

970/1562 by the extremely hazardous route north of Scandinavia to Archangel, and thence via Astrakhan, the Caspian Sea and Shīrwān, bearing a letter from Queen Elizabeth I to Tāhmāsp which sought to promote trade between England and Persia, clearly indicates the Shāh's attitude toward infidels (*Early voyages and travels to Russia and Persia*, Hakluyt Society, 1st Series, nos. LXXII and LXXIII, London 1886, vol. I, 147). In 951/1544, when the Mughal Emperor Humāyūn came to Persia as a fugitive, Tāhmāsp forced him to embrace Ithnā 'Asharī Shī'ism as the price of sanctuary in Persia and of Ṣafawid military aid (see Riazul Islam, *Indo-Persian relations. A study of the political and diplomatic relations between the Mughul Empire and Iran*, Tehran 1970, 28 ff., and Appendix C; *Humayun's conversion to Shī'ism*, 196-7; see also HUMĀYŪN). In 939/1532-3 Tāhmāsp performed his celebrated act of repentance (*tawba*) from all "forbidden acts" (*manāhī*). In 963/1555-6 the great *amīrs* and courtiers were obliged to follow suit, and their example was said to have been followed by the populace at large (*Aḥsan al-tawārīkh*, 246, 396; *Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, text, i, 122, tr. i, 203). This puritanical posture in later life influenced his attitude toward poets in two ways: he regarded them as wine-bibbers, and no longer considered them to be God-fearing persons. Consequently, they fell from royal favour. Secondly, if they wrote occasional poems (*kuṭ'a*) or odes (*kaṣīda*) eulogising the Shāh or other members of the royal family, Tāhmāsp told them they should devote their time to writing eulogies of the Imāms (*Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, text, i, 178, tr. i, 274-5; for an excellent account of Ṣafawid literature as a whole, see ṢAFĀWIDS. III. Literature).

When Tāhmāsp died in 984/1576, his reign was just nine days short of fifty-two (solar) years; no other Persian king had reigned for longer, with the exception of the Sāsānid ruler Shāpur II (A.D. 309-79). H.R. Roemer, in *CHIran*, vi, 248, says that Tāhmāsp died "as a result of poison" . . . "whether this was by accident or design has never been established". The *Aḥsan al-tawārīkh*, 464, says that because one of the attending physicians, Abū Naṣr (Gīlānī), had been guilty of treachery (*khiyānat*) in the course of the treatment, he was put to death. The *Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, text, i, 168, tr. I, 264, says that Abū Naṣr Gīlānī had a good reputation at court as a physician whose prescriptions were mostly successful. When Tāhmāsp fell ill, he attended him night and day, but "he unwisely sought recognition of his superior status vis-à-vis the other physicians; as a result, when Tāhmāsp died, Abū Naṣr was accused of treachery (*khiyānat*) in the treatment he had prescribed, and he was put to death within the palace by members of the royal bodyguard".

Tāhmāsp had thirteen sons: Muḥammad (later Sultan Muḥammad Shāh: 985-96/1578-88); Ismā'īl [see ISMĀ'ĪL II]; Haydar; Sulaymān; Muṣṭafā; Djunayd; Maḥmūd; Imām Ḳulī; 'Alī; Aḥmad; Murād; Zayn al-'Abīdīn; and Mūsā, and probably thirteen daughters (the eight named in the sources are: Gawhar Sulṭān Begum; Parī Khān Khānum; Khadīdja Sulṭān Begum; Zaynab Begum; Maryam Sulṭān Begum; Fātima Sulṭān Begum; Shuhra Bānū Begum; and Khānīsh Begum).

Bibliography: In addition to references in the text, see *CHIran*, vi, 233-50; *Tadhkirā-yi Shāh Tāhmāsp*, ed. Phillott, Calcutta 1912 (for mss. of the work, see Storey, i, 305, 1279). For an annotated bibliography of the sources for the period of Tāhmāsp, see Dickson, *op. cit.*, Appendix II.

(R.M. SAVORY)

2. TAHMĀSP II, one of the last rulers of the dynasty, ruled 1135-45/1722-32.

Born in 1116/1704, the third son of Shāh Husayn I, he was appointed by his father as crown prince and heir to the throne during the siege of Isfahān in 1134/1722 by the Afghāns. He broke out of Isfahān, and with Husayn's relinquishment of the throne of Persia to the Ghilzay leader Maḥmūd, had himself proclaimed Shāh at Ḳazwīn (Muḥarram 1135/November 1722), issuing his own coins and decrees. He was to reign, more or less nominally, for some ten years, until 1145/1732, when the infant 'Abbās III was placed on the throne by Nādir Khān, whose son Riḍā Ḳulī had Tāhmāsp executed in 1151/1739.

The events of Tāhmāsp's reign are bound up with the career of Nādir Khān, who became Tāhmāsp's *wakīl al-dawla* and in 1139/1726 received from him the title of Tāhmāsp Ḳulī "slave of Tāhmāsp". For the course of these events, see NĀDIR SHĀH AFSHĀR.

Bibliography: See that to the above-mentioned article, to whose *Bibl.* should be added H.R. Roemer, in *Camb. hist. of Iran*, vii, 326-8, and C.E. Bosworth, *The New Islamic dynasties*, no. 148. Cf. also *ET* art. *Tāhmāsp* (Cl. Huart).

(C.E. BOSWORTH)

TAHMŪRATH, generally accounted the second king of the Pīshdādid dynasty [*q.v.*] in legendary Iranian epic history, coming after the first world-king Kayūmarth or Gayōmard and the founder of the Pīshdādids, Hūshang [*q.v.*]. Certain Islamic sources make him the first king of his line, and the length of the reign attributed to him—such figures as an entire millennium or 600 years are given—shows the importance attached to him. His name appears in the Avesta as *Takhmō urupa azinawēa*, with the first element *takhma*, meaning "strong, courageous" (cf. the name Rustam/Rustahm) and *urupi.azinavant*, meaning (as recognised by K. Hoffmann, *Aufsätze zur Indo-iranistik*, Wiesbaden 1976, 487-9) "equipped with a fox-skin" (originally a goat-skin), so that the whole name should be rendered as "the strong/brave one in the fox-skin". The Pahlavi spelling, in the *Bundahishn* and elsewhere, is *thmulp* or *t'hmwrp*, usually read as *Tahmōrup*. There is no plausible phonetic reason why the final sound became rendered in the Arabic script as *th* except through the erroneous pointing of manuscripts, but this form was popularised in the *Shāh-nāma* and became universal. A. Christensen put forward the suggestion that Hūshang and Tāhmūrath were adopted into Iranian national lore from the Scythians of the Eurasian steppes.

Various features of the ancient Iranian Tāhmūrath are taken up in the Islamic sources. Thus his epithet in the *Shāh-nāma* of *dāvband* comes from his subduing of the demons, from whom he extorted knowledge of the various kinds of writing (Firdawsī mentions six by name: the *rūmī*, the *tāzī*, the *pārsī*, the *soghdi*, the *črī* and the *pahlavī* (*Shāh-nāma*, ed. Vullers, i, 20-2, ed. Khāliki-Muṭlaq, i, 35-7; cf. Ph. Wolff, *Glossar zu Firdosis Shahname*, Berlin 1935, 593); this may preserve the memory of the Iranian tribes entering the land from Inner Asia and acquiring a knowledge of writing from the original inhabitants there. It is further said that it was Tāhmūrath who initiated the domestication of wild animals, the use of horses for riding, the weaving of woollen and hair cloth for clothing and for carpets, the use of birds of prey for hunting, etc. (see al-Ṭabarī, i, 175-61; Bal'amī, *Tārīkh*, ed. M.S. Bahār, Tehran 1341/1962, 129; al-Tha'ālibī, *Ghurar akhbār mulūk al-Furs*, ed. and tr. Zotenberg, 8-10; *Shāh-nāma*, *loc. cit.*). There was also an attempt to insert

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334. ABRİŞAMĪ, Moḥammad-Ḥasan. « Pažūhešī dar bāb-e alqāb-e Tahmureš : zīnāvand, dīvband, dībāvand, zībāvand ». *Nāme-ye farhangestān*, vol. 6, n° 1, (tīr 1382/juin 2003), pp. 193-205.

[Une recherche sur les noms de Tahmures]

Tahmureš ?

In Iranian mythology, Tahmureš is the 3rd ever king of the land (after Kiyūmarš and Hūšang) and he is said to have domesticated some animals, and taken certain steps towards civilized living by teaching his subjects to weave cloth and make garments for themselves. During his reign of thirty years, he fought and subjugated the *dīvs* (a race of crafty creatures who lived south of the Caspian Sea), and they, in exchange for their life being spared, taught Tahmureš their alphabet and reading and writing skills. It was thus that Tahmureš became known as *dīvband* (the captor of *dīvs*, especially in the *Šāhnāme*). But Tahmureš is also known by some other honorific titles, such as *dībāvand* and *zībāvand*, and notably *zīnāvand*, which is mentioned in the *Avestā*, meaning "fully armed", and is favoured by such eminent Iranologists as the late Arthur Christensen over other titles.

In his copious paper, the author embarks on an exhaustive examination of these variant titles in Iranian, Islamic and Western sources in order to find out which would be the most apt. He is keen on the idea that Tahmureš is credited with having discovered how to produce silk by breeding silkworms, and also with having initiated the craft of weaving fine silken cloth, the *dibā*, which was also used as a surface for writing. And he concludes, among other things, that *zīnāvand* would be a more appropriate title for King Jamšīd, Tahmureš's successor, who paid a great deal more attention to weaponry.

R.

تاريخ

سيرة ملوك الارض والانبيا

عليه الصلاة والسلام

1. Tahmīnās (26-27)

190150

تأليف
حمزة بن الحسن الأصفهاني

Türkiye Diyanet Vakfı İslam Ansiklopedisi Tutuşhanesi	
Kayıt No. :	15176
Tashif No. :	95605 11111111

منتقورات دار مكتبة الحياة
بيروت - لبنان

الفصل الرابع

من الباب الأول

في الاقتصار على ذكر أخبار ملوك الفرس ، فصار يليق بمجاورة
سياقة التواريخ وتناسب ما في كتب السير .

أوشهنج فيشداد :

هو أول ملوك الفرس ومعنى فيشداد أول حاكم ، لأنه أول من
حكم في الملك ، وعقد له باصطخر فقبل لاصطخر كذا يوم شاه اي
أنه أرض الملك . وزعم الفرس أنه كان هو وأخوه ويكرت نبين .
ومما ابدع أنه استخرج الحديد وانفذ الحيلة في انخاذا السلاح وبعض
أدوات الصناعات ، وأمر الناس بقصد السباع وقتلها .

طهمورث زيباوند :

معنى زيباوند أنه شاكبي السلاح وبنى مدينة بابل وقهندز مرو وفي
بعض النسخ أنه بنى كردينداد وهي مدينة من مدن المدائن السبع . وأنا
أقدر كرداباد التي عليها دستان اندرسوا كرداباد ، فصحفوا لفظه
الاسم . وبنى باصفهان بنيتين عظيمتين سمى احدهما مهريز والآخرى
سارويه . فاما مهريز فانه صار من بعد اسما لرستاق تحت هذه البنية

كان يسمى قبل ذلك كوك . وأما سارويه فانه احاط بها بعد الوف سنين
سور مدينة جي ، وهما بعد قائما الأثر .

وفي زمانه حدثت عبادة الأصنام وتصوير الأوثان ، وكان سبب
ذلك أن ناساً أصابهم ثكل أحببتهم ، فاتخذوا على صورهم تماثيل ليتسألوا
بالنظر إليها ، فامتدت بهم الأيام حتى زين لهم عبادتها فعبدوها متقولين
بأنها وسائط بينهم وبين الله تقر بهم إليه زلفى . وفي زمانه حدث الصوم
وكان المبدع له قوماً فقراء من أتباع رجل كان يقال له يوداسف ،
والسبب في ذلك كان تعذر الطعام ، فدبروا أن يطخوا النهار على الطوى
ثم يتناولون ماء ما يمسك الرمي . فاعتادوا ذلك زماناً ثم اعتقدوه ديانة
وعبادة لله ، وسمي أولئك الفرق كلدانين ، وسموا أنفسهم في زمان
دولة الإسلام صابئين . والصابئون في الحقيقة فرقة من النصارى ينزلون
بين البادية والبطيحة مخالفة للجمهور النصارى ومعدودون في مبتدعهم
ويقولون أن طهمورث كان يقول : كل حزب معجبون بديانتهم
فلا تتعرضوا لهم . وهذا الرسم باق بأرض الهند إلى يومنا هذا .

جمشيد :

ومعنى شيد النير ولذلك يقال للشمس خورشيد . فيزعمون أنما
سمي بذلك لأنه كان يسطع منه نور ، وهو جم بن فنون كان بن ابنكهذ
ابن اينكهذ بن اوشهنج فيشداد . ومن آثاره أشياء قد حشى بها كتب
السير ، فتركت ذكرها لثلا يطول قصة هذا الفصل . ومن بدائع ما
احدثه قنطرة وعقدها على دجلة ، فبقيت دهرأ داهراً إلى ان خربها
الاسكندر ، ثم رام الملوك اعادتها فعمزوا عنها وعقدوا على عقد الجسر
عليها ، وأثر تلك القنطرة باق في أخاير دجلة بالعبر الغربي من مدينتي
المدائن ، فيحيد عنه الملاحون إذا نضب الماء ، وهو الذي اختط مدينة
طيسفون وهي اكبر المدائن السبع .