

yaylağ = *muştāf*. In Persian, an approximate synonym was *sardsir* "cool region". See further on these Arabic and Persian usages, *kişlak*.

Bibliography: Given in the article.

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YAZAN, an influential clan in pre-Islamic Ḥaḍramawt, first attested about the middle of the 5th century A.D. by inscriptions (with the spelling *Yz'n*) in the Wādī 'Amākīn, in the Ḥabbān area. A little later they emerge as closely allied with the important Sabaeen clan *Gdn*, and by the early 6th century they were probably the most powerful family in the Ḥimyarite kingdom [see *HIMYAR*; *TUBBA'*], claiming "lordship" (signified by the prefix *Dhū*) over virtually the whole of what had been, up to around 300 A.D., the ancient kingdom of Ḥaḍramawt, together with the Dhofar coast around modern Ṣalāla, and the island of Suḳuṭra [*q.v.*]. In the early 6th century, their members furnished the principal military commanders serving kings Ma'dikarib and Yūsuf As'ar (= *Dhū* Nuwās [*q.v.*]). Tradition (without epigraphic support) assigns to later in that century a legendary hero Sayf b. *Dhī* Yazan [*q.v.*], who is also the centre of a cycle of folk tales.

Bibliography: M.A. Bafaqih, *New light on the Yazanite dynasty*, in *Procs. Seminar for Arabian Studies*, ix, London 1979, 5-9. (A.F.L. BEESTON)

YAZD, a city of central Persia, and capital of the province of the same name. It is situated on the Persian plateau at lat. 31° 54' N. and long. 54° 24' E. (at an elevation of 1,230m/4,240 feet), in an elongated interior basin stretching from near Kāshān to Bāfk and bordered by the Dašt-i Kawīr. It was known in early times as *Kaṭha* (Le Strange, *Lands*, 285; *Hudūd al-'ālam*, tr. Minorsky, London 1937, 128, 380), after a fortress and prison alleged to have been founded by Alexander (Ahmad b. Ḥusayn b. al-Kātib, *Tārīkh-i qjadīd-i Yazd*, ed. Irādj Afshār, Tehran AHS 1345/1966, 16). According to legend, later foundations grew up on this site (Muḥammad Mufid Bāfkī, *Djāmi'-i mufidī*, ed. Afshār, Tehran AHS 1340-2/1961-3, i, 14 ff.). Yazd became known as *dār-al-'ihāda*, when Toḡhrīl Beg assigned it to the Kākūyid Abū Maṣūf Farāmūrz 'Alā' al-Dawla, in 443/1051 (see below). The modern city has a population, according to the 1996 census, of 326,976.

1. Geography, topography and social structure.

Ibn Ḥawkal describes Yazd in the 4th/10th century as a well-built fortified city with two iron gates (Le Strange, *Lands*, 285). Ḥamd Allāh Mustawfī Ḳazwīnī states that it was built of sun-dried bricks which lasted as long as burnt bricks elsewhere because there was hardly ever any rain, though water was plentiful, being brought in by channels from the hills and each house had its own storage tank (*ibid.*). Wind towers [see *BĀDGĪR*, in Suppl.] were (and are) a distinguishing feature of the architecture of the city, so constructed as to convey any breeze available in the upper air into the *sardābs* (semi-underground chambers) of the houses or other buildings (see Irādj Afshār, *Yazd-nāma*, Tehran AHS 1371/1992-3, i, 337-57). Ahmad b. Ḥusayn al-Kātib mentions *bādgīrs* constructed in the Muzaḥfarid and Timūrid periods (*Tārīkh-i qjadīd-i Yazd*, 86, 92, 94). The domed roofs of the *āb-ānbārs* or *miṣna'ās* (water storage cisterns) are another distinguishing feature of the city, and also its fine mosques (see Afshār for a comprehensive account of monuments, religious and secular, of Yazd, the inscriptions to be found in them and also on tombstones, *Yazd-nāma*, and *Yādīgārā-yi Yazd*, 3 vols., Tehran AHS 1348-54/1970-5).

According to Ahmad b. Ḥusayn al-Kātib, Abū Maṣūf Farāmūrz ordered the city wall (*hiṣār*) to be built with towers and four iron gates (*op. cit.*, 61. See also Afshār, *Yādīgārā-yi Yazd*, ii, 671-2). Part of the wall was destroyed by floods in 673/1275 (73). It was restored by the Atabeg Yūsuf Shāh b. Tuḡhān (685-714/1286-7 to 1314-15) (74). Mubārīz al-Dīn Muḥammad Muzaḥfar (713-59/1313-14 to 1358) built an outer wall with seven gates enclosing various districts within the city (83). Shāh Yaḥyā, who took possession of the city in 779/1367-8, made further additions, including a ditch, towers and gate (87; *Djā'far* b. Muḥammad b. Hasan *Djā'fari*, *Tārīkh-i Yazd*, ed. Afshār, Tehran AHS 1338/1960, 36, and see also Muḥammad Mufid, iii, 738). The latter author states that Pīr Muḥammad b. 'Umar *Shaykh*, after putting down a rebellion against the Timūrids, built a fort for the residence of governors on the orders of Timūr and in 808/1405-6 a wall and a deep ditch in the south of the city (iii, 740; Ahmad b. Ḥusayn al-Kātib, 91-2). The fort was partly destroyed by Shāh 'Abbās (Afshār, *Yādīgārā-yi Yazd*, ii, 697). In 1821 Muḥammad Walī Mirzā, when governor of Yazd, repaired the city wall and the ditch (Ḥusayn Nā'imī, *Djāmi'-i Djā'fari*, ed. Afshār, Tehran AHS 1353/1974-5, 715-16. See also Afshār, *Yādīgārā-yi Yazd*, ii, 674-5 and *Survey of Persian art*, iii, 1242-4).

In the 19th century, the city of Yazd was still enclosed by a ditch and a double wall with numerous detached towers in it, all in tolerable repair. Its circumference was about 2½ miles. The inner city was surrounded by gardens and habitations. It had 24 *maḥallas*, 8 of which were within the walls, 31 mosques and 11 *madrasas*. The bazaar contained some 100 shops, and 34 caravanserais (A. Amanat, *Cities and trade. Consul Abbott on the economy and society of Iran 1847-1866*, London 1983, 131-2, referred to below as Abbott). Major Oliver St. John states that Yazd had 50 mosques, 65 baths and 8 *madrasas* in 1872 (*Narrative of a journey through Baluchistan and southern Persia, 1872*, in F.J. Goldsmid, *Eastern Persia, an account of the journeys of the Persian Boundary Commission, 1870-1-2*, London 1876, 175). Curzon, who visited Persia in 1889-90, states that the fort, which was partly ruined and partly built into or over, still retained a double wall with a broad deep ditch before the outer rampart, while the citadel inside the fort, where the governor resided, was separately walled to a height of 30 or 40 feet (*Persia and the Persian question*, London 1892, ii, 240, and see *HISN*, ii, at Vol. III, 502).

In the early centuries of the 'Abbāsīd caliphate, Yazd was included in the district of *Iṣṭakhr* of the province of Fārs under the name of *Kaṭha*. After the Mongol invasions it became part of the *Djībāl* and, later, part of Kirmān province [see *KIRMĀN*, at Vol. V, 147b]. In the Ṣafawīd period it was one of the districts under the direct administration of the central government (*Tadhkirat al-mulūk*, tr. and comm. Minorsky, London 1943, 42). In the 19th century, when the Zill al-Sulṭān was at the height of his power, it formed part of the *Iṣfahān* province. On the Zill al-Sulṭān's disgrace in 1888 it became again an independent government but was returned to the Zill al-Sulṭān in 1890 (Curzon, *op. cit.*, ii, 243). For a time during the 19th century, Kūhbanān and Shāh-rī Bābak, belonging to Kirmān, were attached to Yazd as also were some of the villages of Fārs (Abbott, 144-5). At the present day the province covers an area of over 76,156 km² and consists of seven *shahristāns*, Yazd, Ardakān, Bāfk, Taft, Arbarkūh [*q.v.*], Mīhrīz and Maybud (*Yazd nigīn-i kawīr*, a tourist guide and information brochure published by the Society of Yazd Public Libraries, 1375/1996-7, 29-30).

The province is bordered on the north and west by the province of Isfahān, on the north-east by Khurāsān, on the south-west by Fārs and in the south-east by the province of Kirmān. The Shīr Kūh massif, rising to 4,075 m/13,366 feet, lies in the south and west of the province. In the centre of the province to the north of the city of Yazd is the Kharānik massif, the highest point of which is 3,158 m/10,358 ft. In the east there are lesser mountains in the districts of Khūr, Biyābānak, Djandāk and Ribāt-i Pušt-i Bādām. There are small deposits of iron ore, lead, zinc and copper in the province, Ibn Hawqal mentions that a lead mine near Yazd was productively worked (Le Strange, *Lands*, 285); and old workings of lead ore survive near Bāfk (Abbott, 134, 135). Marble is found in the Tūrān-pušt mine in the Pīsh-Kūh district to the south and south-west of the city of Yazd.

Large areas of the province are occupied by sterile, or almost sterile, hammadas due either to their low rainfall or to an excess of salt in the soil or both (M. Zohary, *On the geo-botanical structure of Iran*, in *Bull. of the Research Council of Israel. Section D. Botany, Suppl.*, vol. xi D Suppl. [March 1963], 182). Violent dust storms are frequent and moving sands encroach upon the city of Yazd, upon Ashkidhar, Bāfk and elsewhere. Husayn b. Muhammad b. Abi 'l-Riḍā Awī in his translation of Mafarrūkhī's *Mahāsīn Isfahān*, made in 729/1328-9, mentions the planting of tamarisk (*gaz*) to stabilise moving sands by the people of Yazd (*Tarjuma-yi mahāsīn Isfahān*, ed. 'Abbās Ikbāl, Tehran AHS 1328/1950-1, 43). The climate of the province is described as temperate (*mu'tadil*) (Hamd Allāh Mustawfī Kazwīnī, *Nuzha*, ed. Le Strange, London 1915, Persian text, 74). Ibn Balkhī adds that since it is situated on the edge of the desert the climate is inclined to be warm (*mayl bi-garmi*; *Fārs-nāma*, ed. Le Strange, London 1921, 122). The summers in the city of Yazd are, in fact, extremely hot.

The province lies in the rain shadow of the Alborz in the north and of the Zagros in the west. The average annual rainfall, which occurs in winter and spring, varies from 20 mm in Shīr Kūh to 60 mm in the lower parts of the province; in the city of Yazd it is only 55.4 mm. Ground water is provided by *kanāts* (*q.v.* and see Lambton, *The qanāts of Yazd*, in *JRAS*, 3rd series, vol. 2, pt. 1 [April 1992], 21-35). From the 1960s onwards a large number of deep and semi-deep wells have been sunk, which has led to a lowering of the water-table. Of the 3,331 *kanāts* alleged to exist in the province, only 2,615 were said to be in operation in 1997. Some are over 50 km/31 miles long and 100 m deep (Afshār, *Yazd-nāma*, 413-14). Ground cover in most of the province is sparse owing to lack of rainfall, fluctuations in temperature and the destruction of plants over the centuries for charcoal burning and other purposes. Failure of rain has frequently resulted in shortages and sometimes famine. In 850/1446-7 a period of drought was accompanied by famine and plague (*wabā*) (Aḥmad b. Husayn al-Kātib, 10). In 858/1454 the rains failed again and famine and plague ensued with heavy loss of life (276). Sudden or unusually heavy rains have also occasioned damage. In 673/1275 five days of consecutive rain in Urdī Bihisht/April-May resulted in floods and much damage to the city of Yazd (73-4). In 860/1456 there was again severe flooding in the city of Yazd as a result of heavy rain in Farwardīn/March-April (276). Muhammad Muḥid records that there were heavy snowfalls in 1057/1647-8 and that snow lay in the streets of Yazd for nearly three months (*Djāmi'-i muḥidi*, i, 133).

Despite unfavourable climatic conditions, the city of Yazd and the towns and villages of the province are surrounded by cultivated fields (*kiḥtkh'ān*), orchards and gardens. The mountain districts are carefully terraced. Water rights and land in many parts of the province are separately owned and highly sub-divided [see mā', at Vol. V, 871a-b]. Absentee landownership does not appear to have been common. Local landowners predominated, some of whom enjoyed considerable wealth. Peasant proprietorship also existed. *Awkāf*, especially in the form of shares in *kanāts*, were widespread (Lambton, *Awkāf in Persia: 6th-8th/12th-14th centuries*, in *ILS*, iv/3, 298-318; 'Abd al-Wahhāb Ṭarāz, *Kitābā-yi maukūfāt-i Yazd*, ed. Afshār, in *FIZ* [1962-3], 3-123). Lands assigned as *ikhtā's* or *tiyūls* [*q.v.*] and crown lands (*khālīṣadīāt*) appear to have been rare, though Toḡhrīl Beg assigned Yazd, as stated above, and Abarkūh to Abū Maṣṣūr Farāmūr in 443/1051 and Abū Sa'īd, the II-khān, gave Maybud as an *ikhtā'* to Muḥammad b. Muzaḥfar (Aḥmad b. Husayn al-Kātib, 82), allotted wages (*marṣūm*) to him and appointed 200 men to be in his service, and there were cases of land being assigned as *tiyūl* under the Ṣafawids (e.g. Muḥammad Muḥid, iii, 276). There are frequent references to crown lands in the Ṣafawid period but few details (*ibid.*, iii, 366 and *passim*). A *famān* of Nādir Shāh, dated 1155/1742-3, appointing Mīrzā Husayn (formerly *dābit* of Naṭanz) governor of Yazd, ordered him, *inter alia*, to exert himself in increasing *khālīṣa* property (Afshār, *Si famān wa yak hukm marbūt bi Yazd*, in *FIZ*, xxv [AHS 1361/1982], 396). In the Kādījār period there was also some *khālīṣa* property in Yazd. Several *kanāts* were wholly, or in part, *khālīṣa* (cf. Muḥammad Dja'far, 310, 460, 591, 593, 594).

Grain was grown in the province but not in sufficient quantity for its needs (cf. Mustawfī, *Nuzha*, 74). In the 19th century it sufficed for only two to three months, the deficit being met from Isfahān and elsewhere. Fruit was grown abundantly, including mulberries, pomegranates (those of Maybud being especially good: Ibn al-Balkhī, 122), apples, pears, cherries, apricots, plums and grapes; and a variety of vegetables; cotton was grown, and silk manufactured and used in Yazd's flourishing textile industry. Rashīd al-Dīn Faḍl Allāh Hamadānī [see RASHĪD AL-DĪN TABĪBĪ] includes much information on the crops and agricultural methods of Yazd in his book *Āthār wa ahyā'* (ed. Afshār and M. Sutūda, AHS Tehran 1368/1989-90. See also Lambton, *The Āthār wa ahyā' of Rashīd al-Dīn Faḍl Allāh Hamadānī and Rashīd al-Dīn's contribution as an agronomist, arboriculturist and horticulturalist*, in R. Amitai-Preiss and D.O. Morgan (eds.), *The Mongol Empire and its legacy*, Leiden 1999). He draws attention to the skill and thrift shown by Yazdīs in agricultural development and states that the return they got from the land was seldom equalled in other places. He also mentions that the production of silk was higher than elsewhere. In the 19th century, much silk was still produced but of inferior quality. It was not enough to supply local workshops, and raw silk was imported from Gīlān and Khurāsān. In the second half of the century the production of silk declined and was largely displaced by opium and cotton (G.G. Gilbar, *Persian agriculture in the late Qājār period 1860-1906: some economic and social aspects*, in *Asian and African Studies*, xii/3 [1978], 350, and see Abbott, 105). Among other crops grown in the 19th century Abbott mentions Indian corn, millet, lentils, pulse, beans, madder, asafoetida, fruits, nuts and vegetables (134).

From early times Yazd had a thriving trade. Its

manufactures of silk and cotton were famous and exported to other parts of the Islamic world and India. Al-Iṣṭakhārī and Ibn Ḥawqāl mention cotton garments made in Yazd. Ibn al-Balkhī, writing at the beginning of the 6th/12th century, states that "in the districts round [Yazd], silk is produced, for the mulberry tree is here abundant. Further, they (sc. the Yazdīs) manufacture excellent cloths in brocade also, of the kind named *mushḥī*, *farakh*, and the like, for in Yazd they rear goats only, no sheep, and the hair from these is very strong" (20, quoted by R.B. Serjeant, *Islamic textiles*, Beirut 1972, 55-6). Al-Ḳazwīnī found in Yazd makers of silk (*ḥarīr*) of *sundus* (a kind of green brocade), extremely beautiful and close-woven which is taken from there to all countries (*Kosmographie*, ed. Wüstenfeld, ii, 187, quoted in Serjeant, *op. cit.*, 56). Al-Maḳrīzī mentions the import of Yazdī textiles into Egypt in the 8th/14th century (*ibid.*, 115). Marco Polo noted that Yazd "is a good and noble city, and it has a great amount of trade. They weave there quantities of a certain silk tissue known as Yesdi, which merchants carry into many quarters to dispose of" (H. Yule, *The Book of Ser Marco Polo, the Venetian*, London 1871, i, 89, quoted in Serjeant, 56). Pedro Teixeira mentions that the richest and finest carpets came from Yazd "from which place I saw some, each of which, on account of its workmanship and perfection, was valued at more than a thousand ducats", while the fabric known as *al-ḳatifa* was "the best, the finest and the most perfect" (quoted in Serjeant, *loc. cit.*). Friar Odoricus (in 1325) and Josafa Barbaro (in 1474) state that Yazd was a great silk mart and Raphael de Mans describes how gold thread was made there (*Estat de la Perse en 1660*, ed. C. Schefer, Paris 1890, 195, quoted in Serjeant, 85).

At the beginning of the 19th century Yazd was a large and populous city, celebrated among merchants for its security. Commerce in silk, carpets, felts, shawls and coarse cotton cloth flourished (Malcolm, *Melville papers*, quoted by C. Issawi, *The economic history of Iran 1800-1914*, Chicago and London, 1971, 262). Capt. Christie, who passed through Yazd in 1810, states that it was "a great mart between Hindoostan, Khorasan, Baghdad and Persia" and was said to be a place of greater trade than any other place in the latter empire (*Abstract from Captain Christie's Journal after his separation from Lieut. Pottinger, at Nooshky June (1810)*, in H. Pottinger, *Travels in Beloochistan and Sindh*, London 1816, 421). He mentions that there were over 50,000 camels in the city (421-2), which is an indication of the extent of the trade. J.B. Fraser, who was in Yazd in the early years of the 19th century, states that Yazd was one of the most prosperous towns of Persia and one of the great entrepôts between East and West. Caravans from Kābul, Kashmīr, Bukhārā, Harāt, Mashhad and Kirmān were met in Yazd by merchants from Iṣfahān, Shīrāz, Kāshān and Tehran and a great interchange of commodities took place. Its manufactures of silk and other stuffs, felts, sugar-candy and sweetmeats commanded a ready market everywhere in Persia (*An historical and descriptive account of Persia*, Edinburgh 1834, 64). E. Scott Waring also mentions that Yazd was an emporium for all the trade of Persia. Coarse carpets were sent there and sold to the Uzbeks and the people of Kḥurāsān, the merchant taking on his return journey silks, carpets, felts and Kashmīrī shawls (*A tour of Sheeraz*, London 1807, 76). By the middle of the century there had been a decline in the manufacture of textiles (Abbott, 79). Despite an attempt by Muḥammad Kḥān, who was governor of Yazd 1863-70, to encourage the silk

trade, the decline continued and by the end of the 19th century, or the beginning of the 20th, there were only some 800 workshops and 2,000 cotton looms (Issawi, 268), whereas in 1870 Major Euan Smith had reported that there were 18,000 silk workshops in Yazd, employing probably 9,000 hands and that the silk was considered by some to be the best in Persia (*The Perso-Baluchistan Frontier Mission 1870, 1871*, in Goldsmid, *Eastern Persia*, i, 175). Nevertheless E. Stack, who visited Yazd in 1881, wrote that prosperity was "a notable feature of Yazd. Hardly a beggar was to be seen and the busy bazaars and well-kept houses, as well as the dress of the people, and the number of merchants, were signs of a city supported by brisk trade" (*Six months in Persia*, London 1882, i, 267).

Meanwhile, although the silk trade had declined, the opium trade had increased in importance (see further, Gilbar, *op. cit.*, 314 and *passim*). Rabino noted that towards the end of the century the opium crop absorbed all the floating capital of the province and that the money went to the villages (*Banking in Persia*, in *Jnal. of the Institute of Bankers*, xiii [1892], 35, quoted by Issawi, *op. cit.*, 352). Other exports from Yazd included coarse loaf sugar, made from raw sugar imported from India, Java and Siam, which was sent to all parts of Persia (Abbott, 104), cotton, carpets, felts, madder roots, and nuts. The principal imports were cotton fabrics, copper, tin, lead, iron, drugs and spices and tea from India, and oil, candles, sugar, furs, crockery and piece goods from Russia (see further Curzon, ii, 241-2. See also Lambton, *Persian trade under the early Qajars*, in D.S. Richards (ed.), *Islam and the trade of Asia*, Oxford 1970, 118-19). Henna was also brought to Yazd for processing and in 1907-8 there were some 60 enterprises engaged in this (Issawi, 299). In spite of the changes in production and manufacture, Yazd nevertheless remained a major distribution centre in the early years of the 20th century (G. Jones, *Banking and Empire in Iran*, Cambridge 1986, i, 99).

The local histories are rich in details of the lives of officials, landowners, 'ulamā', merchants and others, but these are beyond the scope of this article. Many of them held land and shares in *kanāts*; some were very rich. The extent to which they expended their wealth on buildings, religious and secular, in the city and throughout the province, and on *kanāts* and agricultural development, is notable. Some of the Muslim merchants, as well as the Zoroastrian ones, had links with India, at least from the Ṣafawid period if not before.

The *sayyids* were a numerous and influential group. Dja'far b. Muḥammad states that there were nearly 1,000 descendants of the Imām Dja'far al-Ṣādiq [*q.v.*] in Yazd when he was writing, i.e. in the 9th/15th century (108). Prominent among the Ḥusaynī *sayyids*, descended from Dja'far al-Ṣādiq, were Rukn al-Dīn Muḥammad b. Kawām al-Dīn b. Nizām (d. 732/1331-2) and his son Shams al-Dīn Abū 'Abd Allāh Muḥammad (d. 733/1332-3), both of whom disposed of a great deal of property in shares in *kanāts*, land and real estate, much if not all of which they constituted into *wakf* (Lambton, *Continuity and change in medieval Persia*, New York, 1988, 156. See also J. Aubin, *Le patronage culturel en Iran sous les Ilkhans: une grande famille de Yazd*, in *Le monde iranien et l'Islam*, iii, [1975], 107-18). Among Sayyid Rukn al-Dīn's many benefactions was the complex consisting of a *madrasa*, mosque, observatory (*raṣād*) and pharmacy (*bayt al-adwiyā*) in the *Wakt wa sā'at* quarter of the city, which took its name from the observatory (Dja'far b. Muḥammad, 81-3; Aḥmad b. Ḥusayn al-Kātib, 122-5; Afshār, *Yadigārḥā-*

yi Yazd, ii, 711; and see Parviz Mohebbi, *Technique et ressources au Iran du 7^e au 19^e siècle*, Institut français de recherches en Iran, Tehran 1996, 199).

In the 7th-9th/13th-15th centuries there appears to have been an increase in the number of Šūfīs in the province (Aḫšār, *Yazd-nāma*, i, 30). One of the most famous was Shāykh Taḳī al-Dīn Muḥammad Dādā (d. 700/1300-1), who migrated from Iṣfahān to Yazd and built *khānakāhs* at Bundarābād, Aḫkidhar, Maybud, and in various other locations (Dja'far b. Muḥammad, 112; Aḫšār, *Yadigārā-yi Yazd*, i, 126-8).

Physicians were another influential group in the city. Rašhīd al-Dīn's early connection with Yazd appears to have been through two physicians, Sharaf al-Dīn 'Alī and Shams al-Dīn Raḏī (Lambton, *Continuity and change in medieval Persia*, 308. See also Aḫšār, *Rašhīd al-Dīn wa Yazd*, in *Iran-shīnāsī*, ii/1 [1970], 23-33).

The local histories also mention poets, painters and calligraphers who lived in Yazd. A marked feature of the population was the existence of skilled craftsmen, builders, weavers, potters, *muḥannīs* (also known as *cahkhūyān*, who were highly rated for their skill and often employed outside Yazd), and a thrifty peasantry, many of whom worked not only on the land but also as craftsmen and weavers. Among the peasants there was probably a higher proportion of peasant proprietors than in most other districts of Persia. Al-Kāshānī states that Rašhīd al-Dīn took some 300 draft oxen with their *gāw-bands* (those who worked them) from Yazd to Tabrīz. The purpose of this, he alleges, was that the oxen should be used to transport night soil from the city to Faḥābād and other properties that Rašhīd al-Dīn was developing (*Tārīkh-i Uldjāytū*, ed. Mahin Hambly, Tehran AHS-1348/1969, 116). This seems unlikely to be the only reason, or even the real reason. More likely Rašhīd al-Dīn brought the *gāw-bands* with their oxen to Tabrīz in order to make use of their agricultural skill.

Ibn al-Balkhī states that the Yazdīs were Sunnīs, very pious and of right religion (*Fārs-nāma*, 122). Aḫmad b. Ḥusayn al-Kātib remarks that the people of the Ya'qūbī quarter of Yazd had a sense of solidarity (*sāhib itīfāk*), were fanatical (*ta'assub-dār*) and somewhat parochial in their attitude (*wa hukm-i du dānga dārand*); they were continually occupied in earning their living (*kasb*) and worship (*tā'at*), and most of them were well-to-do (*muraffāh al-hāl*) (61). There is no information in the local histories of when or how the Yazdīs were converted to Shī'ism. It would seem that their piety and devotion were carried over from Sunnism to Shī'ism.

A further feature of the population was the existence of a Zoroastrian community [see MAJŪS], between which and India there was constant intercourse. According to Abbott, there were some 200 Zoroastrian families in the town and 640 in eight villages round about (137). As *dhimmīs* [q.v.] they were forced to wear special clothing and subject to other restrictions (138; see also Napier Malcolm, *Five years in a Persian town (Yazd)*, London 1905). Euan Smith states that the number of Zoroastrians under the government of Yazd was estimated at 3,800 (175). Towards the end of the century their numbers rose. E.G. Browne, who was in Persia in 1887-8, states that there were 7,000-10,000 Zoroastrians in Yazd and its dependencies (*A year among the Persians*, Cambridge 1927, 404).

There was a small Jewish community, numbering about 1,000 in Yazd in 1867-8 (Issawi, 32), but Euan Smith put it at only 800 in 1870 (175). Bābīs [q.v.] were to be found in Yazd in the middle of the 19th century and took part in the Bābī rising of 1848

(Browne, 67). The Bahā'īs in Yazd were given the right to trade in 1860 and to open schools in 1870, but as a result of anti-Bahā'ī riots in 1903, they were virtually exterminated in Yazd (F. Bémont, *Les villes de l'Iran*, Paris 1969, 205-6). In the 19th century there were also a few Hindu merchants from Sind resident in Yazd. They enjoyed British protection and were engaged in trade with India (Abbott, 132; Euan Smith, 173).

2. History.

Details of the pre-Islamic history of Yazd are sparse. Whether in fact Yazdagird III spent two months in Yazd after his defeat at Nihāwand in 21/642 before he set out for Marw, where he arrived in 31/651, seems doubtful. The story related in the *Tārīkh-i djadīd-i Yazd* by Aḫmad b. Ḥusayn al-Kātib that he buried his treasure in three wells in the Yazd district, and that the first of these was later found by the Atabeg 'Izz al-Dīn Langar (599-604/1194 to 1207-8), the second by Mubārīz al-Dīn Muḥammad b. Muzaḫfar (713-59/1314-58) and the third by the people of Yazd in the time of Iskandar b. 'Umar Shāykh, who became governor of Yazd in 808/1405-6 (46-8), is almost certainly legendary.

There is mention of the appointment of 'Umar b. Muḥūra as governor of Yazd during the caliphate of 'Uthmān and some settlement of Arabs of the Banū Tamīm is alleged (Aḫmad b. Ḥusayn al-Kātib, 53; Dja'far b. Muḥammad, 16). Conversion to Islam is said by Aḫmad b. Ḥusayn al-Kātib to have taken place during this same caliphate (53). In fact, it is likely that conversion was more gradual. Those who retained their Zoroastrian faith were subject to the *ḫizya* [q.v.]. It seems probable that Yazd formed part of Fārs during the Umayyad caliphate. With the rise of Abū Muslim, his supporters appear to have defeated Abū 'l-'Alā' al-Tawḳī, the Umayyad governor. Little, however, is known of the history of Yazd under the early 'Abbāsids; it is not until the Salḏjūk period that more detail is available, and even then the information in the local histories of Yazd (which are of much later dates) is confused and chronologically unreliable.

When Toḡhrīl Beg took Iṣfahān from the Kākūyīd Abū Maṣnūr Farāmūrz [see KAKŪYIDS] in 443/1051 and made Iṣfahān his capital, he assigned to Abū Maṣnūr as an *iqṭā'* Abarḳūh and Yazd, both of which had been controlled by the Kākūyīds. There is a *dirham* struck in Yazd in 421/1030 by the Kākūyīd amīr 'Alā' al-Dawla Muḥammad acknowledging the caliph al-Kādir as suzerain (C.E. Bosworth, *Dailamis in Central Iran: the Kākūyīds of Jibal and Yazd*, in *Iran*, viii [1970], 77). Bosworth has meticulously examined the evidence for Kākūyīd rule in Yazd and found it impossible to elucidate the exact chronology of the Kākūyīd governors of Yazd (*op. cit.*, 84-5).

Both Abū Maṣnūr Farāmūrz and his son Mu'ayyīd al-Dawla 'Aḏud al-Dīn 'Alī appear to have been treated with favour by the Salḏjūks. The former accompanied Toḡhrīl Beg when he went to Baghdād in 455/1063 to meet his bride, the caliph's daughter. The latter married in 469/1076-7 Arslān Khātūn bt. Čaḡhrī Beg, whose first husband, the caliph al-Kā'im, had died in 467/1075. Yazd appears to have prospered under the Kākūyīds. Abū Maṣnūr Farāmūrz built a palace, a Friday mosque, and (as stated above) a wall round the city of Yazd. His successors continued for some years as local rulers of Yazd. New villages and *kanāts* were made in the vicinity of the city. The last Kākūyīd ruler, Garshāsp b. 'Alī b. Farāmūrz, was with Sultan Saṇḏjar [q.v.] at the battle of the Kaṭwān steppe (536/1141) and was killed

in the battle. During the reign of Arslān b. Togh̄rīl (556-71/1161-76) Garshāsp's two daughters ruled Yazd. Rukn al-Dīn Sām b. Langar was appointed atabeg to them and married to one of them. He was apparently incompetent and replaced by his brother 'Izz al-Dīn (Dja'far b. Muḥammad, 23), who was the real founder of the dynasty known as the Atabegs of Yazd. The benefactions of Garshāsp's daughters in Yazd are spoken of in the local histories and seem to have been considerable; and under the Atabegs prosperity and development continued.

'Izz al-Dīn Langar was succeeded by his son Wardānzūr, who had an uneventful rule of twelve years. He was succeeded by Kuṭb al-Dīn, during whose rule further building and development was carried out (Ahmad b. Ḥusayn al-Kātib, 69-70). Kuṭb al-Dīn died in 626/1228-9. He was succeeded successively by his son Maḥmūd Shāh and the latter's son Salghur Shāh, who sent an offer of submission to Hülegü and received in return a diploma for Yazd. He was succeeded by his son Takī Shāh, who ruled for some twenty years and died in 670/1271-2 (72-3). During the reign of his son and successor 'Alā' al-Dawla ('Alā' al-Dīn), the great flood of 673/1274-5 occurred. Ahmad b. Ḥusayn al-Kātib relates that 'Alā' al-Dawla was so shaken by the flood that he died within a month (74). His brother Yūsuf Shāh succeeded him.

Towards the end of the 7th/13th century Yazd became increasingly subject to interference from the Mongols. According to Mustawfī, the *tamgha* dues of Yazd and the province amounted to 251,000 dīnārs (*Nuzha*, 74). Rashīd al-Dīn states that in 694/1294-5 Baydu gave a draft for 1,000 dīnārs on the taxes of Yazd to Nawrūz and the government of Yazd to Nawrūz's son Sulṭān Shāh, whose mother was, he states, Sulṭān Nasab Khātūn, the daughter of 'Alā' al-Dīn, the son of the Atabeg Maḥmūd Shāh (*Tārīkh-i mubārak-i ghāzāni*, ed. K. Jahn, London 1940, 75). If Ahmad b. Ḥusayn al-Kātib's account of the genealogy of the Atabegs is correct, she must have been the great-great-granddaughter and not the granddaughter of Maḥmūd Shāh. There is, however, no record of Sulṭān Shāh taking up his government.

According to Rashīd al-Dīn, Yazd like many other places suffered from the depredations of the Mongol tax-collectors. He gives a lurid account of their extortion in the villages of Yazd (*op. cit.*, 249) and of a particular occasion when they descended on the village of Firzābād (259). The owner of this village has been identified by Aubin as the Sayyid Niẓām al-Dīn 'Alī b. Maḥmūd b. Maḥfūz b. Ra'īs Yazdī, a friend and contemporary of Rashīd al-Dīn (*Une grande famille de Yazd*, 111). That extortion took place is very probable, but at the same time the foundations of Shams al-Dīn Djuwaynī and his agent in Yazd, Shams al-Dīn Muḥammad Tāzīkū (Tadjīk-i Kūčīk) of Rashīd al-Dīn himself, and more particularly, of Sayyid Rukn al-Dīn and Sayyid Shams al-Dīn are witness to wealth and prosperity in Yazd at the close of the 7th/13th and the early years of the 8th/14th century (Lambton, *Auqāf in Persia*, 313-5; eadem, *Continuity and change in medieval Persia*, 65-6). After Ghāzān became established in Tabrīz, the Atabegs apparently sent an annual *pīshkash* [q.v.] to the *ordu*. Yūsuf Shāh withheld this. Ghāzān sent Yesüder (or Toghāy b. Yesüder) to Yazd with instructions to confirm Yūsuf Shāh in his government if he paid the tribute. When Yesüder drew near to Yazd, Yūsuf Shāh fortified himself in the city and sent his mother to Yesüder with presents to intercede for him. Yesüder treated her with gross disrespect and refused the presents that she had brought.

She returned to Yazd and told Yūsuf Shāh what had happened. He was furious, made a night sortie from the city, killed Yesüder and took his women prisoner. When Ghāzān heard of this, he sent the governor of Iṣfahān Muḥammad İdādjī with 3,000 cavalry to overthrow Yūsuf Shāh. The latter, realising that resistance was impossible, fled with his women, army and the prisoners whom he had taken from Yesüder to Sistān. The people of Yazd submitted to İdādjī, who, having appointed an *amīr* as *dārūgha* [q.v.], returned to Iṣfahān (Dja'far b. Muḥammad, 26-8; Ahmad b. Ḥusayn al-Kātib, 74-6). Muḥammad b. 'Alī b. Muḥammad Shabānkāra'ī adds the information that Yūsuf Shāh was captured in Khurāsān, taken to the *ordu* and executed (*Maḡma' al-ansāb*, ed. Mir Ḥāshim Muḥaddīth, Tehran AHS 1363/1984-5, 210-14). Rashīd al-Dīn does not refer in detail to these events; he merely mentions that Toghāy b. Yesüder was dismissed (i.e. turned out) from the office of *shūhna* of Yazd (*op. cit.*, 357).

Yūsuf Shāh was the last of the Atabegs of Yazd to exercise effective rule: his son Hādījī Shāh was finally overthrown by a combination of Muẓaffarids and İndjū'ids [q.v.] in 718/1318-19. In 719/1319-20 Mubārīz al-Dīn Muḥammad b. Muẓaffār was recognised as governor of Yazd by Abū Sa'īd, the last İlkhān. In the disorders that occurred after the death in 736/1335 of Abū Sa'īd, Yazd was subject to the constant movement of troops (though the numbers were probably small). In 751/1350-1 the İndjū'īd Abū Ishāk besieged Mubārīz al-Dīn in Yazd but failed to take the city, and as he retired, he laid waste the countryside and closed the roads. Snow and rain also impeded movement. No grain reached the city and severe famine ensued (Mu'īn al-Dīn b. Djalāl al-Dīn Muḥammad Mu'allim Yazdī, *Mawāhib-i ilāhī*, ed. Sa'īd Nafīsī, Tehran AHS 1326/1947, 217 ff.) However, by 754/1353 Mubārīz al-Dīn had established his supremacy over a wide area, including Yazd. Before long, internecine strife broke out among the Muẓaffarids which led to Mubārīz al-Dīn's deposition in 759/1358. Internecine strife continued under his successors.

In spite of the prevailing turbulence and the internal warfare of the Muẓaffarids, the city apparently prospered under them and was extended. New villages and *kanāts* were made (Mufīd, i, 121-2 and *passim*), *madrāsas* and libraries built. Yaḥyā b. Shāh Muẓaffār, who took possession of Yazd after Tīmūr's withdrawal after his first invasion of Persia in 789/1381, and others of his family made a number of buildings in the city and its vicinity, including the Sulṭān İbrāhīm bazaar built by Shāh Yaḥyā's sister's son, and the Khātūn bazaar beside the Friday mosque, consisting of 60 shops with *hūdjras* above them, built by Shāh Yaḥyā's mother; Shāh Yaḥyā's *waẓīr* Rukn al-Dīn also built the Dallālān bazaar (Dja'far b. Muḥammad, 36-7; Ahmad b. Ḥusayn al-Kātib, 86-7; and see further R. Pinder-Wilson, *Timurid architecture, in Camb. hist. of Iran*, vi, 730 ff.).

In 795/1392 Shāh Maṣṣūr b. Muẓaffār was defeated and killed by Tīmūr [q.v.] who had left Transoxiana in 794/1392 to begin his second campaign against Persia. The remaining Muẓaffarid princes submitted to Tīmūr and were executed, apart from two of Shāh Shudjā's sons (who had earlier been blinded, one by Shāh Shudjā' and the other by Shāh Maṣṣūr; Mufīd, i, 160). Tīmūr's eldest son, 'Umar Shaykh, became governor of Fārs, including Yazd. He died in 796/1394 and was succeeded by his son Pīr Muḥammad. Disorders meanwhile broke out in Yazd and the neighbourhood and Pīr Muḥammad set out for Yazd and

successfully besieged the city in 797/1394-5. Aḥmad b. Ḥusayn al-Kātib says that there was severe famine in the city and that nearly 30,000 died, but his account is somewhat confused (89-91). As a result of these events, new fortifications were constructed in the city by the Timūriids (as stated above) and completed in 799/1396-7. In 808/1405-6 Iskandar b. 'Umar Shaykh came to Yazd and made further additions to the fort and the wall and added a moat (Aḥmad b. Ḥusayn al-Kātib, 92).

In due course Shāh Rukh [q.v.] became Timūr's successor. Governors were appointed over Yazd. The most notable of them was the amīr Djalāl al-Dīn Čakmāk, who held office from ca. 831/1427-8 until 850/1446-7 and gave Yazd a period of peace. He and his wife Bībī Fāṭima and son Amīr Shams al-Dīn Muḥammad Mīrak erected many buildings, religious and secular, in Yazd and the neighbourhood and constituted many *awḳāf* for them. Among them was the new Friday mosque in the Lower Dahūk quarter, which was richly endowed by Amīr Čakmāk. It was begun in 840/1436-7 and completed by Bībī Fāṭima in the following year. In the neighbourhood of the mosque a *khāna-kāh*, a caravanserai, a *hammām*, a cistern, a *kannād-khāna* (confectioner's shop) and a bazaar were built and a well dug (Dja'far b. Muḥammad, 79-80; Aḥmad b. Husayn al-Kātib, 97, 99; Mufid, i, 170 ff. The *wakf-nāma* of the New Friday Mosque, dated 849/1445, is printed as an annex to the *Djāmi'-i mufidī*, iii, 871-84). Bībī Fāṭima, among her other benefactions, made a mill outside Yazd in the Sar Āb-i Naw quarter near Dihābād. It was, so Aḥmad b. Ḥusayn al-Kātib states, continually in operation and the nearest mill to the city (98). Encouraged no doubt by the stability provided by the government of Amīr Čakmāk, a number of buildings were also made by the inhabitants of Yazd in the city and the neighbourhood.

By 857/1453 control over most of Persia, including Yazd, had passed to the Qara Qoyunlu [q.v.], who were succeeded by the Aq Qoyunlu [q.v.]. In 858/1454 there was, according to Muḥammad Mufid, severe famine in Yazd, heavy loss of life and an outbreak of plague owing to the movement of troops and the dispersal of the population (i, 204-6). The severe floods of 860/1456 caused further damage. Troop movements and struggles between the contending parties for supremacy continued in Yazd and the neighbourhood as elsewhere in Persia throughout the second half of the 9th/15th century. This does not appear to have caused major disruption in the economic life of Yazd, for the Venetians in the late 9th/15th century recognised Yazd as an important manufacturing centre (Josafa Barbaro and Ambrogio Contarini, *Travels to Tana and Persia*, Hakluyt Soc., first series, no. 49, London 1873, 60, 72-4, 127). Trade with India, which was to become important in the Šafawid period, was also probably increasing at this time.

In 907/1501 Ismā'īl Šafawī [see ISMĀ'ĪL] was crowned in Tabrīz, but Yazd was not taken until 909/1504. Thereafter, Yazd became a province of the empire, with governors and officials appointed over it and taxation levied by the central government. For most of the Šafawid period, Yazd was under the *khāssa* administration, i.e. directly administered by the central government under a *wazīr* sent by the central government to the province (K.M. Röhrborn, *Provinzen und Zentralgewalt Persiens im 16. und 17. Jahrhundert*, Berlin 1966, 122-6). Few of these were local men, though there were exceptions, for example Mīrzā Khalīl Allāh, whose family came from Bihābād, one of the villages of Bāfk, and who became *wazīr* of Yazd in

1034/1624-5 (Mufid, iii, 190 ff.). Officials who came from outside did not, on the whole, spend their wealth in Yazd on local development nor did they arouse the confidence or loyalty of the local population. Trade flourished and local patriotism continued, but in the absence of strong local government it did not express itself in local development to the extent that had been the case under the Kākūyids, the Atabegs of Yazd, the Muzaffarids and Amīr Čakmāk.

During the reign of Shāh Sulṭān Ḥusayn there was a weakening of royal authority and a decline in security. In 1110/1698-9 Baluch tribesmen ravaged Kirmān and almost reached Yazd (L. Lockhart, *The fall of the Safawī dynasty*, Cambridge 1958, 46). Revolts broke out in various parts of the empire. Finally, Maḥmūd b. Mīr Ways set out from Qandahār to attack the Šafawids. After an abortive siege of Kirmān, he advanced on Yazd, the outskirts of which he reached in February 1722. The population shut the gates of the city and prepared for a siege. The Afghāns were driven back with some loss of life and so Maḥmūd abandoned the siege and marched on Iṣfahān (*ibid.*, 131-2) and in 1134/1722 the Persian forces were defeated at Gulnābād. During the brief period of Afghān domination Yazd was besieged several times.

With the defeat of Ashraf by Nādir Kulī Khān (later Nādir Shāh Afshār [q.v.]) in 1142/1729, 'Isā Khān, the Afghān governor of Yazd, fled. Nādir was now in control of a wide area including Yazd (Mīrzā Mīhdī Astarābādī, *Djahāngushā-yi nādirī*, ed. Sayyid 'Abd Allāh Anwar, Tehran AHS 1341/1962, 118). In due course, Afshārid governors were appointed over Yazd (Muḥammad Dja'far, 282 ff.). It may be that Yazd benefited from Nādir Shāh's exemption of taxation, which he granted to Persia after his successful Indian campaign in 1151-2/1738-9 (as Muḥammad Dja'far alleges), but the remission was soon to be rescinded and exactions were renewed; 4,000 *tūmāns* were demanded from Yazd (284). This provoked an uprising. Meanwhile, news of the assassination of Nādir in 1160/1747 arrived. The Afshārid governor of Yazd fled (285-6). 'Ādil Shāh, Nādir's nephew, then sent 'Ālam Khān to Yazd as governor. His extortionate conduct provoked a rebellion (289), and in 1161/1748 Muḥammad Takī Khān Bāfkī set out from Bāfk for Yazd with 70 riflemen (302). After a siege of three or four days, 'Ālam Khān escaped from the fortress and fled to Khurāsān (304-5). Muḥammad Takī Khān, having made himself master of Yazd, received a *raḳam* from Shāh Kulī Mīrzā, Nādir's grandson, who had succeeded Nādir's nephews, 'Ādil Shāh and Ibrāhīm (307). He held office for 52 years, first under the Afshārs, then under the Zands and finally under the Kādjārs. He was succeeded by his sons 'Alī Naḳī, who held office for seven years, and 'Abd al-Raḥīm Khān, who was dismissed and succeeded by a series of Kādjār governors. During Muḥammad Takī Khān's government Yazd experienced a new period of development and prosperity, an increase of population, and the bringing into operation of new *kanāts*, the creation of gardens and charitable buildings and the institution of *awḳāf* for their upkeep (308 ff., 326, 340-83, 463). His son 'Alī Naḳī also made many benefactions in Yazd and the neighbourhood (493 ff.). However, during these years Yazd was not entirely immune from military expeditions by the contending parties and their demands for revenue. The precise course of events is, however, somewhat confused and the sources vary in their accounts. After Karīm Khān had made himself master of most of Persia by 1179/1765, his officials came to Yazd to collect taxes (415). His

successors attacked Yazd several times and demanded revenue.

The Kādġjārs, like the Šafawids, sent governors to Yazd. Many of them were Kādġjār princes. The appointment of a local man to the government was the exception. The most notable of the prince governors was Muḥammad Walī Mīrzā, who held office from 1821 to 1828. He constructed a number of *kanāts* and repaired others (Muḥammad Dġa'far, 705 ff.), and founded charitable buildings (606, 620 ff.). During his governorate, trade prospered (680). Of Nāšīr al-Dīn Šāh's twenty-four governors, Muḥammad Khān Walī, who held office twice (1863-70 and 1876-80), was the most outstanding.

During the Russo-Persian war of 1826-8 disorder spread throughout the country. In Yazd 'Abd al-Riḡā Khān b. Muḥammad Taġī Khān Bāġī headed a revolt during the absence of the governor Muḥammad Walī Mīrzā in Tehran, and turned out the latter's family and entourage from Yazd. Ḥusayn 'Alī Mīrzā Šudġā' al-Saġāna was appointed governor of Kirmān, which had also revolted, and of Yazd, and was sent to restore order. He laid siege to Yazd but failed to reduce it and set out for Kirmān. In 1830 he renewed operations against Yazd without permission from Tehran. 'Abbās Mīrzā [q.v.] was accordingly sent from Tehran to restore order. He succeeded and proceeded to Kirmān. After he was summoned back to Tehran, 'Abd al-Riḡā Khān and Shaġī' Khān of Rāwar (who had been in rebellion in Kirmān) joined forces and renewed their rebellion but were defeated and captured by government forces. 'Abd al-Riḡā Khān was taken to Tehran, and was handed over to Muḥammad Walī Mīrzā and killed in revenge for his action in turning out Muḥammad Walī Mīrzā's family and entourage from Yazd ('Abd al-Ġhaġūr Ṭāhīrī, *Tārīkh-i Yazd*, included in his *Tadhkīra-yi Dġalālī*, in *Afšār, Yazd-nāma*, i, 177-237, at 206 ff.).

On the death of Muḥammad Šāh in 1834, there was renewed rioting in Yazd, but it subsided after Nāšīr al-Dīn established himself on the throne in Tehran. In 1840 Ākā Khān Maġallātū [see ĀĠHĀ KHĀN] mounted a rebellion in Kirmān and Yazd. In 1848, there was a Bābī uprising. Riots took place against the Tobacco Régie in 1890, against the Belgian customs administration set up in 1899, and against new tariff charges in 1903. In the latter part of the 19th century, modernisation began. There was an increase in the number of schools and of the local press. In the 20th century there was strong support for the Constitutional Movement and the formation of *anġjūmans* in its support [see *DUSTŪR*. iv; *ġJAM'IRVA*. iii]. Under the Electoral Law, Yazd had the right to send two deputies to the National Assembly. Some of those elected played an outstanding part in the deliberations of the Assembly.

Yazd, throughout the Islamic period, maintained its distinctive character. Strong local patriotism was a marked feature. It is to be ascribed, in part at least, to the remoteness of Yazd and its situation on the edge of the Central Desert of Persia, and the fact that it did not lie in the path of invaders. More than any other city in Persia, it owed its development and growth to *kanāts*. Without them it could not have existed, still less have sustained a civilisation that, from time to time, attained a high degree of excellence. It shared the religion, language and literary heritage of its neighbours, but "because of its utter dependence upon *kanāts* it developed a strong personality of its own, different from that of other cities; and its people acquired a stability and firmness of character, self-

confidence and assurance which distinguished them from the inhabitants of other cities. They had a special sense of identity with the soil. They tended it with love and care and made it flourish with the water of its *qanāts*, which they brought out with skill and toil from the depths of the earth" (Lambton, *The qanats of Yazd*, 35). Until the development of modern communications, the spasmodic nature of the control exercised by the successive governments that ruled in Persia enabled local culture to flourish, and the fact that Yazd was situated on one of the trade routes from the Persian Gulf to the interior of Persia and Central Asia undergirded its economic development.

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Yazd, some, but not all of which, are mentioned and utilised in the article.

(ANN K.S. LAMBTON)

YAZDADJIRD III, in Persian, Yazdagird, son of **Shahriyār**, son of **Khusrav Aparwiz**, the last Sāsānid emperor (reigned from the end of 632 or beginning of 633 till his murder at Marw in 31/651). It was in the early years of his reign that the Arabs started raiding into 'Irāk, defeating the Sāsānid army at al-Kādisiyya [q.v.] and in other battles, capturing the capital Ctesiphon-al-Madā'in in March 637, and gradually extending across the Iranian plateau to occupy the whole of Persia. For further details, see SĀSĀNIDS, at Vol. IX, 80.

YAZDĪ, MĪRZĀ MUḤAMMAD (Farrukhī) (1889-1939), Persian poet, journalist, and one-time *Madjlis* deputy in the post-Constitutional and early Pahlawī periods. Born of modest origins in Yazd, he spent a few years in the traditional *maktabs* and briefly attended a school founded in Yazd by English missionaries. The Constitutional movement (1905-9) attracted him to politics, and his "patriotic *mussamāt*" poem of 1909 so enraged **Dirgham al-Dawla Kaškā'i**, the governor of Yazd, that he ordered the sewing together of his lips, an event which provoked protests in Yazd and Tehran. In late 1910 Farrukhī left Yazd for the capital, where he published his poems in the radical press such as *Azādī* ("Liberty"). When **Dirgham al-Dawla** fell from office, the new governor of Yazd, **Hādīdj Fakhr al-Mulk**, made some compensation to Farrukhī.

During the First World War, Farrukhī was among those journalists who, in November 1915, left Tehran for Kum and the *Kumīta-yi Dijī'i Millī* ("Committee of National Defence"), which later moved to Kirmānshāh where it founded the *Dawlat-i Muvaqqat-i Millī* ("Provisional National Government") under the premiership of **Nizām al-Ṣaltāna Māfi**. When the Russians took over western Persia and suppressed the Provisional Government, Farrukhī went to 'Irāk where he was detained by the British army. He escaped from **Baghdād** and eventually returned to Persia, where he was briefly taken into Russian custody on suspicion of being a British agent.

In 1919 Farrukhī opposed the premier **Wuḥūk al-Dawla's** [q.v.] ill-fated agreement with the British, and again in 1921 he opposed the coup d'état of **Riḍā Khān** (the future **Riḍā Shāh Pahlawī**). Subsequently he founded his newspaper *Tūfan* ("Storm"), of which the first issue appeared on 26 August 1921. Publication of *Tūfan* was often interrupted, and during the eight years of its life, the paper was suppressed more than fifteen times; yet each time it was banned, Farrukhī would publish in other periodicals such as *Sitāra-yi Shārk* ("Star of the East"), *Paykār* ("Battle"), *Kiyām* ("Uprising"), and *Talī'a-yi Āina-yi Afkār* ("The Primal Mirror of Ideas").

In 8 March 1922 Farrukhī and a group of opposition journalists took refuge in the Soviet embassy in Tehran, but were persuaded to leave by **Riḍā Khān**, then the Minister of War. When, on 28 October 1923, **Riḍā Khān** became Prime Minister, Farrukhī expressed his opposition, but in the same period favoured **Riḍā Khān's** short-lived inclination towards forming a republic in Persia. In 1927, as the editor of *Tūfan*, and in view of his political sympathies, Farrukhī was invited to Moscow to attend the tenth anniversary of the Russian Revolution. In 1928 he was elected as a deputy from Yazd to the seventh *Madjlis*, where he joined the *frāksiyun-i akalliyat* ("minority faction"), traditionally a coalition of socialists. In the seventh session, however, that lobby consisted only

of **Farrukhī** and **Mahmūd-Riḍā Tūlū'**, a deputy and fellow-journalist from **Lāhīdjān**. From March 1928 **Farrukhī** also published a weekly edition of *Tūfan* with a historical and literary orientation.

At the end of the seventh *Madjlis* (October 1930), and with no more parliamentary privilege to rely on, **Farrukhī** left Tehran for Moscow and then for Berlin. There he wrote against the political situation in Persia in the periodical *Paykār* ("Battle") founded in 1930 by Persian activists in Berlin, and then in his own *Nihdat* ("Movement"), until both were suppressed and **Farrukhī** was ordered to leave Germany. Meanwhile, 'Abd al-Ḥusayn **Taymurtāsh**, minister of the royal court, met with **Farrukhī** in Berlin and assured him of his safety if he returned to Persia. **Farrukhī** agreed, and in 1932 returned, but after a year of indigence in Tehran, he was arrested on a civil charge for debts owed to the paper supplier of *Tūfan*.

Although the initial charges were of a civil nature, his political agitation inside the prison, expressed at times in passionate poems, soon turned him into a political prisoner and led to his constant transfer from one gaol to another: his term was extended first to 27 months, then to 30 months, and finally to three years. In the end he was transferred from **Kašr** prison to the infamous "clinic" at the police headquarters in Tehran, where on 18 October 1939 he was murdered by the prison's notorious medical practitioner, *Pizishk* ("physician") **Aḥmad Aḥmadī**, by air injection.

Although in poetical style **Farrukhī** observed the traditional patterns of prosody (*arūd*), the content of his poems focussed on contemporary social and political topics. Major themes of the Constitutional period, such as patriotism and the quest for civil liberties and social justice, were expressed in his verse, hence his contribution to the composition of political *ghazal* is noteworthy. In Persian poetry, he can be placed in the long tradition of the poetry of protest against arbitrary rule.

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(ALI GHEISSARI)

YAZĪD (I) B. MU'ĀWIYA, the second Umayyad caliph (r. 60-4/680-3). He was named as his successor by his father [see **MU'ĀWIYA I**]. His mother was **Maysūn**, a sister of the **Kalbī** leader **Ibn Bahdal** [see **HASSĀN B. MĀLIK**]. The **Banū Kalb** [see **KALB B. WABARA**] were strong in the southern regions of Syria, and **Mu'āwiya** appointed **Yazīd** as his successor in preference to an older half-brother, 'Abd Allāh, born of a **Qurashī** mother. **Yazīd's** *kunya*, **Abū Khālid**, refers to one of his own younger sons [see **ḤĀLID B. YAZĪD**]. During his father's caliphate, **Yazīd** commanded expeditions (*sawā'if*, see **ṢĀ'IFA**. 1.) against the Byzantines and participated in an attack upon Constantinople (in 49/669 or 50/670) that is mentioned in both Muslim and non-Muslim sources. He is also named as having led the *hādīdj* in various years. Reports make him less than 40 at the time of his death at **Huwwārīn** [q.v.] in **Rabī' I** 64/November