



BĀDĀVARD

BĀDĀVARD (windfall), the name of one of the seven treasures of Ƙosrow Parvēz in the *Šāh-nāma* (Moscow ed., IX, p. 236 vv. 3790f.). The treasures of Ƙosrow Parvēz, including the *bādāvard*, are also mentioned by Ta‘ālebī (*Ĝorar*, pp. 700f.), Gardīzī (ed. Ḥabībī, p. 36), and the *Mojmal* (p. 81). As for the origin of the *bādāvard*, according to Ta‘ālebī when Ƙosrow Parvēz learned that the East Romans had rebelled against his father-in-law Mauricius and installed another emperor, he sent his general Šahrbarāz to the aid of Mauricius. Šahrbarāz based himself at Alexandria and prepared to attack Constantinople. Fear of an attack by Šahrbarāz daunted the new emperor so much that he had all the valuables in the Roman treasure-stores laden on a ship and then fled, but the wind drove the ship to Alexandria and all the valuables fell into the hands of Šahrbarāz, who took them with him to Iran. Ƙosrow Parvēz thanked God for sending the favorable wind and named the treasure *bādāvard* (lit., brought by the wind). This story, which is also given by Jāḥeẓ (*Ketāb al-tāj*, ed. A. Zéki Pacha, Cairo, 1914, pp. 180ff.) and Mas‘ūdī (*Morūj*, ed. Pellat, I, p. 311) and repeated by Ḥamd-Allāh Mostawfī (*Tārīk-egozīda*, ed. ‘A. Navā‘ī, Tehran, 1339 Š./1960, p. 122) and Ƙvāndamīr (*Ḥabīb al-sīar*, lithograph, Tehran, 1271/1855, p. 122), is a fiction invented to explain the name *bādāvard*. In the *Šāh-nāma* (V, p. 400 vv. 2796f.), Ƙosrow Parvēz’s treasures are said to have previously belonged to the past kings of Iran, and some of them, including the *bādāvard*, are said to have been first acquired by Kay Ƙosrow. The mentions of royal treasures, like those of exploits such as dragon-slaying, of occurrences of miracles, and of possession of divine fortune (*farr*) and distinctive bodily marks, must all be seen as arguments for the legitimacy of rulers. In the



ideology of Iranian kingship, this was a matter of great importance (see Khaleghi-Motlagh, “Farāmarz-nāma,” *Īrān-nāma* 1/1, 1361 Š./1982, p. 43 n. 23).

The names of Ƙosrow Parvēz’s treasures were also applied to musical modes and melodies. One of the melodies ascribed to Bārbad, the chief minstrel in Ƙosrow Parvēz’s reign, bore the name *bādāvard* and is mentioned by several poets, among others by Neẓāmī Ganjavī (*Ƙosrow o Šīrīn*, Baku, 1960, p. 332, v. 4) and Manūčehrī (*Dīvān*, ed. Moḥammad Dabīrsīāqī, 2nd ed., Tehran, 1338 Š./1959, p. 19, v. 281).

BIBLIOGRAPHY

See also Mehrī Bāqerī, “Afdihā-ye haẓdahgāna-ye Ƙosrow-e Parvīz,” *NDA Tabrīz*, 1357 Š./1978, no. 125, pp. 91-115.

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