



## ĀZĀDVĀR

**ĀZĀDVĀR** (or ĀZĀDVĀR), a small town of Khorasan in the district (*kūra*, *rostāq*) of Jovayn, which flourished in medieval Islamic times, apparently down to the Il-khanid period. It lay eight farsakhs from Jājarm and at the western end of the very fertile Jovayn corridor between the Kūh-e Čaġatāy to the south and the Kūh-e ‘Alī to the north, hence on the road connecting Bešām and Gorgān with Nīšāpūr. The medieval geographers describe it as the chief town (*qaṣaba*, *madīna*) of Jovayn, populous and prosperous; 189 villages depended on it; it had fine mosques, markets, and a caravanserai; and it was surrounded by rich agricultural land producing cereals and fruits. Irrigation was mainly by *qanāts* led down from the hills to the south. Maqdesī (Moqaddasī) describes the inhabitants of the district as cultured (*ahl adab*) and *aṣḥāb ḥadīth*, i.e., Shafi‘ites; and from this district stemmed one of the greatest families of Shafi‘ite ‘*olamā*’ in Nīšāpūr—that of Abū Moḥammad ‘Abdallāh Jovaynī (d. 438/1047) and his son Abu’l-Ma‘ālī ‘Abd-al-Malek, the Emām al-Ḥaramayn (d. 478/1085). Sam‘ānī (*Ansāb* [Hyderabad] I, p. 76) names a considerable number of scholars and theologians with the *nesba* Āzādvār. The family of the historian ‘Alā’-al-dīn ‘Atā Malek Jovaynī and his brother, the statesman Šams-al-dīn Moḥammad Šāḥeb(-e) Dīvān also hailed from Āzādvār. The poet Ašraf Ġaznavī is buried there. During the eighth/fourteenth century, however, Āzādvār apparently declined; and Faryūmad, some distance to its south, replaced it as the center of the Jovayn district. Āzādvār is now the name of a subdistrict (*dehestān*) and its administrative center in the *baḳš* of Jaġatāy of the Sabzavār *šahrestān*. Near the present-day Āzādvār, in the center of the valley, are the remains of the medieval city, which were still marked by the



remains of a lofty brick building in 1897 when Yate visited the area. A stage on the Tehran-Mašhad railroad is also called Āzādvār.

## BIBLIOGRAPHY

---

Eṣṭakrī, pp. 257, 284.

Ebn Ḥawqal, pp. 428, 433, 456; tr. Kramers, pp. 414, 419, 440.

Maqdesī, pp. 50, 318.

*Ḥodūd al-‘ālam*, tr. Minorsky, p. 102, sec. 23.

Yāqūt, I, p. 61; II, pp. 164-66.

*Nozhat al-qolūb*, p. 174; tr. Le Strange, p. 169.

‘A. Mawlawī, *Āṭār-e bāstānī-e Korāsān* I, Mašhad, 2535 = 1355 Š./1976, p. 361.

Le Strange, *Lands*, pp. 391-92.

H. Halm, *Die Ausbreitung der šāfi‘itischen Rechtsschule von den Anfängen bis zum 8/14 Jahrhundert*, Wiesbaden, 1974, p. 77.

J. Aubin, “Réseau pastoral et réseau caravanier: Les grand’routes du Khurassan à l’époque mongole,” *Le monde iranien et l’Islam* I, Geneva and Paris, 1971, pp. 128-29.

C. E. Yate, *Khurasan and Sistan*, London, 1900, pp. 390-91.

Razmārā, *Farhang* IX, p. 14.

*Search terms:*

آزادوار azadvar aazaadvaar