



FĪRŪZKŪH II. IN THE ALBORZ (HISTORY)

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The early Islamic geographers did not mention this Fīrūzkūh as such, but they did describe the district of Vīma/Vayma (i.e., Mid. Pers. Wēm “lit. rock”), in which it lay; from the slopes of Vīma a stream flowed south to Kōvār in Qūmes (Eṣṭakrī, pp. 206, 209, tr. pp. 216, 218; Ebn Ḥawqal, pp. 378-79, tr. Kramers, pp. 367, 369; Abū Dolaf, tr., p. 53; Moqaddasī/Maqdesī, pp. 51, 392 n. *aḤodūd al-‘ālam*, ed. Sotūda, p. 147, tr. Minorsky, p. 135).

In the early 12th century, however, Fīrūzkūh was mentioned in historical sources on the Caspian region (e.g., Ebn Esfandīār, tr. Browne, pp. 165, 255) as a strong fortress (not to be identified with the Ferrīm or Perrīm of the Qarinids and then Bavandids, pace Casanova; see Jovaynī, ed. Qazvīnī, III, comm. p. 383). It was besieged by Sultan ‘Alā’-al-Dīn Tekeš K̄vārazmšāh (567-96/1172-200) in 594/1198; in 624/1227 Sultan Moḥammad’s son Rokn-al-Dīn Ġūr-Sānjī was besieged there by the Mongols; and in 654/1256 the il-khan Hülegü (Hülāgü) passed by Fīrūzkūh in his campaign against the Isma‘īli imam Kōršāh and the destruction of Isma‘īli fortresses (Jovaynī, ed. Qazvīnī, I, pp. 42, II, 208-10, III, 108, tr. Boyle, I, p. 311, II, pp. 475-76, 619; Rašīd-al-Dīn, *Jāme‘ al-tawārīkò*, Baku, pp. 32-33). Subsequently Fīrūzkūh became a summer pasture for the Ilkhanids and Timurids; it was there, in 694/1295, that **Ġāzān Khan** (694-703/1295-1304) formally became a Muslim at the hands of Shaikh



Şadr-al-Dīn Ebrāhīm Ḥamawī Jovaynī (Rašīd-al-Dīn, *Jāme' al-tawārīkò*, Baku, pp. 294-97; idem, *Tārīk-e ġāzānī*, pp. 76-80; Spuler, *Mongolen*3, p. 185).

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