



ĠANĪZĀDA, MAĤMŪD

ĠANĪZĀDA, MAĤMŪD b. Mīrzā Ġanī Dīlmaqānī, liberal journalist, historian, and poet (b. Salmās, Jomādā II 1296/May-June 1879, d. Tabrīz. 30 Bahman 1313 Š./19 February 1936). As a young man, he pursued a career in commerce while occasionally writing articles for the liberal paper *Ḥabl al-matīn*. During a trip to Daghistan he met ‘Abd-al-Raḥīm Ṭālebof and upon his return home he founded, on 21 Moḥarram 1325/6 March 1907, the bi-weekly liberal paper *Faryād* (q.v.) in Urmia, of which only twenty-three issues were published. Some of its articles were in Persian and some in Azeri Turkish. Ġanīzāda was actively involved in the Constitutional Revolution (q.v.) and for a while served as the personal secretary of Sattār Khan and a member of the Anjoman-e ayālatī-e Tabrīz. He also served for a time (nos. 38 to 111) as the editor of *Rūz-nāma-ye Anjoman* (q.v.), the paper founded by the same Anjoman-e ayālatī to publish its proceedings. In 1327/1909 he published the satirical paper *Būqalamūn* and the following year he collaborated with Ḥājī Āqā Reżāzāda, the later Ṣādeq Reżāzāda Šafaq, in the publication of *Šafaq*. This newspaper, like other papers carrying Ġanīzāda’s name, was very liberal and severely criticized the royalists after the coup d’etat of Moḥammad-‘Alī Shah. In the same period Ġanīzāda, encouraged by Maḥdīqolī Moḵber-al-Salṭana Hedāyat, the then governor of Azarbaijan, started another short-lived weekly, *Moḥākamāt*, in Tabrīz.

After the Russian occupation of Tabrīz in 1330/1911 and the hanging of a number of constitutionalists there (for events leading to this, see Kasrawī, *Āzarbāyjān*, pp. 249 ff.), Ġanīzāda, fearing for his life, left for Istanbul, where



he resided until 1915 when he left for Berlin. In Berlin, he joined other Persian exiles (e.g., Kāzemzāda Īrānšahr, Moḥammad Qazvīnī, Moḥammad-‘Alī Jamālzāda) who had formed a pro-German circle (Komīta-ye hamkārī-e Īrān o Ālmān) around Sayyed Ḥasan Taqīzāda to promote the cause of the national sovereignty of Persia against Anglo-Russian imperialism (Taqīzāda, pp. 181-86). They published the politico-literary journal *Kāva*, to which Ġanīzāda contributed. During this time he also edited Nāṣer-e Ḳosrow’s *Safar-nāma* and *Zād al-mosāferīn* as well as the *Robā’iyāt* of ‘Omar Ḳayyām at the Kāvīānī Press, which had been established in Berlin by ‘Abd-al-Šakūr Tabrīzī. Edward G. Browne praised Ġanīzāda for his learning and meticulous scholarship (Browne, *Lit. Hist. Persia* IV, p. 490). During his stay in Berlin, Ġanīzāda researched the history of Azarbaijan at the libraries there, but unfortunately the result was never published. He eventually returned to Tabrīz in 1926 and, within a few months, founded the newspaper *Sahand*, in which he also published as feuilletons a number of European literary works that he had translated from German (Ārīānpūr, p. 326). After the revolt and the eventual death of Shaikh Moḥammad Ḳīābānī in Tabrīz (1338/1919), this newspaper became almost a forum for the followers of Ḳīābānī. Ġanīzāda died at the age of fifty-seven in Tabrīz, but his son Fażl-Allāh continued *Sahand* until 1338 Š./1959. As a poet, Ġanīzāda is best known for his poem “Ḥaḍayān” (delirium), a *maṭnawī* of sixty-four couplets describing the deplorable situation of the world towards the end of the World War I. Some of his poems were collected and published by his son in Tehran in 1943. He is also the author of *Moktaṣar-e tārik-e Majles-e Īrān* (Tehran, 1337/1918) and a treatise in Turkish titled *Rowšanī Bega jawāb* (Berlin, 1924).

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