریخ لرها در نوشته‌های مورخان جغرافی‌دانان از حدود قرن چهارم هجری بدین سو، نظرات و آرای پراکنده‌ای مشاهده می‌شود که عمدتاً آمیخته با خرافه و فاقد ارزش علمی است. از جمله مورخینی که بدین مسئله پرداخته‌اند حمدالله مُشْتَوَفی بیش از دیگران دربارهٔ قوم لُر مطلب بر جای نهاده است. به طور کلی نظرات مربوط به وجه تسمیه لرها را می‌توان به سه گروه تقسیم کرد. اول اینکه برخی لرها را، از نسل شخصی به نام «لُر» دانسته، گروه دوم لُر را مشتق از کلمات ایرانی چون لهراسب و غیره گفته‌اند و بالاخره گروه سوم بر این باورند که واژه لُر نسبت مکانی دارد که آن هم سه وجه دارد: ۱) لُر محلی بوده در ولایت مانرود یا مایرود، که جایگاه اولیه تبار لرها بوده است؛ ۲) واژه لُر مخفف اللُور است، که آن هم نام شهری واقع در شمال غربی دزفول یعنی حوالی اندیمشک بوده است؛ ۳) برخی نیز کلمه لُر را تحریف شدهٔ واژه لیر یا لیر، به معنی کوههای پوشیده از جنگل تعبیر کرده‌اند.

اولین پژوهشهای علمی و دقیق در باب اصل و منشأ لرها در قرن نوزدهم میلادی و توسط پژوهشگران غربی انجام شده است. این نویسندگان و پژوهندگان، لرها را شاخه‌ای از ایرانیان اصیل دانسته‌اند. اراضی لُر نشین از ازمینهٔ کهن یعنی پیش از ورود اقوام آریایی، اعراب و ترکان، مسکون بوده چنانکه شواهدی از انسانهای چهل هزار سال پیش در بعضی از این مناطق لرستان بدست آمده است. همچنین پیش از ورود آریایی‌ها، یخشی از اراضی لُر نشین

است چیزی در آن واحد سودمند، دردناک، زیانمند و لذت بخش باشد و چه بسا چیزی را که زیانمند است، سودمند می‌دانیم نیز لذت باراحت متفاوت است.

راحتی زمانی دست می‌دهد که مسبوق به میل و خواسته باشد چنانچه میل به چیزی وجود داشته باشد آدمی از رسیدن به آن، آسایش می‌بیند در حالی که لذت، ادراک و رسیدن است به امری که باطبع ملایم است و الم نیز منافی باطبع است و هر دو از آن حیث که ملایم و ناملایم باطبع هستند نفرین شده‌اند. قید حیثیت، در تعریف آنها است که امر منافری از جهتی یا در زمانی، ملایم باطبع باشد نیز امکان دارد امر ملایمی از جهتی یا در زمانی، مطابق باطبع باشد. لذت دریافتن و رسیدن به چیزی است از آن حیث که نزد دریافت کننده کمال خیر است. الم و درد دریافتن و رسیدن به چیزی است که نزد دریافت کننده آفت و شر است بنابراین دو وجه برای لذت بیان شده: ۱) دریافت کمال و خیر، ۲) رسیدن به آن لذات با دریافت کمال و خیر بدون رسیدن به آن و یا وصول و نیل به آن بدون ادراک و دریافتن محقق نمی‌یابد. پس لذت، حصول لذت و رسیدن به آن است و قید این معنی که «نزد دریافت کننده خیر باشد، از این حیث است که گاهی یک چیز نسبت به چیز دیگر کمال و خیر است ولی دریافت کننده اعتقاد به کمال و خیر بودن آن ندارد در این صورت از دریافت و وصول به آن لذت نمی‌برد و گاهی به عکس یک چیز نسبت به چیز دیگر کمال و خیر نیست ولی دریافت کننده اعتقاد به کمال و خیر بودن آن دارد. در این صورت از ادراک و وصول به آن لذت خواهد برد. از این حیث کمال و خیر بودن را نسبت به دریافت کننده اعتبار کرده است یک چیز ممکن است از حیثی کمال و خیر باشد و همان چیز از حیث دیگر شر و الم باشد، لذت به آن از آن حیث خواهد بود که کمال و خیر است تندرستی و سلامت به واسطه نبودن شعور به کمال برای شخص سالم، لذت نیست. لذت و الم بدون ادراک تحقق نمی‌یابد.

آلام و مصائبی که بر بندگان وارد می‌شود دو گونه‌اند: ۱) استحقاقی، ۲) تبدیلی، قائلین به شر در عالم معتقدند که الم، ماهیتی ایجابی است و تنها حقیقتی است که وجود دارد. زندگی بنظر آنها جدال دایمی و میل سیرناشدنی و نارضایتی از زمان حاضر و اشتیاق به گذشتن از حال و رسیدن به آینده است. لذا انسان به لذت دست نمی‌یابد. فخر رازی (۵۴۳ - ۶۰۶ ق) گوید: «در این که رنج [= الم] چیزی است که وجود دارد، شکی نیست». سهروردی (۵۴۹ - ۵۸۷ ق) از تعریف ابن سینا تبعیت کرده و گفته است: «لذت رسیدن کمال و خیر چیزی است به اوه و ادراک