



## 'ARAB IV. ARAB TRIBES OF IRAN

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1. *General.* Since ancient times Iranians and Arabs have lived in neighboring areas. During the Sasanian period several large Arab tribes, including the Tanūk, the Asad, the Nezār, the Bakr, the Tamīm, and the Taġleb, moved into the Fertile Crescent and established their grazing grounds on the western fringes of the Persian empire (W. Caskel, "al-'Arab," *EI*<sup>2</sup> I, pp. 528). Further Arab tribes were forcibly moved into the Persian hinterland because of their predatory activities in the Persian Gulf: Šāpūr II (r. A.D. 309-79), after a punitive expedition across the Gulf early in his reign, transplanted several clans of the Taġleb to Dārzīn (Daharzīn) near Bam, several clans of the 'Abd-al-Qays and Tamīm to Haġar (the Kūh-e Hazār region) southeast of Kermān, several clans of the Bakr b. Wā'el to Kermān, and several clans of the Ḥanzāla to Tavvaz, near present-day Dālakī in Fārs (Ṭa'ālebī, *Ġorar*, p. 529). The Lakhmids (q.v.), a powerful Arab dynasty that emerged in Ḥīra, were vassals of the Sasanians, and their nation acted as a shield against incursions from Arabia (see G. Rothenstein, *Die Dynastie der Laḡmiden in al-Ḥīra*, Berlin, 1899).

Arab victories in Iraq, Syria, and Egypt during the caliphate of 'Omar (13-23/634-44) precipitated a mass movement of tribes from all parts of the Arabian peninsula to these frontier areas, where booty was plentiful. 'Oṭmān (r. 24-35/644-56) shrewdly harnessed this vast human tide to carry out a series of well-planned campaigns along the coast of North Africa, on the southern reaches of the Byzantine empire, and into the heartland of the already



moribund Persian empire. Expeditions were launched from Kūfa into the Caspian provinces and from Baṣra into Khorasan and Sīstān. The surrender of Marv in 31/651 completed the conquest of Sasanian Persia.

The Arabs originally had not planned to settle in their Persian colonies. In the spring they launched new expeditions from their bases in Baṣra and Kūfa to raid regions that had not yet concluded peace treaties with them; in the fall they returned to Iraq with their booty and with treaties guaranteeing the newly subjugated territories' yearly tribute to the Arab state. Only a garrison of 4,000 would remain behind, quartered in the Marv oasis, to secure the continued loyalty of the inhabitants of northeastern Persia to their new masters. This system broke down during the reign of Mo'āwīa I (r. 41-60/661-80), when an acute population problem in Iraq and growing unrest in the garrison towns of Baṣra and Kūfa led Zīād b. Abīhi, the governor of the eastern provinces, to send some of the excess population of Iraq to Khorasan. Accordingly, the military expedition that reached northeastern Persia in summer, 47/667 remained there, and in 52/672 Zīād relocated some 50,000 Arab families from Baṣra and Kūfa in that area. An additional group of Arab immigrants reached Khorasan in 63/683. Among those transplanted from Iraq were substantial parts of the Tamīm and Qays tribes from the Dīār Moẓar and of Dīār Bakr, the Azd and 'Abd-al-Qays tribes, from the Dīār Rabī'a (M. A. Shaban, *Islamic History: A New Interpretation, A.D. 600-750*, Cambridge, 1971, pp. 66, 67, 84-88; B. Spuler, "al-'Arab," *EI*<sup>2</sup> I, pp. 529). According to Baḷ'amī, when Qotayba b. Moslem, the conqueror of Transoxiana, was governor of Khorasan in the early 80s/700s, the garrison of that province comprised 40,000 warriors from Baṣra and more than 47,000 from Kūfa. The Basrans included 10,000 Tamīm, 10,000 Azd, 7,000 Bakr, and 4,000 'Abd-al-Qays (*Chronique IV*, p. 211).

The settlement of Arab fighting men and their families in Khorasan also furnished the manpower necessary for expansion into Inner Asia. However, the transplantation of clans from all the major tribal groups in Baṣra and Kūfa made it inevitable that the intertribal feuds and rivalries that were undermining the stability of the Omayyad regime would spread to Khorasan. In fact, they were magnified there, and the province quickly became the storm center of the Kingdom. For the authority of the central government was almost nonexistent, and survival meant constant struggle with natural forces, such as snowstorms, to which the Arabs were unaccustomed, as well as with unpacified Iranian and Turkish elements of the local population (cf. J.



Wellhausen, *The Arab Kingdom and Its Fall*, tr. M. G. Weir, Calcutta, 1927, pp. 397-491). It is not surprising that the revolution that toppled the Omayyad dynasty in 132/750 started in Khorasan.

The Arabs who immigrated to Khorasan settled both in the towns and in the countryside. As time passed they gradually intermarried with the local inhabitants, most of whom were Iranians, and shed their cultural identity; most of the Arabs in Abū Moslem's army spoke Persian (Spuler, *EI*<sup>2</sup> I, p. 530).

Although Khorasan remained the principal focus of Arab colonization in Persia during the Omayyad period, Arab settlers established themselves in other Persian provinces as well. During the second Islamic civil war (61-65/680-84), large groups of nomads from the Ḥanīfa, Tamīm, and 'Abd-al-Qays tribes crossed the Persian Gulf and occupied some of the richest Basran territories around Ahvāz and in Fārs, and other tribes followed them. But later the Azd and their allies, who had sided with Baṣra, defeated them, and they were forced to retreat into the arid wastes of Kermān and Sīstān (Shaban, *Islamic History*, pp. 97-98).

By 77/696, Arabs from the tribes of Rabī'a and 'Ejl were residing in Hamadān (R. N. Frye, "Hamadhān," *EI*<sup>2</sup> III, pp. 105). The population of Qazvīn seems to have been mainly Arab in the mid-3rd/9th century (A. K. S. Lambton, "Qazwīn," *EI*<sup>2</sup> IV, pp. 859). Qom too became a predominantly Arab town: The Banū Asad moved to the Qom region during the revolt of Moḳtār b. Abī 'Obayda (67/687); a branch of the Qays tribe, which formed part of the army of 'Abd-al-Raḥmān b. Moḥammad b. Aš'aṭ, sought refuge there when their commander was defeated in the course of his uprising against Ḥajjāj (85/704). It was soon joined by a branch of the 'Anaza, and in 94/712-13, by the Aš'arīs of Kūfa, who were fleeing persecution because of their Shi'ite beliefs (Ḥasan Qomī, *Tārīk-e Qom*, ed. S. J. Ṭehrānī, Tehran, 1313 Š./1934-35, pp. 38, 240f.; A. A. Faqīhī, *Tārīk-e madḥabī-e Qom*, Qom, 1350 Š./1971-72, pp. 40-44). Some of the Tamīm established themselves in Jay (today Isfahan; *Tārīk-e Qom*, p. 264). In about 146/763, the Arab governor of Ṭabarestān, Abu'l-'Abbās Ṭūsī, settled garrisons of Arab and Iranian Muslims in more than forty towns and strategic locations in the province but most of these were massacred in 166/783 during an uprising led by Vendād Hormozd of the house of Qārenvand (W. Madelung, "The Minor Dynasties of Northern Iran," in *Camb. Hist. Iran* IV, pp. 200-02).

During the 'Abbasid period many more Arabs moved into the eastern caliphate, especially into southern Persia. In the second half of the 4th/10th



century a group of the Asad, taking advantage of quarrels under the Buyids, penetrated into Kūzestān, where a group of Tamīm had been living, perhaps since pre-Islamic times (Caskel, *EI*<sup>2</sup> I, p. 528). The Buyid ruler 'Azod-al-dawla (r. 338-72/949-83) is said to have moved some Syrian Arabs to Tavvaz, in western Fārs, where a group of 'Abd-al-Qays also settled (G. Le Strange, *Lands*, p. 259; W. Caskel, "Abd-al-Ḳays," *EI*<sup>2</sup> I, p. 73). Meanwhile, more Arab tribes were crossing the Persian Gulf and establishing themselves on Persia's southern littoral. Among these, the Moẓaffar occupied an area south of the Šāpūr river, the Zohayr pitched their tents around the port of Sirāf, and the 'Omāra took over a stretch of seacoast east of the island of Qays (Le Strange, *Lands*, pp. 256, 257). Some of the newcomers made their way inland. According to tribal legend, the ancestors of the 'Arab Jabbāra and 'Arab Šaybānī of eastern Fārs moved there during the 'Abbasid period (P. Oberling, Field notes, 1957). Moreover, by the 4th/10th century most of the population of the town of Māhān, near Kermān, had become Arab (Le Strange, *Lands*, p. 307).

Following the fall of the 'Abbasid dynasty, the flow of Arab immigrants into Persia gradually diminished, but it nonetheless continued. In late 929/1522-23, Shah Esmā'īl Šafawī gave lands in Khorasan and Fārs to refugees from the Ottoman empire, including a group of Ġazālī Arabs (G. Sarwar, *History of Shāh Ismā'īl Šafawī*, Aligarh, 1939, p. 93). At the end of the 16th century the Ka'b tribe settled down in Kūzestān (J. R. Perry, "The Banū Ka'b: An Amphibious Brigand State in Khūzistān," *Le monde iranien et l'Islam* I, 1971, p. 133). During the succeeding centuries many more Arab tribes moved from southern Iraq to Kūzestān; as a result, Kūzestān, which until recently was called 'Arabestān, became extensively arabized. The Shaikhs of the Ka'b tribe and later those of the Moḥaysen were for two centuries the most powerful chieftains of southwestern Persia and enjoyed near-complete independence by playing the Ottomans, the Persians, and the British against one another in a clever game of political intrigue. The last of the great tribal chieftains of Kūzestān, Shaikh Ḳaẓ'al of Moḥammara, was forced to surrender his semi-independent realm to Reżā Shah in 1924 (see Perry, "The Banū Ka'b," pp. 131-52; J. G. Lorimer, *Gazetteer of the Persian Gulf, 'Omān, and Central Arabia*, Calcutta, 1915, I, pp. 1625-1749; G. N. Curzon, *Persia and the Persian Question*, London, 1892, II, pp. 322-26; D. N. Wilber, *Riza Shah Pahlavi*, Hicksville, N.Y., 1975, pp. 86-91, 100, 123, 126).

Recent estimates of the Arabic-speaking population of Iran range from 200,000 (H. H. Vreeland, ed., *Iran*, New Haven, 1957, p. 44) to 650,000 (S. I. Bruk,



*Naselenie Perednej Azii*, Moscow, 1960, p. 27). According to the November, 1956 census, there were then approximately 380,000 Arabic speakers (J. Behruz, *Iran Almanac*, Tehran, 1963, p. 555; but Iranian censuses are often unreliable, especially as regards ethnic minorities).

In present-day Iran there are still many families and tribes whose Arab origin can be traced. According to H. L. Rabino, the following Lorī-speaking tribes of the Pīš(-e) Kūh region in Lorestān are of Arab origin: The Selsela group of tribes, the Delfān group, the Sagvand tribe of the Bālā Gerīva group, and the Āzādbaḡt and Kūmānī clans of the ‘Amala (*Les tribus du Louristan*, Paris, 1916, pp. 12, 15, 19, 27, 28; see also Kayhān, *Joḡrāfiā* II, pp. 62-67; H. Īzadpanāh, *Āṭār-e bāstānī o tārikī-e Lorestān* II, pp. 182-86, 249-59, 296-99). In the Pošt(-e) Kūh region of Lorestān, the Ṣayfī and Malḡatāvī tribes, which dwell in the *baḡš* of Mehrān, are said to be of Arab origin, but there is very little information about them (Rabino, *Les tribus*, p. 42; Razmārā, *Joḡrāfiā-ye neḡāmī-e Īrān: Pošt Kūh*, Tehran, 1320 Š./1941, p. 20). In the early 1900s, there was a third tribe of Arab origin in the Pošt Kūh, the Gāvīs (Rabino, p. 42), but today only a ruined village by that name remains in the *baḡš* of Mehrān (Razmārā, *Farhang* V, p. 392).

J. Malcolm wrote that there are some Arab tribes in Kurdistan and that “several of the principal Kurdish chiefs boast a descent from Arab families (*History of Persia*, London, 1815, II, p. 207). J. P. Ferrier described the Jāfs of Kurdistan as Arabs (*Voyages en Perse, etc.*, Paris, 1860, p. 13), but B. Nikitine strongly disagrees, arguing that they are Kurds (*Les Kurdes*, Paris, 1956, p. 172). In his list of the tribes of Kermānšāh, Rabino mentions only one Arab tribe, the Samara, which he describes as a “small group of 100 families of Shi’ite *sayyeds* which came from Baghdad a little over a century ago and established itself in the plain of Māhīdašt” (“Kermanchah,” *Revue du monde musulman* 38, March, 1920, p. 36). But place names, such as ‘Arabābād, ‘Araboḡlū ‘Arabšāh, ‘Arabša, ‘Arablāng and ‘Arablū in Kurdistan (Razmārā, *Farhang* V, p. 297) suggest at least a past association with Arab tribes.

There are not many Arabs in Azarbaijan, although there are more villages with names relating to Arabs than in Kurdistan (see Razmārā, *Farhang* IV, pp. 329-30). Two tribes of the Šāhsavan tribal confederacy of Mešḡīn and Ardabīl have names that suggest Arab descent: The ‘Arablū and the Sayyedlar (P. Oberling, *The Turkic Tribes of Iranian Azarbaijan*, New York, 1961, pp. 18, 24). There is also a small clan of the Qarāpāpāq tribe of western Azarbaijan by the name of ‘Arablū (ibid., p. 75). However, all these groups have become thoroughly Turkicized and now speak Ādarī.



According to H. L. Rabino, a few Arabs were brought to eastern Māzandarān by Āqā Moḥammad Khan Qājār (r. 1193-1212/1779-97); they are said to have introduced buffaloes into the province (*Māzandarān and Astarābād*, London, 1928, p. 13). There are also sayyeds in Gorgān and Fenderesk (ibid., pp. 76, 82).

There are several groups of Arabs in central Persia. In the late 1890s, A. Houtum-Schindler wrote that certain families of Qom and Kāšān call themselves Arabs, “but have now very little Semitic blood” (*Eastern Persian Irak*, London, 1896, p. 48). In his list of the tribes of the Tehran region (see below) M. Kayhān included six of Arab origin: ‘Arab Ḥājji Āqā Solṭānī (700 families), ‘Arab Kotī (600 families), ‘Arab Mīšmast (q.v., 200 families), ‘Arab Ḥalwā’ī (250 families), ‘Arab Ṣaḥnānī (150 families), and ‘Arab Kūškālī. These tribes, which spoke Persian, had their summer quarters in the mountains north of Tehran and their winter quarters on the flatlands south of the capital (*Joḡrāfiā* II, pp. 111-12). Further south, there is a tribe of the Haft Lang branch of the Baḳtiārī tribal confederacy by the name of ‘Arab; it has two sections (*tīra*), Kangarīz and Awlād-e ‘Alī Beg (ibid., p. 73). According to J. M. Jouannin, in the early 1800s there was an Arab tribe by the name of Ardestānī that lived in the Ardestān area, midway between Kāšān and Nā’īn, and comprised some 6,000 individuals, but the name of this tribe does not appear on any other list of the tribes of central Persia. (See A. Dupré, *Voyage en Perse*, Paris, 1819, II, pp. 466-67).

Khorasan has a large Arab population. Many Arabs have settled down near Šāhrūd, where the inhabitants are designated as ‘Arab o ‘Aḡam (Arabs and Iranians). By 1292/1875 they had intermarried so extensively with Iranians and even Turks that the three groups were “undistinguishable in feature and language” (C. M. MacGregor, *Narrative of a Journey through the Province of Khorassan*, London, 1879, p. 141). This is undoubtedly the tribe which Jouannin called Baṣṭāmī and which was said to comprise some 12,000 to 15,000 individuals in the early 1800s (Dupré, *Voyage* II, p. 466).

Further east, there are Arabs in the *dehestān* of Taḥt-Jolga, west of Nišāpūr (Razmārā, *Farhang* IX, pp. 84, 267), and there is a tribe by the name of Īl-e ‘Arab in the *dehestān* of Kandaklī, west of Saraḳs. According to C. E. Yate, the Arabs of Saraḳs were moved there in 1874 (ostensibly from some other area in Khorasan); in the 1890s, they numbered some 150 families (*Khurasan and Sistan*, London, 1900, p. 34), and in the 1940s, 240 families (K. Gūdarzī, “Ašā’ere Īrān,” 1327 Š./1948, p. 41). In the 1950s there were still two villages in that district in which Arabic was spoken (Razmārā, *Farhang* IX, pp. 309, 350).



In addition there are Arabs around both Toršīz (Kašmar) and Torbat-e Jām, most of whom are ‘Arab Mišmast. In the 1890s, the Arabs of Torbat-e Jām totaled some 4,000 families, all of whom made their living from agriculture (Yate, *Khurasan and Sistan*, pp. 36-37). There are also Arabs in the vicinity of Torbat-e Ḥaydarī, between Toršīz and Torbat-e Jām; according to local tradition, they are the descendents of some 1,000 Arab families that Nāder Shah transplanted to Khorasan. In the 1950s some of them still spoke Arabic (*Farhang IX*, p. 86).

Further south, a large group of Arabs resides in the vicinity of Tūn (Ferdows). Jouannin called these Arabs Tūnī and estimated their number at upwards to 20,000 (Dupré, *Voyage II*, p. 466). Lady Sheil called them “Arab-e Reigoonee.” She estimated their number at 7,000 houses and tents and indicated that they spoke Persian (*Glimpses of Life and Manners in Persia*, London, 1856, p. 400). Some Arabs dwell in the *dehestān* of Zīr Kūh, between Qāyen and the Afghan border; according to Yate, this tribe is an offshoot of the Kozayma tribe that was forced to move from Arabia to Khorasan during the reign of Hārūn al-Rašīd (r. 170-93/786-809). One of the leaders of this prosperous tribe, Mīr ‘Alam Khan, became amir of Qāyen towards the end of the 17th century. His son, Mīr Ma‘šūm Khan, is said to have been in the service of Nāder Shah, and his grandson, Mīr ‘Alam Khan II, is claimed to have been the man who blinded Šākrok, the grandson of Nāder Shah, at Mašhad in 1161-62/1748. During the years that followed, Mīr ‘Alam Khan greatly extended his sway, proclaiming himself amir of Khorasan, but he was defeated and put to flight by Aḥmad Shah Abdālī (A. Golestāna, *Moǰmal al-tawārīk*, ed. M. Rażawī, Tehran, 2356 [1356 Š.]/1977, *passim*). His descendants continued to serve as amirs of Qāyen for several generations; one of them, Mīr ‘Alī-Akbar Khan, was appointed governor of Sīstān in 1891 (Yate, pp. 65, 66). Lady Sheil estimated the number of Arabs in the Qāyen region at 12,000 houses and tents (*Glimpses*, p. 400). In the 1330s Š./1950s, Arabic was still spoken in three villages in the area (Razmārā, IX, pp. 227, 345, 418). Finally, most of the inhabitants of the *dehestān* of ‘Arabkāna (pop. 10,598 in 1951), southwest of Bīrjand, are Arab. According to Razmārā, these Arabs were moved there from Kūzestān by Nāder Shah (*ibid.*, p. 266). In the 1920s they were described as “extremely impoverished,” many of them being employed as coolies in Bīrjand (W. Ivanov, “Notes on the Ethnology of Khurasan,” *The Geographical Journal* 67, January-June, 1926, p. 156). In the 1950s Arabic was still spoken in eighteen villages in the *dehestān* of ‘Arabkāna, and in two villages in the neighboring *dehestāns* of Nahārjānāt and Nehbandān (Razmārā, IX, pp. 55, 92, 105, 115, 118, 121, 129, 133, 136, 147,



158, 171, 197, 349, 356, 373, 405).

G. N. Curzon asserted that the Tīmūrī who live in northwestern Afghanistan and in the rural districts (*baḳš*) of Jannatābād, Torbat-e Jām, Ṭayyebāt, and Kṽāf on the Persian side of the Afghan border, are of Arab origin, Tīmūr-e Lang (Tamerlane) having “deported them from their native country in a rage because they had plundered his mother when on a pilgrimage to Mecca” (*Persia and the Persian Question* I, p. 199). But Yate’s argument that they were Turks whom Tīmūr transplanted from Syria to Balk and who later moved to Afghanistan and Khorasan (*Khurasan and Sistan*, p. 38) seems more plausible.

In Sīstān, the Mīr ‘Arab and Sayyed tribes are of Arab origin. In the 1930s, the Mīr ‘Arab comprised some 40 families, whereas the Sayyed comprised some 200 families. The Sayyed claim descent from the prophet Moḥammad through his grandson Ḥosayn (H. Field, *Contributions to the Anthropology of Iran*, Chicago, 1939, pp. 246-47). According to Jouannin, the Sīstānī tribe is of Arab origin (Dupré, *Voyage* II, p. 466), but this is disputed by H. W. Bellew (*From the Indus to the Tigris*, London, 1874, p. 248).

There are numerous Arab tribes in Kūzestān, all of which still speak Arabic. The most important ones at the turn of the century included: (1) north of Ahvāz: the Āl-e Kaṭīr tribe between the Karḳa river and the Šoṭayṭ branch of the Kārūn river (8,000 people, according to J. G. Lorimer, *Gazetteer* II, pp. 121, 994-97); the Banū Lām tribe between the Iraḳi border and the Karḳa river south of Šūš (ca. 45,000 people; pp. 121, 1081-85); the ‘Abd-al-Ḳān tribe around Ḳayrābād on the Karḳa river, some 70 km northwest of Ahvāz (no number indicated); the Salāmāt tribe east of the Gargar river between Haddām and Āb-e Gonjī (1,600; pp. 123, 1652-53); the Bayt-e Sa’d tribe on both banks of the Dez river above the territory of the ‘Anāfeja, around Mīānāb and on the left bank of the Gargar river (14,100; p. 123); the ‘Anāfeja tribe on the lower course of the Šoṭayṭ, on the banks of the Dez river close to its mouth and on the right bank of the Kārūn river (5,000; pp. 71-73, 119); the Ḥamayd tribe in an area stretching from the Kārūn river to Raḡeyva, south of the territory of the ‘Anāfeja (6,000; pp. 120, 620-21); the Āl-e Bū Rawāya tribe around Ġoreyba on the Karḳa river, some 35 km northwest of Ahvāz (700; p. 122); the Banū Ṭorof tribe on the southern loop of the Karḳa river, as well as most of the marshy area watered by the Karḳa west of Kūt Nahr Hāšem (20,000; pp. 124, 1909-11); the ‘Ekreš tribe between Howayza and Ahvāz, and around Sayyed ‘Abbās and Zovīya on the Kārūn river, north of Ahvāz (5,000; pp. 120, 758-59); the Ḥardān tribe around Dūb-e Ḥardān and Čārṭāq, west of Ahvāz, and on the right bank



of the Kārūn river, north of that city (2,500; pp. 120, 637-38); and the Zarqān tribe around Garāna and Tedīn, northeast of Ahvāz, and in a tract east of Ways (1,500; pp. 124, 1937-38). (2) South of Ahvāz: the Banū Sāla tribe in a twenty-mile-long territory stretching from Howayza to Šayk Moḥammad, southwest of Ahvāz, and part of the Karḳa-Tigris marshland (15,000; pp. 123, 1654-55); the Bāvīya tribe in the *dehestān* of Bāvī, south of Ahvāz (20,000; II, pp. 119, 293-96), the Banū Tamīm tribe in an area from Howayza to Ahvāz and toward the south as far as Qājārīya on the Kārūn river (10,000; pp. 123, 1858); the Āl Kamīs tribe in an area southwest of Rāmhormoz (2,500; pp. 121, 1017-18); the Moḥaysen tribe in a large area between the Iraḳī border and the Kārūn river, from the territory of the Banū Tamīm in the north all the way to the Šaṭṭ al-‘Arab and the northwestern half of Ābādān island in the south (12,000; pp. 122, 1249-53); the Banū Ka‘b tribe in a large area stretching from the Šaṭṭ al-‘Arab and the southeastern half of Ābādān island to Bandar Ma‘šūr (55,000; pp. 121, 947-62); the Šarīfāt tribe along the left bank of the Jarrāḥī river near Ḳalafābād (1,000; pp. 123, 1757); and the Qanawātī tribe around Bandar Ma‘šūr and Hendiān to the east of the territory of the Banū Ka‘b (5,250; p. 122). (For additional information on the tribes of Kūzestān, see Field, *Contributions*, pp. 184-99; J. Qā‘em-maqāmī, “Ašāyer-e Kūzestān,” *Yādgar* 1, 1323-24 Š./1945, no. 7, pp. 18-24, no. 10, pp. 19-26; 2, 1324-25 Š./1946, no. 4, pp. 58-68, no. 8, pp. 22-28; 3, 1325-26 Š./1947, no. 1, pp. 71-74, no. 3, pp. 40-47, no. 5, pp. 8-12, no. 9, pp. 10-12, no. 10, pp. 26-37; M. Żarrabī, “Ṭawāyef-e Miānāb,” *FIZ* 10, 1341 Š./1962-63, pp. 394-407; 11, 1342 Š./1963-64, pp. 281-92; *Military Report on Arabistan*, Area no. 13, Simla, 1924; Great Britain, Naval Intelligence Division, *Persia*, Oxford, 1945, pp. 379-80.) According to Kayhān, (*Joḡrāfiā* II, pp. 90-92), a large part of the urban population of Kūzestān is also Arab.

There are Arab tribes all along Iran’s southern littoral; the most important are the Domūk, Ro‘ūsa, ‘Amrānī, ‘Obaydelī, Āl-e Ḥaram, Āl-e ‘Alī, Marzūqī, and Qawāsīm. The Domūk, a branch of the Dawāsīr tribe of Bahrain, inhabit seven villages in the *dehestān* of Čāh Kūtāh between Borāzjān and Būšehr. In the early 1900s, they comprised some 150 households (Lorimer, *Gazetteer* II, pp. 351, 383-88). The Ro‘ūsa inhabit fourteen villages in an area extending from 11 km northwest of Ḳormūj to beyond the mouth of the Mūd river. In the early 1900s, they numbered some 1,500 individuals (*ibid.*, pp. 369-77). The ‘Amrānī live in the village of Bardestān, northeast of Dayyer, and in four other villages northwest of Bardestān; they are said to have emigrated from the neighborhood of Sūq-al-šoyūk, in Iraḳ. In the early 1900s, they numbered some 600 individuals (*ibid.*, pp. 369-78). The ‘Obaydelī live in the seaport of



Čirū and on Hendarābī island, in the *dehestān* of ‘Obaydelī on the Šībkūh coast. They claim to be a branch of the Aḥmada tribe and to be related to the ‘Abda Šammar tribe of Naǧd. In the early 1900s, they numbered some 1,500 individuals (ibid., pp. 355, 1784). The Āl-e Ḥaram settled down around Bīdkūn, on the Šībkūh coast, long ago and built the seaport of ‘Asalūya; in the early 1900s, they numbered some 2,000 individuals and dwelled mostly in ‘Asalūya and nearby Nāyband. They claim to be a branch of a tribe called Rażīya and to have come from the vicinity of Mecca in the 18th century, but it is more likely that, like most of their Arab neighbors, they emigrated from ‘Omān (ibid., pp. 177-78, 1293-94, 1783, 1786, 1787; Fasā’ī, II, pp. 291-92, 330-31). The Āl-e ‘Alī, a branch of the Āl-e ‘Alī tribe of ‘Omān, live in the small seaports of Tāvūna, Čarak, and Dovvān, and on Qays island, on the Šībkūh coast west of Lenga. In the early 1900s, they numbered some 3,500 individuals (ibid., pp. 62, 354-55, 493, 1782). The Marzūqī live in the small seaports of Moǧū, Ḥasīna, Kondorān, and Bostāna, in the *dehestān* of Marzūqī west of Lenga; they claim to be a branch of the ‘Aǧmān tribe of Naǧd. In the early 1900s, they numbered some 1,800 individuals (ibid., pp. 1248-49, 1783). The Qawāsem, a branch of the Qawāsem tribe of ‘Omān, live in the small seaports of Bostāna and Dovvān, in the *dehestān* of Marzūqī (ibid., pp. 493, 1091, 1548; Fasā’ī, II, p. 332). Many Banū Ka’b and Banū Tamīm have also settled down on the north shore of the Persian Gulf; there are Banū Ka’b in the *dehestāns* of Līrāvī, Rūd-Ḥella, and Angālī (ibid., pp. 81, 1104, 1105, 1595, 1598) and Banū Tamīm in the *dehestāns* of Ḥayāt Dāwūd, Šabānkāra, Rūd-Ḥella, and Angālī (ibid., pp. 81, 82, 699, 701, 1122, 1595-98, 1688-90), and there is a *dehestān* by the name of Tamīm midway between Būšeher and Bandar ‘Abbās (Razmārā, *Farhang* VII, p. 54). Finally, much of the urban population on that shore is of Arab origin; in the early 1900s, 43 percent of the population of the port of Lenga was Arab (ibid., p. 1097). Most of the Arabs of Iran’s southern littoral speak Arabic along with Persian.

In the Fārs hinterland, there is a large Arab tribe, the Īl-e ‘Arab of the Ḳamsa tribal confederacy. Its two branches, the ‘Arab Jabbāra and the ‘Arab Šaybānī, have their summer quarters in the *dehestāns* of Bavānāt, Qonqorī, and Saṛčahān, northeast of Shiraz, and their winter quarters in an area stretching all the way from Sarvestān to Fūrg and Lārestān, in southeastern Fārs. In the 1940s, the tribe comprised some 11,100 families (Great Britain, Naval Intelligence, *Persia*, p. 375; Fasā’ī, II, pp. 311-12). The Īl-e ‘Arab speak a mixture of Arabic, Persian, and Lori (O. Garrod, “The Nomadic Tribes of Persia To-Day,” *Journal of the Royal Central Asian Society* 33, 1946, p. 44; for additional



information, see Fasā'ī, II, p. 312; A. G. Tumansky, "Ot Kaspiiskago morya k hormuzdskomu prolivu i obratno," *Sbornik mater. po Azii*, 65, 1896, pp. 76-81; A. T. Wilson, *Report on Fars*, Simla, 1916, pp. 45-47; G. Demorgny, "Les réformes administratives en Perse: les tribus du Fars," part 1, *Revue du monde musulman* 22, March 1913, pp. 103-05; Field, *Contributions*, pp. 213-14; M. S. Ivanov, *Plemena Farsa*, Moscow, 1961, pp. 53-55, 87, 97, 98, 153). Two formerly independent Arab tribes in Fārs province, the Bahā'-al-dīnī and the Šīrī, have by now been absorbed by larger groups, the first by the Qašqā'ī tribal confederacy and the second by the Arab tribe of the Kamsa tribal confederacy. Jouannin mentions an Arab tribe by the name of Āqāqānī which, in the early 1800s, comprised some 20,000 individuals (Dupré, *Voyage* II, p. 467), but no other source mentions this tribe.

There are several Arab tribes in Kermān province. In the Sīrjān region dwell the 'Aṭā'allāhī. Once numerous, they totaled some 6,000 individuals in the early 1800s (*ibid.*), but by the 1930s they had dwindled to a mere 100 families (Field, *Contributions*, p. 234). In the Bardsīr (Mašīz) region are the 'Arabkānī Sorkī, who numbered some 250 families in the 1930s (*ibid.*, p. 235), and three Badū'ī tribes: the Badū'ī-e Kūh-e Panjī, the Badū'ī-e Qaḷ'a Sangī, and the Badū'ī-e Ḥājji Kākā'ī, each of whom numbered approximately 100 families in the 1930s (Kayhān, *Jogrāfiā* II, pp. 93-94). In the Pārīz region are the 'Arab-e Ḥājji Ḥosaynī who, in the 1920s, numbered some 200 families (G. Stöber, *Die Afshār: Nomadismus im Raum Kermān*, Marburg, 1978, p. 279), and a fourth group of Badū'ī that comprised some 60 families in the 1930s (Field, *Contributions*, p. 235). Some of the Arabs of Kermān province still spoke Arabic in the 1930s (Kayhān, *loc. cit.*). Jouannin cites an Arab tribe by the name Kermānī that comprised some 7,000 or 8,000 individuals in the early 1800s (Dupré, *Voyage* II, p. 466-67), but no other source mentions them.

There are Arabs in Makrān and Persian Balūčestān, but because of intermarriage with the Baluchis they have lost most of their Arab cultural traits. The Rend, who live around Pīšī and Mand on the Pakistani border, for example, claim to be of Arab origin and to have come from Aleppo, but already in the early 1900s they were described as "to all intents and purposes Baluchis" (Lorimer, *Gazetteer* II, p. 1590). The Kalmatī, who are related to the Rend, are also of Arab origin (*ibid.*, p. 1135). P. M. Sykes claimed that Jadgāl and the Gūrgīj are of Arab origin (*Ten Thousand Miles in Persia*, London, 1902, p. 97) but this was disputed by Lorimer (II, p. 1134).

See also ['Ašāyer](#).



## BIBLIOGRAPHY

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Given in the text.

2. *The Arabs of Tehran Province*. Sedentary peasants and some 19th-century travelers have given the name ‘Araba to the majority of semi-nomadic tribes in the Tehran region. The Arabs seem to have established themselves long ago near the capital, as is shown by the existence of a *dehestān* to the south of Varāmīn (Jalilābād) named Behnām-e ‘Arab. In winter families of the tribe are dispersed among several villages to the south of Varāmīn, in the Šahrīār plain and further east as far as Eyvān-e Key. In summer they gather in a number of small encampments of two to five tents, once of black goat hair but now made of cotton or nylon. With the expansion of the capital, the ethno-cultural characteristics and means of subsistence of these stockbreeders have been destroyed. Formerly numerous in the upper valleys of Karaĵ and of the Jājrūd, they were the first to be affected by the curbs on pasturing introduced since 1965 to check upstream erosion of the barrages. Their present summer quarters are in the high valley of Ṭālaqān, in Lārījān, and in the mountains of the Damāvand (B. Hourcade, “Les nomades du Lar face aux problèmes de l’expansion de Teheran,” *Revue de géographie de l’est* 1-2, 1977, pp. 37-51). About a hundred families still undertake short pastoral migrations, sometimes with dromedaries.

Sedentary peasants and a number of 19th-century travelers have mistakenly given the name ‘Araba to a heterogeneous amalgam of tribal fractions, Arab in origin but Persian-speaking, who were deported at different times to the environs of Tehran. Some of them (the Bāqerī) call themselves Baḳtīār of Shiraz and could be a splinter of the Ḳamsa deported by Karīm Khan Zand. The Mīšmast (see [‘Arab Mīšmast](#)) are the best known splinter group, moved under Moḥammad Shah Qājār (see A. K. S. Lambton, *Landlord and Peasant in Persia*, Oxford, 1953, pp. 158f.; J. R. Perry, “Forced Migrations in the Seventeenth and Eighteenth Centuries in Iran,” *Iranian Studies* 8/4, 1975, pp. 199-215; M. Bazin, *La vie rural dans la région de Qom (Iran Central)*, Paris, n.d. [1974]) from Ḳūzestān to Fārs, and later to the neighborhood of Qom and



Tehran. These are probably the “arabes de Chouchtar” mentioned by Chodzko in 1835 (“Une excursion de Téhéran aux pyles caspiennes en 1835,” *Nouvelles annales de voyages* 13, 1850, pp. 280-308).

There is also another Arabic-speaking tribe in the region of Tehran, that of the Kotī. Up to the middle of the 20th century this tribal group, originating from Shiraz, wintered in the region of Sīāḥ Kūh near Eyvān-e Key, but it is now dispersed among several villages to the east of Varāmīn. Some 300 families still move to summer pastures in the upper valley of the Lār, but most of them no longer possess any livestock and are simply shepherds in pay of the army. Several families have settled down on hill slopes in the Damāvand region (see Anti Alborz).

See also H. Field, *Contribution to the Anthropology of Iran*, Anthropological series, Field Museum of Natural History, 29/1, 15 December 1939.

A. K. S. Lambton, “Ilāt,” *EI*<sup>2</sup> III, pp. 1095-1110.

B. Hourcade, “L’Anti-Alborz, un espace marinal aux portes de Téhéran,” *Revue géographique de l’est* 1-2, 1982, pp. 61-97.