



## HORMOZĀN

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**HORMOZĀN**, one of the last military leaders of Sasanian Persia. The correct form of his name is \*Hormazdān, attested as Hormezdān by the 7th-century anonymous *Khuzistan Chronicle*, also known as *Guidi's Chronicle* (q.v.; tr. Nöldeke, p. 42), which also calls him “a Mede” and a leading general of Yazdegerd III. He was a member of one of the seven great families of Sasanian Persia (Ṭabari, I, p. 2534; see also HAFT), who had the right to wear crowns less elaborate than those of the great kings as “king of Ahvāz” (Ṭabari, I, p. 2558; Bal'ami, ed. Rowšan, p. 490; cf. Eṣṭakri, p. 140). Hormozān ruled over *Ḳuzestān*, which contained “seventy towns,” all counted as his family domain (Bal'ami, ed. Rowšan, p. 490). His position is further indicated by the fact that he was the brother-in-law of *Ḳosrow Parvēz* and the maternal uncle of *Šērōya* (Dinavari, ed. 'Āmer and Šayyāl, p. 129). His own home was *Mehragān-kadag* (*Mehrajān-qadaq*), a fertile district southwest of Media (Balāḍori, *Fotuhā*, p. 380 with Marquart, *Ērānšahr*, p. 20), hence his *nesba* *Mehrajāni* (\**Mehragāni*; Ṭabari, I, p. 2560). He commanded the right wing of the Persian army at the battle of *Qādesiya* (Jomādā I 16/June 637); and as the defeat came he retreated to *Bābel* and thence to *Ahvāz*, that is, *Ḳuzestān* (Ṭabari, pp. 2258, 2266, 2345, 2420-21; Mas'udi, *Moruj* IV, p. 221). He strengthened the defenses of his province (Ṭabari, pp. 2422-24, 2533-34; Dinavari, ed. 'Āmer and Šayyāl, pp. 130-33; cf. Maqdesi, *Bad'* V, p. 179), participated in the battle of *Jalulā* (*Du'l-qa'da* 16/November-December 637), and opposed Arab incursions into *Dašt-e Meyšān* (Dinavari, ed. 'Āmer and Šayyāl, pp. 136-37; Balāḍori, *Fotuhā*, pp. 380-81). The Arabs formerly subject to Persia assisted the invading forces in defeating Hormozān near *Nahr-e Tirā*, and this forced him to accept a treaty



which ceded all territory west of the Dojayl (Kārun) River to the Arabs (Ṭabari, I, pp. 2537-38, 2540-43, 2545, 2550-53; Balā-ḍori, *Fotuhá*, pp. 380). Soon the Arabs increased their land claims, and a commander sent to defend Šuš surrendered it (Balā-ḍori, *Fotuhá*, p. 374). Yazdegerd III, who had gone to Ešṭakr, urged Hormozān to resist the Arabs. He fought and lost a battle near Šuštar; 900 of his men were killed, and 600 were captured “and afterwards beheaded” (Balā-ḍori, *Fotuhá*, p. 380; cf. Ṭabari, I, pp. 2552, 2555-56; Bal’ami, ed. Rowšan, pp. 491-92). When Fārs fell to the Arabs, Hormozān’s position became untenable (Balā-ḍori, *Fotuhá*, pp. 301-2, 377-79, 386-87; Ṭabari, I, pp. 2538-39, 2545-550; Bal’ami, ed. Rowšan, pp. 497 f.; Dinavari, ed. ‘Āmer and Šayyāl, pp. 140-41); and he was besieged in the city of Šuštar, which also fell after heroic resistance, forcing Hormozān to surrender in 21/642 (Ṭabari, I, pp. 2543 ff., 2551-556, 2569; Maqdesi, *Bad’ V*, p. 180; Balā-ḍori, *Fotuhá*, pp. 301, 379-80; Bal’ami, ed. Rowšan, pp. 498-99; Dinavari, ed. ‘Āmer and Šayyāl, pp. 137-38). He was taken to Medina (together with his companions and relatives: Dinavari, ed. ‘Āmer and Šayyāl, p. 132), where his magnificent attire amazed everyone. He resisted converting to Islam and lived as a detainee, but eventually ‘Abbās b. ‘Abd-al-Moṭalleb persuaded him to embrace it (Dinavari, ed. ‘Āmer and Šayyāl, p. 169; Qomi, p. 303); and he became related by marriage to the house of Imam ‘Ali (Ešṭakri, p. 140; see further Qomi, pp. 297, 299-303). He lived in Medina as an advisor to the Caliph ‘Omar I (Ṭabari, I, pp. 2558-60, 2569, 2600-2601, 2642; Yaḥyā b. Ādam, pp. 42-43; Bal’ami, ed. Rowšan, pp. 499-501; Mas’udi, *Moruj IV*, pp. 230-31). The most important instances of his council were the establishment of a *divān* (q.v.) for the land tax (Šuli, p. 190) and the institution of the Islamic calendar (Biruni, *Ātār*, tr. Sachau, p. 34; cf. Ḥamza Ešfahāni, p. 7). When Fēruz Abu Lo’lo’ (q.v.), a Christian captive of Persian origin, assassinated ‘Omar (November 644), the caliph’s son ‘Obayd-Allāh accused Hormozān of involvement in a conspiracy and murdered him (Balā-ḍori, p. 381; Ṭabari, pp. 2795-97, 2800-2801; Bal’ami, ed. Rowšan, pp. 574-75). This crime was promptly pardoned by the next caliph ‘Oṭmān, who offered to pay monetary compensation (Ya’qubi, *Ta’rikò II*, p. 188; Ṭabari, I, pp. 2795-97; Bal’ami, ed. Rowšan, pp. 574-75; Mas’udi, *Moruj IV*, p. 353; see also Maqdesi, *Bad’ V*, p. 201). He even exiled a poet who had blamed the murderer (Ṭabari, I, pp. 2796-97). The tradition (Ṭabari, I, p. 2801) that ‘Obayd-Allāh was forgiven by Hormozān’s son, Q/Ġobādiān (with variants, Ṭabari, I, p. 2801, n. b, evidently a rendition of \*Kavādiān), is contradicted by the fact that the Ṭalebi clan considered ‘Oṭmān’s act of pardon unlawful; and indeed Imam ‘Ali later tried to punish ‘Obayd-Allāh for the very crime, but he escaped to Mo’āwiya (Dinavari, ed. ‘Āmer and Šayyāl, pp. 161, 169; Mas’udi, *Moruj IV*, pp. 353, 357;



see also Robinson). Hormozān's life has impressed many authors (cf. the poet in *Aḡāni* IV, p. 125, elevating him to the ranks of Persian kings and Roman caesars), and two 19th-century European writers wrote novels about him (Vaglieri, p. 586).

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