



# BĀDĠĪS I. GENERAL AND THE EARLY PERIOD

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## i. General and the Early Period

The region of Bādġīs is bisected in an east-west direction by the Paropamisus mountains, which rise towards the east to 11,791 ft/5,535 m; the southern slopes drain towards the Harīrūd, and the rather gentler northern ones into the Morġāb basin via such streams as the Kūšk and Kāšan. The medieval geographers describe Bādġīs as being considerably wooded and a noted source for pistachios (see, e.g., *Nozhat al-qolūb*, ed. p. 153, tr. p. 151); some of the woodland still survives, with extensive pistachio, juniper, and mulberry trees. It also comprised much pasture land, where sheep in particular were raised (see below). The present population of the region includes a substantial proportion of the Iranian Jamšīdīs of the Čahār Aymāq group, with Iranized Turco-Mongol Qaḷ'a-ye Now Hazāras in the eastern part (see J. Humlum et al., *La géographie de l'Afghanistan. Étude d'un pays aride*, Copenhagen, 1959, pp. 67-68, 85-86, 147-48, 185).

Yāqūt (*Mo'jam al-boldān*, Beirut, 1374-76/1955-57, I, p. 318) gives a popular etymology for the name, *bād-kīz* “place where the wind arises,” from the region’s windiness. In fact, the name Bādġīs goes back to Avestan Vāitigaēsa, later appearing in Armenian geographical sources as Watagēs, Watgēs, according to Markwart (Marquart), *Ērānšahr*, p. 77.



*History.* During Sasanian times, Bādġīs was substantially held by the Hephthalite people of the Kadisheans (the name surviving into early Islamic times as a place name Qādes). There was a Nestorian Christian population here; in the Synod of Išō'yab in 588, a bishop of Bādġīs and Qadišastān, suffragan of the Metropolitan of Herat, is mentioned (Markwart, op. cit., pp. 64, 77-78).

During the first century of Islam, Bādġīs passed into Arab hands, together with Herat and Pūšang, around 32/652-53, under the caliph 'Otmān, for already in that year there is mentioned a rebellion against the Arabs by an Iranian noble Qāren (Ebn al-Aṭīr, Beirut, 1385-87/1965-67, III, p. 135), followed by further unrest in these regions in 41/661-62. The main references to Bādġīs in the sources over the next three centuries are indeed largely in connection with various revolts against Arab-Islamic domination, often with sectarian religious elements prominent. In the mid-Omayyad period, Bādġīs was a stronghold of the Arabs' most strenuous opponent in the East, the northern Hephthalite ruler Ṭarġān Nīzak, finally subdued by the governor Qotayba b. Moslem al-Bāhelī in 91/710; Yāqūt, loc. cit., calls Bādġīs "the headquarters of the Hephthalites," *dār mamlakat al-Hayāṭela*, and it was here that his principal fortress had lain, captured in 84/703 by Yazīd b. Mohallab (Ṭabarī, II, pp. 1129-31). It was a center for the would-be prophet Behāfarīd, and he was captured in Bādġīs by Abū Moslem in 131/749. Shortly afterwards, during al-Manšūr's caliphate, Ostādsīs appeared there (Gh. H. Sadighi, *Les mouvements religieux iraniens au II<sup>e</sup> et au III<sup>e</sup> siècle de l'hégire*, Paris, 1938, pp. 128, 157-58; B. Scarcia Amoretti, in *Camb. Hist. Iran* IV, pp. 489-90, 497-98). The town of Karūk, on the southern fringes of Bādġīs and lying to the northeast of Herat, was in the 3rd/9th century a major center of the Kharijites, who survived in Khorasan and Sīstān after their suppression in the west; the Saffarid amir Ya'qūb b. Layl had to cope with a rising of them under their own "Commander of the Faithful," immediately after his capture in 259/873 of Khorasan from the Taherids (see C. E. Bosworth, "The Armies of the Ṣaffārids," *BSOAS* 31, 1978, pp. 543-44). A century later, Moqaddasī (Maqdesī), p. 323, still describes Kharijites as surviving there, but the geographers state that by then, Bādġīs was substantially orthodox, and Sam'ānī, *Ansāb*, Hyderabad, 1382-1402/1962-82, II, pp. 21-22, mentions some 'olamā' from there. On the cultural plane, mention should be made of a local poet in New Persian of the Taherid period, Hanzala of Bādġīs, a few of whose verses survive (G. Lazard, *Les premiers poètes persans (IX<sup>e</sup>-X<sup>e</sup> siècles)*, Paris and Tehran, 1964, I, pp. 17-18, 53, II, p. 12).



The medieval geographers of the 3rd-4th/9th-10th centuries describe Bādġīs as essentially rural and agricultural, with no large cities. According to the *Ḥodūd al-‘ālam*, pars. 23-24 = tr. Minorsky, p. 104, comm., p. 327, Bādġīs had 300 villages. The northern part of the region was known as Ganj Rostāq, with three main settlements lying on the road connecting Herat with Marv al-Rūd: Baban (q.v.) or Babna (the most populous of the three, and residence of the local governor), Baġšūr (a flourishing town, of fair size, on the desert fringes of the Morġāb, and apparently near the modern Qaḷ‘at Mawr on the railway branch from Marv to Kūška, a site marked by a mound and considerable ruins; it relied on wells for its drinking water), and Kīf. In southern Bādġīs, Moqaddasī and Ebn Ḥawqal mention eight settlements: Kūġānābād or Kūh Ġūnābād (where the residence of the local governor was), Dehestān (larger and more prosperous than the former, with houses built of mud brick and its water supply from *qanāts*; this probably corresponds to the modern shrine of K̄vāja Dehestān to the northeast of Herat, and must of course be distinguished from the Dehestān to the east of the Caspian Sea), Kūfā, Bost, Jādāvā, Kābarūn, Kālāvūn, and Jabal al-Feẓẓa “the mountain of silver,” *Ḥodūd al-‘ālam*’s Kūh-e Sīm (where silver-mining had, however, ceased, through lack of fuel for smelting, by the 4th/10th century). Most of these settlements of Bādġīs depended on rainwater for their agricultural lands and wells for drinking water, the streams flowing down to the Morġāb providing too little water for extensive irrigation. See Ebn Ḥawqal, ed. Kramers, II, pp. 440-41, tr. Wiet, II, pp. 426-27; Moqaddasī, pp. 298, 308; Mostawfī, loc. cit.; Barbier de Meynard, *Dictionnaire géographique, historique et littéraire de la Perse*, Paris, 1861, p. 75; Le Strange, *Lands*, pp. 412-15; Barthold, *An Historical Geography of Iran*, Princeton, 1984, pp. 47-49.

In later times, there is little specific mention of Bādġīs under that name, but its pastures were naturally sought after by the various nomadic powers of the eastern Islamic world, and the war of 668/1270 between the Chaghatayid Mongol ruler of Central Asia, Baraq, and the Il-khanid ruler of Iran, Abāqā, arose from quarrels over these pasture grounds. Their lushness remained famous over the ensuing centuries, and a nineteenth-century traveler like J. P. Ferrier (1845-46) describes those of the Hazāras of Qaḷ‘a-ye Now, with their flocks of sheep, goats, camels, and buffaloes, as the best in all Asia (*Caravan Journeys and Wanderings in Persia, Afghanistan, Turkistan, and Beloochistan*, London, 1856, p. 192).